

GEN



3 1833 01742 7169

GENEALOGY

929.102

F91FRI

1901-1903

THE

FRIEND

A

RELIGIOUS AND LITERARY JOURNAL.

VOLUME LXXV.

PHILADELPHIA:

PRINTED BY WM. H. PILE'S SONS.

1902.



INDEX.

- Abyssinia. Peculiar currency in, 334.
Ackworth school. Remarks on observing Easter, etc., at 355.
Affliction. Comfort in, 206.
Africa. The civilizing effect of railways in, 91.
Against countenancing the spirit of speculation. Essay entitled, 179.
Agriculture. On the superior quality of Danish butter, 44.
On truck farming in the United States, 186.
Dallas, Texas, the largest depot of farm implements, 251.
On the new knowledge of weeds, 253, 261, 270.
On the practical teaching of, in schools, 310.
On farming with machinery, 391.
Aluminum. On the present value of, etc., 62.
Amusement. On the craze for, 175.
Anarchism defied, 149.
Music not an antidote to, 105.
Anarchy. The cause and remedy for, 89, 113, 194.
Anarchists. Precautions against, 101, 119.
On young, 115.
Anglo-American alliance for universal peace, 63.
Anti-Scriptural titles and degrees condemned, 61.
Andrews, Edward. The conviction and religious exercises of, 314.
Angelo Michael. Reflections of, on time wasted on art, 312.
Anti-septics. On, 90.
Anxieties. On needless, 255.
Arbitration competent to settle most difficult questions, 15.
President McKinley's approval of, 95.
Armenian Friend. Account of an, 39.
Art. Michael Angelo on time wasted on, 312.
Art for art's sake. A warning against, 23.
Assassinations. The large number of, in the 19th century, 87.
Atheist. The daughter of an, taught not to follow his views, 218.
atonement of Christ. On the, 365, 373, 378.
athletic games. The injurious effect of, on public morals, 106.
Comments on the above, 213, 217.
athletics. Large attendances at college not "promoted" by, 247.
atmosphere. On the depth of the, 162.
What the, is made of, 403.
Augustine. On the preaching of, 191.
Austria. An important movement towards Protestantism in, 63.
Australia. On household service in, 181.
The scattered location of Friends' settlements in, 185.
Autumn. On the coloring of the foliage in, 115.
Babylonia. Recent researches in confirm the statements of Holy Scripture, 268, 276, 282, 291, 309, 315.
Babylonian tablets recently presented to Haverford College, 167.
Backhouse, Hannah C. On the incompatibility of the "fine arts" with the profession of a Friend, 275.
Baley Joshua L. Notice of an address by, on Friends, 320.
Baily John. Notice of visits in the ministry of, 74.
Baird of England notes. On, 162.
Banks John. The spiritual experience of, 188.
Bercley David. Manumission of slaves in Jamaica, by, 54.
Bier. Remarks on selections from the writings of, 170, 182.
The example of in-adopting the testimonies of Friends, 262.
Bischoff's Apology. On stereotype edition of, published in Philadelphia, 182.
A testimony to the help received from, by a serious inquirer, 212.
Bischoff, Joshua. Account of the religious character of, 323.
Bischoff George A. Brief mention of, 223.
Bischoffs. On the decline of Friends in, 244.
Be observant, 164.
Beauty. True, comes from within, 154.
Bellows John and Elizabeth. Notice of, 15.
Bellows John. Notice of the death and character of, 343, 353, 370, 371, 375, 399.
Sketch of the life of, 371.
Account by, of his conviction as a Friend, 386.
Bemo John D., a Seminole Indian. Account of, 203.
Bettle Samuel, Sr. Reminiscences of, 193, 202, 218, 275, 333, 356.
Bettle Samuel, Jr. Brief mention of, 194, 275.
Reminiscences of, 218, 231.
Tribute to, by Wm. C. Prime, 218.
Comments on the above, 249.
Bibliolatory. On, 349.
Bible Association of Friends. Notice of the proceedings of, 144.
its prophecies and history confirmed by modern explorations, etc., 268, 276, 282, 291, 309, 315.
Bibles. On ancient printed, 178, 221.
Binding pamphlets. Methods of, 266.
Birds. Remarks on cruelty to, 98.
Capture of, by lighthouse keepers, 266.
A hospital for, 302.
How, dress wounds, 311.
Some strange habits of, 412.
Bird's eggs. A valuable collection of, 15.
Evidences of creative wisdom in the eggs of, 100.
Books. The evil effects of bad, 259.
Notice of probably the largest and the smallest, 335.
Book Notices, etc. Two generations of Quakers, by L. P. Smith, 15.
Recollections of a Quaker boy, by R. E. Robinson, 15.
Plea for a peaceable spirit, 23.
The Society of Friends, a tract, 23, 119.
The Hague Arbitration Treaty, in leaflet form, 39.
The *British Friend*, under Edward Grubb, editor, 39.
George Whitehead, his work and service, etc., by Wm. Beck, 73.
A proposed technical dictionary, 87.
Last words of distinguished men and women, 159.
Early settlers of Nantucket, by Lydia S. Hinckman, 168.
The Soul winner, 215.
Causes of Pennsylvania's ills, by a Pennsylvania Quaker, 215.
Waymarks, A religious and literary Journal in line with the testimony of the early Quakers, 241.
Fruits of Solitude or Reflections and Maxims, by Wm. Penn, 249.
List of periodicals under the name of Friends, 256.
"Up from Slavery," by B. T. Washington, in foreign languages, 263.
The Select Miscellany, 274.
The *London Daily News*, 274.
A proposed abridgement of Geo. Fox's Journal, 295.
Proposed cheap edition of Guest's Life of Stephen Grellet, 335.
Some advance Hints to Travellers, 335.
Contentio Veritatis, by six Oxford tutors, 340.
References showing the Scriptural basis of the doctrines of Friends, 351.
The roots of Christian teaching as found in the Old Testament, 351.
Boyd Henry, formerly a slave. Account of the enterprise of, 239.
Books. Objectionable, refused to patrons of a library, for authors only, 72.
On the most durable binding for, 87.
Boyd, A sick, who wanted sympathy, 102.
The good effect of showing confidence in a, 204.
Boy. A, became a penmaker, 291.
Anecdote of a, determined to succeed, 378.
Good security offered by a, 383.
Boys. On furnishing with interesting and instructive books, 82.
Who are needed, 116.
Advise, to, to seek up, 174.
Perseverance illustrated, a chapter, for, 198.
Armor plated, 219.
The value of manual training to, 311.
Bosphorus. A proposed bridge over the, 142.
Brahmo Samaj of India. The, 334.
British museum. Notes on the, 397.
Bright John. Incident in reference to, 7.
Brooks Rachel, of Baltimore, Md. Incident in the ministry of, 351.
Builders in the church of Christ. Remarks on Anna W. Hooten and Joseph Walton, entitled, 250.
Buddha. Adherents of, in America, 47.
Burleigh Catharine. Account of the happy death of, in her 18th year, 374.
Bunyan John. The character of 413.
Busby Thomas. The religious life and character of, 409.
Business. A, of dealing in old buttons, 127.
On carrying Christian principles into, 138, 234, 260.
ethics. Essay on, 234.
Comments on the above, 260.
An instructive, narrative in relation to, 247.
Comments on dishonest practice in, 247.
On heeding Divine intimations in regard to, 404.
Butler Judge William. Refusal of, to naturalize anarchists, 101.
Butter. On the superior character of Danish, 44.
Cable s'eners. Notice of, 197.
Card playing. The dangers of, illustrated, 231, 347.
Testimony of a Roman Catholic priest against, 283.
Carnegie Andrew. Reply of, to an evasive friend, 29.
Carter John. Brief mention of, 131.
Letter of, to Joseph Scattergood, 156, 393.
Cash Thomas. Incident in the ministry of, 123.
Catharine of Siena. Account of the religious character of, 30.
Carpets cleaned by bran, 363.
Capper Mary. Brief mention of, 275.
Cave. A large, in Montana lately discovered, 319.
Charity. Essay entitled, 306.
Charleston, S. C. Historical facts connected with, 303.
Children. In fitting for business their dispositions, etc., should be considered, 170.
The right training of, to prevent anarchy, 194.
On preserving, from corrupting influences, 223.
On caring for the health of, 290.
The blessing and duties of companionship between parents and, 324, 367.
Chalkley Thomas. Account of the death of, in Tortola, 308.
Champness Thomas. Incidents in the life of, 99.
Chandler Rachel. Religious exercises of, 406.
Changed inheritance. Essay entitled, 326.
Character of his ship, 23, 170, 292, 362, 385.
Charcoal as a deodorizer, 351.
Charitable giving. On hurtful and helpful, 125.
Cheerfulness. The great value of, 362.
at the table. On cultivating, 402.
Checks for money paid when the signature is genuine, 155.
Chemical elements. The fulfilment of a prediction respecting the, 195.
China. The effect of the war in, in demoralizing the community, 7.
An account of Christian natives in, 23.
Edible birds nests in, 63.
The tax on opium in, 63.
Appeal of the empress dowager of, for high-minded men, 87.
On pulling teeth with the fingers in, 130.

- China. An expensive delicacy eaten in, 155.
A newspaper published in, for more than one thousand years, 153.
Sedate conduct of school boys in, 167.
Missionaries in, refuse to accept money extracted from; by the Powers, 183.
Memorial to the British Government against its opium traffic with, 296.
Christ. On the views of Friends respecting, 29, 297.
The teachings of, believed to be making steady progress, 87.
Is the infallible Teacher, 97.
The headship of, in his church to be maintained, 110.
A modern representation of, as a substitutionary Saviour, 114.
On being so near to, as to obey his slightest intimations, 114.
Is the deliverer from temptation and sin, 147, 175.
On the love of God to man through, 172.
The silence of, 210.
The love of, a power to sustain right endeavor, 214.
The humanity and the sympathy of, 214.
The way of, with the hopeless, 221.
Our life. Exhortation of Isaac Penington, entitled, 229.
On the personal friendships and griefs shown by, 230.
Testimony of William Dewsbury to, 273.
The sure reliance, 277.
The offices of, in the salvation of the soul, 297.
On enduring suffering, for the sake of, 300.
On progressive abiding in, 313.
Illustration of the power of, in the apostles' days, 317.
A declaration of Friends of Philadelphia, concerning, 332.
Is known by his voice, 334.
On preaching, and preaching about, 349.
Is the ultimate authority of the Christian religion, 359.
Christ-work in the school of, 369.
On communion with, and the attainment of, 365, 373, 378.
Christian. Characteristics of a growing, 23.
experience. There is no substitute for, 115.
The powerful example of a faithful, 118, 414.
religion. The antiquity of the, 123.
More difficult for a Japanese to be a, here than in Japan, 123.
man in politics, A, 175.
endeavor. On authorized, 225.
work. On doing, 252.
The victory of, a 364, 414.
Christian arithmetic, 45.
Christianity. War incompatible with, 12.
On, as professed at the present day, 47.
The simplicity of, 69, 95, 173.
The heaven of is working among the nations, 140.
On the promotion of vital, 259.
Testimony of an Unitarian to, 295.
revived. Essay entitled, 339.
and beauty, 396.
Christians. On emphatic, 117.
The endorsement of heathen mythology, by, 281.
Christening a vessel a misnomer, 295.
Christening without Christianity, On, 289.
Christianization of India, On, 394.
Church. Singing a cause of worldliness in the, 7, 257.
Remarks on separations in the, 19.
Materialism as an enemy to the, 25.
Does the, of Christ hang on a date? 41.
On "isms" in the professing, 47.
Is the Christian, 142.
Remarks of a Methodist bishop on the state of the, 91.
On those who are really members of the invisible, 103.
Manifestations of worldliness in the, 130, 146.
Life power rather than new methods needed in the, 145, 225.
The mission of the, 172.
Evidences of the influence of the, 186.
The need of discipline in the, 194.
On the true ground of Christian endeavor in the, 225.
Definition of, a 344.
Chinese. A phonetic method of teaching English to, 335.
Cities. How, bury themselves, 139.
Civilization. The vital problem of, 67.
Civilization. Not Grecian, but Christian, to be desired, 113.
The obligation on all to promote true, 151.
Clocks. The method of regulating the, of the United States, 150.
Clarke Alexander. The convincement and religious life of, 327.
Cook James. An account of, 123.
Coincidence. A, 58.
Cook Joseph, the lecturer. On the death and character of, 4.
Remarks of, in his last lecture, 47.
Cooking range. On the results following the invention of the, 155.
Colors characteristic of each season, 134.
Communion. The true, as distinguished from ceremonies, 137, 139.
Cope Alfred. Letter of, 340.
Brief mention of, 350.
Cope David. Incident in the ministry of, 125.
Cope Morris. Brief mention of, 193.
Cope Samuel. Remarks on the ministry of, 191.
Cope Morris. Brief mention of, 202.
Remarks on the character of, 202.
Colors of people. Account of the origin and present influence of The Snow Hill Institute for, 158.
The education of the, in the Southern States, 237.
Correspondence. On Canada from S., 95, 167.
Canada John S. Reminiscences of, 355.
Comfort Ezra. The ministry of, 307.
Concealed weapons of animosity, are, to be eradicated, 169.
Communion and atonement. On, 365, 373, 378.
Content. An example of, and comments, 156.
Convictions. The danger of sacrificing, 148.
Conscience, not their own, but the other's. Remarks, entitled, 205.
The effect of the upbuilding Word on the, 385.
Contrace. True, in an Indian, 247.
Courtesy. The value of, 10, 367.
Cope Henry. On the Christian character of, 250, 275.
Thomas P. Remarks on the works and character of, 250, 275.
Counsels from true witnesses 267, 277, 286.
Cowper William. Account of a visit of three Friends to, 254.
Canada, 341.
Covetousness a cause of war, 361.
Crime. Much, attributed to low wages, 70.
Statistics of, in the descendants of one family, 178.
Creson, C.C. Notice of sale of Friends' books belonging to the late, 384, 400.
Criticism should be in love, 188.
Crofield Albert J. Brief mention of, 295.
Cuba. On a body of religious professors under the name of Friends in, 36, 47.
On making good the humane professions of the United States towards, 241.
Curiosities in literature, 47.
Cuyler Theodore L. Remark of, 183.
Dangerous use of human attainments, 28.
Deeds. On accomplishing little, well, 10.
Death. The nearness of, 292.
The remorse of a rich man at his, 380.
Despise not the early opportunity, 199.
Deaths.—Emeline Airy, 16; Elizabeth Ann Aaronson, 120; Edward Bensall, 216; Gaynor P. Burgess, 224; Sarah C. Bangs, 352; Sarah H. Chambers, 163; Emily C. Cane, 164; Leila S. Cope, 192; Richard Cook, 208; Samuel Cooper, 208; Richard Cress, 240; Harriet Isabella Copeland, 288; Joseph Clond, 328; Mary B. Deacon, 80; Esther J. Darrell, 112; Mary M. Dillon, 240; Christy Davis, 296; Edgar Louis Engle, 16; Robert B. Engle, 120; Thomas Ekinton, 136; Rebecca S. Ekinton, 288; Hannah Evans, 284; Thompson Frame, 176; Emily Forsythe, 256; Mary Ann Forsythe, 288; Henry Gordon, 40; Esther Green, 64; Mary M. Gove, 61; James E. Gifford, 80; William Heston, 24; George Haines, 192; Anna W. Hooten, 256; Isaac Hall, 304; Hannah A. Hampton, 376; Mahlon Hofferker, 146; Rebecca S. Hutton, 416; John Jallies, 40; Margaret W. Jenkins, 352; Charles Jones, 334; Susanna W. Kester, 304; Robert Knowles, 344; Elizabeth Lewis, 48; Joseph W. Lippincott, 160; Abigail S. Lewellyn, 328; Elizabeth Maxwell, 96; Tacy Morris, 224; Theophilus Morlan, 240; Harvey Murray, 304; Joseph B. Maltack, 412; Hannah Martin, 336; Joseph Passmore, 290; Naomi Peacock, 208; Juliana N. Powell, 416; Sarah H. Redman, 160; Elihu Rogers, 240; Maria S. Reeve, 335, 344; Daniel Stephen, 80, 104; Phebe A. Steer, 120; Rebecca B. Steer, 120; Amelia Bird Shoemaker, 322; Mary Stephens, 240; Aaron Shaw,

- 105; The President's last words attested, 105; Waned; inspired readers, 106; Next need of the Doukhobors, 106; Brief comments, 113, 158; The cost of gold, 121; A Friend in search of a Society, 121, 241; On "The Sacraments," 122; Notice of Western Yearly Meeting, 122; On mid-week meetings, 123; Misrepresentations kindly intended and otherwise, 129; Is despotism traceable to peace, or to militarism? 137; Mormonism another claimant for centralized rule, 137; The remedy is not in complaining, 138; The outspread of influence, 145; Knowing the Scriptures and the Power, 145; Comment on an article entitled "In a Perilous Forest," 145; The prologue, prescript and postscript, 153; "Let God be true tho' every man a liar," 153; Progressive because conservative, 153; Thanks for the unmeasurable, 161; "He understands me," 161; A deputation of Friends to the President, 161; By what governments are Friends' conscientious scruples against carnal warfare respected? 161; Consecrated weapons, 169; Appeals "to heaven and to men, 177; Strength in unity for our schools, 178; Books on the Holy Spirit, 185; The meetings at Westtown, 185; Prayerful preaching, 193; Making selections for THE FRIEND, 209; Fellowship in a good cause without compromising other good causes, 209; Striving for a more authorized Christian education, 225; The George Junior Republic vindicated, 225; The prophylactic against contamination, 233; Another voice for spiritual Christianity, 241; Live and let live, 241; A wise man and his "Fruits of Solitude," 249; Comments on contributions entitled "Reminiscences," 249; On carrying pistols, 249; Dangerous priests, 250; The most frequent of the insane in Palestine, 250; As dying and behold we live, 257; Pastoral service distinct from preaching, 258; The heroism of old age, 265; Our Divine sonship, 265; "Mind your steps," 273; The "Tract Repository" to be replaced by "The Select Miscellany," 273; A newspaper's ministry, 274; Exit the message, enter the society, 274; The basis for persistence, 281; Common sense and war, 281; Christening without Christianity, 289; Friend, come up higher, 289; Attractions that distract, 297; Looking towards a Yearly Meeting, 305; Progressive abiding, 313; A plea for faithful fellowship, 313; Yearly Meeting, 321, 329, 337; Backsliding tendencies of war, 337; The earthquake, 345; Witnessing a good confession, 353; Comments, 361; The blunder of plunder, 361; Class-work in the school of Christ, 369; Westtown, 377; On war, 385; The upbuilding word and a sound conscience, 385; A godly and a godly heritage, 401; Honorage to success, 401; Notice of a poem by Prof. Shaler, 402; Education. The co-education of boys and girls, 154, 178.
- The true object of, 178, in connection with anarchy, 194. The need of, among the whites of the Southern States, 237.
- Egg. An, found in Ancient Babylonia, 196.
- Eggs. The reduction of training, 127. used as money in Peru, 163.
- On determining the age of, 252.
- Egypt. A boat 4000 years old found in, 47. Proposed establishment of an orphanage and hospital in, 76. Comments on the above, 73, 95. Remarks of John S. Fowler in reference to the above, 157.
- The characteristics of the people of, by a late visitor, 243.
- Electricity. Whence comes, 383. A powerful machine for making, 320.
- Electro-chemical process s. New, 364.
- Elkington, Thomas. Noted efforts of, during the civil war in behalf of drafted Friends, 243.
- Elkington, Thomas. Notice of the death of, 103. Brief mention of, 228.
- Education. A lesson in, 223.
- Emlen, Sarah. Exercises in the ministry of, 275.
- Empire. The basis of, 125.
- England. On the English language as spoken in, 38. The reduction of useless expenditures by Edward VII of, 39.
- Need not uncover before the King of, 57.
- The training of King Edward VII of, under his father, 85.
- The pronunciation of some proper names in, 181.
- Notice of a Roman station in, 205.
- Working classes in, handicapped by intoxicants, 209.
- Ruskin's advice to the women of, 359.
- England. The people of, not truly Christian, 359.
- Industrial methods in, compared with those of the United States, 373.
- Church of, Poverty among the clergy of the, 66.
- On the observance of the "Sacrament" by the, 324.
- Epistle from the General Meeting of Friends held at Fritchley, An, 37.
- Evangelism. Claims of the new, 207.
- Evans, Elizabeth. Reminiscences of, 333.
- An impressive testimony of, 330.
- Evans, Dr. Charles. Brief mention of, 316.
- Evans, Jonathan. Brief mention of, 156.
- Evans, Thomas. Letter of, to Ebenezer Worth, 29. Brief mention of, 267, 275.
- A remarkable communication of, 275.
- Evans, William. Brief mention of, 156, 275.
- Letter written on the death of, 307.
- Divinely instructed in regard to engaging in business, 402.
- Events concerning the Society, 78.
- Everard, Barbara. Brief account of, and letter of, 226.
- Evolution. The theory of, disproved by chemistry, 195.
- Everything for everything, 255.
- Exercise. On the, of the spiritual faculties, 53.
- Exercise for the Truth. Essay entitled, An, 3.
- Exhann, John. The character and prophetic gift of, 399.
- Exposition in Buffalo, New York. Religious counsel against visiting the, 3.
- Faith of hope. The, 141.
- Feebleness of, due to a lack of nutrition, 188.
- Faithful service. Illustration of, in a young girl, 10.
- Faithfulness in littles, 192.
- Farm. The old, was not sold, 77.
- Fashionable life. An illustration of, 47.
- Fatherhood of God. Essay entitled, The, 332.
- Fault. On reclaiming a brother in, 130.
- Fault-finding not a remedy, 138.
- Fellahs. The services of the Nile's side. On the, 243.
- Fenelon. Extracts from, 411.
- Filtration of water. The agency of bacteria in the, 251.
- Fire. Ammonia water an extinguisher of, 128. What to do in case of a, 204.
- Long continuance of a, in Jacksonville, Fla., 363.
- First day of the week. On the proposed opening of, seasons on the, 197.
- Demoralizing effects of reading newspapers on the, 287.
- Fitch's famous rules, 122.
- Fish. On the supply of, in the sea, 213. The brilliant, of the West Indies, 403.
- Fleischman, Louis. Bread-giving by, in New York City, 75.
- Florida. The phosphate rock industry in, 114.
- Fog signal. A submarine bell off Egg Rock, Lynn, Mass., as a, 319.
- Food. Horse chestnuts made into a palatable, 127. Cereals recommended for, instead of meat, 383. "Follow thou me." Essay entitled, 217.
- Forests. On the importance of increasing the, 39, 58. Establishment of a national bureau of, 58.
- Threatened destruction of, for making spools, 149.
- Forgiveness and conversion. Remarks of Thomas Letchworth on, 98.
- Foster, John W. Notice of the death of, 103.
- Fortr bridge continually getting painted, 155.
- Fowler, John S. Notice of a concern of, for the help of the blind, etc. in Egypt, 187, 217, 235, 293.
- Comments on the above, 73, 95, 153.
- Fox, George. On the doctrine of holiness by, 22. Letter of, to Friends, 257, 281.
- Account of the death and funeral of, 303.
- Remarks of C. H. Spurgeon on, 370.
- Fothergill, Samuel. Extracts from, 255.
- Four pitiable, 236.
- France. The bondage of Romanism in, apparently weakening, 171.
- Sufferings of a young man in, for his testimony against war, 200.
- The depopulation of, 391.
- FRIEND, THE. On making selections for, 209.
- Friends. Religious communications addressed to, 3, 6, 10, 34, 35, 119, 115, 138, 187, 217, 235, 293, 301, 306, 314, 320, 339, 378, 390.
- On the state of the Society of, 4, 33, 95, 105, 135, 175, 233, 241, 255, 256, 258, 274, 287, 289, 297, 313, 376, 390.
- Counsel of Philadelphia Yearly Meeting of, in 1901, to its members, 4.
- Counsel of Philadelphia Yearly Meeting of women, in 1901, to its members, 5.
- Friends. On preserving valuable records relating to, 7.—Historical sketch of the meeting-house of, at London Grove, Pa., 11.
- On maintaining a meeting for worship of, when a marriage is solemnized, 17.
- On longevity among, 23, 104, 105.
- The "morning meeting" of, in London discontinued, 23.
- Remark of Charles Lamb in reference to, 23.
- On a body of professors under the name of, in Cuba, 26, 47.
- A correction of a misapprehension of the views of, concerning, 29, 223.
- On separations among, 19, 23.
- Some thoughts on the principles of, by C. L. Maynard, 35.
- On the real need of, in their meetings for worship, 47.
- On the views of, in regard to worship and ministry, 49, 222, 303.
- The views of, in regard to the Holy Spirit, 50, 105.
- On bearing a testimony against war by, in Philadelphia, in 1812, 54.
- On dangers threatening the Society of, 55.
- A result of the pastorate system among, 63, 135.
- On, 289, 339.
- Notice of Eastern Quarterly Meeting, N. C., of, 78, 95, 339.
- Appeal on behalf of a school under care of, at Atlantic City, N. J., 78.
- Account of the Brick Meeting-house of, in Cecil Co., Md., 79.
- Notice of the Haddonfield Quarterly Meeting of, held Ninth Month 12th, 1901, 87.
- Remarks to on bearing trials, 93, 115.
- In relation to statistics of, 93, 103.
- In Australia. Account of, 163.
- Are, Friends of the Holy Spirit? 105.
- Encouragement to exercised, entitled, Be not dismayed, 116.
- A remark respecting, in England, 119.
- On misrepresentations of, 129.
- The proper feeling of, in going to and from seasons of worship, 138.
- Notice of Concord Quarterly Meeting of, held Eleventh Month 12th, 1901, 144.
- The views of, relating to dress, 148, 336.
- Notice of meeting for, to be appointed by Philadelphia Quarterly Meeting of, 151, 159, 167, 295.
- Encouragement to, conveyed through Matilda Branscombe, of Canada, 158.
- Comments on the above, 323.
- The need of, to wait on the Lord in meetings for, in the schools of, 159.
- Notice of Governments which respect the conscientious objections of, to war, 161.
- Little Egg Harbor Monthly Meeting, New Jersey, of, discontinued, 167.
- Individual faithfulness among needful, 174, 213, 326, 339, 361.
- Remarks on an uniform system of instruction in the schools of, 178, 179.
- Notice of a Peace Conference of all under the name of, 134, 174, 177, 209, 255.
- Counsel to, to walk in the cross of Christ, 179, 339.
- Desire of one not a member that the peculiar testimony of, should not fail, 181, 293.
- The remote location from each other of the settlements of, in Australia, 183.
- On a proposed connection of, in England with the Free Chu ch council, 183.
- The views of in regard to ministry, 193, 222.
- Remarks of THE EVENING BULLETIN approving of the simple salutation of, to President Roosevelt, 202.
- On the testimony of, in reference to war, 209, 337.
- Testimony to the value of spreading the writings of, 212.
- On attempts to lessen the influence of faithful early, 217.
- Notice of Charles Robert's valuable collection of printed manuscripts, etc., relating to, 231.
- A concern for, at the present season, 235.
- Concern of John Woolman for moderation in business, etc., by, 238.
- Notice of Philadelphia Quarterly Meeting of, held Second Month 3rd, 1902, 240.
- On the labors of, on behalf of drafted members, during the civil war, 243.
- On the early regard for the insane by, 244.

Friends. On the decline of, in Barbadoes, 245.
List of periodicals published under the name of, 256.
Fetichistic letters reviewing the degeneracy among, 256, 287.
Letter of George Fox to, 257.
A neglect of the testimonies of, followed by other marks of weakness, 262.
Comment of a Roman Catholic on, 274.
Advice of George Fox to, upon settling in America, 281.
On maintaining the testimony of, against heathen names for days and months, 281.
The grave of repose seen in, 287.
Notice of a letter of Western District Monthly Meeting of, to its absent members, 287.
Remarks of John Churchman on the immunity of, from persecution, 289.
On the lessening of numbers of, by the pastoral system, 289.
Solemn inquiries addressed to, 290.
Notice of the settlement of, in Hendricks Co., Indiana, 295.
Report of a Committee to the Quarterly Meeting of, in Philadelphia, 295.
In Tortola. Account of the rise, etc., of, 298, 308, 337.
On the baptism and communion believed in by, 303.
The constancy of the early, under persecution, 305.
The need of, to abide in Christ, 313.
Minute of advice to, issued by the Meeting for Sufferings in Philadelphia, 1902, 321.
A prophecy concerning, through Francis Howgill, 320.
A declaration of, in Philadelphia, concerning Christ, 332.
in Anguilla. Notice of, 337.
An account of the imprisonment of two women, in the island of Malta, 341, 347.
Address of, to the Christians of the Universal Brotherhood in America, 341.
A persecutor of, instructed by a dream, 342.
History of the meeting-house of, at Landsdowne, Pa., 343.
Notice of an interest in England in the writings of early, 343.
Notice of Philadelphia Quarterly Meeting of, Fifth Month 5th, 1802, 343.
Remarks on the profession made by, 345.
On witnessing for the Holy Spirit by, 353.
Notice of evening meetings held by, in Philadelphia, in 1843, etc., 356.
The important influence of women, against intoxicants, 357.
A boarding-house for, in Philadelphia, needed, 359.
The individual responsibility of, 361.
Notice of meetings appointed by the Committee of Philadelphia Yearly Meeting of, 375, 384, 392, 407.
Notice of the sale of C. C. Cresson's collection of books relating to, 384, 400.
The College Park Association of, 383.
The godly and the godly heritage of, 401.
Martyrdom of William Leddra for preaching the doctrines of, 413.
Friends' Educational Association. The Third annual meeting of, 333, 351.
Friendships should be subordinate to the Divine will, 366.
Fritchley Friends. Notice of a general meeting of, in 1901, 159.
Funeral's. Testimony against display at, by the late Judge F. Stump, 87.
Gambling. How the fascination for, grows when yielded to, 347.
Geology. On the confirmation of the Biblical account of the deluge from, 5.
George Junior Republic vindicated, The, 226.
Germany. On the "Away from Rome" movement in, 161.
Account of the Imperial Institute in, for accurate measurements, etc., 180.
Gibbons, Hannah. Brief mention of, 191.
On the character of, 202.
Gift. The unspendable, 161.
Girl who cleaned the steps. Extract entitled, The, 99.
Gibbons, Jane. Remarks on the character of, 202.
Glass. On blowing, for thermometer tubes, 124.
Gospel purifies society through individuals, The, 255.
Gold. On the cost of, in human lives, etc., 121.

Gold. On submarine mining for, in Alaska, 162.
On, used in book-binding, 205.
Golden Rod. Remarks on the, 42.
Grafton Richard, one of the earliest printers. Notice of, 335.
Grandmother. On caring lovingly for the, 199.
Grape. On the origin of the Concord, 109.
Gray, William C., editor of *The Interior*. On the character of, 117.
Gray, James H. Brief mention of, 228.
Great Salt Lake a haven for bathers, 49.
Greatness shown more in constructive than destructive actions, 172.
Greece. The recent crisis in, respecting translations of the Holy Scriptures, 294.
Greenland. Incidents in the life of a missionary in, 15.
Grellet, Rachel. Remarks on the death of, 7, 55.
Grellet, Stephen. Notice of the collected papers of the late, 55.
Griffin, Mary. Care of, in the exercise of the ministry, 393.
Gum arabic an exudation caused by ants, 142.
"Gum and sheep skin days." Explanation of the expression, 207.
Half-holiday on Seventh-days of ancient observance, 183.
Habit. On the force of, 139, 140.
Hague Conference. Remarks on the, 177.
Hanbury, Elizabeth. Account of, who died aged 108 years, 163.
Happiness. The highest, to live to the glory of God, 70.
A waste of, 134.
On cultivating the habit of, 228.
The surest way of promoting, 342.
Hats. Account of Panama, 51.
Haverford College. A collection of Babylonian tablets presented to, 167.
"His love to me." Extract entitled, 389.
Haviland, Daniel. Incidents in the life and ministry of, 84.
"Hazing" that is Christian, 152.
"He shall teach his people himself." Incidents illustrating, 151.
Helion, the costliest substance known, 45.
Health. On the promotion of, by the social meal, 9.
The importance of fasting to, 22.
On the benefits of perspiration to, 39.
The injury to, by intoxicants, 61.
Healed by cure of the curvature of the spine, 62.
On the importance of work to, 22.
Antiseptics in connection with, 90.
A menace to, in stables, etc., on the farm, 127.
On the abundance of tetanus germs on Long Island, 149.
The average length of human life has now increased, 166.
Inoculation against small-pox introduced into England by a woman, 226.
On keeping the feet warm, 252.
The number of sweat glands in the skin, 252.
The modern need of sleep, 252.
The reading of the Bible prescribed to nervous patients, 252.
On the care of the ears, 342.
Injuries effects of camphor smoking on the, 375.
Treatment of persons who have been poisoned, 375.
The use of cereal foods conducive to, 388.
Smoke as affecting, 404.
Healy, Charles. Reminiscences of, 285.
Heroism. On true, 296.
Hidden things. Essay entitled, 301.
Hillman, Sarah. Reminiscences of, 333.
Hoag, Joseph. Remark on the ministry of, 183.
Holiness. True, not a thing to be worn for occasions, 90.
is to be like Christ, 123.
Hooten, Anna W. On the character of the late, 243, 250.
Holy Scriptures. The truth of the, confirmed by geology, 5.
A testimony to the value of the, 7, 88, 111, 229, 247, 325.
The sublimity of the, considered only as a literary production, 13.
On the Revised Version of the, 23.
The reading of the, in India, blessed, 28.
The statements of the, confirmed by Chinese records, 28.
The witness of the Old Testament, to Christ, 44.
The American Revision of the, 47.
The circulation of the, in Spanish, 63.
The New Testament of the, in Hebrew, for Jews, 69.

Holy Scriptures. Statistics in relation to the publication of the, 87.
A translation of part of the, into Tamesse, 94.
Inspired readers of the, wanted, 106.
The reading of the, in the family, blessed, 122.
The reading of the, by Cree Indians, 126.
Data respecting the revised version of the, 133.
The amazing effects of the "higher criticism" of the, 136.
A spiritual knowledge of the, necessary, 145.
The Word of God spoke to men, before the, were written, 153.
The inward Witness for truth testifies to the, 153, 174, 349.
The testimony of monuments in Egypt to the, 157, 268.
The work of the Oxford press in printing the, 162.
The oldest copy of the, known in the United States, 178.
Remarks on the above, 221.
The doctrine of salvation by Christ pervades the, 183.
Remarks of Bishop Potter on the, 212.
The making of the, covered 4000 years, 215.
The absence of the, in South America, 215.
Instrumental in the conversion of a Jew, 258.
The results of "higher criticism" of the, agree with those of fossils, 268.
The prophecies and history contained in the, confirmed, by modern explorations, 268, 276, 282, 291, 309, 315.
translated into the language of the Greenland Eskimos, 287.
Recent translations of, in Greece, 294.
Remark on commentaries on the, 323.
The subordinate to Christ, of whom they testify, 349.
The authenticity of the book of Jonah, 351.
Honage to success. On, 401.
Home. Cultivate courtesy at, 66, 166, 367, 402.
The training, in a happy, 107.
Hospitality. On the merits of, 107.
House-wife. The, has a recompense beyond figures, 25.
On proposed reforms to benefit the, 72, 155.
Statistics of some labors of the, 155.
Favorable conditions for the, in Australia, 181.
Honest. The average person scrupulously, 175.
Honey. Notice of, 134.
Hospitality of a woman 62 years a nurse in France, 134.
Horses. A scarcity of, due to the South African war, 22.
How we may rest. Essay entitled, 300.
How he conquered the plumber. Extract entitled, 41.
Howgill, Francis. A prophecy concerning Friend through, 326.
Holy Spirit. On the dispensation of the, 50.
On living and walking in the, 81.
Remarks on the language of the, 82.
Are we the Friends of the 105.
The perpetual working of the, in physical nature, 133.
The difference between learning of the, and of the, 185.
On minding the imitations of the, 273.
On witnessing for the, by our daily lives, 353.
"Humanism and Christianity." Essay entitled, 27.
Hunting. The dangers of, 223.
Huntingdon, Lady. The example of, in charitable giving, 387.
Hurts. Little, which cause sorrows, 362.
Hussey, Timothy B. Notice of travelling companion, 34.
collected by, 34.
Hutchinson, Abigail. Brief mention of, 193.
Margaret. Brief mention of, by Joseph Scott's good, 193.
Margaret and Abigail. Reminiscences of, 46.
Impracticable men. Extract entitled, 398.
Imprinted on the face. Remarks on a beautiful character, entitled, 170.
India. Natives of, hesitate to drink water from casks, 266.
The child-widows of, 388.
A leader of the Brahmo Samaj in the Christianization of, 394.
Independent Holiness Church. The, 384.
Indian names in the United States, 355.
Indian. Testimony of George Smith, an, to Christ, 27.
True courage in an, 247.
Testimony to Christ by an, 388.
Account of John D. Bemo, a Seminole, 203.
Felix H. II. Scott on the outlook for the, 405.

- Indian.** Remarks of Chief Pokagon, on the tolerance of the liquor traffic by the Government, 41.
- Indians.** Notice of the, in New York and Ohio in 1819, 84.
- On the efforts of Friends for the help of the Seneca, in New York, etc., 131, 340, 355, 465.
- Sorrow of, on the death of Bishop Whipple, 165.
- Insult of President Roosevelt on protecting, from intemperance, 183.
- must cut their hair. Comments on the order of Commissioner Jones that, 239.
- Notice of proceedings of Lake Mohonk Conference, in regard to, 323.
- Advice of Geo. Fox to Friends in relation to the, 281.
- Remarks on the "Quaker policy" of President Grant towards the, 316.
- Notice of the efforts of Friends in behalf of the Corn Planter, 340.
- On maple sugar, made by the, 71.
- The Osage, the richest people in the world, 75.
- Infidelity.** The comfortless effects of, 46.
- Awful results of, 84.
- Testimony of Joseph Barker, respecting, 141.
- The results of "higher criticism" agree with those of, 263.
- Infidel.** A daughter of, taught not to follow his views, 218.
- An, convinced through a flower, 308.
- Infidels.** Remarks entitled, How to make, 130.
- Insane.** On the early regard for the, by Friends, 244.
- On the new treatment of the, in Palestine, 250.
- Notice of an appeal for the Lebanon Hospital for the, 279.
- Insanity from war. On, 9.
- Individualism.** Individualism in religious labor compared with, 174.
- Instructive narrative.** An, 247.
- Intemperance.** On trying to make the anti-canteen law odious, 10.
- A touching incident, 14.
- The great danger of, to health in hot weather, 61.
- The successful enforcement of prohibitory law in Portland, Me., 71.
- The influence of the saloon upon anarchists, 119.
- On an international effort to protect native races from, 183.
- On the evils of opening saloons on the First day of the week, 197.
- The continued evils of, in the New Hebrides islands, 218.
- The importance of total abstinence in industrial competition, 299.
- Total abstinence the only effectual remedy for, 313.
- The important influence of women in discouraging, 357.
- Remarkable instance of the Saviour's love in reclaiming from, 390.
- The duty of preventing, as seen by an Indian, 413.
- Is Jesus impractical?** Extract entitled, 140.
- "It costs more to live now," 367.
- Items concerning the Society.** 7, 15, 23, 39, 47, 55, 63, 87, 95, 103, 119, 135, 144, 151, 150, 167, 174, 183, 200, 215, 223, 231, 240, 255, 263, 279, 287, 295, 303, 320, 328, 335, 342, 351, 359, 375, 383, 392, 399, 407, 415.
- Correction of a statement in the above, 55.
- Italy.** Antwerp the great market for, 229.
- Japan.** Universities for women to be opened in, 215.
- Japanese perplexed with different professions of religion, 135.
- Jews.** Remarkable conversion of a, 258.
- Jews.** Notice of a movement among, in Siberia, towards the Messiah, 231.
- John.** The authenticity of the book of, 354.
- Jordan Richland.** Brief mention of, 275.
- Judgment.** The meek will He guide in, 154.
- Jakes-Edwards.** On contrasts of character in the families of, 178.
- Johar Helen.** Instructed directly by the Holy Spirit, 151.
- Keeping one's temper." Extract entitled, 134.
- Candall Eliza et.** The conviction and religious character of, 355.
- Keith George.** Remarks on the schism caused by, 29.
- Kidd Benjamin.** Account of the character and ministry of, 349.
- Kindness** to a horse rewarded, 334.
- Kingdom of God** is within you, The, 90.
- Kite Benjamin.** On the life of, 43, 54, 67, 74, 84, 92.
- Comments on the above, 81, 98.
- Thomas. Notice of the religious character and ministry of, 67, 356.
- Korinthian apostle.** The reputed origin of the, 142.
- Lake.** The petrifying waters of Hlanging, in Colorado, 364.
- Labadra.** The destitute people of, 266.
- Lake Mohonk Indian Conference.** Notice of proceedings of, 323.
- Lamley Mary.** Account of dying expressions of, 269, 277, 286.
- Language.** English. On the derivation of certain words in, 195, 207.
- Lawson Thomas.** Letter of Margaret Fell and comments, 182.
- Layson island,** abounding with birds, 86.
- Lebanon Hospital for the Insane.** Notice of the, 250.
- Leddra William,** the martyr. Account of, 413.
- Letworth John.** Extracts from letters of, 54, 67, 74, 92.
- Lectures.** Remarks on, 136.
- Let Zion arise and shake herself from the encumbrance of the world, 314.
- Let thine eye be single. Essay entitled, 378.
- Letter of Thomas Chalkley on separations among Friends, 293.
- Peter Vorzov, an exile in Siberia to Doukhobors in Canada, 293.
- John Bellows,** 386.
- Ebenezer Worth,** 317.
- Letters of Joseph Scattergood,** 233, 242, 267, 285, 307.
- John Pickering of Tortola,** 208, 308.
- Statistics of the number of, received daily by certain rulers, 47.
- On issue paper carried by the "pony express" 83.
- of John Carter, 156, 393.
- Lewis Joseph J.** Notice of the late, 182.
- Liberty.** Essay entitled, The true, 18.
- Life.** The conflicts of, helpful in the development of character, 11.
- A comparison between natural and spiritual, 23.
- 300 years the average length of, has doubled, 103.
- The average length of, has increased lately, 166.
- Maxims for a noble, 274.
- Remarks on the ceaseless changes in, 298.
- Life saving service on the sea coast. The early history of, 85.
- Lighthouse.** A lonely rock. Touching incident entitled, The, 10.
- Lighthouse.** A perpendicular search light proposed instead of a, 311.
- Limiting the acquisition of riches. On, 404.
- Lincoln Abraham.** Anecdote of, 63.
- Litigation** prevented, 85.
- Little things.** The ministry of, 53.
- Lockjaw.** On the prevalence of germs of, on Long Island, 149.
- London.** Notice of night laborers in, 63.
- Notice of Newgate prison in, 167.
- London fogs.** Costly, 60.
- The evil effects of, 214.
- Loneliness.** A cure for, in overcoming selfishness, 255.
- Louisa.** A great leg of, 189.
- Love** that does not die. Incidents illustrating, 118.
- The, of God to man, illustrated, 389.
- Essay entitled, 390.
- Lowell the poet.** Declaration of, respecting his religious views, 247.
- Luther.** The maintenance by, of the outward sacrament, 331.
- Maelstroms** on the coast of Norway. On, 399.
- Malta.** Account of the imprisonment of two women Friends in, 341, 347.
- Marriages.** J. Clinton Starbuck and Louisa W. Parker, 160.
- John Hutchinson** and Rachel Evans Barton, 208.
- William Martin, M. D.,** and Elizabeth E. Kaighn, 216, 224.
- David Brinton** and Eleanor P. Fisher, 232.
- T. Harvey Haines** and Rachel A. Russell, 256.
- Edward H. Jacob** and Edith C. Dillingham, 320.
- Magnetic needle.** On the variations of the, 223.
- Mahogany.** A great leg of, 252.
- Making** the best of our surroundings. On, 163.
- Mammot** in cold storage. A, 387.
- Marriage.** For happiness in, begin poor, 103.
- "Mary had a little lamb." Mary Tyler, the girl referred to in the poem, 175.
- Marry.** A bad girl to, 63.
- Masters Parvin.** Remarks on the death of, 7.
- Mary and Martha.** On judging of the character of the, 203.
- Maxims** from Thomas C. Upham, 13, 52, 60, 86, 90, 123.
- Me is a most exacting personage, 183.
- Measurements.** A world wide authority for, 180.
- Memory.** A phenomenal, 187.
- Men.** Celebrated, like, 373.
- Mennonites.** A settlement of, in Siberia, 415.
- Merchantville, N. J.** Notice of a meeting-house lately built in, for Friends, 78.
- Mercy.** On showing, impartially, 81.
- Methodists.** A bishop of the, on the state of his church, 91.
- The, of members among, 175.
- Methodist Independent or Quaker.** Notice of, 351.
- Milburn William H.** A faithful record by, 87.
- Milk.** On the value of condensed, 199.
- "Ministerial whines." Remarks on, 152.
- Miracles.** How to begin, 57, 65.
- Ministry.** A caution in regard to the, 22, 53.
- A preparation for that necessary for receiving the, by the, 49, 141, 351.
- The, of little things, 53.
- On a hired, 118.
- of John Letworth. Incident in the, 92.
- On, in business and in every day life, 138.
- The true anointing for the, 161, 193, 222, 351.
- That, only is helpful, which is sympathetic, 161.
- Experience of John Banks of a call to the, 188.
- The qualification for true, the same as for true prayer, 193.
- Providential direction in the, 198, 251.
- Incident illustrating the need of humility in the, 274.
- Experience of Thomas Raylton in the, 310.
- On the disclaimer in the, by Robert Jordan, in 1736, 399.
- On a brief and lively, 415.
- Missionaries** massacred by cannibals in British New Guinea, 47.
- Missions.** The true basis for, 274.
- Mississippi River.** On the currents of the, 66.
- Mistakes** in meetings. Incident entitled, 377.
- Monroe.** Does he as he maintains by John Quincy Adams. The, 351.
- Months.** Lines on the length of the, 335, 343, 375.
- Mormonism.** The growing power of, 118.
- Comments on the above, 137.
- Mother.** Illustration of the love of a, for her children, 263.
- "Mother Shipton's prophecy," 87.
- Mount Desert Island.** Notice of highest peak on, 77.
- Mouse's sermon.** On the uncertainty of circumstantial evidence entitled. The, 246.
- Movements** of ministering Friends, 3, 7, 15, 23, 47, 55, 88, 95, 103, 144, 159, 167, 175, 200, 215, 223, 295.
- Mourning** and complaining. Little talent required for, 161.
- Murray Lindley.** Brief account of, 343.
- Music.** Pathetic incident relating to, 62.
- not an antidote to anarchism, 165.
- Military, an incentive to bloodshed, 124.
- is for pleasure, truth for practice, 324.
- Mushrooms.** The nutritive value of, 181.
- Musket** in the stern sheets. An incident in the infancy of each of, 355.
- MacCreery.** Sir William, a nature's nobleman, 255.
- McCreery Joseph.** Anecdote of, 63.
- McLeod Norman.** Remarks of, on his life, 218.
- McKinley President.** Remarks on the assassination of, 65, 73, 81, 87, 88, 89, 159.
- Extract from the last speech of, 95.
- The last words of, attested, 165.
- Resolutions** of condoleance of Filipinos on the death of, 207.
- Nations.** What is right for individual conduct, is right for, 197.
- The need of religious principle in the, 199.
- Native races.** Notice of an international movement to protect the, 159, 183.
- National Reform Association.** The objects of the, 71.
- Nature study.** On new methods in, 83.
- Nature's seed planting.** On, 283.
- Natural History.** Fishes and their eggs, 60; The Esquimaux dog, 60; The bee, 61; The destruction of mosquitoes by certain birds, 74; Penguins, 74; The island abounding with birds, 86; The gophers, 93; The mink, 101; The numming-bird, 122; How creatures hide, 132; Cats, 149, 167; Storks in Constantinople, 162; Wasps, 164; Sagacity of a dog, 167, 314; The English sparrow as a weed destroyer, 174; Indifference of camels to heat and cold, 181;

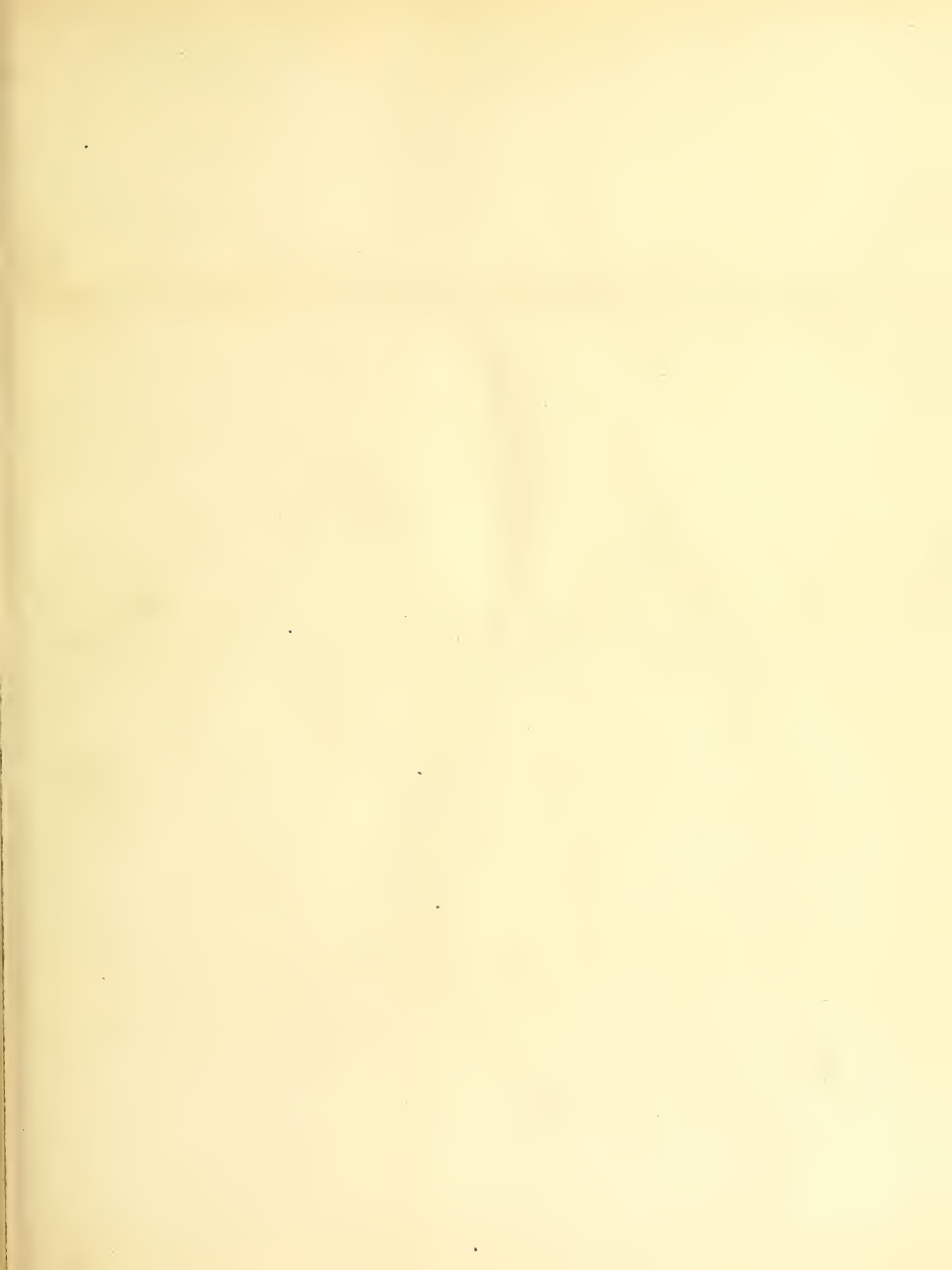
- On the instinct of animals, 181; Stingless bees, 205; Animals of the sea, 227; The value of insect eating birds, 251; The horns of wild sheep may aid their hearing, 251; The balance of power in nature, 252; A trout's memory for fishing pools, 259; Long run by a mouse, 270; A bird hospital, 302; How birds dress wounds, 311; The great auk, 319; Battle between bees and wasps, 319; The sponge, 319; Bravery of a mother grouse, 334; Cats, 363; The mammoth, 364; The water buffalo, 364; The skylark, 385; The clothes moth, 391; The brilliant fish of the West Indies, 406; Some strange bird ways, 412.
- Naylor James. The powerful ministry of, 271.
- Dying expressions of, 289.
- "Nearer, my God, to thee." On the authorship of the hymn, etc., 82.
- Newspapers. On the influence for good or evil of, 274.
- Newfoundland. The isolated condition of, 194.
- New Hebrides islands. The continued iniquity of traders to the, 218.
- On a bill to prohibit the sale of liquors, etc., to the natives of, 233.
- New York city. A midnight bread giving charity in, 75.
- New Orleans. On the danger to, from floods, 304.
- New Zealand. Industrial workers protected by law in, 262.
- Nineveh. The fulfillment of prophecy in the ruin of, 309, 315.
- Nobody's child. Incidents entitled, 391.
- "No man was ever lost in a straight road," 183.
- Noise and its antidote, 354.
- Notes on Tuskegee and the South, 201, 211, 220.
- Notes from others, 7, 15, 23, 39, 47, 63, 71, 87, 95, 103, 118, 135, 151, 159, 175, 183, 207, 215, 241, 247, 263, 287, 295, 303, 312, 327, 335, 343, 351, 359, 407, 416.
- Nothing fortuitous in nature, 195.
- Nothingham meeting. A proposed bi-centennial celebration at, 55.
- Nurse Maria's story, 102.
- Nutmegs. On the growth, etc., of, 229.
- Ohio. The form of an, in United States courts in Maryland, 291.
- Onths. On Spanish and other, 26.
- On prohibited by the Christian religion, 39.
- Inefficiency of, in preventing falsehood, 78.
- Obedience. Ruskin's first lesson in, 7.
- Remarks on Christian, 52.
- to the Holy Spirit, the way to learn of Him, 185.
- Obstacles to progress to those who are earnest, 175.
- Ocean. On the depth of the, 223.
- On the minute animals of the, 227.
- Appeal on behalf of sailors on the, 259.
- Oil of sun-flower seed. The value of, 223.
- Old age. The value of, 90, 91.
- The beauty of a serene, 138.
- An active, 183.
- On valuing the counsels of, 215.
- The heroism of, 265.
- Old men. Powers of mind in famous, 139.
- Oleomargarine. Notes on the production of, 375.
- Opening in the light of great encouragement to Friends, through M. Bramcombe, 158.
- Comments on the above, 325.
- Opium. Great Britain unwilling to reduce the tax on, 63.
- Memorial to the British Government against the traffic with, in China, 295.
- Our inheritance. On the love of God through Christ to man, entitled, 172.
- Outward ceremonial as a manifestation of unity. On, 331.
- Parguay tea. On, 311.
- Parent. The example and labors of Daniel Wheeler as a, 339.
- Parents. On the influence of, in connection with schools, 190, 223.
- Value of religious discipline by, 322.
- The duties of, from a father's point of view, 324.
- Pastoral system. The results of the, among Friends, 135, 287, 289, 376, 392.
- Patience. On the virtue of, 45, 190.
- Helps to, 408.
- Passmore Pennock. Brief mention of, 210.
- Peace Conference of all bearing the name of Friends. Notice of a, 135, 174, 177, 200.
- Comments on, 209.
- Statement of principles adopted by, 177.
- Pennies. The composition of, etc., 342.
- Persistence—a chapter for boys, 16.
- Persistence. A chapter for boys, 16.
- Pennington Isaac. Exhortation of, to live in Christ, 229.
- Pennington Isaac. On the love of God, 265.
- Peace. On inward, 90, 91.
- Peace of God. Essay entitled, 36.
- Peculiar times. Extract entitled, 33.
- Comments on the above, 115.
- Penn William. Notice of the gift of, to Friends, of the Brick Meeting-house property, 79.
- On the movement of, towards Pennsylvania, 100.
- Notice of traditions and Maxims by and the character of, 249.
- The claims of, and of Admiral Penn, upon the admiration of posterity compared, 267.
- Remarks of, on the man of integrity, 291.
- Perfection. On, 60.
- Perjury increasing in American courts, 78.
- Pearl. A short history of, 184.
- Petroleum. The large gushing well of, at Beaumont, Texas, 42.
- Petrified forest in Ariz. na. Account of a, 142.
- Comments on the above, 145.
- Philippines. On the Protestant Evangelical Union in, the, 7.
- Native of the, colonized in Louisiana, 189.
- Account of schools in the, 266.
- Photograph. Notice of the first of a human being, 203.
- Pickering John, of Tortola. Letters of, 298, 308.
- Plainness and self-denial. The testimony of Friends to, 320.
- Comments on the above, 361.
- Plants. The golden-rod, 142; The Concord grape, 109; The coloring of autumn leaves, 115; The mat rice of China, 127; On the need of rest for, 149; The nutmeg, 229; Rubber trees, 235; The new knowledge of weeds, 253, 261, 270; The number of plants used commercially in Europe, 269; Methods used in sowing the seeds of plants, 283; Signs of God in the flowers, 303; Paraguay tea, 311; The Lily fields of Bermuda, 319; The trailing abutts, 335.
- "Pleasure book." A, 263.
- Poetry—Original. Let us trust Thee, 4; Only to feel thy presence, 29; No man was ever lost in a straight road, 183; The golden-rod, 142; The Concord grape, 109; The coloring of autumn leaves, 115; The mat rice of China, 127; On the need of rest for, 149; The nutmeg, 229; Rubber trees, 235; The new knowledge of weeds, 253, 261, 270; The number of plants used commercially in Europe, 269; Methods used in sowing the seeds of plants, 283; Signs of God in the flowers, 303; Paraguay tea, 311; The Lily fields of Bermuda, 319; The trailing abutts, 335.
- "Pleasure book." A, 263.
- Poetry—Original. Let us trust Thee, 4; Only to feel thy presence, 29; No man was ever lost in a straight road, 183; The golden-rod, 142; The Concord grape, 109; The coloring of autumn leaves, 115; The mat rice of China, 127; On the need of rest for, 149; The nutmeg, 229; Rubber trees, 235; The new knowledge of weeds, 253, 261, 270; The number of plants used commercially in Europe, 269; Methods used in sowing the seeds of plants, 283; Signs of God in the flowers, 303; Paraguay tea, 311; The Lily fields of Bermuda, 319; The trailing abutts, 335.
- Prayer. Answers to, 14, 15, 78.
- not a substitute for obedience, 58.
- not to be interfered with by drowsiness, 267.
- True inward, described, 305.
- On saying, and praying, 306.
- The need of, in the church, 353.
- Preacher. Remark of a stated, in reference to prayer, 63.
- On an empty, 115.
- A complaining, instructed, 357.
- Preachers called hire critics, 63.
- No warrant in Scripture for salaried, 118.
- A hint to, 135.
- On the degeneracy of the pulpit, 204.
- Notice of a decline in candidates for, 215.
- Remarks, on non-collegiate, 408.
- Predestination. The doctrine of, blasphemous and pernicious, 1.
- Preaching Christ, and preaching about Christ. On, 349.
- Present need. Essay entitled, A, 354.
- Preaching the gospel. On the preparation for, 141, 296, 355.
- Women have been Divinely called to, 145.
- Remarks of Augustine on, 191.
- The qualification for, the same as for true prayer, 193.
- Pastoral service distinct from, 258.
- Prejudice an hindrance to truth, 346.
- Prejudice upholding worldliness, &c., entitled, 283.
- Presbytery. The action of the late General Assembly of, in regard to predestination, etc., 1.
- On the early character of, 25.
- On the revision of the creed of, 247.
- Principles and men. Extract entitled, 117.
- Prison. A successful method of maintaining discipline in, 155.
- Comments on the above, 148.
- Prisoners. Successful attempts to reclaim discharged, 250.
- Remarks on reforming, 287.
- Provisional deliverances, 78, 92, 246.
- Direction. Incidents illustrating, 198.
- Progressive because conservative. Remarks entitled, 153.
- Prompton. On the solid and best way of, 396.
- Prunes. On growing and preserving, 66.
- Paritans. On the early religious character of, 55.
- Price Philip, of Chester Co., Pa. Notice of the death of, 125.
- Quakerism. The present need of, 263.
- Radcliffe Mildred. Anecdote of, 255.
- Railroad. The Siberian, 311.
- train. Fastest in the world, 375.
- A proposed, on Mont Blanc, 213.
- Railroads. The strain on engineers, etc., of running fast express trains on, 116.
- The relations of employers and employees of, 143.
- A contract for bridges for, in South Africa given to Americans, 223.
- Rain. On the weight of falling as hail, 127.
- Raindrops. On the size of, 125.
- Raynor. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.
- Reed. The, used in China for matting found in Nor Carolina, 127.
- Reform. On true, without Divine grace, 118, 165, 17; Relaxation from care at times essential to the act mind, 85.
- Regeneration. On the evidence of, 126, 262.
- Regeneration and signs following. Essay entitled, 20.
- Comments on the above, 265.
- Religion. What is your, worth? 37.
- Reform. On culture, in account of the convinee and life of, 301, 310.
- Reading. On cultivating good habits of, 163, 165, 18, 205.
- Redman Elizabeth, providentially directed, 198.

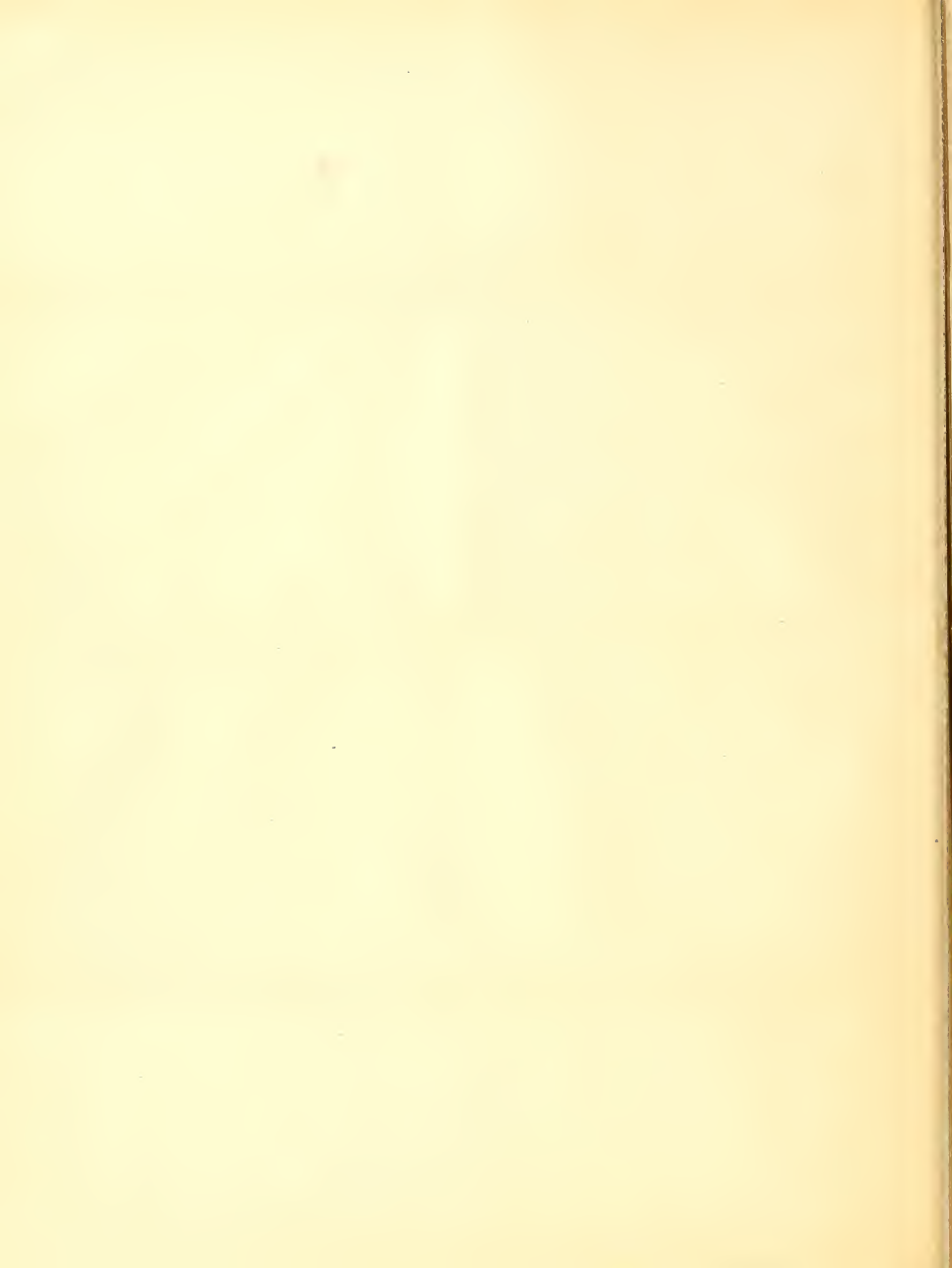
- Reminiscences of departed worthies, members of Philadelphia Yearly Meeting, 13. 29. 46. 77. 89. 124. 131. 156. 169. 182. 191. 193. 202. 210. 218. 233. 242. 250. 267. 275. 285. 307. 316. 340. 350. 355. 382. 393. 409.
- Remarks on the above, 249.
- Resignation to the Divine will, 364.
- Retirement necessary to the Christian, 255. 253. 283.
- Rhoads Joseph. Reminiscences of the late, 210.
- Ridicule often an effective weapon in the devil's hands, 275.
- Rich. On hastening to get, 407.
- Riches. Remarks on the vast accumulation of, in certain individuals, 17.
- The pursuit of, a snare to many, 238. 407.
- On observing proper limits in the acquisition of, 404.
- Right use of the Lord's outward gifts. Remarks of John Woolman on the, 238.
- Righteous. The preserving power of the, in a community, 350.
- Roberts Phoebe W. Remarks on the ministry of, 17.
- Charles. Notice of a valuable collection of manuscripts, etc., relating to Friends, by the late, 231. 295.
- Remarks on the up light character of, 233.
- Roll the stone you cannot drag, 307.
- Roman Catholics. An important movement in Austria and Prussia, 164.
- Notice of the "Away from Rome" movement in Germany, 164.
- Notice of a large business done in France by, professing on behalf of souls in purgatory, 171.
- Language of Leo XIII on the power of religion, 171.
- A testimony of a priest among, against eucharistic parties, etc, 283.
- The martyrdom of Henry Zaphen, by, 292.
- Roosevelt President. Account of a late visit of Friends to, 161.
- Comments of *The Evening Bulletin* on forms of addressing, 202.
- Remarks of, on the influence of the Holy Scriptures, 408.
- Russia. The large emigration of Stundists from, to the United States, 245.
- Sandwich David. Confidence of in Divine power, 296.
- Sandwich Robert. Brief account of the life and religious character of, 307.
- Sabbath. On the Christian, 31.
- 'Sacraments.' The, not instituted by Jesus Christ, 122.
- Catharine Booth on the, 139.
- On observing the, as a manifestation of unity, 331.
- Sailors. Appeal on behalf of, 259.
- Salvation. Essay entitled, *The way of*, 110.
- Salvation Army. Remarks on the, 15, 63.
- Salt. On the mining for, on the shores of Louisiana, 199.
- Large bed of, in Hungary, 383.
- Sarpi, Fra Paolo. A notable Venetian of the 16th century, 230. 236.
- Satanism. The origin of the word, applied to freed, 155.
- Sare Winifred as the queen of a Kingdom, 143.
- Scattergood Joseph, Sr. Reminiscences of the late, 131. 156. 169. 182. 191. 233. 242. 251. 267. 285. 307. 316. 340. 350. 355. 382. 393.
- Comments on the above, 222.
- Thomas. Notice of an interview of, with George H. 170.
- Remarks on the ministry of, 182. 233. 275.
- School. On the co-education of boys and girls at, 154. 178.
- Notice of a Frier's, at Lansdowne, Pa., 343.
- A Spartan, for boys, 359.
- at Atlantic City, N. J. Appeal on behalf of a Friends', 78. 178.
- Strength in unity as respects Friends', 178. 179.
- On the close relations between parents and, 190.
- The injurious effects of athletic games in, 196.
- Comments on the above, 213. 217.
- for artists, etc., in Germany, 199.
- on teaching farming in, 316.
- in the Philippines. Notice of, 366.
- Science and industry. Selections in reference to, 114. 127. 142. 149. 155. 162. 181. 199. 204. 213. 223. 229. 251. 266. 293. 311. 319. 334. 342. 350. 363. 375. 383. 391. 403.
- Sotten Robert. Reminiscences of, 307.
- Supple. The value of a conscientious, 189.
- Islands of South Carolina. On the labors of R. C. Mather among the, 25.
- Secret Societies. Remarks on the costliness of the charity of, 107.
- Objections to, 147. 343. 359.
- Sect. A. called "Holy Ghost and us," 63.
- Sectarianism vs. loyalty to Truth. Essay entitled, 14.
- Sea. A dead, late, discovered in Thibet, 34.
- Secede. Essay entitled, *The two*, 34.
- Self-indulgence is innate weakness, 114.
- Selishness. Self-weariness a punishment of, 313.
- Self-control. The high value of, 135. 334.
- Self-sacrifice. On, 408.
- Self study. Remarks on, 222.
- Separation, its cause and cure. Essay entitled, 19.
- Ships. How the speed of, measured, 189.
- John Wesley's advice against, 231.
- Servant of all, *The*, 357.
- Shapers. The passing away of the, 87.
- Shepherd Clarkson. Brief mention of, 316.
- Extract from a letter of, and comments, 320.
- Ship dating back to the time of Columbus, A, 342.
- Ships. How the speed of, measured, 189.
- Shelter for colored orphans, Philadelphia. Notice of the, 151.
- Shillitoe Thomas providentially directed, 198.
- "She hath done what she could," 6.
- Sickness as a time of spiritual discipline, 94.
- Silence of Jesus, *The*, 210.
- Silence. How the speed of, measured, 189.
- McKinley's funeral, 81.
- The majesty of, 354.
- When, is leaden, 406.
- Siberia. A recent trip through, 317.
- On the settlement of West, 415.
- Silent influences are often the most powerful, 31.
- Silk. On the production of, 304.
- On the production of artificial, 213.
- Simplicity of discourse recommended, 63. 85.
- of life. A plea for, 334.
- that is in Christ. Essay entitled, *The*, 157.
- Singing in places of worship a cause of worldliness in the church, 7.
- The report of a man marred by, 257.
- Sin and the law. Extract entitled, 205.
- Sketches of sermons formerly heard, 333.
- Slave. What perseverance did for a, an account of Henry Boyd, 239.
- Slaves. Manumission of, in Jamaica, by David Barclay, 34.
- Small pox. Inoculation against, introduced into England by a woman, 225.
- Snell Mary, of Glasgow. Brief mention of, 228.
- Smithsonian Institution. A room of marvels in the, 122.
- Smalley William P. and Edward G. drafted during the civil war, 267.
- Snow Hill Institute. Account of the, 158.
- Snodden Joseph. Reminiscences of the late, 156. 182. 191. 193. 202. 210.
- Snow of different colors, 254.
- Soap no longer made from cotton seed oil in Marseilles, 251.
- Soldier. On a Christian, 86.
- Song of the shirt. *The new*, 202.
- Soul's hope. *The*, 51.
- atmosphere. On, 172.
- Spainhower Henry. Notice of the character and death of, 103.
- Speculation. Against countenancing the spirit of, 179.
- Spiritual strength is largely in proportion to the absence of self-confidence, 188.
- experience of John Banks, 85.
- growth, 357.
- Spices. Where, come from, 26.
- Sponge. On the collection and preparation of, for sale, 68.
- Sport in killing. Self-reproach of a woman for, 146.
- Spreading the Truth through religious books. On, 212.
- Spring River Academy, Kansas. Appeal on behalf of, 263.
- Steam engine. The oldest working, 335.
- Storm. Notice of the effects of the fleet, of Second Month 22, 1902, 268.
- Stundists. The large emigration of, from Russia, to the United States, 215.
- Struggle. The blessing in the, 317. 342.
- Substitutionary Saviour. Essay entitled, A, 114.
- Successful men. On, 146.
- Sultan of Morocco. The comfortable palace of the, 127.
- Summary of Events, 8. 15. 24. 32. 40. 47. 56. 64. 72. 79. 88. 95. 104. 112. 119. 123. 136. 144. 152. 159. 168. 175. 184. 192. 200. 207. 216. 223. 232. 240. 248. 256. 264. 272. 280. 288. 296. 304. 312. 320. 328. 336. 344. 352. 360. 368. 376. 384. 392. 400. 408. 416.
- Submarine boat. Notice of a, 223.
- Sun. Notice of engines using the heat of the, 251.
- On spots on the, and seismic activity, 404.
- Sweater. A, taken at his word, 312.
- Talking. The art of, 306.
- Telegraph. Cooked path of messages by ocean, 46.
- On sending party, etc., by, 229.
- Cost, etc., of ocean cables, 375.
- Temper. Experience of a Friend on the mastery of, 94.
- Telescopes. The world's largest, 68.
- Telephony. On ancient, 230.
- Telephone. The early history of the, 404.
- Temptation. The really man may expect Divine strength to resist, 157.
- Testimony of true witnesses. Account of Jeremiah Waring, 238.
- Testimonies for Truth still in force, 202.
- "That's what I am here for." Incident entitled, 322.
- Theatre. A testimony of an actress against the, 135.
- Thornton James, of Dyberry, Pa. Incidents in the ministry of, etc, 43.
- "Thought I was driving." Incident entitled, 91.
- Thoughts. The government of our, under Divine power, 33.
- Titles and degrees. Anti-Scriptural, condemned, 61.
- Tobacco. A library purchased with money saved from, 285.
- Tolstoi. Why Count, was excommunicated, 45.
- Remarks of, on living according to one's own conscience, 205.
- Tongue. Divine grace alone can tame the unruly, 45.
- Tract Association of Friends, Philadelphia. Notice of proceedings of, 287. 303.
- Annual report of the managers of the, 346.
- Tract. The distribution of, blessed, 218.
- The very extensive distribution of the, entitled "Come to Jesus," 203.
- Trumpet. Let the, give the certain sound, 63.
- Trust. A, in the Lord not unwarranted, 81.
- Trust funds. Notice of a careful management of, 29.
- Truth as a guide, 265.
- Trusting the Lord for the present as well as for the future, On, 156.
- Tree. A blazed, as a land mark, 250.
- Tramps. How, are treated in Kansas, 71.
- Tranquillity. On, among troubles, 283.
- True witnesses. Account of Eliz. Kendall, entitled, 355.
- Tsango, Jofisti of rivers. Account of the, 59.
- Tuskage Institute. Notes on a recent visit to the, 201. 219.
- Turner Mary. Account of the character and happy death of, 318.
- Type writer. On an electric, 149.
- Unfitness for the Lord's work. Remark on pleading, 314.
- United States. Warning of Daniel Webster in regard to the accumulation of property in a few hands in the, 18.
- On curbing the paper money of the, 26.
- Statistics of consumption of intoxicating drinks, etc., in the, 39.
- Women as consumers in the, 63.
- The importance of religion to the, 70. 71. 156.
- An Anti-Polygamy amendment to the Constitution of the, 72.
- Illustrations of great developments in the, 83.
- The order of succession to the Presidency of, 103.
- On the present storm clouds in the, 117.
- On race prejudice in the, 118.
- Militarism leading the, towards imperialism, 137.
- On the development of the North West portion of the, 163.
- On truck farming in the, 186.
- The need of a parcels post in the, 204.
- On the only four corners in the, 213.
- The number of religious denominations in the, 215.
- The consumption of coffee in the, 229.
- On education in the Southern, 237.
- The results of the late civil war in the, 203.
- On the true principle of the Monroe doctrine of the, 351.
- Incidents in the assassination of Presidents of the, 350.
- Amount of timber used in the, 391.
- Upham Thomas C. Maxims from, 13. 52. 60. 86. 90. 123.
- Upholding power in nature. *The*, 133.
- Van Dyke Henry, declines payment for preaching, 296.

Vanadium. On the valuable properties of, 375.
 Venice. The labors of Fra Paolo Sarsi, in, 230, 236.
 Vibration. The damaging effects of, on buildings, etc., 311.
 Victoria. The death of queen, hastened by the South African war, 175.
 Vanilla. The flavor of, artificially prepared, 364.
 Virgins. On the parable of the wise and foolish, 221.
 Virtue. True, works from within, 389.
 Virginia. Account of a natural tunnel in, 149.
 Volcano of Krakatoa. Account of the eruption of, in 1883, 99.
 The phenomena of, 380.
 Vision respecting the outer court. A, 323.
 Wages, Low, believed to be a cause of crime, 70.
 Walk in the Spirit. Extract entitled, 81.
 Walton Joseph. On the Christian character of the late, 250, 305.
 War. The necessity for fervent prayer for the restraining of, 1.
 The effect of, in demoralizing the community, 7, 227, 337.
 On insanity from, 9.
 The risks of preaching the doctrines of Mohammed in regard to, instead of those of Christ, 12.
 Comments on a defense of, by Capt. Mahan, 12.
 Testimony of George Whitehead against, 14.
 Testimony of a French ambassador to arbitration instead of, 15.
 Pleading of Herbert Spencer against, 15.
 On the degeneracy of a nation caused by, 18, 327, 337.
 Outspoken utterance of a Presbyterian preacher against, 25.
 On the Christian's mode of conquest, 29, 138.
 On the cost of the Boer, 31.
 On applying the principles of Christ to the Boer, 38.
 Commercial prosperity not built up, but ruined by, 41, 57.
 A lowered moral sense due to, 49, 327.
 To be destroyed by true Christianity, 91, 113, 337.
 President McKinley's approval of arbitration instead of, 95.
 Remarks of Hugh Price Hughes against, 106.
 The judgments of the Almighty accompany, 109.
 and its vices incited by military music, 124.
 A battle as it appeared to an eye-witness, 126.
 Militarism leading the United States towards imperialism, 137.
 Governments which respect conscientious objections to, 161.
 The necessity of eradicating those dispositions from which, proceeds, 169, 337.
 A resort to, in France stopped the Protestant Reformation, 171.
 Statement of Friends' Peace Conference in relation to, 177.
 An army of mourners, of cripples, and of the dangerous class left by, 183.
 not exist if the Golden rule was practised, 197.
 Sufferings of a young Frenchman for his testimony against, 207.
 On the testimony of Friends in relation to, 209.
 Incidents in Pennsylvania during the late Civil, 251, 297.
 The claims of William Penn and of Admiral Penn on the admiration of posterity compared, 257.
 Remarks on common sense and, 281.
 Remarks of Andrew Carnegie against, 287.

War. On the loss to the community of money used in, 335.
 Backsliding tendencies of, 337.
 An incident in the interest of peace, 356.
 Ruskin's advice to soldiers, 359.
 An attempt to defend, from Scripture, 359.
 Covenantism a cause of, 361.
 The after consequences of, to individuals, 385.
 Waring Jeremiah. Account of the character and religious labors of, 338.
 Warrington Henry of Westfield, N. J. Consoling remarks addressed to, 85.
 Washington Booker T. Remarks of, on doing one's best, 141.
 A recent visit to the Tuskegee Institute founded by, 201, 211, 220.
 Washington Territory. Desirable land for settlement near Wenatchee, in, 167.
 Wealth. Remarks on the acquisition of, 47, 121, 166.
 Wedding ring a barbaric relic. The, 327.
 Watch. To keep a, in good condition, 355.
 On setting a, by a star, 343.
 Water. The scientific principles involved in the filtration of, 251.
 The power of, used in large electrical power plants, 364.
 Weather. Changes in the, not dependent upon the moon, 100.
 Webster Daniel. Incidents in the life of, 118.
 Weeks. On the new knowledge of, 253, 261, 270.
 Westtown School. Notice of a change of hour in the afternoon meeting at, 135.
 Remarks on the influence of, 145.
 Remarks on religious meetings at, 185.
 Letters of Joseph Snowden, &c., in reference to, 156, 182, 191, 193, 202.
 Proposed meeting of the Old Scholars' Association at, 243.
 Notice of a meeting of the Old Scholars' Association at, 377.
 What has it done for you? Anecdote of a discomfited infidel entitled, 46.
 What is your boy reading? 82.
 What hinders thee? Essay entitled, 290.
 What can you do. Remarks on evil associations, entitled, 465.
 Wheeler Daniel. Brief mention of, when in Philadelphia, 156.
 Remarks of, on a preparation for religious service, 355.
 The Christian example and labors of, in his family, 339.
 Whitall John M. A caution of the Spirit to, in relation to business, heeded, 404.
 White Joseph. Triumphant death of, 273.
 Whitehead George. His work and services, &c., 73.
 Whittier John G. Remarks of, on the late Ebenezer Worth, 14.
 Whitefield George. Testimony of, against war, 14.
 Why don't he? Extract on obedience entitled, 58.
 Why we need rest. Essay entitled, 290.
 Who's taking notes? On the importance of setting a good example entitled, 102.
 Williams William. Incidents in the ministry of, 84.
 Wife. Remarkable devotion to her husband by, 175.
 Williamson Thomas. The conviction and religious character of, 386.
 Wilson James, of Kendal, England. Convincement of, 271.
 Wing family. Notice of a reunion at the, 399, 407.
 Wisdom. The office of, 397.
 Wistar Thomas. Brief mention of the late, 316, 350.
 Women. Why is the number of missionaries among, greater than of men, 103.

Women. The right of, to preach the gospel affirmed, 145.
 The laxity of, in their condemnation of public crime an evidence of a low civilization, 151.
 Statistics of household work done by, 155.
 forced to "transcend her sphere," 215.
 Remarks on jealousy among, 263.
 On lightening tedious tasks of, 266.
 A comparison of, with men, 296.
 The most loved are not always the most beautiful, 333.
 Woolman John. On the right use of the Lord's outward gifts, 238.
 Word. The effect of a single idle, 86.
 A thing spoken, 211.
 Words easily understood to be selected, 63, 85.
 Words of truth and soberness, 53.
 Words. On the derivation of certain, 195, 207.
 Worship. Remarks on performing true, 14, 156, 186, 187.
 A preparation of heart necessary for, 49, 51, 179.
 A meeting held, in one's own home, 62.
 The decline of mid-week meetings for, 122.
 The proper feeling in going to and from seasons of, 138.
 Waiting on the Lord out of meeting, a preparation for, 179.
 A blessing on the attendance of meetings for, 275.
 On entertainments instead of, 297.
 Silent meetings for, at times, an evidence of strength, 369.
 Worry. Do not, 3, 157.
 Worth Ebenezer. Some reminiscences of the late, 13, 29, 46, 77, 89, 124, 131, 251, 316, 350, 383.
 Wynn Christopher. Remarks of, on true gospel fellowship, 194.
 X-rays used to learn the contents of letters, 252.
 Yale University. Remarks on the Christian influence of, 152.
 Yearly Meeting, Canada, 1901. Notice of proceeding of, 3.
 Iowa, 1901. Notice of proceedings of, 129.
 London. Statistics of members of, 55.
 Action of, in reference to ministers travelling on the Continent, 159.
 Comments on the above, 215, 222.
 1753. Notice of the procedure of, 279.
 1902. Statistics of, 339.
 New England (larger body) 1901. Notice of proceedings of, 29.
 North Carolina, 1901. Notice of proceedings of, 55.
 Ohio. On the opening of, in 1813, 54.
 1901. Notice of, 63, 119.
 Philadelphia, 1901. Minute of counsel to members of, 4.
 1902. On the approach of, 305, 320.
 Notice of attenders of, from elsewhere, 328.
 Account of proceedings of, 321, 329, 337, 338.
 Western, 1901. Notice of, 122.
 Extracts from correspondence of, 141, 342, 343, 368.
 Yearly Meetings. Quinquennial Conference of, 95, 2.
 Young. How to remain, 398.
 Young men. On the opportunities for, in the United States, 207.
 The dangers of the evening to, 312.
 The plodding, most likely to be successful, 4.
 Zaphen Henry, the gospeller, martyred in the Diemarschen, 292.





THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, SEVENTH MONTH 20, 1901.

No. 1.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,
No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.
Editor's address in the summer months, W. Falmouth, Mass.

"I Will Rebuke the Devourer for Your Sakes."

The purpose of this periodical is to persuade men.

It belongs to men, by Divine invitation, to persuade God.

Abiding under an indwelling exercise of soul before the Source of All-Sufficiency, which at seasons rises into a wrestling for the blessing, men are in the place where true "prayer is wont to be made." This exercise of a receptive and submissive heart before the Father of all our sure mercies alone deserves the name of prayer, such as we are asked by the apostle to "pray without ceasing." Prayer is a state—the craving of faith, the prostration of dependence. It is not a recitation. So the Father "would that all men pray everywhere."

In this wrestling of spirit—in the cry of faith with the Spirit that "maketh intercession for us, with groanings which cannot be uttered," is not the "All-power in heaven and in earth" effectually laid hold on, and his loving compassion moved, "like as a Father pitieth his children"? He permits unseen spiritual forces of his infinite power to be laid hold on by fervent prayer, and He moves the prayers that shall move his love and power, that men may know that Holy Help is placed within the reach of their holy appeal.

Have Friends been availing themselves of this mighty enginery in heavenly places to overcome the spirit of war that is stalking over the earth? Have they satisfied rather themselves with official protests and documents of their Yearly Meetings as clearing their own spirits, and then looked on as idle spectators to see the "potsdethers strive with the potsdethers of the earth," saying "Now they are doing it, and we are clear; we issued our protest?"

And so have we passed on, sorry indeed, but in a sort of spiritual indifference before the throne of grace, as if our part against the Destroyer was discharged?

It is high time that we should see that all this atrocity must be overcome from above! Vain is the help of man against the sin of man, except through God. We work on too low a plane when we accuse men, and motives, and policies; for we are merely taunting them as ourselves on their own level. We must fight down war from the heavenly places in Christ Jesus, and with the heavenly powers. The Lamb and "they that are with Him" shall overcome those that "receive power as kings one hour with the Beast," and "have one mind, and give their strength and power to the Beast." The Spirit of the Prince of Peace, we believe, yearns for the co-operation of the living members of the Society of Friends in living prayer, that the remainder of wrath may be restrained. The weapons of our warfare are to be found in this great and effectual department of spiritual exercise. "They are not carnal but mighty through God to the pulling down of strongholds," even to cause "wars to cease unto the ends of the earth."

FOR "THE FRIEND."

Predestination and Presbyterians.

BY CHARLES RHODES.

The late session of the Presbyterian General Assembly in Philadelphia, has been an event of public interest to others, arising from a proposition within that body to modify some of the articles of faith known as the "Westminster Confession of Faith," which has been supposed to define the belief of the Presbyterian Church for the past two hundred and fifty years. The specific paragraphs which have become obnoxious to many members of this religious body relate chiefly to the doctrine of unconditional election and reprobation.

It is interesting to the Society of Friends to recur to the fact that these views formed an important subject of dissent by the early Friends from the doctrines of the established Church in England during the Commonwealth under Cromwell, and the dominance of the Presbyterian party.

In 1643 an act of the Parliament of Great Britain was passed "for the calling of an Assembly of learned and godly Divines and others to be consulted with by the Parliament for the settlement of the government and liturgy of the Church of England; and for vindicating and clearing of the doctrine of the said Church from false aspersions and interpretations."

This body convened in that year, and after

spending three years in formulating a confession of faith and the longer and shorter catechisms, these documents were confirmed and adopted by the Parliament in 1649.

Among the articles of belief put forth by this convocate we find the following:

Chapter 3rd "Of God's Eternal Decree." "By the Decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." "Neither are any others redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only." "The rest of mankind God was pleased . . . to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

Chapter 10 "Of Effectual Calling." "All those whom God hath predestinated unto life, and those only, He is pleased in his appointed and accepted time, effectually to call by his Word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ." "Elect infants, dying in infancy are regenerated and saved by Christ through the Spirit."

"Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore, cannot be saved;" much less can men not professing the Christian religion be saved in any other way whatever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may be very pernicious, and to be detested." In the larger catechism, question sixty-eight reads, "Are the elect only effectually called?" The answer is thus stated, "All the elect, and they only are effectually called."

It is not surprising that members of the Presbyterian Church should shrink from subscriptions to dogma like the above, which seem to exclude a part of mankind from the universal love and design of our heavenly Father toward the whole human race in sending his only begotten Son into the world "that whosoever believeth in Him should not perish, but have everlasting life;" and whom the Apostle John declares "is the propitiation for the sins of the whole world."

Such views are founded upon certain portions of Scripture written for particular conditions of people, as in the ninth chapter of Paul's epistle to the Romans, wherein he treats of the state of the unbelieving Israelites, and the choice of Jacob over Esau, as the progenitor of Christ the true seed, citing the case of Pharaoh in his refusal to liberate the Israelites in Egypt, and God hardening his heart in order that "He might show his power in him, and that the Almighty name might be declared throughout all the earth." If we examine

the context of these Scriptures we may observe that in the case of Pharaoh he had acted very unjustly, and indeed cruelly, toward the Israelites by the slavery in which he had kept them before the Lord hardened his heart; so that his condemnation was the result of his own sin rather than that of the foreordination of God, and his irrevocable decree to destroy Pharaoh. There was nothing unjust in the Almighty preferring Jacob to Esau before their birth, as the ancestor of the Israelites. Esau was favored afterwards in an outward point of view to become a wealthy and powerful chief among his people.

The reprobate Israelites in Paul's age who "had not attained to the law of righteousness," he asserts had failed because "they sought it not by faith;" "they stumbled at that stumbling stone" Christ Jesus. In the eleventh chapter of this epistle, Paul confidently states that these broken branches may be grafted in again," if they abide not still in unbelief;" and triumphantly concludes that "so all Israel shall be saved!"

There are undoubtedly many passages in the New Testament that speak of "God's elect," and "the election" of believers; indicating a choice by Him of some as the recipients of his favor, and the final condemnation of others, but it may be confidently asserted that none of the reprobate have become so by any antecedent and irrevocable decree of the Creator prior to their wilful rejection of his laws. The history of the Hebrew race is a standing proof of the long suffering mercy of God to mankind. Their repeated rebellion against his commands after such signal favors shown them, was forgiven times without number, upon their repentance and return to his service again. That it has pleased the Most High in his wisdom to bestow more abundant grace and gifts upon portions of mankind or particular individuals than upon others, in the economy of his administration of earthly affairs, in no wise derogates from that universal grace and favor through his beloved Son, whereby He "would have all men to be saved and to come to the knowledge of the Truth." Robert Barclay in his Apology, V and VI, Propositions on "Universal and Saving Light" comments upon Predestination in these words, "As for that doctrine which these propositions chiefly strike at, to wit, absolute reprobation, according to which some are not afraid to assert, that God, by an eternal and immutable decree, hath predestinated to eternal damnation the far greater part of mankind, not considered as made, much less as fallen, without any respect to their disobedience or sin, but only for the demonstrating of the glory of his justice; and that for the bringing this about He hath appointed these miserable souls necessarily to walk in their wicked ways, that so his justice may lay hold upon them, . . . I say, as to this horrible and blasphemous doctrine, our cause is common with many others, who have both wisely and learnedly, according to Scripture, reason, and antiquity, refuted it. . . . We may safely call this doctrine a novelty, seeing the first four hundred years after Christ, there is no mention made of it. The first foundations of it were laid in the later writings of Augustine, who in his heat against Pelagius let fall some expressions which some have unhappily gleaned up to the establishing

of this error. Afterwards was this doctrine fomented by Dominicus, a friar, and the monks of his order; and at last, unhappily taken up by John Calvin, otherwise a man in divers respects to be commended, to the great staining of his reputation, and defamation of the Protestant and Christian religion."

"It is highly injurious to God, because it makes Him the Author of sin, which of all things is most contrary to his nature. . . .

"For if God has decreed that the reprobated ones shall perish, without respect to their evil deeds, but only of his own pleasure, and if He hath decreed also long before they were in being, or in a capacity to do good or evil, that they should walk in those wicked ways, by which, as a secondary means, they are led to that end; who, I pray, is the first author and cause thereof but God, who so willed and decreed?"

"These are Calvin's expressions 'I say that by the ordination and will of God, Adam fell. God would have man to fall. Man is blinded by the will and commandment of God.'"

"'God,' saith Beza, 'hath predestinated not only to damnation but also unto the causes of it, whomsoever he saw meet.' 'Reprobate persons,' saith Piscator, 'are absolutely ordained to this two-fold end, to undergo everlasting punishment, and necessarily to sin.'"

"If these sayings," resumes Barclay, "do not plainly and evidently import that God is the author of sin, we must not then seek these men's opinions from their words, but some way else. This doctrine is injurious to God, because it makes Him delight in the death of sinners, yea, and to will many to die in their sins contrary to these Scriptures, 'Say unto them as I live, saith the Lord God, I have no pleasure in the death of the wicked but, that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?' (Ezk. xxxiii: 11.) 'God our Saviour will have all men to be saved, and to come unto the knowledge of the truth.' (1 Tim ii: 4). The Lord . . . is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter iii: 9). It makes the preaching of the gospel a mere mock and illusion, if many of these to whom it is preached be, by an irrevocable decree, excluded from being benefited by it." R. Barclay then cites his fifth thesis in opposition to the foregoing views of unconditional reprobation, which is in these words, viz: "God out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, hath so loved the world that He hath given his only Son a Light, that whosoever believeth in Him shall be saved (John iii: 16), who enlighteneth every man that cometh into the world (John i: 9), and maketh manifest everything that is reprobable (Eph. v: 13), and teacheth all temperance, righteousness and godliness: and this Light enlighteneth the hearts of all for a time in order to salvation; and this it is that improves the sin of all individuals, and would work out the salvation of all if not resisted. Nor is it less universal than the seed of sin, being the purchase of his death who tasted death for every man; for, 'as in Adam all die, even so in Christ, shall all be made alive' (1 Cor. xv: 22).

The action of the late General Assembly of

the Presbyterian Church respecting the Westminster Confession consists in the acceptance and adoption of a Report by the Revision Committee in which they recommend that a Committee be appointed by the Assembly, and "that this Committee be instructed to prepare and to submit to the next General Assembly for such disposition as may be judged to be wise, a brief statement of the reformed faith expressed as far as possible in untechnical terms. The said statement is to be prepared with a view to its being employed to give information and a better understanding of our doctrinal beliefs, and not with a view to its becoming a substitute for, or an alternative of our Confession of Faith." The Report further recommends that such Committee prepare amendments to certain chapters of the creed therein specified "either by modification of the text or by declaratory statement, so as more clearly to express the mind of the church, with additional statements concerning the love of God for all men, missions and the Holy Spirit; it being understood that the revisions shall in no way impair the integrity of the system of doctrine set forth in our Confession and taught in the Holy Scriptures."

It seems to those not connected with the Presbyterian Church impossible to reconcile the instructions given to their Committee by the above resolutions with the obvious uneasiness long felt by a portion of that denomination with the expressions in their ancient creed quoted in the antecedent part of this article. If the "system of doctrine set forth in their Confession" is to be maintained in its integrity, any declaratory statements concerning election and reprobation and the perdition of infants which have so exercised the malcontents must be excluded by the Committee. The New York Independent in commenting on the subject, uses this language, "If the Revision Committee work along the lines indicated in the resolutions, we may look for a new Calvinism." "If they build on an arbitrary Divine election, and a 'limited elective purpose on the part of God,' it is to be feared that all the new cloth which they may sew on this old garment will only make matters worse. 'The love of God for all men' would poorly join with such a principle. It is doubtful if even the determination of the Assembly to save the babies from damnation could be consistently maintained. For if God might of his own good pleasure elect any one to be damned, there is no assignable reason why babies should not be among the non-elect. There would be no greater injustice in the one case than in the other. Of course the Confession has never specifically taught the damnation of infants; but its possibility is so manifestly a logical implication of the scheme, that in the good old times it was no uncommon thing to hear Calvinistic preachers of rigor and vigor setting forth the existence of non-elect babies in hell as a specimen of Divine justice. Whether this is the Calvinism which is to be maintained in its integrity, or whether the logic of the doctrine is to be set aside by a resolution that all who die in infancy are of the number of the elect, we are not able to say."

"What the Revision Committee will report and what the next Assembly will do is matter

for uncertain prophecy; but in any case the prominent features of Calvinism, as it has been historically held are obsolescent, and largely obsolete even in the Presbyterian Church."

FOR "THE FRIEND."

Canada Yearly Meeting.

Canada Yearly Meeting of Friends began its sittings on the twenty-first of Sixth Month, ending on Third-day, the 26th of the same.

From beginning to end, Friends conducted the business coming before them in unity and love, believing it is only as we abide in the truth which is the foundation of true fellowship, and communion with God and one another, and are obedient thereto, in its every requiring, that we can rightly lay claim as being those to whom the Lord Jesus said, "Ye are my friends if ye do whatsoever I command you."

The whole of the meeting was conducted after the ancient and true gospel order of Friends, acknowledging no other Leader in the various exercises of the meeting than He who of God is made Head over all things to His Church, directing each and every member in their approaches to the mercy seat. And we know that whatsoever He aforesaid by the teachings of His Spirit of judgment condemned and brought his people out of, giving to them a testimony against it, is never to be rebuilt by any who are true Friends, and lovers of the truth as it is in Jesus. Our true liberty, both individually and collectively, is that no one is called to offer any thing publicly to God, except by the promptings of the spirit of Christ, the Head, and no one has a right to mar this liberty in Christ, by offering any thing not so called for, much less to call upon others to join with him.

The various testimonies for Truth which the Lord gave to our forefathers, and which they so faithfully bore suffering, for so doing, we find no less laid upon us to bear; for we believe there is a wide departure in the world from the meek, lowly, humble and prayerful walk of the Christian, as it ever will be found in him who walks with his Lord; and no other walk will avail anyone, for they alone are sons of God who are led by His Spirit.

Reduced greatly in number, compared with what Friends once were in these parts, we were yet made to rejoice that the Lord had mercifully preserved a remnant to himself to whom the Truth with its testimonies was dear; or was He whom we serve forgetful of us in directing the steps of his servants to labor in this part of his vineyard; whose labors proved comforting and confirmatory to our faith.

Eli Harvey, of Western; Thomas A. Crawford, of Ohio, also Abraham Fisher, of North Carolina, were very acceptable with us, with several other Friends without minutes.

But above all, God's promise was graciously fulfilled, "Ask ye of the Lord rain in the time if the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every green grass in the field" (Zach. x: 1). Thus averted by the crook of the Good Shepherd, led them into pastures of life, satisfying many hungry souls.

Yonge Street Quarterly was, by request of that meeting, changed into a Four Months' Meeting, and a few minor changes were made, as will be seen in the printed minutes.

Benjamin W. Wood, a minister of the gospel amongst Friends, believing himself called to labor in Great Britain and Ireland amongst Friends and others, and also to visit in the constraining love of Christ, the meetings of Friends in the south of France, Germany and Norway, and to other labor thereabouts, as way may be opened, and having laid his concern before Picking Monthly and Yonge St. Quarterly Meeting, his prospect of labor was laid before the Yearly Meeting of Ministers and Elders; when, after solemn consideration, seeking counsel from above, Friends unanimously concurred therewith, and with prayer on his behalf, he was finally liberated therefor, and commended to the care and guidance of the Good Shepherd of Israel, and to the kindness of Friends abroad.

Epistles from the five sister Yearly Meetings in correspondence with us were read, we sweetly realizing our unity in the faith, and oneness of concern for the welfare of the Truth, and that the glory of the Lord may cover the earth as the waters cover the sea.

Words fall to express the sweet fellowship and love in the gospel experienced in our gathering together, time and again wherein we sat, as it were, under the canopy of Him who, over the same, abode above and within the tabernacle in the wilderness; to Him and to Him alone be all the glory.

A general letter to all lovers of the Truth from a body of Friends in England was laid on the clerk's table and a small committee reporting favorably as to its contents, it was read in both men's and women's Yearly Meeting.

We all united with the principles of truth embodied therein, as being those of Friends since their first rise; and a hope was expressed that true Friends the world over might come into oneness in the Truth, knowing Christ and Christ Jesus alone to be their one Head and we one body, baptized by one spirit, being led and guided thereby, and knowing each other therein. For one of the last of the fervent prayers of the Lord Jesus was that the children of the one true God, the world over, might be, with Him, one, of whom "Jesus is the first-born among many brethren" (Rom. viii: 29).

George Pollard, once an Ackworth scholar, was appointed clerk in place of George Rorke, a Canadian Friend, the latter being in failing health.

Do Not Worry.

Nature, reason and Scripture all coincide in this command. It should be written in letters of light. It contains within itself the blessing of health, morality and religion. There are few things more closely connected with happiness, or practically of greater importance, than strict obedience to this mandate. No Christian character can be considered complete if this is left out or but partially included. And tried by this test, it must be admitted that nearly all are incomplete. "Sufficient unto the day is the evil thereof," said Jesus. Seemingly very few believe Him or proceed on that principle. Anxiety is manifestly and demonstrably useless. More than that, it is so positively harmful that both soul and body are made to suffer by it immeasurably.

It is very, very far better to let the morrow take care of itself, better to bear the troubles simply as they come, by which process we es-

cape that large number of troubles which never really come, but which are borne in advance by the average mortal who thus robs himself ruthlessly and needlessly of very much peace. To be quiet and tranquil, bright and cheerful, seem to many people a luxury unattainable. It is on the contrary, an imperative duty for all, wholly within their reach.—*Times-Herald.*

FOR "THE FRIEND."

An Exercise for the Truth.

What need there is in our hour day for a secret exercise and travail of spirit by Zion's travellers? Not only for their own preservation, but for the preservation of those who not having seen or known perhaps so much, are not so able to apprehend so quickly the tendency of things, by which they or the Church may be tempted. Assailed it seems sometimes on each side, tempting, alluring aside from the path of truth or hindering from entering into it. Ought we to be satisfied to go along as a door on the hinges and not know a progress? There is a growth in the blessed Truth. This cannot be obtained in mixtures, but by coming out of contamination. "Ye are not of the world but I have chosen you out of the world." Now if we are not of the world, being chosen, (if we are known to labor for the truth or in the Church in any wise it is an evidence of something), how can we safely mix?

True we are in the world; the prayer was not for us to be taken out, but preserved from the evil. The spirit of the world is evil. That which is entered into in the spirit of the world is of evil tendency. Can we join hands with any enemy of the Lord or their works and be clear? I feel to ask those candidly who seem concerned for the welfare of Truth, and who fill appointments therein, is there a concern to examine if we are building up in all that we may feel liberty to enter into? What better preaching is there than example? We might think we felt a liberty, when if we considered our brother, we must refrain, and this might often be unconsciously our preservation.

I have had before me the Exposition in New York, as I have been writing, and feel concerned that we should know of that travail of spirit for ourselves, our wives and households, as well as for Zion, that would not permit of a thirst for such things. We may be concerned for those who have a thirst for strong drink. Is not a thirst for such things somewhat of the same kind, is not anything which would disqualify us for the worship of our heavenly Father, restricted by the spirit of Truth? Ought it not to be prohibited from the life of the sincere traveler of Zion? Some may say we are not such. All ought to be. Then if any are not, how much more important to keep clear of anything that may hinder us from the right condition, to honor and glorify our Creator, in everything give thanks. Let none of us give just cause for any to be stumbled. Let us examine ourselves if we be in the faith. That which is not of faith is sin.

It is time for Zion to arise and shake herself from the dust of the earth, her garments are polluted. A watchful daily walk, thereby preserved from all contamination, will result in the cleansing, that there may be a shining forth, bright as the sun, fair as the moon, and an unspoken power against all evil. May it be so, sayeth my soul. CYRUS COOPER.

THE CHILD.

The world was dark with care and woe,
With brawl and pleasure wild,
When in the midst, his love to show,
God set a Child.

The sages frowned, their beards they shook,
For pride their heart beguiled;
They said, each looking on his book:
"We want no child."

The merchants turned towards their scales,
Around their wealth lay piled;
Said they: "Tis gold alone prevails;
We want no child."

The soldiers rose in noisy sport,
Disdainfully they smiled,
And said: "Can babes the shield support?
We want no child."

The merry sinners laughed or blushed;
Alas! and some reviled;
All cried as to the dance they rushed:
"We want no child."

The old, the afflicted and the poor,
With voices harsh or mild,
Said: "Hope to us returns no more;
We want no child."

And men of grave and moral word,
With consciences defiled,
Said: "Let the old truth still be heard;
We want no child."

Then said the Lord, "O world of care,
So blinded and beguiled,
Thou must become, for thy repair,
A holy child.

"And unto thee a Son is born,
Thy second hope has smiled;
Thou mayst, though sin and trouble-worn,
Be made a child."
—From "The Rituel," by T. T. Lynch.

THE MEETING.

Dream not, O friend, because I seek
This quiet shelter twice a week,
I better deem its pine-laid floor
Than breezy hill or sea-sand shore;
But nature is not solitude:
She crowds us with her thronging wood;
Her many hands reach out to us,
Her many tongues are garrulous;
Perpetual riddles of surprise
She offers to our ears and eyes;
She will not leave our senses still,
But drags them captive at her will:
And, making earth too great for heaven,
She hides the Giver in the given.

And so I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone.

—Whittier.
FOR "THE FRIEND,"

LET US TRUST THEE.

Dear Father, let us ever trust
Thy love to guide our souls aright,
Then we need have no cause to fear,
If we will follow in thy light.

Thou wilt protect us through our trials,
And thy sweet consolation lend,
And when we place all trust in thee,
We shall find blessings without end.
MARTHA SHEPARD LIPPINCOTT.

Death of Joseph Cook.

The passing of Joseph Cook closes the career of one of the most notable men of the last half century. For years he was easily the monarch of the American lecture platform. His career may have been meteoric, as one newspaper describes it, but while it filled the heavens with its brilliance after the manner of meteors, it yielded a substantial and permanent contribution to humanity. The Boston Monday lectureship marked the highest point of his course, but it was so high that after the lapse of years men marvel at the intellectual achievements which it produced. Week after week Tremont Temple was crowded beyond its capacity by busy, earnest people, who were willing to give up the most important hour of the day to hear this remarkable man discourse on a vast variety of subjects; and while thousands in Boston heard him gladly, millions throughout the world read him with the same eagerness. While his one supreme theme was the relation of science to religion, he discussed, as preludes to his lectures, questions of public interest, especially in their bearings upon politics and morals.

He was born in Ticonderoga, N. Y., in 1838, and died in the same place on the twenty-fourth ultimo. His father was a farmer. Being a lad of studious habits, he was encouraged in his ambitions for a thorough intellectual training. To this the country school, Phillips Andover Academy, Yale and Harvard Universities, Andover Theological Seminary and several of the leading German universities contributed. He graduated from Harvard in 1865, and after four years at Andover prosecuting his studies in theology, he was licensed to preach, and for two years he hid his light under a bushel at Andover and Lynn; then followed his tour of the German universities. In 1874, upon his return from Europe, being then but thirty-six years old, the "Boston Monday lectureship" was instituted, and from the beginning the scheme was successful; and when the Park Street Church building became too small to hold the multitudes that clamored to hear him, the old Tremont Temple was opened. Upon the conclusion of his courses of lectures in Boston he delivered them to vast audiences throughout the country, and the popular interest was unabated, in spite of the fact that the lectures had been scattered broadcast by the daily papers upon their first production. This was in itself a remarkable tribute to his personality. In 1880-82 Joseph Cook engaged in a lecture tour of the world, and wherever he went in Great Britain, on the Continent, or in Australia he was welcomed by great crowds of eager listeners. In 1895, while on a lecture trip in Australia, the first serious symptoms of a physical breakdown appeared. He immediately returned to his home and enjoyed a period of rest and recuperation, and when he seemed to be in good physical condition, again he resumed the "Monday lecture," the last and two hundred and fifty-third of which he delivered in Boston on [Third Month 4th.] of this year.

Joseph Cook was possessed of prodigious intellectual strength, and of a physique which constituted an admirable complement to it. Of heavy build, with a large head, a powerful voice and, in the days of his prime, a full, thick beard, a nervous temperament, and a

rare genius for rhetorical statement, he delivered himself always with a dogmatic positiveness that made what he said seem like the message of a prophet, and to the popular mind it had all the force of unquestioned and unquestionable authority. It was as if the lecturer had introduced his theme with a solemn "Thus saith the Lord." While he had a remarkably strong hold on the popular mind, he failed to receive the fullest measure of respect from a certain class of scholars, who regarded him as an ultra conservative, especially on matters relating to biblical criticism. Nevertheless, his sincerity was no more questioned than his courageous tenacity. He proclaimed the truth as he believed it; he believed it with all the strength of his marvelous intellectual powers, and in the proclamation of it he was undaunted.—*Christian Advocate.*

Counsel to Members.

BY PHILADELPHIA YEARLY MEETING, 1901.

A lively concern spread over us, not only that diligence be observed in the attendance of all our meetings, but that these shall bear evidence they are held as George Fox exhorted they should be, "in the power of God." When this is the condition, the true worshipper finds the grace of the inspeaking Word and quickening Spirit sufficient for him, and satisfied therein, craves no voice of man to supersede the precious communion of the Spirit of Life.

If an authorized vocal ministry is brought forth, it must be on the condition of a silent in-gathering of Spirit to understand the voice of the true Shepherd thus putting forth of his own for the hearing of men. We can hardly overestimate the value of such anointed ministry in our meetings.

In considering the state of our Society as portrayed in the reports from its various branches, the Yearly Meeting was favored earnestly to travail for an increase of spiritual life in the hearts of its members. This increase must depend in large measure on the prevalence of Divine love over those propensities of human nature, which lead into an inordinate attachment to the pursuit of gain and pleasure. As worldliness displaces Heavenly-mindedness, a distaste for religious retirement and introversion increases, the attendance of public worship becomes irksome, and the time of silence which characterize our observance of this incumbent duty, prove unprofitable. Roving thoughts unchecked, debar the entrance of Him who stands at the door and knocks his reproofs of instruction are unheeded; neither is there a partaking of the heavenly bread which his presence brings. This course, if pursued, must result in the withholding of spiritual gifts, and consequent unfruitfulness.

The first duty of the gathered church is that of worship. This implies an offering to our Father in Heaven of that which He hath given us, and includes our whole being as a sacrifice to Him.

A desire has been strongly felt that belief in God as Father, Son and Holy Spirit, may be possessed as a gift from above. That which has been revealed to men in the giving of the Son of God for the life of the world may be ours through faith, and that our reliance for the forgiveness of sins may be in sacrifice, "whom God has set forth to be propitiation through faith in his blood, to d.

re his righteousness for the remission of sins that are past through the forbearance of God—that He might be just, and the justifier of him who believeth in Jesus.”

Watching for a call to service, and diligence the occupancy of spiritual gifts, were pressed on our attention. The zeal and fervor of the young working in conjunction with the experience of the elder, will strengthen the church and tend to the extension of the deemer's kingdom.

Attendance on a paid and stated ministry is deprecated because of its weakening effect on our testimony to the immediate supply from Christ Jesus as Head of his church, of grace and wisdom to utter counsel and comfort for help of his disciples and for the publication of his gospel. To seek entertainment in eloquent sermons and the melody of so-called sacred music is an indulgence beneath the standard of those who realize the pure worship which is in Spirit and in Truth.

These outward and audible attractions proved for occasions of public worship are practically attractions to the outward; and as diversions of the mind from inward communion with the Father of Spirits tend to defeat the very purpose of Divine worship.

Robert Barclay says of his experience, “When I came into the silent assemblies of the people I felt a secret power among them which touched my heart; and as I gave way to it I found the evil weakening in me and good raised up.”

The temptations to which our young people are exposed; who leave their homes and friends to find employment or business, were dwelt on with tender solicitude. They are encouraged when thus circumstanced to seek the society of their religious friends; and those who have homes in places where such young persons may come are encouraged to use an open hospitality toward them, while thus dissociated from the shelter of parental care. The prompting of certificates of removal in many instances is recommended as a means of intruding sojourners to the knowledge and notice the meetings and Friends where they may

have been cheered and comforted by the attendance of our dear young Friends throughout the sittings of the Yearly Meeting. Their manifest interest in its proceedings we have trusted is a token for the good both to themselves and the future of the body which they are members. As all classes are preserved in singleness of heart to the Lord, and devotion to his service, we have cause to believe a revival of spiritual life and power will be known amongst us, and the blessed Head of the Church will be exalted for all.

BY THE WOMEN'S MEETING.

In consideration of deficiencies in regard to attendance of our meetings for worship discipline, the desire was expressed that effect might be to stimulate us to greater faithfulness in little things, and that we might use our strength to serve Him who hath redeemed us for purposes of his own glory, and to serve ourselves.

Inviting sympathy was given to members of small meetings, that they might be faithful in their attendance, and by their faithfulness would not be sent empty away, but strength

would be given whereby they would be found growing in the knowledge of best things. There would be a coming forth in the beauty of holiness, and the name of Israel's God would be praised.

We were reminded of the language of king David, as he was preparing to build an altar unto the Lord, “Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.” Should we not willingly press through a crowd of difficulties in our desire to serve our loving Father in Heaven, who daily loadeth us with benefits?

The situation of mothers was feelingly alluded to—those having the care of young children—they being encouraged to do the duty that lies nearest to them. As they cannot leave their precious charge to attend to these religious duties, that they commit themselves and their all unto Him who watcheth over them in their homes. Then as the children are older, that they take them to meeting, bearing the same language upon their hearts, “Here are we, Lord, and the children thou hast given us.”

The encouraging language was revived, “Hast thou not known, hast thou not heard, that the everlasting God the, Lord, “the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength.”

A lively exercise spread over the meeting on account of exceptions in the several reports, regarding a paid ministry. Where we gather in our meetings with true living desires to the Head of all rightly gathered assemblies, that He will be in our midst, we believe that He will dispense to the needs of each condition. Friends were exhorted not to turn to this and to that one for instruction in the way of salvation, but to learn more and more to depend upon our blessed Saviour, and in humility to come and sit at his feet, as Mary did, and He will teach us the mysteries of his kingdom as we are able to receive them.

There is encouragement in the promise that if we be not weary in well doing, “in due season we shall reap if ye faint not.”

Much excellent counsel was extended for the help and encouragement of our members.

Our desire is that we may treasure this deep instruction in our hearts, take it with us to our homes, there in the quiet, meditate upon it, as that upon which our souls may feed.

REPENTANCE is not merely a little twinge of remorse over some wrong thing. It is not simply a gush of tears at the recollection of some wickedness. It is not mere shame at being found out in some meanness or uncleanness or dishonesty. It is the revolution of the whole life. Sins wept over must be forsaken forever. Repentance is a change of heart, a turning of the face just the other way. It is well for us to make diligent quest to be sure that we always abandon the wrongdoing which we deplore, that we quit the evil course which we regret, that we turn away from the sin which we confess. A good many people get only half the gospel. They talk a

great deal about believing, but very little about repenting. It needs to be remembered that a faith which does not lead to genuine repentance is not a faith that saves.—J. R. Miller.

Geology and the Deluge.

Geological conditions in Central Asia are such as can be explained only on the theory of extensive submergence of the region where the Scriptures and tradition locate the Flood. This is the conclusion which has been reached by Prof. G. F. Wright, of Oberlin College, the well-known geologist, in a recent journey through Mongolia and Siberia, and stated by him in an article in *McClure's Magazine* (Sixth Month). Dr. Wright asserts that the evidences of a deluge are not one, but several, and extend from Mongolia to the western borders of Russia. In the first place, he tells us, there is no evidence in this region of a glacial period such as once existed in Europe and North America. He writes:

“On the contrary, throughout this entire region, we were confronted with the evidence of a great subsidence of the land which had taken place in recent geological time, and which, in date, would correspond roughly with that of the glacial period in North America. For several hundred miles, while driving through the region south of Lake Balkash and the Aral Sea, we were evidently upon a terrace of the fine loam which is called loess, about two thousand five hundred feet above sea-level. Indeed, at different elevations this loess extends continuously in a broad shelf along the base of the mountains, from the Irtysh River to the Caspian Sea, and is found in extensive level areas over various portions of the Caucasus and Northern Persia around the base of Mount Ararat; while the so called ‘black earth’ of Southern Russia is a deposit of the same material, and probably of the same age, one hundred or more feet in thickness. The distribution of this loess is the key to the whole situation.”

That these deposits are the result of submergence and are not wind-transported as some travelers have maintained, Dr. Wright is convinced. To quote again:

“On coming around to the northwestern side of the great Asiatic plateau, in Turkestan, which is in almost the exact centre of the continent, the wind hypothesis became entirely incredible, and the evidence accumulated that the land had lately been depressed to such an extent that the water of the ocean reached the base of the bordering mountains, rising to a height, certainly, of about 3,000 feet; for, at this level, south and southwest of Lake Balkash, we found the loess spread out in such an extensive terrace that the wind would be entirely incompetent to produce the results. We were interested to find, upon visiting St. Petersburg, that the chief Russian geologists had arrived at substantially the same conclusions which we had formed.”

The recent depression of Central Asia, Dr. Wright holds, is also proved by the fact that Lake Baikal and the Aral Sea are fresh. We should expect both to be salt, like the Dead Sea and our own Salt Lake, as they have no outlets. Says the writer:

“The only explanation of the freshness of the water in these two great seas is that there

have recently been great changes both in the climate and in the level of that region Salt is washed into such inclosed basins so rapidly that it would take no prolonged period of evaporation to render them saltier than the ocean. In general, such seas may be compared to enormous saltvats which are approaching nearer and nearer the point of saturation. In the case of Great Salt Lake and the Dead Sea this point was long since reached; but in the case of the Aral and Caspian seas little progress has been made.

"It is therefore clear that this region has lately emerged from below sea-level, and, in consequence, rapidly passed through climatic changes which have transformed it from a recently well-watered region to one that is now a desert. During this transition stage, the rivers coming into the Aral Sea were so much larger than now that the sea overflowed the rim of the basin in such volumes that nearly all of its salt was carried into the Caspian, and the sea thus became practically fresh."

This submergence took place after the creation of man. Says Dr. Wright:

"The crowning point of interest is reached in the discovery by Professor Armashovok, at Kief, of flint implements and burnt stones in connection with the bones of extinct animals fifty-seven feet below the undisturbed surface of this soil. The discovery was made in the bluff of loess, bordering the river Dnieper, whose general surface is six hundred and thirty-three feet above the sea, and three hundred and forty feet above the present stream and totally unconnected with any deposits that may have been made by it. In this discovery we have the link connecting the recent geological changes in the east with those in the west. The flint implements of glacial man found in France, England and the United States indicate the same stage of culture as that attained by the men who were overwhelmed in the great subsidence of Central Asia and South-eastern Russia, and of the region about the base of Mount Ararat."

In the opinion of the writer, the Biblical story of the Deluge is shown by these facts to be in substantial harmony with geological history. He says:

"If . . . we may be permitted briefly and provisionally to summarize the facts as they appear probable, both from the Biblical story and the illustrative geological facts, the completed narrative might be made to read something as follows:

"Some time during the prevalence of glacial ice over Northern America and Northwest Europe man came into existence in Central Asia, where the climate was still congenial. From this point he spread as far west as the Atlantic seaboard in Europe, and eastward to the Pacific coast, whence he succeeded in reaching, by way of the Behring Sea and Alaska, the western coast of North America, and thence migrated to the Atlantic coast, where his remains are found in the glacial gravels of Trenton, N. J. But the extreme and rapid changes incident to the closing stages of the glacial period naturally, and very likely, exterminated man in company with many of the animals accompanying him, both in America and in Europe. The destruction of many of the species of animals accompanying man at the close of the glacial period is a well-known fact. It also

seems probable, from scientific evidence, that man shared largely in the destruction. There is everywhere a sharp line of distinction between Paleolithic and Neolithic man, i. e., between the men who were limited to the use of flaked or rough stone implements and those who used smoothed stone implements. It is Paleolithic implements only which are found in the glacial gravels of America and Northwestern Europe, and beneath the loess at Kief and at three or four other localities in Southern Russia. The Paleolithic man of science may well be the antediluvian man of Genesis.

"In Asia the rapidity of the subsidence spoken of, though so great that man could not adjust himself to it, might still have been so slow as to be almost imperceptible. But toward the close of this period there were one hundred and twenty years (specially mentioned in the Bible as a time of warning) in which the movement was accelerated ["the fountains of the great deep were broken up"] to such a degree that the rising waters gave point to the preaching of Noah. During the last three hundred and seventy-one days of this period the catastrophe culminated in the facts specifically related in the Book of Genesis, when the reverse movement began and cleared a space near Mount Ararat on which the ark could rest, and where the race could make a new start under more favorable conditions.—*Literary Digest*.

THE PEACE OF GOD.

FOR "THE FRIEND."

I hear of others who rejoice in this peace. I read in the Holy Scriptures how that it is spoken of as of inestimable value. Can this then be mine? Undoubtedly, without money and without price, for it is God's free gift to all who obey Him, to all who come unto Him, in the way He has appointed. Nor is there any other than the one way to God, even through Him the one appointed Mediator, the Lord Jesus Christ, who himself the Truth, declared "I am the way, the truth and the life. No man cometh unto the Father but by Me."

The Lord Jesus, when about to offer up himself as a sacrifice for the sin of the world, when about to leave his beloved disciples, told them in order to comfort them, "My peace I leave with you. My peace I give unto you, not as the world giveth, give I unto you." God his Father is called "The God of love and peace," and Christ Jesus, the Son of God, is the "Prince of Peace."

When the Lord destroyed the old world by a flood, there were but two classes of men in the world those within and those without the Ark, wherein Noah and his family found safety. Even now none but these two classes are found among men, those who are in Christ, walking in obedience to his Spirit, in the fear and love of God, and those who have not yet found safety therein.

Every man will be judged according to his works. The Holy Spirit which is Christ's spirit, reproveth and now judgeth the world.

Those whose works are not in accordance with Christ's spirit are evil. From such the Lord withdraws his peace, that man may feel his need of reconciliation and exhort, "Accquaint now thyself with God, and be at peace," for "there is no peace to the wicked, saith my God."

Whosoever in obedience to the reproof of

God's spirit ceases from any evil made manifest by that spirit to him, comes into the path of obedience, the way of the cross; this is the path that leads to righteousness, whose crown and evidence is the peace of God that passeth all understanding. "Great peace have those that do thy will." As we thus hearken to the voice of the Lord by his spirit speaking to our hearts, and by his power bestowed on us, obey Him and keep his commandments, then his promise is fulfilled to all such, "thy peace shall flow as a river, and thy righteousness as the waves of the sea."

God through Christ calleth all, him that far off and him that is near, offering free forgiveness and mercy to every man, irrespective of the magnitude of his sins, as hearkeneth to God's spirit, he through true repentance toward God and looking in faith to Jesus, as receiving power from Him, forsakes the evil present with him and made manifest to him for, this sin is the stumbling block of his iniquity. As other sins are brought to light these are brought to judgment, and as they are forsaken, the soul is brought nearer God. Thus is the power of sin weakened in us and we become stronger in the faith that overcomes, stronger in Christ by whose power alone any sin is overcome. And though this fight of faith the soul may at times suffered to be sorely tempted and tried as the battle sore, like Israel's under Joshua the valley of Gibeon, the Lord gives repose as the blessings of peace, to the faithful one and the effect of this righteousness is rest and assurance forever, that rest to which I call all. "Come unto me all ye who labor and are heavy laden and I will give you rest. Deny self, "take my yoke upon you and ye shall have peace."

Those who obey do come. Whoever obe receives of Christ's Spirit. With the spirit He receives somewhat of Christ's nature, with power to overcome sin. This is all and more to those who continue in his word, in the way of the cross, doing his will as made manifest to them. The rest of God is enjoyed while doing the Divine will, abiding under the cross. It is as the ladder of Jacob, whose foot rest on earth, and on whose top the Son of Man did sit; it is the path of the cross that leads to the crown of life and peace, glory and mortality.

Man of himself has no power to climb the ladder, neither to walk in this path, but God's angels are near to help, and the angel of God's presence goes before, and God's will on earth is done. He translates his servants from kingdom below to his kingdom above in the realms of peace and joy and love, to see Him forever and ever. W. W. B.

"SHE hath done what she could," I would very much rather have that said over my grave if it could be honestly said, that to have the wealth of the Rothschilds. Christ raised a monument to Mary that is more lasting than the monuments raised to Caesar or Napoleon. Their monuments crumble away, but her's endures. Her name never appeared in print while she was on earth, but to-day it is famous in three hundred and fifty languages. Mary may never be great, we may never be known outside our circle of friends; but we may, Mary, do what we can. May God help e

of us to do what we can. Life will soon
over; it is short at the longest. Let us
and follow in the footsteps of Mary of
many.—*D. L. Moody.*

These Trouble an Example of a Mohammedan Christendom.

our silence in presence of the appalling and
unnamable atrocities recently perpetrated
China by the nations calling themselves
Christian, is a terrible blow dealt to the faith
common men in a religion whose professors
allow its fundamental principles to be
trampled under foot without a word of protest
reprobation; and if the faith of our laboring
people in the ethical ideals of Christianity is
destroyed by its professors here, as its
efforts destroyed it among the laboring
people of France a hundred years ago, there
will be lost one of the most valuable and con-
servative influences we possess—an influence
which it is not too much to say may yet prove
absolutely indispensable to the preserva-
tion of that respect for law and order upon
which, in the last resort, American society
depends for its peace. Let us therefore
earnestly hope that the true American ideal
of peace on earth and good will to men will
not take possession of our hearts and enable
clergymen and laymen alike, to believe
it is not robbery or conquest, or slaughter,
expansion, or even wealth, but righteousness
only, which exalteth a nation; for if in
the state like ours you substitute the Mo-
hammedan ideal, which is now so popular,
of peace on earth and the subjection of the weak
to the strong you help to undermine the very
ground upon which respect for private prop-
erty when gathered in great masses in few
s, and often displayed in vulgar and offen-
sive forms, must ultimately rest. If fighting
and killing are to be encouraged; if those who
oppose them are to be especially honored,
if oppression of the weak is to be cherished,
it will be difficult to prevent the class of the
contented from familiarizing themselves too
thoroughly with fighting and killing, and from
beginning to cherish in their hearts a desire to
oppress the weaker but more wealthy fellow-
men. It seems to me quite too plain for
words that no single member of a weaker
race can be killed, no hut of such a race, how-
ever humble, can be burned, no one can be
executed for special honor for his part in such
civil warfare, without its helping to light
the torch which starts the fire by which some
of our Negro is to be burned at the stake in
his own country, not only in defiance but in
pursuit of law, and all such acts must be
followed by greater insecurity for the
weak and wealthier than the contented class pos-
sess.

We all read the other day that in a
community almost within sight of Wall street,
there was the cruel plot for killing the king of
the plots as cruel as ever hatching for the
king of more crowned heads of the Old
World, and I beg you to believe that insensate
against the sense of inequality and of
undue superiority to their fellows which
maddened members of the working classes
traverse to crowned heads to-day may easily
be transferred to-morrow to those of our citi-
zens whose distinction rests upon the posses-
sion of too abundant riches; and for that rea-
son while the Mohammedan ideal of war on

earth and the subjection of the weak to the
strong must always lessen the security of pri-
vate property in America, the Christian ideal
of peace on earth and good will to men will
always increase it.—*Wayne Mac Veagh.*

FIRST LESSON IN OBEEDIENCE.—Ruskin, who
wrote so many famous books, said that the
first lesson he learned was to be obedient.

"One evening," he says, "when I was yet
in my nurse's arms, I wanted to touch the tea-
urn, which was boiling merrily. It was an
early taste for bronzes, I suppose, but I was
resolute about it. My mother bade me keep
my fingers back. I insisted on putting them
forward. My nurse would have taken me away
from the urn, but my mother said, 'Let him
touch it, I suppose.'"

"So I touched it, and that was my first lesson
in the meaning of the word liberty. It was the
first piece of liberty I got, and the last that
for sometime I asked."—*Presbyterian.*

A TESTIMONY TO THE WORTH OF THE SCRIP-
TURES.—"Nowhere are there more noble
prayers and more exalted praise; nowhere are
the varied phrases of human life and of spiri-
tual feeling more divinely expressed; nowhere
are the high motives of life so loftily thrown
into form; nowhere are more splendid exam-
ples given of the beautiful and holy way of life;
nowhere is there such a character revealed as
that of Jesus Christ, and with Him are a
host of men and women who have well earned
the admiration and imitation of all those who
wish to live in heaven while they move on
earth. To read, mark, learn, and inwardly
digest them, is one of our highest duties—a
guard, a strength in life, and an impelling
power. Let them be a daily companion and
friend whose voice, in a hundred recollected
texts, comes to you in hours of temptation, in
the days of desperate crisis, in trials that
seem too much for human weakness; to inspire
patience, to give you an immortal strength, to
comfort you with hope of eternal joy. God
speaks through them to your soul, and mighty
as his love is the power of his Spirit in them."
—*Stopford A. Brooke.*

Notes from Others.

No earnest minister would call upon an unre-
newed man and one indifferent to spiritual truth
to pray, and how shall we justify the frequent in-
vitations from the pulpit for "every one in the
congregation to sing?" How can an unrepentant
sinner participate when such words of adoration,
worship or praise are employed, as in the hymns
"Jesus, Lord of My Soul," and "Jesus, My Cross
have Taken?" And does not this inquiry suggest
the question whether a great deal of church singing,
especially at prayer meetings and in Sunday-schools
is not mainly for entertainment and to enliven the
occasion? I do not recall that I have ever heard a
warning from the pulpit when a hymn is given
out, that singing does not honor God unless it is
with the spirit and with the understanding. Need
we wonder at the comparative inefficiency of church
services and of increasing worldliness, in view of
the misapprehension upon this subject, both by
ministers and attendants at the churches?—*J. C.
Havenmeyer, in The Evangelist.*

There is great danger that men will first give up
the Bible in order to fall back on Christ, and then
give up Christ in order to fall back on ethics, and
then give up obligatory ethics until it comes down
to this, that, with the decadence of sin, it turns
out that good form is a more cogent argument
with people than the law of God.—*President Patton.*

The problem of church union, a difficulty pre-
sented by rival sects, seems to be solved in the
Philippines, by an association of all the Protestant
denominations represented in those islands, calling
itself indeed simply the Evangelical Union, but
presenting itself to the people of the islands as a
Church, which indeed it is: the *Iglesia Evangelica*,
or Evangelical Church, of the Philippines. While
each Protestant denomination there represented,
Presbyterian, Methodist, Baptist, Episcopal, Dis-
ciples, retains its distinguishing characteristics by
doctrine or polity, and its original relations with
the home Church, these distinctions must present
themselves to the native peoples of the islands in
very much the same light as the various orders in
the Roman Catholic Church: and Protestantism
thus stands before them as one Church.

Items Concerning the Society.

Readers will notice in the account of Canada
Yearly Meeting with which we have been fur-
nished, that a minute was granted to our friend
Benjamin W. Wood, a minister (and not infrequent
contributor to our columns), for religious labor in
Great Britain and Ireland, in the south of France,
in Germany and in Norway. May the kingdom of
Christ be increased and the churches strengthened.

It is a matter of more than a passing interest,
that we observe in a daily paper a simple men-
tion of the decease of the daughter of Stephen
Grellet, which occurred on the fourth of Seventh
Month. Doubtless many others besides the present
writer have thus been awakened to a realization of
the fact that such a link to an important figure
and permanently historic character in the Society
of Friends has been so long abiding among us since
her memorable father passed away. Living in se-
clusion for many years past in the town of Med-
ford, N. J., in the tender care of relatives and
friends, Rachel Grellet was as one much shut off
from the knowledge of her fellow-members by
reason of her delicate health and difficulty of hear-
ing. She fondly cherished the memory of her
father, devotedly treasuring all that could be gathered
concerning his life and extended labors, and
distributing copies of his biography whenever she
apprehended there would be a service in presenting
the opportunity to read it. She believed this to
be, as indeed it was, no small mission of her life,
so long protracted, even to the age of ninety-one
years. Some of us feel a sense of personal loss in
not having seen so interesting a relic of one who
was known in Europe as a "modern Quaker apostle,"
when in several years past we might, but for pro-
crastination, have visited her.

We note also the decease of our friend Parvin
Masters, whom Friends from a wide area of our
country have known as long the faithful caretaker
of Arch Street Meeting-house, in which Philadel-
phia Yearly Meeting is held.

The Library and Printing Committee of the Meet-
ing for Sufferings (London), has reprinted an ar-
ticle from *THE FRIEND* (Philadelphia), which gives
some sound and pertinent advice as to the preserva-
tion of old documents and other data for the future
historians of such societies as our own. It has
pointed out that very often most valuable papers,
such as letters, pamphlets, minute books, and the
like, are thoughtlessly burnt or thrown away. The
appeal is made, and it is one that we heartily en-
dorse, that such material should be preserved and
sent to some suitable centre.—*British Friend.*

In accounts given of the late Hannah Wallis, of
Southport, England, it is stated that as one intimate
with the Bright family, she was present the first
time that John Bright spoke in public, the only
time that he ever committed his speech to mem-
ory, and the only time that he ever broke down!

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, SEVENTH MONTH 27, 1901.

No. 2.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications
received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.
Postmaster's address in the summer months, W. Palmouth, Mass.

The Commercialism of Our Times.

Hear this, all ye people give ear, all ye
habitants of the world: both low and high,
rich and poor together.

They that trust in their wealth, and boast
themselves in the multitude of their riches;
none of them can by any means redeem his
other, nor give to God a ransom for him:
neither the redemption of their soul is precious,
nor do they cease to fear: that he should still
be forever and not see corruption. For he
saith that wise men die, likewise the fool
and the brutish person perish, and leave their wealth
to others.

Their inward thought is that their houses
shall continue forever, and their dwellings
unto all generations; they call their lands
after their own names. Nevertheless man
beholdeth in honor abideth not: he is like the
beast that perisheth. Their way is their folly;
yet they posterity approve their sayings.

Like sheep they are laid in the grave; death
shall feed on them; and the upright shall have
dominion over them in the morning; their
aunt shall consume in the grave from their
ravelling. But God will redeem my soul from
the power of the grave: for he shall receive
me.

Be not thou afraid when one is made rich,
when the glory of his house is increased. For
when he dieth he shall carry nothing away;
his glory shall not descend after him. Though
while he lived he blessed his soul (and men will
praise thee when thou doest well to thyself,) yet
thou shalt go to the generation of his fathers;
they shall never see light.

Man that is in honor, and understandeth not,
like the beasts that perish (Psalm xlix).

The Solitary and the Social Meal.

In an article entitled "The Indigestion of
Loneliness" a writer in *The Lancet* tells us
that one of the reasons why it is "not good for
man to be alone" is that lack of company at
dinner will cause his food to disagree with
him. He says:

"There are some few happily disposed individuals who can dine alone and not eat too fast nor too much nor too little. With the majority it is different. The average man puts his novel or his paper before him and thinks that he will lengthen out the meal with due deliberation by reading a little with, and more between, the courses. He will just employ his mind enough to help, and too little to interfere with, digestion. In fact, he will provide that gentle mental accompaniment which with happier people conversation gives to a meal. This is your solitary's idea. In reality he becomes engrossed in what he is reading till suddenly finding his chop cold he demolishes it in a few mouthfuls; or else he finds that he is hungry, and, paying no attention to the book which he flings aside, he rushes through his food as fast as possible, to plunge into his arm chair and literature afterward. In either case the lonely man must digest at a disadvantage. For due and easy nutrition food should be slowly taken and the mind should not be intensely exercised during the process. Every one knows that violent bodily exercise is bad just after meals, and mental exertion is equally so. Wise people do not even argue during or just after dinner and observation of after-dinner speeches will convince any one that most speakers neither endure themselves nor excite in their hearers any severe intellectual effort. In fact, the experience of countless generations, from the Red Indian of the woods to the white-shirted diner of a modern party, has perpetuated the lesson that a man should not eat alone, nor think much at this time, but should talk and be talked to while he feeds. Most people do not think much when they talk, and talking is a natural accompaniment of eating and drinking."

Women, we are told, fare even worse than men when obliged to make a solitary meal. A man may generally be trusted to take food enough, even if alone; but a woman "is less inclined to realize the gross necessities of existence, therefore when doomed to dine alone she often does not dine at all." Says the writer further:

"She gets dyspepsia because her digestion has not sufficient practice; a man gets it because his functions practise it too often in the wrong way. Worst of all, perhaps, is the case of the solitary cook. In the myriads of small flats in London there are thousands of women 'doing' for their solitary masters or mistresses. These women whose main occupation is to prepare food for others find it impossible

to enjoy or even to take food, themselves. As confectioners are said to give their apprentices a free run of the stock of the shop for the first few days, knowing that it will effectively cure appetite afterward, so the women who are always occupied with buying and preparing food grow unable to use it for themselves. These people suffer from dyspepsia which is cured if somebody else manages their kitchen for a week allowing them to make meals without preparing them. It needs no moralist to declare the evils of solitariness. Man or woman is a gregarious animal. Physically and intellectually we improve with companionship. Certainly it is not good to eat and to drink alone. It is a sad fact of our big cities that they hold hundreds of men and women who in the day are too busy and at night too lonely to feed with profit, much less with any pleasure."

Whether the social or the family meal be more wholesome than the solitary repast, depends on the tempers, dispositions and moral or spiritual atmosphere one has to swallow with the company of others. Evil communications corrupt good food as well as manners. And the communion table of fault-finding, complaining of members present, or insidious slurs on absent acquaintances, is certainly a school of sin for children to sit at, and an imbibing-place of spiritual poison for all who participate. Said the apostle, "Ye cannot be partakers of the Lord's table and of the table of devils" (1 Cor. x: 21). And table-companions by the savor of their spirits seldom escape making their meal-time rather the one or the other. "Christ at the daily meal," is a suggestive title of a recent book. And we are as responsible for bringing the savor of his spirit with us to the meeting about the table, as to the meeting on benches or pew-seats.

Insanity from War.

Less is said about insanity as a part of the harvest brought home to us by war, than of intemperance and other vice. But, as the Friend in Nebraska who sends us the following extract from the *New Republic Patriot* says, "Insanity among soldiers is no new thing. Everybody that reads the events of the soldiers expects that many of them will go crazy. But the fact of their being so is generally concealed from their friends, if they are dangerous, until recovery or death. The concealment from their friends as to where they are, horrid as it is, seems politically needful."

One of the saddest results of war but comparatively unknown to the nation at large,

and entirely unreckoned in the glories of expansion, is the large number of once promising young men made hopelessly crazy by it, who are now worse than drivelling idiots compelled to spend the remainder of their ruined lives in close confinement, says the Washington correspondent of the *Indianapolis Sentinel*. A great many of them—just how many is a secret carefully kept by the powers that be—are incarcerated in the government asylum for the insane, called "St. Elizabeth's," which is situated just inside the District line between the river and the Maryland hills. On last Decoration day the graves of more than one thousand eight hundred insane soldiers, most of whom died at St. Elizabeth's since the beginning of the war in China, were strewn with flowers; and if tears were shed, heaven knows they were not for the poor fellows at rest beneath the sod, but for their infinitely less fortunate comrades, whose living tragedies are hidden within the gloomy walls of the asylum. The little God's acre with its rows of plank-marked graves occupies a shady dell at the foot of the hospital grounds. There a speaker's stand had been erected, festooned with bunting conspicuous among which were the flags of Cuba and the Philippines. About four hundred of the less dangerous soldier patients took part in the proceedings with veterans from the Washington Grand Army of the Republic post named "John A. Logan." There was a choir composed of employees of the institution and inmates who have their "lucid intervals," besides the St. Elizabeth's home band of fifteen pieces, which may generally be depended upon to do excellent work, though now and then some daff performer forgets his score, and goes off on a rag-time air of his own.

The asylum authorities, by the way, encourage music at all times among the patients, believing that it has a beneficial effect upon the mentally unbalanced. The strange choir has many excellent voices, especially among the females and it was noticeable that the most restless became quiet while the singing was going on. But oh! it was pitiful. Meanwhile at barred windows pallid faces overlooked the scene with gibbering lips and eyes that had "no speculation" in them. Wild yells were occasionally heard, subdued by the thick walls of padded cells, and the keepers watched with the eyes of hawks every movement of those at temporary liberty. It seemed like a horrible travesty when the speaker thanked the Lord that so few had been removed by death, and the band played "He Giveth His Beloved Sleep."

There is no doubt that everything possible is being done to relieve the condition of the wretched wearers of Uncle Samuel's army and navy uniforms who are imprisoned in the various government asylums, but their grim walls conceal horrors of which the world knows absolutely nothing, and besides which Dante's hypochondriacal visions of Inferno fade to insignificance. It is said that to St. Elizabeth alone upward of one thousand crazy soldiers have been sent from the Philippines, but for some unknown reason the exact number is withheld by the authorities and a complete list of them cannot be obtained. Even their names and real condition are carefully concealed from the public. People who have relatives and friends in the asylum and have

tried to find out something about them, say they might as well be dead and buried for all the information they can gain. Thus men drop out and are forgotten while yet in the land of the living.

Trying to Make the Anti-Canteen Law Odious.

A letter from Manila has come to our place of sojourn in the East, from which we reprint the following extracts:

From the very first there was a determination among the drinkers and those desirous of perpetuating the canteen to make the law expelling it odious. There was evidently boasting in more than one regiment that people would find out that there was more drunkenness and more court martials without the canteen than with; and soldiers seem to have purposely gone on drunks and been most promptly arrested that the boast might be made true. It also appears as though during the canteen days a soldier under the influence of liquor was quietly taken care of and sobered off who in anti-canteen days is put under arrest thereby purposely swelling the number of arrests.

Last evening I listened to a talk by Captain Stewart of the Twenty-fifth Infantry (all colored troops). This regiment is stationed in the province of Zambales. The colonel said to the chaplain as pay day came around after the canteen was abolished that he now would see such drunkenness and vice as had never been before. Six days passed, the soldiers having usual freedom and everything was orderly and quiet. When the chaplain showed the colonel the figures and statements, comparing that pay day with others and the colonel had, and did acknowledge that it was the most orderly and best time they had ever had.

My belief is that wherever excessive drinking and bad conduct have followed on the pay days after the abolishing of the canteen, it is because it was deliberately determined that it should be so. There is much complaint because of the loss of the canteen fund, and cutting down to army rations, and many of the boys do not look beyond to the evil of making men drunkards in order that the mess-table be better supplied, for it inevitably followed that the greater the canteen fund, the greater the amount of liquor consumed.

In a recent report of "Fragments of a Symposium" the editor found himself injecting comments of his own, with the apologetic remark that if the conversation was "hastily yet he hoped not imperintently interrupted, and not without sympathy, as groping after the same end" (which we hold dear—the development and propagation of our spiritual principles). The urgency of mail time in a distant place prevented a desired revision which would have made the spirit of this remark more manifest.

In attempting to turn the mind a little deeper we would by no means discourage those who have the welfare of any portions of our profession at heart and are well aware that it is unfair to judge a speaker by his detached sentences. All personality, however, was

eliminated, and no reflection made (for lack of acquaintance) on the *Quarterly Examiner*.

The Light by Lonely Rock.

That is a very tender story concerning faithfulness in humble places, which Jean Ingelow has related for us. It was in one of the Orkney Islands, far beyond the north of Scotland. On the coast of this island there stood out a rock, called the Lonely Rock, very dangerous to navigators. One night, long ago, there sat in a fisherman's hut ashore, a young girl, toiling at her spinning-wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea. At last the morning came; and one boat, that should have been riding on the waves, was missing. It was her father's boat. And half a mile from the cottage her father's body was found, washed upon the shore. He had been wrecked against this Lonely Rock.

That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then she lay down on her bed and slept. When the night came she arose and set a candle in her casement, as a beacon to the fisherman, and a guide. All night long she sat by the candle, trimmed it when it flickered down, and spun. So many hanks of yarn as she had spun before, for her daily bread, she spun still, and one hank over to pay for her nightly candle. And from that time to the time of the telling of this story, for fifty years—through youth, maturity, into old age—she turned night into day. And in the snow-storms of winter, in the serene calms of summer, through driving mists, deceptive moonlight and solemn darkness, that northern harbor was never once without the light of that small candle. However far the fisherman might be standing out to sea, he had only to bear down straight for that lighted window, and he was sure of safe entrance into the harbor. And so for all these fifty years that tiny light flaming thus out of devotion and self-sacrifice, helped, and cheered and saved.

Surely this was finding chance for service in a humble place. Surely this was lowliness glorified by faithfulness. Surely the smile of the Lord Christ must have followed along the beams of that poor candle, glimmering from that humble window, as they went wandering forth to bless and to guide the fishermen tossing in their little boats upon the sea. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

We long to do the great deed, to strike the mighty blow, in the sight of the world and we are apt to fail when life makes its severest demands upon us, and calls us to do our work patiently and well, however humble it may be. Arthur Hugh Clough has well put it:

We ask action,
And dream of arms and conflict:
And strung up
All self-devotion's muscles,
And are set
To fold up papers.

But it is the folding up of papers that most of us have got to do in this life; and the real test of life is, not whether we fight battles and slay enemies, but whether we fold up our papers well.—*Henry L. Schaub.*

FOR "THE FRIEND."

Historical Sketch of the Friends' Meeting-house at London Grove, Chester Co., Pa.

In the year 1714 several Friends, having settled in the western part of Marlborough township, held a meeting for worship, by common consent, at the house of John Smith, one of their number.

Ten years later, in 1724, a meeting was settled there by Chester Quarterly Meeting (now Concord), and Friends were given leave to build a meeting-house near by on the northly corner of London Grove Township. We are not informed as to the character of this building, but it was presumably a temporary structure, perhaps of logs, as we find Friends concerned to build a new and larger house in 1743, less than twenty years after. There is reason to believe that the latter was of bricks, but the record does not reveal its dimensions, though it was doubtless large enough to accommodate the Western Quarterly Meeting, which was established in 1758, and held at London Grove. However, in the Second Mo., 1775, New Garden Monthly Meeting suggested to the Quarter that the house be enlarged, the better to accommodate this large Quarterly Meeting," and offered a subscription of £175 towards defraying the expense.

A committee was appointed by the Quarter to confer with New Garden Friends, and the result was that the other Monthly Meetings were asked to raise £125 (making a total of £300), which they did promptly; and the addition was made by putting an extension to one end of the old building, leaving the brick wall standing between the old and new apartments. This arrangement, however, does not appear to have been satisfactory, as the records occasionally refer to the "inconvenience of this house."

Being floored with bricks, steps were taken in 1782 to substitute one of boards. "The Friends appointed in Fifth Month last to procure a boarded floor for this house, having performed the service, now inform the amount of expense to be £28, 5s, 3d, of which the several Monthly Meetings are desired to pay their quotas at or before next Quarter to Joseph Ennock."

But Friends were not yet satisfied, and after seven years of patient endurance the Quarterly Meeting makes this minute, Fifth Month, 1792, viz: "On consideration of the inconvenient construction of this house, Benjamin Mason (and others) are appointed to inspect the same, and, if a profitable alteration can be made, report accordingly." At next meeting the committee recommended "that the middle wall which divides the two houses, be taken down, and falling partitions substituted in their room; that the galleries in the large house for elderly Friends be taken away, and a gallery be placed along the west side of both houses for their use; that a part of the youth's gallery in the west of the house be taken down, and the upper windows glazed; which, with two stoves for the large house, and some other small alterations, we think will for the present remove the inconvenience Friends have so long labored under, all of which we submit to the Quarterly Meeting." The proposition was adopted by the Quarter and carried out substantially as outlined by the committee, at a cost of about sixteen hundred dollars. So far

as a meeting place was concerned, Friends now evidently enjoyed a good degree of tranquillity for eighteen years; but in 1810 their minds were again disturbed by the announcement that the house was unsafe, as is frequently the case where walls have been tampered with. A committee of inspection reported that, in their opinion, a few inexpensive repairs would suffice for the present; which were ordered made. But only one year later (1811), the building was pronounced too small to accommodate "the large number of Friends who generally attend this meeting." A committee was appointed to consider the subject. After considering the proposition for nine months they reported in Fifth Month, 1812, that "no way opened with clearness to move forward in the case." Thus the matter would appear to have closed; but it is not yet abandoned, for one year later we find it revived by London Grove Monthly Meeting, and as usual, a committee was appointed. At the next meeting, Fifth Month, 1813, instead of a report of the committee, the following brief minute appears, "The further consideration of altering or rebuilding the house occupied by this meeting is discontinued."

It would seem as if the case was now almost consigned to oblivion. However, four years later, Fifth Mo., 1817, London Grove Monthly Meeting again comes forward, but this time with a definite and business-like proposition, as follows, viz: "This meeting, in view of the incommodious and decaying state of what is called the old meeting-house at London Grove, has taken into consideration the expediency of building a new one, of nearly the following dimensions, to wit: Ninety feet long, by forty-five feet wide and twenty feet high from floor to ceiling, with a youth's gallery in front to contain five benches, and a sliding partition across the middle of the building for the accommodation of the Quarterly Meeting; and such other arrangements as may be found necessary for the use of this Monthly Meeting; also a cellar or wood-house underneath, fifteen by twenty-five feet, and the building to be roofed with cedar. The members of London Grove Monthly Meeting have subscribed three thousand dollars towards the expense of the said building; provided the rest of the Monthly Meetings of the Quarter should approve of the proposition, also the plan of the house, and should conclude to make up the remainder of the money required to complete the same." Which being read in this meeting "the further consideration of the subject is referred to the following committee, viz: Thomas Berry [and thirty-four other Friends].

At the next meeting the committee reported that "having twice generally met in free conference, and deliberately considered the subject, we agree in judgment that it would be right, if agreeable to the Quarterly Meeting, to adopt the proposition of London Grove Monthly Meeting, with a little change in the plan, viz: To take down both the present houses and erect a new one, ninety-five feet long by forty-three feet wide, of the height, and with a gallery for youth as suggested; the cellar to be twelve by fifteen feet; the front and back of building to each contain two doors and ten windows, and the ends one door and five windows each. A double sliding partition is to divide the house into nearly equal parts,

and a single one to run across one of these apartments; with an adjoining building for the reception of wet clothes. The cost has been estimated at five thousand five hundred dollars—all of which we submit to the Quarterly Meeting. Eighteenth of Eighth Month, 1817." Which being approved, it is recommended to the constituent Monthly Meetings to promote subscriptions among themselves for the purpose of carrying the proposal into effect; and transmit to next meeting an account of the several sums subscribed. In the Eleventh Month the Quarter records, "that the Monthly Meetings inform the following sums have been subscribed toward the erection of a meeting-house at London Grove, viz: Centre Monthly Meeting, four hundred and eighty-seven dollars; Kennett, seven hundred and fifty dollars; New Garden, eight hundred and nine dollars; Fallowfield, five hundred and eight dollars; amounting in all to two thousand five hundred and fifty-four dollars," and with London Grove's contribution the sum reaches five thousand five hundred and fifty-four dollars, "which, claiming our attention, the following Friends are appointed to receive the money subscribed and proceed, when the season will admit of it, to provide materials and procure the erection of the house according to the plan already decided upon, viz: William Elliott [and fifteen other Friends].

The work now proceeded without interruption, or change of plan, except that five feet were added to the width, making it forty-eight long by ninety-five feet. The Quarterly Meeting in the Fifth and Eighth Months, 1818, were held at Nottingham, but the new house was ready by the Eleventh Month, the first Quarterly Meeting being held the eighteenth of that month.

And now, after a lapse of eighty-three years, the substantial stone walls of this house seem to be as solid as ever, and good, apparently, for another eighty or one hundred years.

THOMPSON FRAME.

TOO EASY.—Earth's garden spots—the places where the air is most balmy and the skies most sunny, where the ground brings forth abundantly with but little cultivation, and food can be had for the plucking—would seem at first thought to be the most desirable places in which to live. So much of time, toil and worry, might be saved in such a paradise. But ease brings degeneracy, and these places where the soil is richest and the climate kindest do not produce the highest type of manhood. The place where nature simply opens her hand and pours out her bounty with no demand for an equivalent in labor, is not the one where man develops in intellect or enterprise.

Something to battle with, something to conquer—something that opposes his progress and calls out his strength, man must have, or he ceases to grow. As it is in the natural and physical world, so it is in the mental and moral. Ease and what we call prosperity are not the material out of which strong and noble characters are wrought. The treasures dropped at our feet are not the ones which really enrich us, but those for which we must toil and strive with all that is best and noblest of our being.—Selected.

"To have wrong done to us is never so expensive as to do wrong"

MY PRAYER.

Father, lead me day by day,
Ever in thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do.

When in danger, make me brave;
Make me know that thou canst save;
Keep me safe by thy dear side;
Let me in thy love abide.

When I'm tempted to do wrong,
Make me steadfast, wise and strong;
And when all alone I stand
Shield me with thy mighty hand.

When my heart is full of glee,
Help me to remember thee—
Happy most of all to know
That my Father loves me so.

May I see the good and bright
When they pass before my sight;
May I hear the heavenly voice
When the pure and wise rejoice.

May I do the good I know,
Be thy loving child below,
Then at last go home to thee,
Evermore thy child to be.

—The Child's Companion.

Mohammed Instead of Christianity.

I observe with especial sorrow that many Protestant clergymen mistakenly suppose that they can safely substitute at this day and in our country the teaching of Mohammed for the teaching of Christ. We all know the temptations to which such clergymen are exposed. It is so much more comfortable to "swim with the tide," and it is so much more certain that the incomes on which themselves and their families are dependent for the comforts and luxuries of life will share in the commercial prosperity of the country if the doctrines preached by them and advocated in their religious journals recognize that the making of money is the first duty of man in the new century, and that keeping one's self unspotted from the world, so far from being, as was formerly supposed, true religion and undefiled, is a foolish and sentimental expression, incapable of application in the rough world in which we live, where each man's duty is to take care of himself. Knowing the despotism the practical men in the pews exercise over the pulpit in such matters, we ought to think with great charity, not only of the clergymen who fail to preach Christianity and who substitute Mohammedanism in its place, but also of the missionaries who, in distant lands and surrounded by traders and soldiers, have persuaded themselves that the robbery and murder of weaker peoples, with their attendant horrors, cannot really be helped in an age so practical as ours and so determined to pursue only practical ends, and that therefore such crimes are no longer to be unsparsingly condemned; but, after making all the allowance the most abundant charity can suggest, it will still remain a grave and menacing peril to American respect for the moral law if clergymen are permitted without rebuke to preach the righteousness of unnecessary or aggressive warfare, the killing of weaker peoples in order to reduce them to subjection and the robbing them of their possessions.—Wayne MacVeagh, *Oration at Cambridge.*

Captain Mahan on Christianity.

"Captain Mahan must be awarded the honor of applying the 'higher criticism' to Christianity in order to make out a pious defense for war. At the Episcopal Congress in Providence, R. I., he argued that war is not antagonistic to good old Christian doctrine. To be sure, there is an 'uneasy feeling' that war is never just right, but, says the captain, 'this feeling is not of Christian origin, but has rather been imported into and imposed upon Christianity by those alien to its beliefs.' And this is where the captain's 'higher criticism' comes in. He proceeds to show that the anti-war feeling finds its extremest exemplars now-a-days in persons who are not Christian believers at all, such as the agnostic philosophers and humanitarians, like Herbert Spencer, Frederic Harrison and John Morley. Those wicked men have attempted to ingraft their alien anti-war principle upon the main body of Christian doctrine, but the captain is too smart for them, and has now learnedly exposed their ungodly exegesis. As a higher critic the captain seems to be a stunning success, yet the triumphant reception of his ideas by the bulk of Christian scholars and teachers may prove rather disastrous in the end to Christianity."

The foregoing from the *Springfield Republican* is very interesting. Captain Mahan's contention that the "uneasy feeling" that war is never just right "is not of Christian origin, but has rather been imported into and imposed upon Christianity by those alien to its beliefs," will make some persons who have tried to understand and be ruled by the spirit of Christ, rub their eyes. The first witness of that spirit in the heart of man was declared by a pretty good Christian authority to be "joy, love, peace." Supposing that a man had "joy, love, peace" in his heart, how could he go into war except under the direst compulsion of necessity. And if he did go into it, to what extent would "joy, love and peace" remain with him? General Sherman, as good an authority on war as Captain Mahan, said, "War is hell." According to Sherman, then, a man being in war would be metaphorically "in hell." Could he be in that condition and yet have "joy, love and peace" in his heart? Another good Christian authority, of higher standing than Captain Mahan in things spiritual, said, "Unless a man have the spirit of Christ he is none of his." But how could a man in the spirit of Christ do those things, for example, which have been done during that war which Dr. Lyman Abbott told us was more unselfish and noble even than our Revolution—roast Spaniards to death in the iron hull of a stranded ship or deliberately shoot one in the back as he was running away, and then record the exploit in a magazine article? Or how could he have the spirit of Christ and yet directly or indirectly kill eighty odd Filipinos in a single town because one Filipino in that town killed one American? Or, how could he have "the spirit of Christ" and yet directly or indirectly fill his enemy with gallons of water, and then torture him by stamping on his stomach and chest until agony compelled the victim to tell where he hid his gun? Christ, it is true, said, "If thine enemy hunger, feed him; if he thirst, give him drink," but it is evident He did not mean by that to sanction the "water cure" torture. To most frank minds there is ghastly contrast between

the spirit of Christ and the actual deeds of war. We are not now saying that these things are in any way wrong from another point of view than that of the Christian, but they are clearly so from that. Captain Mahan, it would seem, has not quite caught the idea of the New Testament. He need not blame poor Herbert Spencer or Frederic Harrison or any other agnostic for adulterating Christian doctrine with modern humanitarianism. The Founder of Christianity himself is to blame for the troublesome peace notion which they have taken up with. Captain Mahan must first get rid of the Sermon on the Mount and the preaching of it before he is driven to the necessity of laying this sin at the agnostic's door. After disposing of the agnostics as being beyond the pale, what will Captain Mahan do with the Prince of Peace? He has explained to the world the significance of Lord Nelson's career and the influence of sea power on history. Will he likewise tell us what is the significance of Christ's accepting the cross rather than be saved from it by the sword? who declared that He had power to summon to his defense the legions of angels, but who said to his disciple who struck the first feeble blow in his defense: "My kingdom is not of this world, for then would my servants fight;" and "put up thy sword within the sheath, for all they that take the sword shall perish by the sword." The whole tenor of Christ's teaching, as was his personal example, was toward peace and not toward war. While it is perfectly true that He never specifically said war is wrong any more than slavery is wrong, He gave the most impressive sanction to the command, "Thou shalt love thy neighbor as thyself." A growing comprehension of what the power of that commandment is ultimately makes human slavery impossible. It is equally true that it makes war impossible: for as "love worketh no ill to his neighbor," a deep and true love for men is ordinarily inconsistent with slaughter of them. The man who really loves his neighbor (and the nation is but man "writ large") will certainly exhaust every expedient to avoid killing him. So far in the world's history it seems to have been impossible to wage even the holiest of holy wars, like that with Spain for example without stirring up the most ferocious passions without adding enormously to violations of those commandments on an observance of which Christ founded his Church. Greed is let loose and runs from heart to heart like a prairie-fire; adultery and fornication enormously increase falsehood is exchanged for that truth which every man should speak with his neighbor stealing, great and small, is rife and meet with no rebuke; murder is frequently committed under indifferent eyes. Finally, bad runs to worse until that extreme contradiction is reached in which the chief magistrate of a great nation orders a war of extermination or men fighting for their liberty—just such a war as Weyler waged under the Spanish flag in Cuba, and which led us, in a spirit of righteous indignation to begin war to stop it. This is the sequel of a war begun for humanity. What man in the face of such awful facts as these dares to stand up and justify war and claim for it the sanction of the Founder of Christianity? One is equally stupefied by the intellectual folly and by the impiety of such an attempt. Every word of Christ and every ac-

his, from birth in the humility of the man to death in the shame of the cross, contradicts such a claim. Let men claim, if they will, that war may be demanded for the satisfaction of lusts they have not learned to curb, that it may be the outcome of a hard police policy, but they will try in vain to reconcile with the ideals of Christ. From the instant they abandon their lives to the utter self-surrender of the teaching of Jesus Christ they will know that an irrepressible conflict exists between his Spirit and that of war. War exists in the world as slavery existed, in spite of Christianity; but as the calm light of Christian love and self-denial spreads over the troubled and suffering earth, the lurid glow, the passions, and the anguish of war inevitably recede. The kingdom of Christ is within not without, and its weapons of conquest are spiritual not carnal. At least this is the gospel according to the four evangelists and St. Paul, though evidently it contradicts that according to Captain Mahan. The process by which war is driven out as a discarded agency in human affairs is analogous to that which has excluded torture from judicial procedure or slavery from among the institutions of civilized countries. It will become at once so shocking to the enlightened mind and so great a check to real progress that men will turn in earnest to the cultivation of those higher motives and resort to those practical expedients that will loosen the hold of this disease on humanity. The simple principles of action that Christ taught, a rational consideration for the rights and the welfare of others, these are the motives which, gradually extending from the individual to national conduct, will win the victory. The practical expedient which will accompany and act in obedience to the higher motive is judicial arbitration in some form. In advance, while comparatively slight in proportion to the final result to be gained, is great comparison to the barbarism of past centuries. It looks now as though the world were approaching one of those great critical periods as though all nations were descending into the "valley of decision"—in which it is to be determined whether we are to move backward a fresh and destructive reign of blind force, of passionate, conscienceless rule, or forward as we shall emerge toward a larger assurance of truly democratic and therefore successful sway. The men and women who would render any real service in having a verdict rendered in favor of democracy and peace must be prepared to sacrifice lower interests to the higher. Their function is to hold the error up to the base nature of war, to show its fallacies and sophistries, its cruelties and moralization, its false glory; to expose as it is, whether it is waged, the falsehood and deceit by which its advocates and promoters seek to justify it. This work means martyrdom, petty or great, but those who see the splendid final victory to be achieved, who will not hesitate on that account. They will fully, enthusiastically continue their work they have caught the spirit of that Leader on Captain Mahan seems to us to misinterpret, and who, with an infinitely severer trial undergo than can threaten them, said that the work in the world was to bear "witness to the truth."—*City and State.*

Maxims from "The Interior Life."

BY T. C. UPHAM.

The value of a thing is known by what it takes to preserve it, as well as by what it originally costs. Men may steal your diamonds who would not trouble things of less value. The cost of holiness was the blood of the Son of God; and greatly does he mistake who supposes it can be preserved by anything short of eternal vigilance.

It is of the nature of holiness to unite with whatever is like itself. It flies on eagles wings to meet its own image. Accordingly, the soul, so long as it is stained with sin, has an affinity with what is sinful. But when it is purified from iniquity it ascends bodily upward and rests by the impulse of its own being in the bosom of God. The element of separation is taken away and a union, strong as the universe and lasting as eternity, necessarily takes place. "He that is joined unto the Lord is one spirit."

A fixed, inflexible will is of great importance in a holy life. Satan will suggest a thousand reasons, why we should yield a little to the temptations by which we are surrounded, but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion. A double-minded man—he who has no fixedness of purpose, no energy of will—is unstable in all his ways. Ye who walk in the narrow way let your resolutions be unalterable. Think of the blessed Saviour's, "My God, my God, why hast thou forsaken me?" Though He was momentarily forsaken, at least to be left to anguish inconceivable and unutterable, his heart nevertheless was fixed and He could still say, "My God, my God."

The Scriptures surpass in simplicity, strength and grandeur all the writings of Rome and Greece. Even Homer never approached the sublimity of Moses in his holy songs, especially the last which all the children of Israelites had to learn by heart. No Greek or Latin ode ever could attain to the sublimity of the Psalms; for example, that which contained "The God of gods, the Lord, has spoken," surpasses all human conception. Never has Homer or any other poet equalled Isaiah in portraying the majesty of God, in whose sight kingdoms are but a grain of dust; the universe a pavilion which is raised to-day and taken down to-morrow. Sometimes the prophet has all the sweetness and all the tenderness of a pastoral in the smiling portraits which he makes of peace; sometimes he soars to such a height as to leave everything beneath him. But what is in heathen antiquity at all comparable to the tenderness of Jeremiah deploring the evils of his nation; or to Nahum viewing far off with his prophetic eye the proud Nineveh falling under the assaults of an innumerable army? We seem to see that army; we seem to hear the clash of arms and noise of chariots; everything is painted in a lifelike style that seizes upon the imagination. He leaves Homer far behind him. Also read Daniel, declaring to Belshazzar the anger of Jehovah about to fall upon him, and search in the most sublime originals of antiquity for something to compare to them.—*Penelon.*

FOR "THE FRIEND."

Some Reminiscences of a Good Man—Ebenezer Worth.

(Continued from page 414, vol. lxixiv.)

On Ebenezer Worth's farm there was a pretty large tract of woodland. A Friend desiring to purchase some wood as it stood, they walked through the part he wished to buy, and each as they went, put down on paper what they thought it was worth. After getting through and comparing figures, they had each reached the same amount as to the value of the timber, their figures were the same.

Another triangular tract was looked over and a price agreed upon per acre. On surveying it, there turned out to be about double the quantity supposed. The purchaser being still willing to take it, E. W. became uneasy lest he might not realize what he had first anticipated, and said, "Now when thou has disposed of this wood, if thou fails to make out of it what thou first expected, let me know and I will make it up to thee."

It is understood that it was not unfrequently the case for him to ask to have the oxen put to the cart and send a load of wood to some poor family in the neighborhood.

It was the writer's privilege to accompany E. W. on three visits to a person (W. E. Udderzook) condemned to death for the murder of his brother-in-law, in order to obtain an insurance that had been placed upon his life. His voice in addressing him was mellowed down into a tone that was both tender and entreating, but it is feared, failed to make much lasting impression. W. E. U. was an uncommon man, of fine physical development, cleanly in person, neat in his dress, and courteous in manner.

Dr. Charles Evans, Aaron Sharpless and other Friends being at the writer's house, inquired what effect Ebenezer's communication seemed to have on the poor man: they were informed as above stated. When Dr. Evans remarked that it reminded him of a visit of George Dillwyn to a similar prisoner in Burlington jail; on returning from which, he met a Methodist minister on the street, who inquired of him as to the spiritual condition of the prisoner and was informed that he seemed indifferent to anything they could say to him. The minister then said, "Ah, Mr. Dillwyn, you are not the man to preach to such a hardened sinner as he is, let me go and see him and I will shake him over—about ten minutes, and then you can go and preach to him, and it may do him some good." Another of our ministering Friends did subsequently so shake him over the "bottomless pit" as to make him quake, and in great measure to confess his guilt to the writer in his cell.

Robert Scotton, an esteemed minister, and Joseph Elkinton, Sr., a valuable elder, spent some time at Tunessassah usefully employed in caring for and instructing the Indians. The latter, after his return, paid a visit to them when under the care of E. W., and remarked to the writer that E. W.'s talking to the Indians was at times so reverential and impressive as to seem almost "apostolic," they (the Indians) held him in great esteem. E. W. was mindful to visit the sick and infirm, but not many socially.

When taking leave, on one occasion, he remarked, "he hesitated to invite persons to

visit him, as he had no wife." He used to tell the Indians that when persons were rightly joined together the connection was so intimate and sacred that neither one could ask for a blessing alone without including both. Unmarried as he was, he certainly had a just conception of what constituted a true unity in married life.

The late John G. Whittier in a private letter thus speaks of him, in allusion to some extracts from his journal, that had recently been published: "I think the extracts indicate a character of rare unselfishness and practical piety and faithfulness to the Divine Monitor and Guide. One is glad to get away from the empty noises of self righteous presumption, and contemplate such a beautiful unworldliness, such a close walking with the Maker. I think the papers very valuable, as they furnish a lesson greatly needed, at this time of loud profession and irreverent familiarity with Divine things and offensive self-glitteration."

W. P. T.

"FOR THE FRIEND."

True Worship.

Some thirty years ago an aged Friend felt a concern to hold a special meeting in the old meeting-house at Settle (York, England), to which the public were to be invited. When the time arrived, a goodly number of the latter responded to the invitation, and the meeting was gathered for some time in solemn silence, when the Friend rose to his feet with these words, "Doubtless many of you who are unaccustomed to our meetings for worship are wondering when the service will begin. The service will begin when you begin to serve." He then resumed his seat, and the silence continued and deepened. I do not know his name, I do not know what the rest of his vocal service on that occasion was, but I do know one heart to whom those few words went home, in an eloquent and never to be forgotten lesson; and to my own mind they have often returned in times of meeting, recalling the wandering thought, and reminding of the true spirit of worship. When we begin to serve—when the spirit of the created soars beyond its earth-born cares and fetters, and meets in sweet communion with the Spirit of the Creator, then, and not till then, can the service be said to commence, can the true meeting be held. Not in the earnest listening with the outward ear to the words of man's wisdom, however intellectual and improving to the understanding these may be, but with the spiritually hearing ear, and understanding heart; attuned to catch the softest whisper of his voice, whether it be in reproof, instruction or consoling love, attuned to listen for that still small voice, that was never yet listened for in vain.

MABEL THOMPSON.

YORK, England.

GEORGE WHITEFIELD ON WAR.—Those who, like myself, have studied the Journals of the greatest preacher of the eighteenth century, George Whitefield, will have noticed that he not unfrequently refers to the Quakers, and to the kindness and hospitality shown him by them. I was lately looking through two volumes of his letters, published in 1771, and the accompanying extract is of such a character, that I think it cannot fail to interest thy read-

ers. The letter is dated "Philadelphia, Nov. 10, 1739."

The Quakers. . . . I think have left us an example of patient suffering, and did more by their bold, unanimous and persevering testimonies, than if they had taken up all the arms in the kingdom. In this respect I hope I shall follow them as they did Christ, and though I die for Him, yet take up no carnal weapon in defence of Him in anywise.—*Joseph J. Green in British Friend.*

As Quick as the Telephone.

One night a well-known citizen, who had been walking for some time in the downward path, came out of his home and started down town for a night of carousal with some old companions he had promised to meet. His young wife had besought him with imploring eyes to spend the evening with her, and had reminded him of the past when evenings passed in her company were all too short. His little daughter had clung about his knees and coaxed in her pretty willful way for papa to tell her some bedtime stories, but habit was stronger than love for wife and child, and he eluded their tender questioning and went his way.

But when he was blocks distant from his home he found that in changing his coat he had forgotten to remove his wallet, and he could not go out on a drinking bout without money, even though he knew his family needed it, and his wife was economizing every day more and more in order to make up his deficits; and he hurried back and crept softly past the windows of the little home in order that he might steal in and obtain it without running the gauntlet of questions and caresses.

But something stayed his feet; there was a fire in the grate within—for the night was chill—and it lit up the little parlor and brought out in startling effects the pictures on the walls. But these were nothing to the pictures on the hearth. There, in the soft glow of the fire-light knelt his little child at her mother's feet, her small hands clasped in prayer, her fair head bowed, and as her rosy lips whispered each word with childish distinctness, the father listened, spell-bound:

Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take.

Sweet petition! The man himself, who stood there with bearded lips shut tightly together, had said that prayer once at his mother's knee. Where was that mother now? The sunset gates had long ago unbarred to let her through. But the child had not finished, he heard her say: "God bless Mamma, Papa and my own self. God—bless Papa—and please—send him—home—sober. Amen."

Mother and child sprang to their feet in alarm when the door opened so suddenly, but they were not afraid when they saw who it was returned so soon, but that night, when little Mamie was being tucked up in bed, after such a romp with papa, she said in the sleepest and most contented of voices:

"Mamma, God answers almost as quickly as the telephone, doesn't He?"—*Our Paper.*

TRUTH is the apostle before whom every cowardly Felix trembles.—*W. Phillips.*

Sectarianism vs. Loyalty to Truth.

Narrow sectarianism is out of date. It is a block in the path of progress. It is scorned by all right-thinking persons. So strong and healthy is the objection to it, that there is no longer need to fight against it. To do so is to fight a man of straw. The real danger is from the opposite quarter. We are becoming so fearful of sectarianism that we need to remind ourselves that Christian manliness and loyalty to truth demand that we shall maintain a strong attitude, none the less strong because courteous, in upholding and spreading what we are assured is true.

No truth is the exclusive property of any man or any denomination. There is no such thing as Methodist truth, or Presbyterian truth, or Quaker truth. But there is such a thing as forgotten and neglected truth. There is such a thing as a man, or a denomination discovering this truth, and compelling others to recognize it. This is what has actually happened in the case of Friends. The truth that God speaks in every heart has in its practical application been largely left to Friends to emphasize. Yet, if we will but calmly think it over, we shall see that this truth is of the most vital importance. If we can make men realize this, it will have a tremendous effect upon their attitude towards God. The truth that God actually does dwell in his children, that He does supply them with the strength and comfort and purpose they need, if only they will submit to Him and co-operate with Him is held by very many Christians, but it receives an emphasis among the Friends which is rarely seen elsewhere. Yet it is one of the chief purposes of the work of Jesus Christ to show this to us. It is upon this that most of what are often considered our peculiarities rest. Do we seek for outward as well as inward peace—peace among men, as well as peace with God? It is because the spirit of Christ within us is the spirit of justice and peace. Do we disuse outward rites and ceremonies? It is because the Lord has shown us that no outward ceremony is in itself pleasing to Him, and that outward ceremonies tend to take our attention from the very reality they are intended to typify. Therefore, as we are commanded of Christ's that indicates that He wishes us to accept any rites, we disuse them, but would lay additional emphasis upon a spiritual and practical fact that we are brought into and to maintain co-partnership with Him in everything. Do we conduct our worship without pre-arrangement, and do we uphold the voluntary system in our ministry? It is that Christ may have the leadership, at that everyone may be equally open, whatever his or her occupation may be, to receive the call into that department of work which Christ may indicate. Our plea is for reality, for a true untrammelled work of the Holy Spirit, the hearts of men to-day. It is a plea that should have its foundation in a living experience of our own, and which we should neither apologize for, nor hide, but make as effective as possible, that men may recognize the living and perpetual youthfulness and applicability of the message of Jesus Christ. This is in no wrong sense sectarianism. It differs from it as the daylight does from candlelight. It rests not upon prejudice or tradition but upon principle. It is consistent with

vest, appreciation of truth brought to us by
ers, and with fellowship with all who love
Lord. It can modify its methods but can-
sacrifice principle.

No good end is gained by ignoring or hiding
truth we have once grasped. The fewer
number who hold it, the more important
for us to be faithful. It is our solemn
and welcome privilege to do what in us
to bring others to grasp the same truth
enter into its wonderful privileges.—*R.
T. in the Interchange.*

The Greenland Missionary.

We must be willing to be despised and re-
fused, if we would follow Jesus. The success
the missionaries in turning the Greenlanders
in darkness to light soon roused the hatred
the sorcerers, who had been accustomed to
to give the people, and they stirred up some
killed men to murder them. These men came
New Hernhuth and made their way into the
mission-house while the native Christians were
away, and they found only one of the mission-
aries at home. This was Matthew Stach, who
busily engaged in translating. He showed
signs of fear and made no effort to get away
from them. After they had sat a little while,
the chief said, "We are come to hear good."
I am glad of it," replied the missionary and,
once being obtained, he commenced by sing-
ing a hymn and next prayed that the Lord
would open their hearts. He then proceeded
to talk to them. "I will not say much to you
the Creator of all things. You know there
is a Creator;" and to this they all assented,
except one. "You also know that you are a
created people." "Yes," they all replied.
"Then," said the missionary, "I will tell
you what is most necessary to know. You
have a Saviour—He who created all
things. He came into our world like another
man, did the will of his Father, instructed
us, though the malice of his countrymen who
did not believe his word. On the third
day He rose from the grave, and ascended to
Heaven, whence He will come again in the
days, when all the dead shall rise and appear
before Him as the righteous Judge, and He
will render to every man according to his
works."

Then, turning to the leader of the band, he
continued, "But thou, poor man, what wilt
say when all the persons that thou hast
despised shall cry out against thee at his trib-
unal, and say, This wicked one destroyed us
when thou hadst sent thy messengers to call
us, and prevented our hearing about thy
saviour? What wilt thou then answer?"
The poor wretch stood silent and trembling,
his eyes downcast to the earth, while the
missionary proceeded: "I will tell you how to
escape this dreadful judgment. Fall at the
feet of Jesus. Thou canst not see Him, yet
He is everywhere. Tell Him that thou hast
sinned, and He loves the human soul, that He rejects
none who cry for mercy. Cry that He
will cleanse thee from thy sins in his blood,
but not off thy prayers, for thou art not
dead, but will soon forever cut off thy hope."
After Matthew Stach had done, Anna, who
was a Christian, whose brother had been mur-
dered, spoke of the power of Jesus' blood, and
them she had felt its blessed effects, and

entreated them to resist the truth no longer.
They all listened with great attention, and
afterwards walked before the house for some
time with their hands folded, and towards
evening went away, without offering either
insult or violence.

Thus God can turn the hearts of men like
water, and can cause difficulties to melt away
like snow before the sun.

"This poor man cried, and the Lord heard
him, and saved him out of all his troubles.
The angel of the Lord encampeth round about
them that fear him, and delivereth them. O,
taste and see that the Lord is good; blessed
is the man that trusteth in Him."

Notes from Others.

Can men justly shed blood for commercial ends?
—*Franklin.*

"I am not disclosing any state secret," said the
French ambassador at the University of Chicago
last month, "when I say that my experiences among
the diplomats of many lands has strengthened the
belief that I have always held that arbitration
boards, not swayed by business or sentiment, but
by intellect alone, must of a surety bring about a
peaceful solution of the most difficult questions." This
is the view of a practical man of long experi-
ence in diplomacy. His words strengthen the
belief that the forces of development are slowly
working toward a final solution of the question of
war—a solution which will satisfy the highest
morality of which mankind is capable.—*Spring-
field Republican.*

Herbert Spencer has written a letter pleading
for mitigation of the war spirit, says a London
dispatch to the *New York Journal and Advertiser*.
In it he says: "Whatever fosters militarism, makes
for barbarism; whatever fosters peace, makes for
civilization. There are two fundamentally opposed
principles on which social life may be organized—
compulsory co-operation and voluntary co-operation
—the one implying coercive institutions, the other
free institutions. Just in proportion as military
activity is great does the coercive regime more
pervade the whole society. Hence, to oppose mili-
tarism is to oppose return toward despotism. My
fear is that the retrograde movement will become
too strong to be checked by argument or exhorta-
tion."

VALUABLE BIRDS' EGGS.—Ex-Senator John Lewis
Childs, of Floral Park, L. I., purchased of Jean
Bell, of Philadelphia, a collection of North American
birds' eggs and nests said to contain at least
one specimen of every kind of egg known. Jean
Bell has spent twenty-eight years in gathering this
collection. In size they range from that of the
Great Auk, which is valued at \$1800, to that of
the smallest humming bird. The collection cost
over \$25,000 in actual cash outlay for eggs. J. L.
Childs will add the collection to his own, which is
very large. He has a collection of stuffed North
American birds which contain 700 species, with
1000 of all known varieties.

Ex-Mayor Hewitt, of New York, declares that
to be rich and not to use riches for the general
good is to be disgraced, "because, after all, riches
are but the result of general co-operation."

A recent writer in the *Evening Bulletin* of Phi-
ladelphia has this to say about some religious sects:
"The religious clubs (the churches) have in them
many unselfish human beings, but an order in
which the members would sacrifice themselves abso-
lutely, effacing their own personalities absolutely
(the most difficult of tasks), enduring persecution
and contempt, poverty and the almost complete

severance of social ties, for the purely unselfish
object of saving their fellows, was needed bodily,
and the Salvation Army was born. The Army saves
immense expenditure of Divine grace. It is on its
knees not for praying only, but for scrubbing. It
shows the world a combination of faith and works
that appears to our imperfect vision something like
perfection. If a good hustling job of hard and
unpleasant labor will pave the way to the salvation
of a human soul, the Army does the job first and
prays afterwards. It gets hold of a drinker; it
shows him a better way of life; it gets the drinker
to take that way, and thus it saves praying against
the run-seller. The Army aims to obliterate the
drinker; then the seller will shut up shop. To
most of us the minstrel business of the Army is
repellant. For many a year I hated it with the
sour superciliousness of a Quaker, until I began to
understand that the work justified the advertise-
ment."

Items Concerning the Society.

Our friends John S. and Esther Fowler having
felt clear of further service for the present in
these parts, have returned to their home.

John and Elizabeth Bellows, after visiting a
relative in New York State, propose taking pas-
sage for England in the *Oceanic* on the 24th inst.
They were for a time guests of United States Sen-
ator George F. Hoar, at Worcester, Mass. Senator
Hoar's immigrant ancestor came to New England
from Gloucester, Jan Bellows' home, and the latter
being applied to, several years ago, by the Senator,
for aid in tracing the connection, this led to a
friendly acquaintance and correspondence; and so
to John Bellows' recent presentation at Harvard
University by Senator Hoar for the degree of A. M.

Abram Fisher writes of his return home to Wood-
land, N. C., in peace, after attendance of New York,
New England and Canada Yearly Meetings. He
had service in New York Particular Meeting on a
First-day; also attended the Portsmouth, R. I.,
meeting twice on First-day. Being invited to
"take charge" of the meeting, he declined. He
encloses a portrait, with printed recommendations,
of a Methodist evangelist who, he writes, "wanted
my help to get employed. But I told him we did
not believe in paying for preaching; and he seemed
surprised, as he said Friends in New England had
employed him."

Two articles in the *Atlantic Monthly* of this
month have the titles: "Two Generations of Quak-
ers," one of these, contributed by Logan Pearsall
Smith, being extracts from "An Old Diary," and
the other, by Rowland E. Robinson, presenting
"Recollections of a Quaker Boy." The pictures
thus presented represent two widely removed gen-
erations.

Anna Votaw, of Richmond, Ind., who spent the
winter and spring with her son, Albert Votaw,
of Westtown School, Pa., recently returned home,
having visited many meetings in and around Phila-
delphia.

A book of sermons by "representative Friend
ministers," illustrated with portraits (!) is said to
be in process of publication.

SUMMARY OF EVENTS.

UNITED STATES.—In consequence of the refusal of the
men to work who were engaged in feeding the boilers in
the anthracite mining region of Pennsylvania, 1200 in
number, about 100,000 miners and others have been
thrown out of employment. It is estimated that the wages
of these men would amount to over \$300,000 a day. The
loss to the coal companies for each day of idleness is com-
puted to be nearly as much. Collieries that are idle are
threatened with damage by flooding and accumulated gas.
This strike was not approved by the United Mine Work-
ers, who have influenced the firemen to return to work.

The number of men unemployed in consequence of the strike in different steel works is stated to have been 7,000 on the 17th inst. The stoppage of these mills has seriously affected the canning industry and manufacturers of various kinds.

A despatch from Washington of the 17th says: "Action was taken to-day by Japan and the United States which will, it is hoped by the authorities, lead to a prompt settlement of the Chinese indemnity question. In order not to delay a settlement, Japan has magnanimously withdrawn her claim for increase of her indemnity. Authorities here say that Japan, by withdrawing her proposal, has given the Christian nations a lesson in magnanimity which some of them should take to heart."

Lewis Elkin, late of Philadelphia, has been requested by a large estate to create a fund for the relief of disabled women school teachers of the public schools in the city. His will provides that, "Any unmarried female teacher, who shall have taught in any of the public schools of this city for a period of twenty-five years, and has, at the time of her application, no means of support, shall receive from the income of my estate the sum of \$400 per annum, to be paid to her quarterly, clear of all taxes, during the term of her natural life, if she should continue without means of support for that period."

On the 16th the Weather Bureau's weekly summary of crop conditions is as follows: The States of the middle Rocky Mountains and Missouri and Mississippi valleys have experienced another, the third consecutive, week of intense heat, the maximum temperatures over a large part of these districts ranging above 100 daily during the week, many stations reporting from 100 to 107. With an almost entire absence of rain, the crops in the region named have been subjected to most unfavorable conditions. The Governor of Missouri has in consequence of the heat and drought, designated the 21st as a day on which "the people are requested to assemble at their usual places of worship to invoke the blessings of Almighty God." Little rain has fallen in the State since Fourth Month 27th. Cattle owners are preparing to send their cattle to Northern Wisconsin, a well watered and grassy prairie country.

The great gushing oil well near Beaumont, Texas, is creating considerable interest in the Southwest. The well far eclipses any ever drilled in the United States, and the output is 7,000 barrels daily, greater than the largest gushing well in Russia. It is estimated that this flow will last 25,000 hours, or nearly four years, and the flow is constantly increasing in volume.

It is said nearly 2000 farmers within thirty miles of Chicago have had their houses equipped with telephones.

Details of the new Edison storage battery have been published which explain that the positive pole contains iron or a compound of iron, and the negative pole, which is often crashed yields the finest material for glass making. The number of factories in this region has nearly doubled in the last ten years.

A recent paper states that although the diameter of the earth has been roughly known for many years, it has only lately been accurately ascertained, after thirty years' labor and a cost of \$500,000. It is 7,926 miles at the equator and 7,899 from pole to pole.

The thirty-one best sugar factories in this country yield more than a third of the domestic sugar product.

The steamship *Northeastern* is the first boat of a regular line to make the trip from Chicago to Europe and return. The round trip took thirty-four days, but it is expected this time will be materially lowered on the next voyage.

A preliminary statement of the Chinese population, derived from the returns of the twelfth census, shows that there are approximately 83,800 Chinese in the United States proper, as against 107,475 in 1890. About 67,700 or 75 per cent. are contained in the Western division of States and Territories.

There has been a remarkable increase in the number of Japanese in the United States since 1890, the preliminary figures of the present census showing a total for the United States proper of about 24,300, as against 2,039 in 1890.

There were 413 deaths in this city last week, reported to the Board of Health. This is 225 less than the previous week and 121 less than the corresponding week of 1900. Of the foregoing, 239 were males and 204 females: 61 died of consumption of the lungs; 20 of inflammation of the lungs and surrounding membranes; 5 of diphtheria; 15 of cancer; 9 of apoplexy; 10 of typhoid fever and 3 of cholera.

COTTON closed on a basis of 8½¢. per pound for middling uplands.

FLOUR—Winter, super, \$2.10 to \$2.25; Panna, roller, straight, \$3.20 to \$3.30; Western winter, straight, \$3.25 to \$3.40; spring, straight, \$3.40 to \$3.60.

GRAIN—No. 2 red winter, 72 to 72½¢.

No. 2 mixed corn, 57 to 57½¢.

No. 2 white oats, clipped, 40½¢.

BEEF CATTLE—Best, 5½ to 6¢; good, 5½ to 5½¢; medium, 5½ to 5½¢.

SHEEP AND LAMBS—Choice, 3½ to 4¢; good, 3½ to 3½¢; common, 1½ to 2¢; spring lambs, 4½ to 6½¢.

HOGS—Western, 8½ to 8½¢.

FOREIGN—The brutality of German troops in China has aroused a profound impression in Germany, and it is reported that German soldiers are being brought home in chains, after having been court-martialed for cruel conduct in China.

The Government of Canada is making great efforts to explore the large tracts of almost unknown territory within its domain; and millions of acres of land, it is proposed, shall be granted to railroads for this purpose. The mineral wealth of these regions, and the value of its extensive forests are expected to be very great when made accessible. Canada, it is said, has the largest forest in the world. It is in the Labrador and Hudson Bay district, and is, roughly, 1,000 by 1,700 miles.

A despatch of the 18th from Constantinople says: "Following the graduation of the first Turkish girl at the American Girls' College, the Turkish Government has issued an edict prohibiting Turkish from attending foreign schools, the employment of Christian teachers in Turkey, or the appearance of Turkish ladies in public accompanied by Christian women companions. The edict deprives hundreds of foreign governesses of the means of subsistence. It is intended to prevent the dissemination of liberal ideas."

A despatch from St. Petersburg to the *London Daily Express* says: "Anglophobia is a Russian, and a Chinese Convention has been fortified and garrisoned by Russian troops."

A period of oppressive heat has continued in England and on the continent. Great Britain has had no similar experience within eleven years. Sunstrokes, apoplexy and heat prostrations have been frequent in London and Birmingham. Dying, it is believed, has been increased by the prolonged heat and in some places by drought.

A despatch of the 22nd instant says: "Phenomenal heat prevails throughout all Northern Russia. The temperature in St. Petersburg to-day was 117 degrees Fahrenheit. In Oleska it was 103, and the rate of mortality there is 70 per cent. above the normal."

An apparatus has been invented by J. Gardner, of Manchester, England, to give information to vessels passing at sea of impending danger, by means of wireless telegraphy. A mast is set up on the danger spot, equipped with instruments, which issue at intervals of two, three, or four minutes, signals which are received by the danger spot. Vessels supplied with suitable instruments receive these messages automatically, as long as they remain within the influence of the transmitting apparatus.

A telegram from Tacoma announces an outburst from the volcano Kioet in Northern Java last month which 700 natives and a number of Europeans perished.

A statement was recently made in the British Parliament that the concentration camps in South Africa numbered 14,624 men, 27,711 women and 43,075 children, also that the mortality for the Sixth Month was 63 men, 138 women and 576 children.

The population of Belgium, according to official figures, was 3,714,532 on Twelfth Month 31, 1890, of which total 3,399,000 were males, 2,485,383 spoke Flemish only, 2,485,072 spoke French only, and 700,997 both languages.

New South Wales has 15,000 miles of wire netting as a fence protection against rabbits.

A despatch from Manila of the 18th says: "The United States steamer *Albatross* arrived to-day, after three months' trial of a provincial form of government in the islands of Cebu and Bohol and the province of Batangas, Luzon, control of those districts, owing to their incomplete pacification, has been returned to the military authorities, it having been proved that the communities inhabited are backward and undeserving of civil administration."

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 75.

Jacob R. Elfreth, Pa.; John S. Palmer and Lydia W. William S. Palmer, G'n'n; P. Ellis DeCout, N. J. A. Angle Haines, N. J.; Rebecca A. Cox, N. J. Henry Hall, P.K'd.; William Wendte, Mass.; George R. J. Lee for himself, G'n'n; John W. Foster, E. W. Foster, George C. Foster, Simon F. Perry, Arthur Perry, Charles Perry, Mary A. Gardner, Martha B. Sheffield and Lydia F. Nichols; John Carter, Phila., \$3 for himself, Rebecca S. Conner, Shelter for Colored Orphans and L. M. Thornton, Samuel C. Moon, Penna.; Joel Egan, Cal.; Joseph J. Jafferis, Pa.; Benjamin J. G'n'n; Phila., E. W. S. Lowry, Phila.; Lydia S. Thomas, Phila. and Sarah V. Willis, Ia.; Evan Smith, Ia.; Joseph H. Truman, Jr., Phila., \$6 for George School, Libra Association of Friends and Ellen A. Pine; George Foster, R. 1. \$6 for Elizabeth P. Foster; Eliza Browning and Mary Collins; Emma S. Dean, W. J.; Wm. Scattergood and for Charles C. Scattergood, Pa.; Anna M. Warrington and for T. Warrington, Penna.; Mary E. Cadwalader, Phila. Emily Pusey, Penna.; Ezekiel C. Shoemaker, Cal. R. B. P. Haines, Phila.; Matilda Yerkes, Phila.; Charles M. Cooper, N. J.; Henry Haines, Phila., \$6 for himself, Virginia Nicholson and E. C. N. Brown, Ia.; Jacob, Va.; Ruth S. Abbott, Phila.; William M. Moon, Pa.; Hannah Nickle, N. J.; Peter Thomson, G'n'n; Jesse Negan, Agent, Ia. \$6.25 for Albald Crosbie, Joseph Hawley, Rezin Thompson and Lars C. Hansen, 25 cents; W. H. Gibbons and for Sam Miller, Pa.; Mary N. Glover, N. J. \$6 for herself, Virginia Nicholson and E. C. N. Brown, Ia.; Josiah W. Ballinger, N. J.; Levi R. Cowpertwaite, N. J.; N. R. Whitacre, N. J.; Richard Asbridge, Pa.; Mary C. Satterthwaite, Pa.; Clarke M. Gifford, Mass.; Rebecca E. Haines and Susan L. Haines, Pa.; Henry B. Leeds, Agent, Ia. \$6 for Elizabeth H. Bromley, William Matamoras and Howard A. Nichols, N. J.; John J. Matamoras, Phila.; Barclay R. Leeds, Phila., \$2 for himself 2 copies, William E. Tatum, Daniel Leeds and William H. Leeds; Jesse W. Tayl. Phila.; George S. Hutton, Phila., \$8 for himself, Phoebe Hutton, George Pandrich and Anne Thompson.

Remittances received after Third-day noon will appear in the Receipts next following week.

NOTICE.

WESTON BOARDING SCHOOL.—A stated meeting of the WESTON BOARDING SCHOOL will be held at Fourth Arch streets on Seventh-day, the 27th inst., at 10 A. M.

JOHN W. BUDLE, CLERK.

DIED, Fifth Month 23d, 1901, of consumption, at home, of her brother, Ashley Johnson, near Monroe, Morgan County, Indiana, EMELINE AVERY, widow of Will Avery, in the seventy-second year of her age; a holy member and elder of West Union Monthly Meeting, at the end drew near, the charity which characterized life, her peaceful mind and bright hopes for the future, and a religious faith which sustained her to the end. These are they who came out of great tribulation, having washed their robes and made them white with the blood of the Lamb, and from henceforth eternally praise Him.

—, on the eleventh of Seventh Month, 1901, at residence of Caleb T. and Rhoda M. Engle, his parents, of Whiting, Iowa, ENOC LORAIN ENGLE, aged twenty years and four months; a member of Springville Monthly and Particular Meeting of Friends. For about two years he was nearly blind. He bore his suffering (which was very great at times), with much patience. The patient countenance, which continued to the end was, in trust, an evidence that he has been received, and at rest with his heavenly Father.

—, Fifth Month 25th, 1901, at her home near Tuckanema, Pa., SARAH B. CHAMBERS, in the forty-fourth year of her age, daughter of Jael C. and the late J. P. Chambers, and a member of New Garden Monthly and Particular Meeting of Friends. She was a patient sufferer during an illness of several months, saying she was weary of her Heavenly Father, and that she might terminate. The quietness of her spirit, the expression of feelings of comfort during her sickness, the favor of the Divine presence at the time of the funeral, and the comfort of her friends and a comfortable rest, that, through the mercy of our Heavenly Father, her spirit has been safely gathered into rest.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, EIGHTH MONTH 3, 1901.

No. 3.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

red as second-class matter at Philadelphia P. O.
r's address in the summer months, W. Falmouth, Mass.

Who is the Richer?

the inordinate and stupendous power apparently about to be held over the commercial industrial world by J. Pierpont Morgan be apprehended from the fact that he and colleagues are reported now to control the interests representing over eight hundred million (\$8,620,584,958) dollars and his practical control over other lines of business is enlarging. "The truth is," the *Pall Mall Gazette*, of London, "that Morgan and his brother financiers continue they have been doing of late they will soon up the empire [British] and there will be more chance for war."

It depends on the righteousness of the character holding the power. That so wide a power can remain untinctured with selfishness seems beyond human probability. Then a selfishness hath once conceived it brings in despotism and a general crushing out of individual rights and the liberties of manhood. If the motive be unselfish, and a reservoir of missionary power is becoming stored up under the sense of a mission to bless humanity, is a wise steward who so ministers his power, and history shall rise and call him blessed. We are not afraid that He to whom given all power in heaven and in earth will overrule this vast accumulation, capable of being a civilizing force, for ultimate salvation and blessing unto the ends of the earth. But a grave responsibility for blessing or cursing rests personally upon the monarchs of the world's wealth and labor. Have they that they have not received? "Sweetest thou not" said a great magnate on earth, "that I have power to release thee, have power to crucify thee." Jesus an-

swered him, "Thou couldst have no power at all against me except it were given thee from above." But Pilate disposed to release the Christ nevertheless stifled his conscience lest he should not be "Caesar's friend." Use the world-power as a man's heart will, upward or downward, still "there is no power but of God," and to Him he shall answer for it. "Be not thou afraid when one is made rich,"—except it be thyself. Why does any friend of Christ, being a child of God, stand, move or speak in awe or in any obsequiousness before a representative of world-power, a multimillionaire, when a Christian's own God and Saviour is infinitely more a millionaire? Let such continue to be rich in realizing that truly our fellowship is with the supremely Richest, and Wisest, and Mightiest—"our fellowship is with the Father and with his Son Jesus Christ." Untold wealth is ours though stored away from our carnal touch for in that kingdom to which we are joined all things are ours, and we are Christ's, and Christ is God's.—"Wherefore let no man glory in men" (1 Cor. iii: 21—23).

The Maintaining of a Meeting for Worship When a Marriage is Solemnized.

The advocates of a resort to private dwellings for the solemnizing of Friends' marriages have already occasion to see their cause effectively set back by the liberties taken with appointed meetings for marriages, which we cannot suppose would primarily have been ventured upon in the regular meetings for worship. These beginnings of encroachments in indulged meetings cast no small flood of light on things which would further be assumed in meetings for marriages at home.

May it not be forgotten that both our specially appointed and our stated meetings are equally meetings for public worship, and that an appointed meeting for the convenience of a marriage is not an occasion leased to the contracting parties, but dedicated to the Head of the Church.

Danger developments have been so clearly pointed out in a letter addressed by a Friend to an overseer of one of our meetings, that his own language seems preferable to quote here:

My Dear Friend:

I don't wish to be understood as objecting to Meetings being appointed for the accomplishment of a marriage—there may some-

times be a necessity for it—but I have noticed with regret that such meetings have been at times an opportunity for the introduction of new things—in imitation apparently of the "churchly" way of doing things.—A liberty seems to be felt by the young people to take such appointed meetings into their own hands and to do much as they choose—the restraint of an ordinary meeting for worship seems to be laid aside and the dignity and solemnity of the occasion is hurt. I wish that our young people who ask for the privilege might feel the burden of simplicity laid upon them and do nothing that would tend to fasten upon the meeting adherence to a form as such. Extremes beget extremes.

Invitations to the ceremony are issued in vast numbers limited only by the capacity of the meeting-house and sometimes it is given out that others are not expected—i. e. *this is not a meeting for worship*—a serious change truly and far-reaching in its consequences.—Other practices also have shown up at appointed meetings, quite subversive of good order.

I have seen a bride and four brides-maids carrying bouquets of flowers as they marched into one of these appointed meetings—and recently "the wedding march" has been played as the company passed into what was called in the news-papers "a meeting appointed by the monthly meeting of—"

"Married by the Rev" So-and-so is not unfrequently seen as part of the programme of a so-called Friend's marriage.

Our members who have no sympathy with the Friendly conception of simplicity and still less with the officers of a meeting whose business it is to "persuade men," will grow restive under advice—but advice should not for this reason be withheld.

The mode of accomplishing marriages that is prevalent in real Friends' meetings is conceded by outsiders to be consonant with religion and good sense and withal beautifully impressive. Why change it?

I shall hope for kindly condescension on the part of our dear young Friends, even when their sympathy is wanting—expecting that mature years and deeper experience will bring them to Truth's side.

The most serious objection urged against the use of the public meeting for marriages seems to be the temptation to display which they afford. But (to repeat a former observation) if we should drop our present public mode we should drop a most telling testimony for the one Mediator of a Divine covenant. We should dispense with an emphatic opportunity of testifying to the Truth as we hold it, especially before strangers who would never otherwise have attended one of our meetings for worship. If the spirit of ostentation could

be eradicated from the human heart by privacy of marriage ceremonies, this would then be worth considering. But as we know that secret power does not reside in home weddings, we should cherish the public testimony as a service too valuable in other respects to be set aside.

FOR "THE FRIEND."

The True Liberty.

Where the Spirit of the Lord is, there is liberty (2 Cor. iii: 17). Perhaps there are no words more dear to English or American ears than those of freedom and liberty; in a thousand different ways, as a race, we show our love of both. Free speech, liberty of conscience, free will, liberty of choice—were either of these to be in peril, a thousand different voices would at once be raised in protest. Nor is the liberty which the true believer finds to be his, in the new life which is in Christ Jesus, less precious or worthy to be maintained. Precious indeed is "The liberty of the glory of the children of God." The Psalmist speaks of this liberty when he says, "So shall I observe thy law continuously for ever and ever, and I shall walk at liberty; for I have sought thy precepts." (Psalms cxix: 45). But there may be a very large amount of misconception as to the real, the true meaning of liberty. We are accustomed to hear it defined as "The power of an agent to do or forbear any particular action." Our young folks like to define liberty as "freedom from restraint," or power to do as they like; to be free to follow the dictates of their own will.

Probably some such misapprehension as this, led the Apostle to warn the Corinthians, "Take heed, lest by any means this liberty of yours become a stumbling block to the weak." The great preacher, Phillips Brooks, gave to the world a nobler turn. "Liberty," said he, "is full power to do our best." Here is a liberty within the reach of all. Full power to do one's best, is a liberty that cannot be restricted by age, by outward circumstances, worldly condition or varying gifts. For Christ, for the Church and for each other, we may all do our best. "For freedom did Christ set us free, stand fast therefore." We surely lose that glorious freedom when we excuse ourselves from Christian life and service on the score of inability! Full power is given to each of us to do our best! In the simple lines which follow, it has been well expressed that as our motive counts with God, and not the results of our effort, so none may be excused from taking their right place:

He cast his net at morn where fishers toiled,
At even he drew it, empty, to the shore;
He took the drier's plunge into the sea,
But thence within his hand no pearl he bore.

He ran a race, but never reached the goal;
He sped an arrow, but he missed his aim
And slept at last beneath a simple stone
With no achievements carved about his name.

Men called it failure, but for my own part,
I dare not use that word, for what I say;
Shall question are its judgment shall be read,
Not "Hast thou won?" but only "Hast thou striven?"

MABEL THOMPSON.

YORK, England.

Daniel Webster's Warning.

Macaulay was not a profound student of comparative politics, and his well-known prophecy of the evils days, which await the republic need not greatly disquiet us, although part of his prophecy has already been verified by the result. But Webster was a wise statesman, perhaps our wisest, and a profound student of our system of government, and he has left for our instruction this grave and weighty warning:

"The freest government," says he, "would not be long acceptable if the tendency of the laws was to create a rapid accumulation of property in few hands, and to render the great mass of the population dependent and penniless. . . . In the nature of things, those who have not property and see their neighbors possess much more than they think them to need cannot be favorable to laws made for the protection of property. When this class becomes numerous it grows clamorous. It looks upon property as its prey and plunder, and is naturally ready at all times for violence and revolution."

Now, it is at least quite possible that in the not distant future American politics may transform Webster's warning into history, for our electorate is already beginning to be divided, and must, in obedience to the law of social evolution, continue more and more to be divided, by that sharp cleavage which separates those who are contented with their lot from those who are discontented with their lot. Under whatever disguises, called by whatever names, inheriting or seizing whatever partisan organizations, the alignment of the two great political divisions of American voters, who will sooner or later struggle against each other for the possession of the Government, will inevitably be upon the basis I have named. The party of the contented will be ranged under one banner, and the party of the discontented will be ranged under the other, and that alignment will steadily develop increasing sharpness of division until the party of the discontented, being the majority, has obtained the control of the Government, to which under our system, they are entitled; and then they will be sure to remodel the present system for the distribution of wealth, unless we have previously done so, upon bases wiser and more equitable than those now existing. The one party will be, under whatever name, the party of capital, and the other party will be under whatever name, the party of labor. If any doubt had existed upon this subject among men accustomed seriously to reflect upon political problems, it ought to have disappeared in view of the developments of the last two presidential elections and of the present growing tendency alike of capital more and more to consolidate itself in great masses as in preparation for the coming struggle, and of the brotherhood of American labor more and more to consolidate itself in one organization in like preparation. Ominous signs are indeed almost daily discernible that those leaders of confederated labor who are really loyal to it and are not purchasable by the party of capital, have discerned that the true remedy for what seems to them the present unjust inequality in the distribution of wealth is through legislation. If yesterday they foolishly resorted to attempts to overawe the nominees of the

party of capital, sitting as legislators, by display of force and threats of violence, by tomorrow they will probably have learned the ballot in America, while not so noisy, far more peremptory than the dynamite bomb it does not explode, but it controls; and it control will be as resistless as fate if the party of labor decides to clothe all its demands, it has already clothed many, in acts of legislation, for then will occur what the Duke Wellington foresaw, "a revolution under forms of law."—Wayne MacVeagh.

War and Degeneracy.

The following pertinent comments on a new book entitled "The Individual," by Professor N. Shaler, of Harvard University, are taken from *The Advocate of Peace* (Boston):

Professor Shaler's opposition to war arises fundamentally from his position that every man's life is most valuable in the scheme of nature, and that premature death is an exceedingly evil. "The idea," he says, "that the death of the young under any circumstance can be other than calamitous . . . finds its only real support among those who hold to the notion that war is a help to the better motives of man. . . . They indignantly ask of those who are for peace whether they are willing to purchase it at the cost of the hardy virtues and noble devotions which uplift our race." "The error of these unservant persons . . . is due to the common mistake of supposing that the quality displayed in an action are derived from the action itself. . . . A man does not derive from the fight the muscular strength he uses in battle. . . . His courage, his obedience, his endurance in the trials of the campaign are not bred in it; they are the product of his whole life and that of his ancestor who gave him his nature and nurture." "He draws an instructive comparison, by way of illustration, between the hardy, courageous, high-minded Swiss, who have scarcely felt touch of war for a hundred years, and the French, 'a folk of endless warring, who hardly a generation in a thousand years has known campaigns.'"

The result of this age-long process of endless warring, as among the other Latin peoples, is not "courage, high-mindedness, patriotic self-devotion." The reason is plain. The able-bodied young men die in battle or disease. "The result is the impoverishment of the nation's blood." Keep up the process for a few generations and the inevitable result is a decadent folk such "as we find among nations who have most amply made the hideous experiment of breeding nobility by sending their best to premature death." "The fact that war is necessary to maintain the idea of manly courage is as mistaken as the notion that the system of the duel was required to uphold the sense of personal honor."

"Whoever would mitigate the supreme evil of untimely death, whoever would give to us naturally glad world a chance to win its happiness, cannot do better service than to contend against war. . . . If we can but spare the evitable wars—those which could be avoided if all decent men saw the measure of the necessity—the world would be safely enough at peace."

FOR "THE FRIEND."

Separation, its Cause and Cure

The Church of Christ is not divided, nor is the prayer of the Lord Jesus unanswered, that they may be one as we are one. And this unity of heart and feeling, is the necessary result of the unity of each and every member with the Great Head of the Church, the Lord Jesus Christ; for all who are of that one Church are baptized by one spirit into one body. And one of the main duties of every member, is in all meekness, lowliness, long-suffering, forbearance, and in the spirit of love "endeavor to keep the unity of the spirit in the bond of peace." For this end are the gifts of the spirit bestowed by Christ on the Church, "that all may be brought into the unity of the faith and of the knowledge of the truth of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. iv: 13).

It is true that the members of this church in our days, as in all ages, be found scattered here and there, like a lone, solitary flock in a wood, hidden to the eye of men among different nations, languages or creeds, but that still constitutes their oneness is the same all. And the Lord knoweth them that are His, as He knew the seven thousand among whom He called Israel though to the eye of the prophet, he seemed to be left alone. But even then, God was not the God of the Jews alone, but the God of the Gentiles also and all who would serve him and work righteousness, according to the measure of light that God has bestowed on them, are accepted of Him. But will not do for any man or any body of men whom more light has been vouchsafed, to look according to the way of those who have received less light for to whom much is given, him much shall be required.

The things that are written in Scripture are our instruction. And the same God and Father, who was with Israel in the wilderness and who led them by the hand of Moses has promised saying, "Lo, I am with you always, unto the end of the world." Israel was led by God to be a peculiar people separated unto God, from among the nations. And we may derive instruction from considering their successes and declensions, and the lessons that led thereto so as to avoid the rocks that guide our course by these friendly beacon lights, that we may reunite in the harbor of peace.

After a long night of apostasy wherein men repented after the truth it pleased God to heal himself and his power more clearly and fully to our early Friends, when the clouds parted, the Sun of Righteousness shone clearly on their souls when they felt the beams thereof. That unity and gladness and their hearts notwithstanding that both civil and ecclesiastical powers strove to crush them. It was all in vain, and trusting the Lord they came off more than conquerors, for they not only baffled the efforts of those who only strove to do them harm, but in their admiration and respect.

But now alas! what the enemy of our Zion led to do by strength he has accomplished by stratagem, owing to unwatchfulness on our part. He has entered within our very ranks and amongst those calling themselves "Friends," are those who set up their stand-

ards of error as being those of the Truth. These despise her holy feasts and mock at her holy solemnities. They contemn the elders and make light of the princes. Altars do they build of brick and they hire priests whom they have made to minister at them. For these things the Lord doth hide his face from Jacob and the anointed priests and Levites sit dumb in the dust. Our children go up and down in our streets seeking some to give them bread to satisfy the longings of their soul. Some wander from city to city, from one meeting to another, where may be found sufficiency of bread, but few indeed there are wherein may not be found the leaven of the world. Surely Zion has cause for lamentation and fasting for these things, lest her light be extinguished.

It is indeed possible for those who live in the spirit of the world to hold the truth in words but what a momentous question. What will it avail any one member to have a form of godliness and yet not live in the power of it? Such may hold the truth in unrighteousness yet are they stumbling-blocks in the path of those who would seek the way to Zion, for they have a name to live and yet are dead.

There neither is nor can be unity between the two seeds, the flesh and the spirit. Those who walk in the flesh after the light of their own eyes cannot please God. And they who are led by the spirit all walk in the same way, their watchmen see eye to eye. That which is of God cannot separate. All that separates arises from the perverse will of man or the machinations of Antichrist.

As sure as Zion is, so is there a path that leads thereto. A path the unclean, the unholly, cannot tread. A path which the wisdom of man cannot discern for it is not in man nor of man but of God. But as the Lord led Israel of old in the wilderness by the pillar of the cloud by day and the pillar of fire by night, so does He give his word to be a lamp to his feet and a light to his path to him who walketh therein. It is the Lord by the light of his spirit, who leads in the way. His spirit of promise condemns the evil, leads into all righteousness, and into all truth. Led by the spirit, the wayfaring man, though accounted a fool by the worldly-wise one, yet shall he not miss his way therein. And as Zion is one, the way is one. As Jesus said, "I am the way, the truth and the life; No man cometh unto the Father, but by me."

Pilgrims to heaven "seek those things that are above where Christ sitteth at the right hand of God" and the way in which they walk is that path in which Christ the Good Shepherd leads them. And as his voice is heard and he himself is seen and felt by each individual member of his flock so is his presence known and felt amongst them as He leads the way. What, then, separates and divides amongst Jacob? Both Christ and his Apostles foretold that like as there were false prophets amongst Israel in ancient days so should there be false Christs and false teachers among the Christians, grievous wolves devouring the flock feeding themselves and not the flock, and speaking and teaching things which they ought not for filthy lucre's sake. These seek not the glory of Christ and the good of the flock, but they seek their own glory and profit. Many such teachers are there now, and if denounced they cry "O charity! charity!" as if it were

greater charity to spare the reputation and profits of their craft than it is to show the people how they are misled. Should the wolf be left alone which worries the sheep? Should not rather the sheep be brought under the care of the Good Shepherd? O "cease ye from man whose breath is in his nostrils for wherein is he to be accounted of."

For the great and exceeding glory of the Christian dispensation is that all shall "be taught of God," and God hath given his Son to the church to be their prophet, priest and King. As God spake in times past to the fathers by the prophets, so does he now speak to us by his Son. He writes not his law on tables of stone but on fleshly tables of the heart. The light of the spirit shines thereon in the sanctuary of each heart. He unfolds to the understanding that they may read therein and rightly interpret it, and also expound to them the Holy Scriptures which speak of Him. As the sheep know Christ the Shepherd's voice, so by the same ear do they try and distinguish false spirits and false teachers and both teachers and doctrines are also known by their fruits. A walk with God is essentially one of inward peace but to imbibe false doctrines from a false teacher gives pain, and wounds the tender conscience.

The more polluted Christ's doctrine becomes, being mixed with the commandments and doctrines of men, the more diseased is the flock likely to become. So that the Christian graces of love, benevolence, charity, meekness, humility, gentleness and the like are seen neither in the preacher nor the people, and there is little in their life and conversation to distinguish them from the non professors of the world. Amongst them are found pride, vanity, jesting, backbiting, evil speaking, hard-heartedness, being lovers of ease and pleasures, and grinding down the poor, not to speak of the selfish gratification of grosser lusts, which are all condemned by the law of Christ.

So long as these corruptions exist and remain uncondemned by the church, there can be no proper union, for unity must be in spirit, and that the spirit of holiness. No living body could or would, desire to be united to a dead body, and neither an empty name nor priestly rites give life. For life is manifest by works, but these things declare them to be yet among the congregation of the dead.

Long continued times of ease have never conduced to the continued welfare of the church. And its times of greatest glory have followed periods of distress. It was so to Israel of old. Israel cried to the Lord whilst in Egypt and the Lord hearkened and saved them to a man. After forty years in the wilderness the tribes who had received their portion on the East side of Jordan failed not to assist their brethren in the field. David with his brethren, suffered affliction, and God gave deliverance by his hand. But Solomon in times of peace and plenty, forgot the Lord's commands, and division and separation took place in his son's reign. As oft as Israel turned to serve the Lord, he helped them, but forgetting him they were diminished in number and brought low till at last a small remnant alone remained in captivity and the prophecy was literally fulfilled that the city which went out by a thousand should go out by a hundred

and the one which went out by a hundred should go out by ten, for the remnant who returned but numbered some forty to fifty thousand, which one tribe alone could muster when first the land was occupied.

And is it different with the Christian church? their Lord and Master before leaving them told them "In the world ye shall have tribulation but be of good cheer, I have overcome the world." And no sooner did the apostles begin to preach Jesus after the day of Pentecost, than the Jews raised up a bitter persecution of the brethren. Of this they soon wearied, and it is recorded: "Then had the church rest, and walking in the fear of the Lord and the comfort of the Holy Ghost were multiplied" and edified. But from the Lord's message by John to the seven churches of Asia, we see how corruptions had already crept in, Antichrist had made his work to be felt, and false teachers did abound. It is recorded that during the next three hundred years the church suffered ten cruel persecutions. These acted as the fierce wind on the traveller with his coat, causing them to cling closer one to another. But the flood-gates of iniquity were opened by Constantine, called the Great, who by constituting Christianity as the religion of the Empire, caused the pagan temples with their pagan priests, to become nominally temples for Christians. Neither the rites nor idols suffered much change, except in the nomenclature, and pure Christianity fled into the wilderness and found shelter in the fastnesses of the Alps. A dark night of apostasy set in over the world—for fully one thousand years—with here and there a glimmer of light from some individual. But God was pleased to revive his work among men, by faithful witnesses, some of whom became willing to seal their testimony with their blood, such as John Huss, Jerome of Prague, Wycliffe, and finally Martin Luther and his coadjutors; by means of whom many of the corruptions were cut off and the body cleansed.

But though a great advance had been made these forgot that "it is not by might nor by power but by my spirit saith the Lord." And reverting to the fleshly ark, Europe was deluged in blood. Since Christ always suffers in his members He surely grieved for these, as he did over Jerusalem in the days of his flesh. The church of Christ never yet made a true advance by means of the sword. Through suffering Jesus obtained his crown as Lord of all. Through suffering Jerusalem was purged of her idols, and both Daniel and his three friends were advanced to favor. And it is through suffering that the church has always come out of it in fellow sympathy, in unity of mind and soul. So was it in England where the faggots that blazed around the martyrs, kindled the work of a more thorough Reformation than even Germany experienced, and had it not been for the different sects seeking political power by force of arms, how much more thorough and permanent would that work have been. It was reserved for our forefathers, the Friends, filled with the grace of our Lord Jesus Christ and the love of God, to trust themselves wholly and unreservedly to the care and keeping of Whom it was the great aim of their life implicitly to obey and serve. And though at one time over four thousand of them lay in noisome prisons great was the victory they won,

and all done in the gentleness of the Lamb for finally not only did the ruling power grant to them full liberty to worship God unmolested, but their example coupled with their own conduct when under the noble William Penn taught those around them the true secret of civil power in granting liberty of conscience to all alike, provided that that liberty does not interfere with the rights and privileges of others.

But their continued and grievous suffering had the same effect as such had produced in all ages and welded them together as one man, and though there were petty schisms at times, such as existed in the apostle's days they were comparatively few and unimportant and but served to show more clearly the unanimity of thought and feeling in the body at large. Such were the fallings away of James Naylor, John Perrott and others with them.

Not for one hundred years after the death of George Fox were there any serious secessions or dissensions in the Society at large, but though there were not a few faithful servants of the Lord who diligently labored amongst Friends and others, the godly zeal which those who were first gathered displayed in disseminating the gospel abroad, evidently abated in proportion as the members grew in wealth and worldly care. Now, no successful campaign of man was ever accomplished without great self-denial and hardship. Those of the true missionary in the service of King Immanuel are often none the less so, as seen by the recount by the Apostle Paul of the dangers and scourings, and labors he had undergone in his love and service for his Lord, and the same may be said of George Fox. It is the same may be said of George Fox. It is the power of discipline together with the sense of loyalty and duty that obliges the soldier to undergo the hardships of a campaign. It is the power of love and the sense of loyalty and duty to his Divine Master that actuates the minister to go forth to proclaim the gospel to his fellow-man. The first obeys man and seeks so to act as to obtain the applause of men. The latter seeks the approval of God alone, and looks for the honor that comes from Him, in the reward of the peace of God in his soul for service acceptably done. It is a humble and a humbling service, but the reward is more than earth can give. But as faithfulness to duty on the part of a few individuals only or even on the part of a force alone, does not ensure success no more does the same in the army of the Lord. Paul felt that those who tarried with the stuff were not only partakers of his joys, but that they were fellow-helpers by their prayers and means, in the propagation of the gospel, and keenly did he feel, when by their conduct the word was evil spoken of. To be a true missionary church the word of the Lord must have free course and be glorified, which can only be when the members as a body are living in obedience to the teachings and leadings of God's spirit. For it is Christ's prerogative alone to call, furnish and specify the field of labor of those whom he sends into the field. Such is a live church, far removed in character from that wherein others, otherwise moved than by God's spirit enter into the labor and choose their own line of service, or leave this choice to others.

Christ sent his disciples whither soever he

himself would come. The Lord directed Philip to go toward the South into the desert, where his mission was to preach the gospel to the lone charioteer (Acts viii: 26). Paul was directed to go into Macedonia, whilst Peter was prepared to go to Caesarea.

As a church declines in the Divine life, its godly zeal for the good of others grows cool. Nor can a creaturely zeal taking these things into its own hands at all compensate for the loss. The beginning of this century found the Society of Friends a united body, but the seeds of dissension had been scattered among its members, and ere long a separation similar to that of the Ten Tribes of Israel from Judah Benjamin and Simeon took place. It was no that Jeroboam alone by his influence caused the revolt, but he was the ordained and fore told leader. The cause of the revolt lay deeper. So it will not do to say that Elias Hicks was the cause, he was but a prominer instrument in propagating what he claimed to be a new and forward departure and an organizer of those who held the same with him. Suffice it to say he himself acknowledged he had departed from the truth as held by George Fox, William Penn, Robert Barclay and the other early Friends.

In a healthy body a wound comes not without cause. And the true physician endeavors to seek the cause that he may remove it. But probing to do so, he may give pain. But is better to let a festering sore go unchecked, temporarily to suffer, that it may be healed. We know the long standing cause of Israel's revolt, viz: the high taxes, consequent on the holding the splendor of Solomon's court, a other paraphernalia of royalty; a refusal of an easement therefrom, and a refusal with threat.

Israel, through iniquity lost the care of God's ark and with it lost the protection Him who manifested his presence and power there. Jerusalem never fell before her enemies without her inhabitants first departing from the law of God. Neither would the glorious manifestation of God's power and presence as known amongst the early Friends have been withdrawn had their children wall as closely to God as they did; nor would so grievous division at a later date have separated brethren. Rather than than justifying ourselves, or glorifying our beloved society though in it was found no cause for things, let us remember that God gave us that sacred ark which had so often witnessed such overshadowing glory to be carried away captive by the enemies of Israel; and find to be lost to human ken; and let us, with remnant of Judah, who returned from Babylon, acknowledge our sins and seek the pardoning mercy and favor of our God; for it were it not that He remains the same, unchanging, gracious, loving Lord, we had long ago been consumed and our name but a memory of the past.

In view then of our sad, broken state, are led to enquire "Is there no balm in Gilead is there no physician there?" Yea, the seer who from common Scribes, Pharisees, Gileans and Publicans; sects bitterly antagonistic, chose his apostles, and united the bonds of an everlasting brotherhood Jews, Samaritans, Gentiles, felt his healing power and became one in Christ Jesus.

he remains the same, to-day, yesterday and for-
 ever, in love, in power, in willingness to
 father and to bless his people. What closer
 ties of nature are to be found than of parents
 to children, brothers one to another, or of the
 husband to the wife. Yet too often we see
 these estranged and the intensity of the dis-
 like is proportionate to the former love. So
 says Solomon "A brother offended is harder to
 be won than a strong city; and their conten-
 tions are like the bars of a castle" (Prov.
 xvi: 19. But even then when those come un-
 der the kindly influence of Christ's spirit they are
 reconciled and their mutual love restored.
 Pure repentance bringing unto the footstool of
 mercy teaches us ourselves to be merciful and
 charitable to our fellow-man, So John's bap-
 tism was "to turn the hearts of the fathers
 to the children and the hearts of the children
 to the fathers," (Mal. iv: 6). It rejoiced the
 believing Jews, that God had also granted re-
 pentance, to salvation, to the Gentiles, and
 that Samaria had received the word of God.
 We are then, of the church of Christ? If
 so, have we been baptized by his spirit into
 his name, his nature? If so, then shall we
 love all men, even our enemies, and be at
 peace with all men as far as in us lieth seek-
 ing the good of all and the welfare of the breth-
 ren.

Why then should Israel contend against
 Judah and Judah against Israel? Shall the
 world devour forever? Can a house divided
 against itself stand? Would not the Kingdom
 be stronger to resist enemies were it one?
 And whether is it more important to contend
 and separate concerning minor matters when
 the world lying in wickedness, awaits to hear the
 joyful news of salvation or to strive to obey
 our Lord's mandate and the burden of his
 prayer that the church may be one as He is
 one. "By this shall all men know that ye are
 my disciples if ye have love one to another;"
 and this we should do that the world may be-
 lieve that God hath sent his Son into the
 world to be the Saviour of the world, and that
 we having received him are saved from all
 malice, ill will, evil speaking and the like,
 which separates very friends. So should we
 read the living epistles, known and read of all men.
 Let us remember "How good and pleasant it
 is for brethren to dwell together in unity."
 Can the world with all its wealth compound
 anything so precious as that holy anointing
 oil which flows to every member? the same
 oil that was poured on Jesus' head now runs
 down to the least one of the flock. He,
 anointed of the Holy Ghost, went about doing
 good, preaching the gospel to the poor. In
 those who truly come to sit at his feet, O
 where there is found a place for ill or unchari-
 table feelings? And as we abide under his
 teachings, shall we not learn alike, if we do
 as He said: "Learn of me." There is a one-
 ness a blessed unity and here alone is it found,
 on the Truth itself. For as the sun remains
 the same through all the changing seasons
 and through every age, so Truth is unchange-
 able. The earth may change its position,
 clouds and tempest intervene still the sun
 shineth in its strength, and moveth in its ap-
 pointed course. Let us not say then that the
 difference of the unity and strength of the
 Society in its early days lay entirely on the
 will of God, and in his special favor to them

as not given to us. Did we see aright: God
 hath poured out his blessing abundantly upon
 us. We have entered into the fruit of their
 sufferings and labor. Peace and plenty smile
 on our homes. Learning is widely disseminat-
 ed in our midst, and the Holy Scriptures, that
 precious volume, are accessible to every one.
 Every man may meet to worship God under his
 own vine and under his own fig tree and no
 man dare interfere. The uttermost parts of
 the earth are by improved means of travel
 brought near to our doors, and nations, like
 Ethiopia are stretching out their hands to God.
 Are we as a people gratefully repaying by a
 loving, diligent service, all these unmerited
 favors? Are we not too generally sitting
 down at ease, too much concerned for tempo-
 ral things, for worldly pleasures, for our
 comfort and ease that we may set our house
 on high, that our children may not see want?

Let each one judge for himself, for the
 time will soon come when the Just Judge
 whose law is "to whom much is given much
 shall be required" will unerringly distinguish
 in his own light between Dives and Lazarus.
 Our brother's shortcomings, if we think we
 perceive them, will not justify ours nor make
 us any better by comparison; rather if our
 eye sight be clearer, it is plainly our duty to
 walk accordingly, that we may, by loving
 counsel and example, win our brother. The
 receiver of the five talents, by use gained five
 others, and he with one, gained the one, both
 were equally commended as were the laborers
 in the vineyard, some of whom worked but
 one hour. Now the design of the Christian
 religion is to elevate man to his right sphere.
 And Christ Jesus had compassion on the infir-
 mities of man whether of the body, mind or
 soul. There is then in the storehouse of
 Truth abundance found to minister to his men-
 tal and spiritual needs, and our physical needs
 are amply provided for by God's bounty in
 nature. The benevolent may find work in
 these three fields of service, for all conduce
 to the happiness of men whilst passing through
 their pilgrimage below. The sun of God's
 grace shines over all, and gladdens the giver
 as much, if not more, than the receiver.

But the brightest beams of the grace of God
 are seen in what he has done and provided, for
 our spiritual wants, as being heirs of eternity.
 And God's greatest gift is that of his beloved
 Son, both as he came in the flesh as a sacrifice
 for sin as a teacher and example to man, that
 he might assure them of the truth of God,
 manifesting his power and glory by miracles,
 such as the Creator alone could perform; and
 as he now comes in spirit, as the grace of God,
 as the great teacher, leader, and sanctifier of
 men. Perfect in his attributes for "All
 things that the Father hath are mine." One
 with the Father in power and glory, God
 blessed forever.

He is all essential as our enlightener, our
 Redeemer. But other gifts hath God be-
 stowed and doth bestow more especially on his
 church. Gifts of the spirit for the edification
 and comfort of the church and the Holy Scrip-
 tures, which are the written utterances of
 those having the gifts of prophecy. These
 latter, though not all essential to salvation,
 are yet highly conducive to the profit and sal-
 vation of those who hear and obey and those
 in whom God has bestowed them will be held

accountable for their proper improvement
 thereby. It is clearly the Divine will that
 man should grow in grace, in knowledge, in
 wisdom, in faith, and make increase of every
 gift; and this is done by a diligent and daily
 use. And what can compare to what has been
 provided when God himself by his Holy Spirit is
 man's teacher and the Holy Scriptures are his
 text book, wherein man may meditate and di-
 gest his law, and confirm his faith. We are
 therein instructed diligently to teach these
 things to our children that their hearts may
 be as a garden prepared for the good seed of
 the Kingdom. In very early years the Lord
 may be pleased to reveal himself to them, to
 open their ear, that they may hear his voice,
 that he may enlarge their understanding and
 give that faith unfeigned which purifies the
 heart. Such cases we see in Samuel, Timothy,
 and many others since. The children are the
 hope of the church. Time will soon bear them
 on its wave to lift the places of those who are
 fast laying down their arms. And God is able
 out of the mouths of babes and sucklings to
 ordain strength, that He may still the enemy
 and the avenger. Among our early Friends
 were those who, like Timothy, had been fa-
 vored with pious parents who thus trained
 their children in the knowledge of Scripture,
 such as George Fox, Isaac Penington, Rich-
 ard Claridge and many others. These men
 growing up under the enlightening influence of
 God's spirit became able scribes in the law of
 their God, and their administrations were com-
 forting and instructive to the brethren, con-
 vincing, and converting gainsayers.

Let us then see to it, that no feeling of
 ignorance or weakness on our part thwart our
 known duty in this respect. "He that lacketh
 wisdom, let him ask of God, who giveth to all
 men liberally, and upbraideth not." And having
 done according to our ability, our just Mas-
 ter will not exact more.

Again does family prayer and family worship
 hold that place which it ought in all our fami-
 lies. Rather is it not in many sadly neg-
 lected, and in some wholly absent?

Our worship is to be in spirit and in truth.
 Silent it may be, as to outward words, yet
 silence of mind is a necessary preparation to
 this most solemn duty. "Be still and know
 that I am God." "Keep silence before me,
 O Islands! and let the people renew their
 strength; let them come near; then let them
 speak; let us come near together to judg-
 ment" (Is. xli: 1). In every place where the
 two or the three are gathered together in the
 name of Jesus there doth he himself draw nigh.
 But we are not thus gathered though our bod-
 ies be present, if our minds and souls are not
 centered on Him who alone can supply our
 need. When collected for the purpose of
 Divine worship let then the door of our heart
 be closed to the world and to earthly things
 and awaiting in silence the coming of our Lord
 He will lead us into the sanctuary. He will
 provide a sacrifice of praise or prayer or
 thanksgiving and kindle the fire in our hearts
 with that from off the holy altar. We should,
 as George Fox exhorts, and as our early
 Friends were in the practice of doing, thus di-
 ligently wait on the Lord, and when called for
 not withhold the sacrifice of the lips, for "He
 that offereth praise, glorifieth me and to him
 that ordereth his conversation aright will I

show the salvation of God" (Ps. 1: 23). Yet, let none appear in words without or above the measure of the motion of God's spirit inclining thereto, for that brings not life but death. For words are far from being essential to true spiritual worship, as we read of the worshipping hosts in heaven "When he had opened the seventh seal there was silence in heaven about the space of half an hour" (Rev. viii: 1). But thus to pray for and with our family or to instruct them in the fear and nurture of the Lord, is a duty not at all confined to those who are called to service in the church. Every man according to his particular gift. If faithful in these things can we doubt but that God would pour out a blessing upon us and we should know that "because He lives we live also?" Our doubts would be removed, our faith established, our knowledge of doctrine increased, our love to one another and to our Lord and Saviour be more fervent, and, above all our unity and fellowship one with another, and with our glorified Head would be known and felt as a covenantal bond, not to be broken.

Let us then seek for things whereby to edify one another, have fervent charity towards all, and if the place of anyone be to reprove or rebuke, let it be done with all long suffering and forbearance. Differences of opinion on minor matters may exist as they did amongst the early Christians, yet do not these alone justify separation. Only differences on fundamentals, producing discord and that continually, can justify any member in refusing patiently to bear the burden of others, and when counsel is contemned, then may separation be right and proper. Such did take place on such an issue in our Society from 1826 to 1830, and such also in our own day. But now the sharpness of dissent is passed should we not be willing to humble ourselves before the Lord, become willing to learn of him, trust his grace divine as all sufficient for our every need, that following our Good Shepherd we may be brought into the one path of truth and present an unbroken front to the power of evil. For assuredly as a divided house cannot stand, so an army in the field acting under conflicting counsel, can hardly expect to be victorious.

Let then our prayer be "Thy Kingdom come, Thy will be done, in earth as it is in heaven"; nor let our will prevent this happy consummation.

This, dear reader, is presented for thy consideration from one whose travail of spirit has long been "that we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. iv: 13). W. W. B.

MILDRED RATCLIFFE was at Caleb Pierce's in company with W. K. an esteemed minister from Pennsylvania, but one who sometimes caused uneasiness to his friends by a restless uneasy disposition. They were strangers to each other, but after dinner Mildred entered into some close conversation with him, as to where he was bound, and the nature of his errand, etc., concluding her remarks by saying, "I feel to leave thee this legacy—If thou goes where Master don't send thee, the devil will set thee to work." P H.

PUT UP THE SWORD.

I have sung of the soldier's glory
As I never shall sing again;
I have gazed on the shambles gory,
I have smelt of the slaughter-pen.

There is blood in the ink-well clotted,
There are stains on the laurel leaf,
And the pages of fame are blotted,
With the tears of a needless grief.

The bird is slaughtered for fashion
And the beast is killed for sport;
And never the word compassion
Is whispered at Moloch's court.

For the parent seal in the water
Is slain, and her child must die
That some sister or wife or daughter
Her beauty may beautify.

And the merciful thought we smother—
For such is the way of man—
As we murder the useless mother
For the unborn astrakhan.

But a season of rest comes never
For the rankest sport of all;
Will his patience endure forever,
Who noteth the sparrow's fall?

When the volleys of hell are sweeping
The sea and the battle plain,
Do you think that our God is sleeping,
And never to wake again?

When hunger and ravenous fever
Are slaying the wasted frame,
Shall we worship the red deceiver,
The devil that men call fame?

We may swing the censor to cover
The odor of blood—in vain;
God asks us, over and over,
"Where is thy brother, Cain?"
—James Jeffrey Roche, in the Century.

George Fox on Holiness.

In Tenth Month, 1650, having been driven out of Chesterfield in the dead of night, George Fox and his companions came to Derby, where, as was common with him, they were soon under arrest and before the magistrates. After divers questions, "At last they asked me," says Fox, "whether I was sanctified?" I answered, "Yes" for I was in the paradise of God. "They then asked me if I had no sin?" "Christ my Saviour has taken my sin." They asked how we knew that Christ did abide in us? I said, "by his Spirit that He hath given us." They temptingly asked, if any of us were Christ? I answered, "Nay, we were nothing, Christ was all." When they had wearied themselves in examining me, they committed me and one other man to the house of correction in Derby for six months, as blasphemers.

"While I was here in prison divers professors came to discourse with me. I had a sense before they spoke that they came to plead for sin and imperfection. I asked them whether they were believers and had faith. They said, yes. I asked them in whom. They said in Christ. I replied, if ye are true believers in Christ, you are passed from death to life; and if passed from death, then from sin that bringeth death; and if your faith be true, it will give you victory over sin and the devil, purify your hearts and consciences, and bring you to please God, and give you access to Him again. But they could not endure to hear of purity, and of victory over sin and the devil. They

said, they could not believe that any could be free from sin on this side of the grave. I bid them give over babbling about the Scriptures, which were holy men's words, whilst they pleaded for unholiness."

"At another time a company of professors came, who also began to plead for sin. I asked them, whether they had hope? They said, yes. I asked them, what hope is it you have? Is Christ in you the hope of glory? Doth it purify you as He is pure? But they could not abide to hear of being made pure here. Then I bid them forbear talking of the Scriptures, which were the holy men's words; for the holy men that wrote the Scriptures pleaded for holiness in heart, life and conversation here, but since you plead for impurity and sin, which is of the devil, what have you to do with holy men's words?"

Passing over twenty-four years we still find Fox contending for the same doctrine of purity. As before, he is a prisoner. A priest and some people come to him and ask if he was grown up to perfection? "I told him," says Fox, "what I was, I was by the grace of God. He replied, 'It was a modest and civil answer.' Then he urged the words of John, 'If we say we have no sin, we deceive ourselves and the truth is not in us.' He asked, 'what did I say to that?' I said with the same apostle, 'If we say that we have not sinned, we make him a liar and his word is not in us,' who came to destroy sin and to take away sin. So there is a time for people to see that they have sinned and there is a time for them to see that they have sin; and there is a time for them to confess their sin, and to forsake it, and to know the blood of Jesus Christ cleanse from all sin. . . . I told him, There is a perfection in Christ above Adam and beyond falling, and that it was the work of the ministers of Christ to present every man perfect in Christ, for the perfecting of whom they had their gifts from Christ. . . . The priest said, 'we must always be striving.' I answered, it was a sad and comfortable sort of striving, to strive with a belief that we should never overcome."

THE HYGIENE OF FASTING.—Almost all the great founders of religions have deemed it salutary to prescribe a certain amount of fasting for their disciples. The reason for this, says a (German) writer, is not only the knowledge that it is well for man to conquer his bodily desires, but also the experience that persons eat too much. To overload the stomach with food is not less unhealthy than to deluge it with beverages; the more nutritious the food the more hazardous are the consequences when excess is habitual. Of all the sins of nutrition, the immoderate use of meat is certainly the most grievous. It gives to the body in a form that is favorable for easy assimilation the albumen that is absolutely necessary to life, and hence the earliest effect of its excessive use must be to surcharge the body with nutrients.

The chief point here is the critical examination of what is called hunger. Many persons believe that any and every sensation of hunger must be satisfied immediately, but this is great mistake. An equally great, if not worse mistake, is the opinion that one must eat until a sense of satiety arises. These two mistakes

combined lead to an unfavorable development of the human body, for the weight of the body grows to a degree that is detrimental to the activity of most of the chief and finer organs.

For every stature an approximate weight may be stated that may be accepted as normal, and in accordance with this weight are adjusted the vital organs, particularly the heart. When the heart has volume sufficient only for a body of one hundred and fifty pounds and is put to work to satisfy the demands of a body of two hundred pounds, it soon shows that it is unequal to its task. It is just as if an engine that was built to pull only a prescribed weight were used to pull a large additional weight. The activity of the other organs as well as of the heart is hindered by the fat that is deposited about the latter. Excessive nutrition injures the mental capabilities, also. Of the particular consequences of excessive nutrition, such as hypochondria (the very name of which refers the reader to the region of the abdomen), and the gout, it is hardly necessary to speak."—*The Literary Digest*.

Natural and Spiritual Life.

A fine specimen of vegetable life is much more admired than a miserable specimen of animal life yet it must be admitted that the latter possesses a higher kind of life than the former. And the finest specimen of a natural, un-Christian, may be much more pleasing to men than a wretched specimen of a spiritual man, a Christian. Yet the latter possesses a form of life which promises eventually to land him much higher and farther than the former can possibly attain. The natural man, so noble and excellent, may have climbed to the highest round of the ladder. The poor spiritual man is only standing perhaps on the lowest round of his, but, if not in this world then surely in the next, he will reach a much higher position than the other. There are in every community some splendid people who have made the most of themselves every way except spiritually.

How much more useful they would be, how much better hope for the future they would give, if they would but allow Christ to enter and impart to them the gift of eternal life! There are also in every community, we deplore the fact, many Christians whose lives are not what they should be. We do not excuse their imperfection or justify their sins. But if they love Christ, He will see that character is perfected, rounded out, sanctified, and they will eventually attain to "the measure of the stature of the fulness of Christ." The Son of God came from heaven that He might reach down to us. He tabernacled in the flesh that He might attach us to himself, and lift us up. He brought himself in touch with us that we might obtain quickening and be brought into fellowship with his life. "The gulf between us and God is bridged from the Divine side as we might cross over and be with God. That is our attitude toward Christ? "He that hath the Son hath life but he that hath not the Son of God hath not life."—*N. Y. Observer*.

If a tree be fixing itself in the earth and reaching out its roots, it is certainly growing, although it be nothing taller than for-

merly. So, albeit a Christian may want the sweet consolation and flashes of affection which sometimes he has had, yet if he be growing in humility, self-denial and a sense of needy dependence on Jesus Christ, he is a growing Christian.—*Thomas Boston*.

Notes from Others.

THE REVISED VERSION.—The Committee of the British and Foreign Bible Society, who at their last meeting passed the following resolution with reference to the circulation of the Revised Version of the English Bible: "This Committee thinks it desirable to issue the Revised Versions of 1881 and 1885, either by themselves, or as alternative readings to the Authorized Version, or in both forms, and suggests that steps should be taken to revise the laws of the Society to attain this object."

We are frequently cheered by instances in which others than Friends are speaking out on the great question of peace. At Llandrinod Wells a dinner was held last week to welcome home certain local soldiers, and Stephen George, B. A., Presbyterian minister, was one of those selected to respond to the ministerial toast. He did so in a plain, outspoken utterance against war in every shape and form, pointing out that it was only when pure religion begins to decay that it was found out that that war was compatible with Christianity. The standpoint of the early Christians was clearly put before the audience, and many faithful words spoken, the address being concluded with an apt quotation from John Ruskin. A bolder action than this can scarcely be conceived, but this minister was nevertheless listened to with respect and even cheered.—*London Friend*.

ART FOR ART'S SAKE.—The last blow struck by Joseph Cook, the best equipped all-round reformer this country has developed, was against the Pagan nudities of the Boston Museum of Art. It was a warning against the "art for art's sake" that puts beauty above duty, which has been at least contemporaneous with the moral, physical and political decline of Babylon, Greece, Rome and France.

"Well," says another periodical, "it is something of this spirit that has found its way into the church choir and organ loft and brings forward the stage prima donna to sing the songs of Zion—a sort of Jezebel high priest, praising God on Sunday and Satan on Monday."

"We recently met a young woman, a member of a well known vaudeville society, and by no means a total abstainer, who told us that she was a soloist in a prominent church in Brooklyn, and sang there regularly when business is slow. She used her church singing as a sort of side line, and was glad for the air of respectability it gave her. The minister we suppose, would say in answer to this, that he was catching his people with guile, and that 'art' was necessary in singing. Well, then, there is no reason why his pulpit should not be filled by a good actor occasionally, for surely 'art' is as good in the pulpit as in the choir."

CHINESE CHRISTIANS.—In a paper before the Newcastle Church Congress, it was said of native Chinese Christians (now numbering about 250,000): "Everywhere small, oftentimes very small communities of persons have been formed, who by their abandonment of ancestral worship and idolatrous social customs, are subjected to a social ostracism, and who, partly in consequence, cling together as brethren, with a tenacity similar to that which finds its secular expression in the powerful Chinese organizations known as 'guilds.' These converts live pure and honest lives, they are teachable, greedy of Bible knowledge, generous and self-denying for Christian purposes, and so anxious to preserve the purity of their brotherhood that it

would be impossible for such abuses as disgraced the Church of Corinth to find a place in the infant churches of China. Above all, every true convert becomes a missionary, and it is in this spirit of propagandism that the hope for the future lies. After eight-and-a-half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia."

Another writer says: "The same marvellous fortitude and recuperation have been demonstrated by the native Christians in China that surprised English Christians in relation to the Malagasy when the missionaries were driven out of Madagascar. Why is it? It is because the omnipotent Christ-Spirit is living in the midst of his Church always, whether in China, or Madagascar, or England."

Items Concerning the Society.

By direction of York Monthly Meeting, England, the "Plea for a Peaceable Spirit," issued by London Yearly Meeting, has been printed as a poster, 3 feet 4 inches by 4 feet 2 inches in size—a form in which it is attracting the attention of many who are not Friends.

Thomas William Marsh's reference at the *Friend's Quarterly Examiner* reunion was to the saying of Charles Lamb, that the sight of a Friend did him good for the rest of the day.—*London Friend*.

This corrects the extravagance quoted in these columns as from Carlyle.

The tract entitled "The Society of Friends," which was reprinted in THE FRIEND for Seventh Month 13th, is from a reprint which William B. Kirkbride, 908 Berkeley Ave., Trenton, N. J., was concerned to have issued, further copies doubtless may be obtained of him.

Our friend Joseph S. Elkinton has obtained a minute for religious service in the counties of Morris, Essex and Warren in the State of New Jersey, and in Dutchess County, New York—especially the appointment of one or more public meetings in the county towns thereof.

The last minute book of the historic "morning meeting" has been duly inscribed with the full particulars of the laying down of the meeting by London Yearly Meeting. The records fill ten large volumes, from 1673 to 1901. The last regular meeting was held on the twenty-eighth of First Month.

A concrete example often impresses where statistics and generalizations fail. The longevity of Friends is a well-known fact, an interesting illustration of which has recently come under our notice. A young Friend of Birmingham (aged two), the daughter of Paul and Isabel Impey, has not only both her grandfathers and grandmothers alive, but is also favored with three great-grandfathers and one great-grandmother, not to speak of a great-great-great uncle. They are all Friends.—*London Friend*.

The minute for religious service in a part of New England, which was granted by Philadelphia Monthly Meeting in the Fourth Month, to Edwin P. and C. Virginia Sellow, was returned by them at their last Monthly Meeting, with interesting information. They had attended the Yearly Meeting at Westley, R. I., the two Particular Meetings and one of the Monthly Meetings composing it; and one of the meetings of the larger body held at Amesbury, Mass., on a First-day morning. They had met with members of a third body of Friends also. By all they had been kindly received. They had appointed three public meetings, viz., at Spring-

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, EIGHTH MONTH 10, 1901.

No. 4.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.
Editor's address in the summer months, W. Falmouth, Mass.

"WHEN the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him" (Isaiah lix: 19). That enemy is now materialism,—“professing that gain is godliness,” instead of godliness being the great gain. Nations and men have caught the spirit of grasping, scruples are brushed aside, inconvenient principles of Truth laughed at. Mammon is the god of this world which blinds “the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them” (2 Cor. iv: 4).

“Afterward that which is spiritual.” If only these “hewers of wood and drawers of water,”—the laborers for material prosperity, are building better than they know a framework of a coming civilization which the spirit of the living Christ shall come into and dominate, then his brethren can but rejoice in the result, though the carnal builders “meant it not so.” Theirs is not the blessing whose work is wrought for the aggrandizement of self; but Christ is the glory who turns their blind working into the uses of his love, and makes even the wrath of man praise Him; while they who were not conscious co-operatives with Him and the word of his grace, who meant not their babel-building so, have their reward and go to their own place.

What satisfying riches are known when we believe we are laborers together with God! That our work is a work of harmony with the Eternal Spirit, and not of proud defiance for our own emolument. Doubtless grander works for true civilization had been done in the name of Christ had his name, through faith in his authority, made men or nations

spiritually strong who have given their strength to that which perishes.

He must increase, they must decrease. We apprehend an infilling of the Spirit into much that has been and shall be wrought, though under motives so far below the high calling of God in Christ, and that a spiritual day will in his own best time be dawning, or is already dawning, to supersede the carnalism of Church and state and business.

We, the Society of Friends, should have been found vanguards of his spiritual day. The standard which the Lord will uplift when the enemy comes in like a flood is the same spirit which George Fox and his successors to this day have been raised up to be forerunners of, and to prepare the way of the Lord. “As for me this is my covenant with them,” the prophecy continues to say, “My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.”

The Sea Island Work.

Just after the great storm and inundation among the Sea Islands of South Carolina in 1893, whereupon two members of the Philadelphia Meeting for Sufferings visited the destitute inhabitants in their scene of desolation, R. C. Mather found the condition of that people increasingly laid upon her for their help and upbuilding. She opened a relief mission for the utterly destitute and feeble old people. It is now a veritable Old Folks’ Home in successful operation and humanely conducted. For many years she has been a faithful Christian laborer among the colored people of the island about Port Royal, and many owe it to her efforts that they have had food, clothing and an education.

She is endeavoring to erect a school-house to be opened in Tenth Month next for the pressing needs of the younger generation; and is anxious to add a hospital department to the Home as a much needed Christian charity, without sectarian bias, and to increase the inmates of the Home as soon as means received will permit. “Since I began work here, thirty-four years since,” she says, “mercy has inspired all our efforts, nor will the work be in vain if it prove an object lesson of mercy to counteract the cruelties one witnesses in-

flicted on man and beast. We have an interesting school of forty pupils at Peacehaven, an industrial school similar to this.”

A Recompense beyond Figures.

One would like to see the housewife’s labor more fully remunerated and her work more professionally handled, but that she has compensations it is impossible to deny, says the *Philadelphia Ledger*. In a large sense the living wage is hers; she works not to make a living, but that all about her may be enabled to live. She has the control of the conditions of life; she can say whether it shall be one of enjoyment or mere existence, and can ease the burdens of others, even if she have no power to lighten her own. She knows that it can never be said of her that her work does not pay; that she does not give good value; that she takes more out of life than she brings into it. She has the unique joy of always giving full measure, pressed down and running over, and she may even whisper in a confidential ear that her receipts are in like proportion, even though her pocket may be empty while she says it.

If you would know whether the housewife’s work is worth doing, you must ask those for whom she toils; but if you would know whether or not it pays her to do it, you must ask her herself alone. Of a truth, she is one who regards life as a giver and not as a taker; who receives work as her glory and not merely as her duty; can we say, then, that she is not treating her situation on the broad lines of race, and that her work is anything else than a valuable social function, performed for all society as well as for her own individual set? Let us rejoice that in our utilitarian age, when men measure success by facts and figures, there remains to us some who have eyes to see beyond and through these; who have ideals above realities, who can gild common clay until it looks like gold, and who can find in love the fulfilling of the law.

The worker whose heart is in her work, be it professional or trade work, or merely that of a housewife, will always make that work pay; will make it yield her a recompense beyond that of figures. There is a reward in work, both for men and women, when it is honorably and creditably performed and which benefits others, even if it leaves the worker monetarily poor. To all true workers there can be but one standard of value by which to test work—namely is it worth doing? If it be so then it never can be unpaid.

THE strongest confidence in the protection and favor of God does not preclude the use of any of the proper means of self-preservation and defence which his providence has put in our power.

The soft, soothing zephyrs of springtime
That cause baby buds to awake,
And the glorious rays of the sunshine
Are not merely for man's own sake.
For each tiny flower or leaflet,
As it grows in garden or sod,
Is doing its best and its fairest
To tell of the glory of God.

—W. N. Yates.

Cuba.

[We have from time to time given notes of information concerning Protestant effort in Cuba under the name of Friends, and in continuation of such information the following offering may suitably be added.]

The wonderful dealings of the Holy Spirit with his almost unknown and unworthy followers are far past comprehension to the human mind, but one can exclaim with Abraham's servant "I being in the way the Lord led me."

Two of us went to Cuba over a year ago, but we are both now back in the United States, and though we may have done little ourselves, yet the Holy Spirit has so worked on others also that there is now there a meeting of two or three hundred worshippers and we believe that it is through the working power of his Holy Spirit. One who has brought to the Lord at Aguacate writes: "I had such a fine meeting in the prison in Havana; such attention, and God was with me. Many of the men were in tears, and after meeting they came forward very eagerly for tracts." He further says, "Quite a new thing in the prison—they have an altar fixed up after the Roman church and the figure most prominent is that of the Virgin Mary, and here was a Quaker talking to the men. Perhaps there has never been this before, but I felt that fact before I had spoken, that there the Roman priest used to say his Latin.

"Now here is a clear trial for us, Quaker against Roman. May God help his own servants." But perhaps never before has a Quaker poured forth his exhortations to repentance with a Roman altar behind him." One of the curious facts about the above is that the writer, Arthur E. L. Pain, comes out as "a Quaker" entirely upon his own responsibility. A year ago he was a wild young Englishman in South America, straying where he would in vice and sin, and the only Friends he has ever seen have been Ellen Woody and the few of El Faro Christians, who are of that persuasion.

From THE FRIEND, which is well read there, he has read much and also the Friends' books we have there.

The Lord has laid his hand heavily upon him and has made him to work mightily for the advancement of his Kingdom.

There are many things connected with his life and our life there that we do not feel at liberty to put in print, but which make us able to say unquestionably that God is with the "El Faro Cristiano." We almost regret that we have not the freedom to tell them, still we believe many Friends can join with us in praises to the name of the Lord that He, himself has raised up one who can speak his words in the Spanish language. It certainly is his own work. Much has been written about Cuba, that if the writers knew more of what they were writing about, probably would not have been written. These remarks are copied back into the Spanish papers there, and have

prejudiced the Cubans against, not only newspaper correspondents, but also Christian men, who have really been anxious to do good. So we refrain from remarks except to say that little is known there of pure Christianity and there must be at least one thousand places where the light of the gospel can be sown by any who are so called of God.

JOHN B. WOOD.

Seventh Month 29, 1901.

Arthur W. Dowse stayed with us until Arthur Pain seemed fitted to take his place and then went on to fulfil his call at Calcutta, where he arrived safely some month or so ago.

Where Spices Come From.

Salt is obtained from brine springs, or salt mines. The salt from the mines is called rock salt, and looks like dirty pinkish glass. The rock is crushed and dissolved in water. The dirt, being heavy, settles to the bottom, and the clear water, which is poured from the top, is evaporated, leaving the salt behind. It is then dried, says *McCall's Magazine*, and according to the size of the grains, is called hay salt, household salt, or table salt.

Pepper comes from the berries of a plant which grows in tropical countries. The berries which grow in long clusters like small bunches of grapes, are green before they become red. They are dried in the sun, and the red coat shrivels up and turns black. When the berries are ground they give black pepper. White pepper is obtained by drying the berries in the shade, soaking them, and by removing the outer skin by rubbing with the hand before grinding them to powder. The white pepper is less pungent and acrid than the black, and generally costs twice as much.

Cayenne pepper does not come from the pepper plant, but is obtained by drying and grinding the seed pods of capsicums or chilis, which are the fruits of plants belonging to the same family as the potato and tomato.

Mustard has been in use for a long time. It was used as a medicine before the Christian era. The oil was extracted and used for rheumatism, or mixed with other ingredients and used as a remedy for snake bites. The Saxons used it as a condiment, crushing the seeds and mixing them with honey and vinegar. Genuine mustard is obtained from a mixture of white and black mustard seeds.

The housekeeper's trouble is to keep the mustard pot supplied with freshly-made mustard. Unless frequently attended to the mustard becomes dry and unsightly. Made mustard will be found to keep fresh much longer if it is mixed with water which has been boiled and just allowed to get cold. Another plan is to add a little salt or a little vinegar to the mustard, but either addition alters the flavor of the mixture.

Vinegar is made by the fermentation of some liquid containing alcohol. In this country it is usually made from cider. In France and Germany it is made from wine, and such vinegar is superior to the vinegar made from malt, as in England. The sharpness is due to acetic acid, which is always present in vinegar.

JUSTICE.—Believe nothing against another but upon good authority; nor report what may hurt another, unless it be a greater hurt to others to conceal it.—*W. Penn.*

The Spanish and Other Oaths.

In Austria a Christian witness is sworn before a crucifix between two lighted candles, and, holding up his right hand, says, "I swear by God, the Almighty and All Wise, that I will speak the pure and full truth, and nothing but the truth, in answer to anything I may be asked by the court."

Jewish witnesses, while using the same words, add to their solemnity by placing their hands on the page of a Bible on which is printed the third commandment.

[How could a Christian swear at all, with his hand placed on the Sermon on the Mount verse 34?]

A Belgian witness swears to be veracious in these words, "I will speak the truth, the whole truth, and nothing but the truth; so help me God and all the saints."

The Spanish oath is more elaborate. The witness kneeling on his right knee, places his hand on the sacred Book, and, being asked by the judge, "Will you swear to God and by those holy gospels to speak the truth to all you may be asked?" answers, "Yes, I swear." Thereupon the judge says, "Then, if thus you do God will reward you, and if not will require of you." In some parts of the country the ceremony is different. The witness forms a cross by placing the middle of his thumb on the middle of his forefinger, and kissing his thumb—a practice which would probably be very familiar to some English witnesses—exclaims "By this cross I swear!"—*Law Notes*

Curing United States Money.

It has been stated that United States green backs are wearing out fast and a big reserve fund is to be established, to be kept in the Treasury vaults until it is more thoroughly cured than the notes now in circulation. Orders were given the other day for the clerk of the Bureau of Engraving and Printing engaged in printing greenbacks to work on hour extra each day beginning Seventh Month 1st. One hundred million dollars in green backs are to be accumulated and will be laid aside to get completely dried out before being issued. They will be one, two and five dollar notes and it is estimated that it will take three months to print them. Whenever possible it is the policy of the Treasury department not to issue greenbacks until they have been stored six or eight months. By that time they are well-seasoned and are in condition to withstand considerable handling.

During the last two years, however, the unprecedented demand for notes, especially those of small denomination, has not permitted the department to lay aside any quantity. Most of those printed during that time have been put into circulation within one or two months after being received from the big money mill. Anyone accustomed to handle paper money can easily detect the difference between green and seasoned bills. A note that has been thoroughly cured is crisp, firm and tough, while a green note is thick, soft and mushy. After the latter has been in circulation it becomes rough like a piece of blotting paper and is soon unfit for currency. It rarely lasts more than a year, while the life of a well-seasoned note is anywhere from two to ten years.

KEEP thy tongue from evil.

"Humanism and Christianity."

"Humanism" is a modern term for that rement of civilization and culture which, wever vitally dependent for its development the life of faith, may be cognizable as the ghest worldly excellence even by the unerare instincts of "the natural man." "The present," remarks a recent writer in the *London Quarterly Review*, in enlarging upon the works of the late Walter Pater and other humanistic authors "may be a propitious moment for dwelling on modern humanism and phenomenon intimately connected with it which has received much attention of late arars, namely, the curious confluence of clasal and Christian ideas in a synthesis of Pater and Christian culture, deeply affecting ristian thought." Some specimen extracts from the *Review* article, entitled as above, are subjoined. If in any degree illustrative the Divine possibility and purpose of gathing all "folds" of earnest seekers into one lock" of happy finders, their reproduction ill not be unwelcome to Catholic spirits.

"For the origins of the humanistic movement we must go back to the fourth century and the gradual assimilation of antique thought by Christian writers, such as Paulinus of Nola, Prudentius, and Claudian, themselves representatives of what Niebuhr characterizes as an early Renaissance, produced by freshness and ardor of the new creed trying to find expression for its higher thought in cultured language and therefore turning to the spring of antique wisdom," in order to grow to fertilize Christian thought. In the dark ages," long before the full efflorescence of the Renaissance, in spite of the animosity the Church towards culture, humanism had secret devotees among scholars, clerical lay—a kind of esoteric clique hiding its light from the profane crowd but keeping up certain continuity of thought and feeling, till papal Rome, either from taste or policy, absorbed Pagan culture and, so to speak, Romanized literature.

"Erasmus, 'Prince of Humanists,' or, as Pope calls him, the prophet of the Renaissance in his enthusiasm for the 'new learning,' and apparent lack of religious zeal, in his ny-sidedness as a master of style, a scholar, poet, in his preference for moderation and peaceful development as opposed to the violence of militant Protestantism, may fitly be regarded as the ancestor of our modern dees to culture. He was a Unionist too, if we may use the term, who never for a moment ve up the hope of preserving the alliance of culture and religion. 'May Christ's dove come along us or else Minerva's owl,' he writes to the George of Saxony. If at times he pre-erred worshipping at the shrine of Minerva being with Christ in the temple, we know from his writings, that he was very apprehensive lest the revival of classical learning ght lead to a recrudescence of Paganism with demoralizing tendencies. Erasmus, as a an of wit and humor—the 'mocking reformer' as he was called, with Lucian for his favorite author—suggests a kindred mind at a later stage of the Renaissance, viz: Montaigne, an equally pronounced humorist, yet a confessed Catholic, charmed by the religious life of Romanism, but far from convinced by the tenets of the Roman faith, handing down

the succession in the apostolate of humanism to Goethe, 'the last Hellenic,' as well as the archimandrite of the religion of culture in its modern dress, summed up in the formula 'To live resolutely in the whole, the good, the beautiful.'"

"It is Goethe who, to use Pater's expressions, represents the breadth and centrality, with blitheness and repose, which, as he tells us, are the essential marks of Hellenic culture. His influence on modern humanists cannot be over-rated; and Pater himself owes not a little to him in the breadth and depth of his culture. . . . Pater appears at times enigmatic; yet there is no lack of lucidity in his style. . . . He treats literature as distinctly a fine art, with the tact and taste of an accomplished 'master of sentences'; . . . Less picturesque than Carlyle, less florid than Ruskin, less insinuatingly insistent than Newman, he illustrates in his own writings what he advances as an axiom in his Essay on Style, that 'imaginative prose' is the 'special art of the modern world.'"

"The tendency of mediæval religion had been to depreciate man's nature; the tendency of the Renaissance, to rehabilitate human nature, the body, the heart, the senses, the intellect. This antagonism is not so pronounced now; and Pater in his writings has done much to effect a reconciliation. 'The perfection of culture,' as he says in his studies of the Renaissance, 'is not rebellion, but peace; only when it has realized a deep moral stillness has it really reached its end.' But beyond this process of pacification there is, on the part of cultivated men and women in the present day, a yearning regard for the ages of faith, their healing virtue and invigorating force, which is in strong contrast to the repulsion felt by some of the leaders of the sixteenth century Renaissance for the religion of their day. Even so pronounced an advocate as Matthew Arnold speaks of the 'sad lucidity of soul,' yearning for something more than culture; and looks back with regret to the lost faith which he would revive and reform, so as to bring it into closer agreement with what is best in modern thought. Modern culture seeks for a complement, and finds it in reasoned religion, which takes account of and provides for the serious exigencies of human life.* 'Culture,' says the author of 'Natural Religion,' 'is properly a direction given to the development of life; but religion is the principle of life itself.'"

"Platonism," says Pater in his book on Plato and Platonism, the result of his ripest thought, 'is in one sense an emphatic witness to the unseen, the transcendental, the non-experienced, the beauty, for instance, which is not for the bodily eye.' This is the distinguishing mark of latter-day Hellenism, as tempered and corrected by modern science and modern thought. Its attitude is no longer that of antagonism to religion; it has no longer any desire to supplant religion by a 'gospel of culture'; it begins fully to acknowledge a latent power in religious faith to work out man's higher destiny. It calls to mind that the best work of the Renaissance itself was accomplished when 'the glow of mediæval faith' inspired it; that Michelangelo himself

*I. E., Furnishes the "counsel of the godly" implied though not expressed in Ps. 1: 1.

coming to it 'with a genius spiritualized by the reverie of the Middle Age, penetrated by its spirit of inwardness and introspection, living not a mere outward life like the Greek, but a life full of inward experiences, sorrows, consolations,' discovered that a 'system which sacrificed what was inward could not satisfy him; and that 'for himself he had long since fallen back on that Divine ideal which above the wear and tear of creeds, has been forming itself for ages as the possession of nobler souls. And now he began to feel the soothing influence which since that time the Catholic church has often exerted over spirits too noble to be its subjects, yet brought within the neighborhood of its action; consoled and tranquilized as a traveller might be resting one evening in a strange city.'"

"As we noticed in Michelangelo a return to the soothing influences of the religion of his day, as was also the case in Goethe towards the close of his life, so in the case of some of our modern men of culture, such as Pater and Symonds, there comes a time when a yearning for the faith of their childhood comes back with a rush and a strong desire to recover it in one form or another. 'I would give a great deal,' Symonds once declared, 'to regain the Christian point of view.'"

"In an obituary notice of Pater in the *Oxford Magazine* from the hand of a clerical admirer and constant friend, we have an interesting picture drawn of Pater, as the 'Brazen-ous Recluse,' as a student of deep religious feeling keenly sensible to the influence of a stately ritual; a man of transparent naturalness; ready good-humor and courtesy; but, above all, never happier than when discussing with childlike simplicity and submission some of the cardinal mysteries of the faith.'"

"The modern man of culture, like Pater's Marius [in his 'Marius the Epicurean'] finds that life can alone attain to something like completeness with 'the advent of some new or changed spirit into the world, mystic, inward hardly to be satisfied with that wholly external and objective habit of life which had been sufficient for the old classic soul.' The late F. W. H. Myers, in whom literature has recently lost one of its most cultivated representatives, expresses the same conviction in his essay on 'The disenchantment of France,' where the lack of 'the tonic faith' or the feeble acquiescence in a filmy, formless pretence of it, has produced, as he tries to show, that helpless fatalism which lies at the root of literary decadence.

"It is this danger which just at present inspires the more vigorous of modern men of culture with alarm and a strong desire to avert it in the interests of humanism and intellectual development. It is on this account that they set themselves to accentuate the importance of reasoned religion, reason being considered an important element in it. Thus the late Dr. Martineau, in his 'Study of Religion,' whilst emphatically denying that there is any antagonism between 'the modern culture and the ancient sanctities,' and indeed admitting that the functions of art and literature are in a sense sacred, goes on to say that they are so 'because concerned with a universe equally consecrated by a Divine presence.' Equally emphatic in pointing out the inseparability of culture from religion is Professor

Eucken of Jena, in his work on 'The Struggle for the Spiritual Contents of Life' . . . Thus we see humanism in its most recent manifestations, emerging out of the chrysalis state of Neo-Paganism, and, on the whole, making for spiritual idealism. In the region of sentiment, too, . . . the moral defects of aesthetics are becoming recognized; and a way is being discovered by which to escape out of the ennui, brain-weariness, malaise, produced by the excessive aesthetic sensibilities of those who, a little while ago, professed to find complete satisfaction in the 'cult for loveliness.' We are arriving at a more practical and healthy conception of the function of culture, as a 'tone running through conduct,' rather than as an end in itself.

'The work of the Renaissance, of which modern humanism is a continuation, is, like that of the Reformation, still incomplete; consequently it becomes a question what developments of it may be expected in the immediate future. There are certain layers of society which it has as yet barely reached, or into which it has only imperfectly penetrated where culture is still regarded as merely a graceful adjunct to life, a decorative appendage of doubtful value, a harmless pastime leading no whither, if not a positive hindrance to success. For this reason 'sweetness and light' have been as yet suffused but moderately into those dim Philistine regions which Matthew Arnold set himself industriously to convert, so as to stem 'the common tide of men's thoughts in a wealthy and industrious community.' If he failed, it was not so much because his message came to the middle class before its time, as that his method of ironical criticism missed its mark. It would seem that the airy tone of intellectual superiority he assumed towards the masses, 'the populace,' as he called them, was ill adapted to win them over to his own way of thinking, though he graciously told them that superior men of culture like himself were 'the true apostles of equality.'

'Modern attempts at "humanizing education"—to adopt a term used by Coxeterhope in his recent Oxford lecture on Taste—by means of University Extension Lectures for the middle class, may prove eventually more successful. University settlements in the neglected regions of Whitechapel and Bermondsey and elsewhere may bring about in time a closer union between labor and culture. Here, at least, are fields left for future cultivation. Nor is there any cause of despondency on account of the comparatively slow progress made hitherto. It is forgotten sometimes even by students of the Renaissance, that culture had even then to struggle hard for existence. No doubt need be entertained that in the future as in the past the [social] supremacy of mind will eventually assert itself.

'But if destined to succeed in conferring a nobler dignity on trade and struggling labor in developing and refining the capacities of the man in the street in a democratic age which sadly needs its mollifying influences, humanism must have the support of religion. On the one hand, religion must be enlightened, broadened, deepened by culture. On the other, culture, informed with the spirit of religion, acknowledging the supremacy of the Divine in humanity, must become 'transmuted from an

intellectual attainment into a spiritual grace.' We may therefore congratulate ourselves on the confluence of humanism and religion to which we have drawn attention in the preceding pages. Concurrent and concomitant influences—the one supplying the mental, the other the moral discipline, amid the fierce actualities and activities of life under modern conditions—they will produce that calm self-recollection and cheerful serenity of spirit which may save what Emerson calls our 'corporeal civilization' from sharing the fate of the civilizations of the past.'

Dangerous Use of Human Attainments.

I think I have seen the danger of young men or women dwelling anywhere else than in the valley of humility. Human learning, human attainments and excellencies—I mean all those things that are obtained by the memory, judgment, reasoning powers, and mental abilities, separate from any immediate influence and assistance derived from the Source of all true wisdom—these natural acquisitions and talents are well in their places, and are serviceable to us when kept in subjection to the pure teachings of Him "who teaches" by his Spirit "as never man taught." . . . I have been in company with some young persons of our Society who have been not a little injured by giving way to pride and foolish talkativeness in respect to many matters in which, though they seemed well informed, yet, not keeping in the littleness and lowliness, they have acquired themselves but ill, through letting in a forward, prating spirit.

Now, the best light in which we can view true talents and virtues, and in which they are set off to the best advantage, is the sombre shade of humility. For the more the framework is colored, or gilt, or carved, or ornamented, the more there is to take off the attention of the eye from the picture itself. So that it seems to me best for each of us to dwell in the littleness, in the lowliness; always bearing in mind where we are.—John Barclay.

WHAT A BOOK CAN DO.—In a retired valley of Joshua, in India, there is a little hamlet of charcoal burners. A few years ago their little manner of life was the rudest possible. There seemed no glimmer of hope for better things.

A missionary passing through the village spoke to the people. Two men became interested and purchased copies of the New Testament. Their employers soon noticed a change in the grade of charcoal from these two men—it was more carefully burned, was better packed and free from stones and grass. This charcoal was looked upon as a special brand, and brought a special price. On Friday work was suspended, and these men and their families, gathered for religious worship and the study of the Bible.

Shortly after, they began to reclaim the mountain land about them, to plant wheat and garden stuff, and recently one of them became forehanden enough to build a neat farm house in place of his old hut. His employers say he is the most efficient and trustworthy man in the mountain. He himself says he owes his new vigor to his weekly day of rest and that without it and his Testament he could not do his work.

"Sun, Stand Thou Still!"

There are certain items of history or tradition which seem to militate against Holy Writ—these skeptics receive readily and remember long. Of ten thousand facts of a different description they treasure none.

If you will go to that opposer of Christianity who appeals loudly to the Chinese chronology and ask him a few questions you will find that part of Asiatic history with which he is utterly unacquainted. Ask him what he thinks when the Chinese speak of Yao their king, declaring that in his reign the sun stood still a long above the horizon that it was feared the world would have been set on fire; and fix the reign of Yao at a given date which corresponds with the age of Joshua, the son of Nun. You will find in nine cases out of ten the objector knows nothing of that part of the Chinese record.

Of the Bible, and of ancient literature connected with the Bible, he is uninformed; the cause is his appetite for darkness rather than light.

The Latin poet, Ovid, amuses the schoolboy greatly in his fanciful narrative of Phaeton's chariot. This heathen author tells us that a day was once lost; and that the ear was in great danger from the intense heat of an unusual sun. It is true that, in attempting to account for this incident of peril and wonder, the writer, as is his custom at times, consulted only his imagination, and clothed it all with an active fancy. But of notice is somewhat attracted when we find mention Phaeton, who was a Canaanitish prince and learn that the fable originated with the Phœnicians, the same people whom Joshua fought. If you ask an unbeliever of these incidents, or of the common tradition with nations, that a day was lost about the time when the volume of truth inform us that "the sun halted not to go down for the space of whole day," you will find that he had never thought on these points—they are not of a character that he is inclined to notice.—David Nelson.

THE WOMAN AND HER CLOTHES.—"When woman devotes one-half of her life to thoughts of dress she absolutely takes the whole question out of its proper relation to her life, and belittles the talents which God gave her for far greater things," writes Iward Bok, in reply to a woman correspondent in the *Ladies' Home Journal*. "It is, indeed, a grave question, whether she does or debase herself. Nor will she be well-served the chances are far greater that she will 'over-dress.' No woman who has any regard for what is worth while in this world, and what will bring her the surest and fullest happiness in the long run will so dissipate her energies and vitality. The right to dress prettily and becomingly belongs to every woman. It is her birthright, and her duty. A disregard of dress, or the affectation of queer freakish dressing does not belong to a normal woman. But to make dress one of the things of life is carrying it beyond the ridiculous point and close to the criminal. It is just this rightful adjustment of the thing in life which simplicity does for us. It gives a rightful place and a rightful value to each thing and it doesn't belittle the one or distort the other."

FOR "THE FRIEND."

a Misapprehension of Our Views Concerning Christ.

A writer in a recent issue of *The Evening Bulletin*, of this city, over the signature of m., gives an account of a subject of local interest—the small burying ground now covered by the pavement of the Bourse building at Fifth and Market streets which was first used as a burying ground by the Seventh-day Baptists in 1716, and also alludes to some of the events of the early history of Philadelphia connected with the career of George Keith. After mentioning some circumstances connected with the controversy which George Keith had been engaged in, this writer says: "Keith finally left the city, and then took refuge, disappointed and embittered, in the north of England. But the several hundred Quakers who he had gathered around him and who had established meeting-houses here, in the present Berks county and in New Jersey, began to decline as a faction or sect when they were deprived of their leader. They were known as Keithian Baptists or Quaker Baptists. Some became Baptists, others went into the Episcopal Church and some became Seventh Day Baptists. One of these Seventh Day Baptists was Richard Sparks, a carpenter who was the owner in the beginning of the eighteenth century of the eastern part of the ground on which the Bourse now stands, as well as of the southeastern corner of Fifth and Market streets, which was not far from one of the branches of Dock Creek. When Sparks died in 1716, it was found that he caused this ground to be given to his will to his little band of religious comrades, the Seventh Day Baptists, for a permanent burial place. The first grave dug there was for the reception of his own body. From that time, or until about nine years ago, when the construction of the Bourse began, this graveyard on the corner of Ransstead Place was a singular survival of ancient times to the heart of the city."

It is not our purpose to enlarge upon the incidents connected with the life of George Keith who on his death bed expressed his wish that he had died while he was a Quaker, believing that then "it had been well with him," to correct a statement in regard to the views of Friends, contained in this article.

The writer remarks:—

"The schism which Keith opened in the ranks of the Quakers was due to his advocacy of the teaching that they were in error when they worshipped only the Inner Light or Spirit of Christ, that it was their duty to pay homage to the Mediator in Heaven, who, as a man, had been put to death, that there was no such vagueness in their spirituality, and that their doctrine needed body and form to make its true meaning properly understood. On the other hand, the regular authorities of the denomination at that time contended that only Christ whom they worshipped was a spiritual Christ, existing in the heart of each person, and that the sufferings of the man Christ at Jerusalem were only incidental features of his earthly life."

The following passages from an epistle of loving counsel which some Friends in England, addressed to George Keith and others while he was yet in Philadelphia, contain a clear

statement of the doctrines which they held, and which Friends still hold, upon the important subjects referred to, and show unmistakably the soundness of their religious belief in the efficacy of the offering made upon Calvary for the sins of mankind.

These Friends say that though they have always believed the Gospel dispensation to be a spiritual dispensation, yet it was "In no wise to oppose, reject or invalidate Jesus Christ's outward coming, suffering, death, resurrection, ascension and glorified estate in the heavens; but to bring me, to partake of the remission of sins, reconciliation and eternal redemption, which He hath obtained for us and for all men, for whom He died and gave himself a ransom; both for Jews and Gentiles, for Indians, Turks, and Pagans, without respect of person or people. And Christ is to be fully preached unto them according to the Holy Scriptures, by them whom He may send unto them for that end; that as the benefit of his sufferings extends to all, even to them that have not the Scriptures or outward history thereof, they may be told who was and is their chief friend, that gave himself a ransom for them and hath enlightened them; yet not excluding those from God's mercy or salvation by Christ who never had nor may have the outward knowledge or history of Him, if they sincerely obey and live up to his Light; for his Light and salvation reach to the ends of the earth. Yet still we that have the Holy Scriptures, and those plain outward confirmed testimonies concerning our blessed Lord and Saviour Jesus Christ, both as to his coming in the flesh and in the Spirit, have cause to be thankful to God for the peculiar favor, and that the Scriptures are so well preserved to posterity; and we beseech you let us keep to the plainness and simplicity of Scripture language, in all our discourses about matters of faith, divinity and doctrine; and sincerely believe, own and confess our Lord and Saviour Jesus Christ, the Son of the Living God, in all his comings, appearances, properties, offices and works both for us and in us."—G. J. S.

PHILADELPHIA, Seventh Month, 1901.

THE CHRISTIAN'S MODE OF CONQUEST.—As long ago as the fourteenth century, Raymond Lully, scholar and missionary, saw through the hollowness of that sort of religion, which had sent so many thousands of Europe's bravest to fight the battle of faith with carnal weapons in the Holy Land; and he wrote a book in which he discusses the question whether the heathen should be converted by force or whether men should labor for the spread of the gospel by persuasion, according to Christ's example. He declares for the latter method as the only Christian mode of procedure; and in his treatise on the Contemplation of God, where he makes all Christendom pass in review before his mind's eye, he says, concerning the knights: "I see many knights going to the Holy Land, in the expectation of conquering it by force of arms; but instead of accomplishing their object, they are in the end all swept off themselves; therefore," he says, addressing Christ, "it is my belief that the conquest of the Holy Land should be attempted in no other way than as thou and thy apostles undertook to accomplish it—by love, by prayer, by tears, and the offering up of their own lives. As it seems that

the possession of the Holy Sepulchre and of the Holy Land can be better secured by force of preaching than by force of arms, therefore, let the monks march forth, as holy knights, replenished with the grace of the Holy Spirit, and proclaim to the infidels the truth of thy passion; let them from love to thee exhaust the whole fountain of their eyes, and pour out all the blood of their bodies, as thou hast done from love to them."—Henry L. Schenck at an Episcopal Church Congress.

FOR "THE FRIEND."

ONLY TO FEEL THY PRESENCE.

[The late William Shaw, during his last illness, on being asked by his wife if he wanted anything, replied, "I want to feel his Holy Presence."]

Only to feel Thy presence,

As a child on its mother's breast,
And the weary, suffering soul,
Finds rest, sweet rest!

Only to feel Thy presence,

And the world with its sin and deceit,
Shall fade as the mist of the morn,
And all is sweet, so passing sweet.

Only to feel Thy presence,

When crossing the dark valley o'er,
To comfort and cheer till my feet have reached
That shore, that shining shore.

Only to feel Thy presence

When parting with all most dear,
Till I reach the loved ones immortal
In the land just over there.

Only to feel Thy presence

When Thou my life shall sever,
In glory to sing Thy praises
Forever and forever.

SPRINGVILLE, Iowa.

P. E. T.

FOR "THE FRIEND."

Some Reminiscences of a Good Man—Ebenezer Worth.

In a previous article mention was made of a remark of Joseph Elkinton, Sr., that Ebenezer Worth at times, when addressing the Indians—"Seemed almost apostolic"—probably in reference to some such occasion, or a similar one, that the following entry was made in his diary under date of Tenth Month, 19th, 1863, at Tunesassa: "Last night and this morning was much favored to trust in the Great Head of the Church that he would help me this day. Went up to the council house to meet the Indians; after waiting awhile a good many collected. Peter Crouse was interpreter. I think I was much favored to feel for them, and raised above the fear of man in expressing my feelings, and was truly comforted, hoping I had in unmerited mercy been enabled to discharge my duty; they felt like brethren and sisters to me; the praise be to Him, the Great Head of the Church, who is worthy."

While at Tunesassa he received the following interesting letter:

PHILADELPHIA, Ninth Month 15, 1843.

My Dear Friend:—

I've often thought of thee with feelings of affectionate and brotherly sympathy in thy lonely situation, far from the flock with whom thou hast been wont to mingle in spirit and take sweet council. But the everlasting Shepherd and Bishop of souls, Christ Jesus, is as near at Tunesassa as he is at Bradford, or in Philadelphia, and when He, who is indeed our

Light and our Life, appears in our seeking souls we thirst not for any other streams.

I doubt not thou wilt have thy seasons of desertion and stripping, when the Chief Shepherd may seem entirely out of view; but keep a steadfast and single eye to Him and He will assuredly appear again to thy comfort and rejoicing.

I shall not be surprised if thou feels as though thou were doing little or no good, and even be ready to call in question sometimes the propriety of thy present allotment. This is no new thing to them that are endeavoring to serve the Master and 'tis good to bring us to try the grounds of our movements like proving them by the fleece, both wet and dry; but they are no cause of discouragement; they rather show that the spiritual life is preserved and the soul not resting at ease upon the unrefined lees of its own works. Thou art not forgotten by thy friends who have unity with thy service in this allotment, and believe thou art in thy right place. Be not too much cast down then, when the enemy may try and buffet thee, for this is his way with the upright in heart; but as they keep their love and allegiance to their Holy Head, He will bring them out of the furnace pure as gold.

In love I am thy attached friend,

THOMAS EVANS.

The following is from E. W.'s diary, related to him, it is thought, by Asher Wright, a Presbyterian missionary, residing among the Indians.—"George Smith had been a member of the mission church on the Buffalo Creek Reservation, maintaining a consistent Christian character, he died of a lingering disease, bearing his sufferings with Christian patience and fortitude, and giving earnest testimony to the preciousness and sustaining power of the gospel.

"A day or two before his death, he was thought to be already dead by those who had the care of him, and was dressed for the grave. After lying in this apparent lifeless condition for an hour or two he revived, and began to relate the wonderful views of heavenly things with which he had been favored while in that seeming unconscious state. I called at the house soon after he revived and found him bearing earnest testimony to the truth and preciousness of Christianity, and exhorting all round him to embrace it. He soon after directed his remarks to me and urged me to make all possible effort for the people and said among other things, 'I am a poor Indian and do not even know how old I am; but I know this, that Jesus Christ came into the world to save sinners, and that He will save all that come to Him. I know He will, for He saved me; tell them of it, tell it to the Indians, tell it to the white man, tell it to the negroes, tell everybody—He will save all who believe in Him. He will not cast away any who come to Him. Persuade them to believe in Him that they may live forever.'"

W. P. T.

THE Scriptures give four names to Christians, taken from the four cardinal graces so essential to man's salvation; "Saints" for their holiness; "believers" for their faith; "brethren" for their love; "disciples" for their knowledge.—Fuller.

Catherine of Siena.

Among the leaders in the new life which quickened Europe in the fourteenth century, when the shadows of the dark ages were passing away, there is none more fascinating than Catherine of Siena. As contemporary of John Wyclif, she had many points in common. Of course, she made no pretence to his scholarship, and she was no courtier, as he was. But both of them were heart and soul engaged in winning the world which they influenced to Christ. The coarse robe and simple mode of life of Wyclif found a counterpart in Catherine's ascetic self-denial, and in the old worn Dominican cloak so familiar on the streets of Siena and Florence, and in which she slept her last sleep in Rome. Alike Wyclif and Catherine were reformers before the Reformation. Each lived and died in the Roman Church. A century had to pass before the seed sown by Wyclif's Bible and preaching bore fruit in the Protestant Reformation in England; and for her reformation Italy is waiting yet.

It was a wild and even savage life in the midst of which Catherine grew up. The feuds between Siena and Florence were not so much wars as raids with the bitterest jealousies of rivals in trade and politics inciting to such hand-to-hand conflicts as school boys are supposed to put away with their childish things. The noble still held his serfs in shameful bondage. The infamous Bernabos Visconti, Duke of Milan, put to death any of his vassals caught killing hare or wild boar or other game, and when two friars dared to expostulate with him on his inhumanity to his dependents, he immediately sent them to the stake. Again and again, during Catherine's short life, the plague carried off thousands of victims. The land was cursed by the presence of mercenaries who, strangers to the love of home or the pride of patriotism, sold themselves out to the highest bidder for their brutal services. The pope had left Rome for Avignon, living there with his cardinals and courtiers in shameless profligacy, while Italy was farmed out under legates more rapacious and cruel than even the nobles and the mercenaries.

So much needs to be said before we can appreciate to the full the marvellous life of Catherine, the wool dyer's daughter of Siena, the child of parents pious, indeed, but wholly illiterate and entirely without influence in the republic or the city. To ascribe her successes to any other than a Divine source is to refuse to recognize the supernatural only to be challenged to explain facts that cannot be accounted for on any human grounds. That from infancy she was conscious of a Divine leading, and that obedient to the heavenly vision she devoted herself to God and his world, moving among the plague-stricken in ministries of mercy; pleading for peace first with her neighbors and then before the leaders of the warring republics; winning the ear of political leader, prince and pope; preaching so that the tongue of the unkindest critic was forced to say, "It is not a woman that speaks, but the Holy Spirit himself;" appealing to the consciences of the foremost men of her times by letters which are still quick with righteous indignation; and crowning her other successes by bringing a vacillating and self-indulgent pope, in the teeth of his cardinals and of all the influences of statecraft and selfishness, to

abandon beautiful Avignon, and once again make malarious and melancholy Rome the seat of the papal power—that all these triumphs of heart and mind and soul were the achievements of a poor, frail woman who died at thirty-three, cannot be explained on any theory which denies the superhuman a place in the government of our world.

It is my purpose now, without arguing the point, to note a few of the characteristics of Catherine, and in doing so I may commend to the reader who wishes to study more in detail this wonderful life, her biography by Josephine Butler. Catherine "practised the presence of God." "While I was praying" she would say, "my Saviour showed me the meaning of this, and spoke thus to me." Under a sense that she was the messenger of the Divine will to man she would often be crushed to the earth. "I conjure you," she writes to her trusted spiritual friend "to pray for me that may be guided in the path of humility. Dwell ever in the remembrance of God."

Very early she learned from her Lord that she must "banish from her heart all anxiety thought concerning herself and her own salvation." At the bidding of love of ease or safety she dared not pause and say, "I shall not find peace in doing this or that." "When I live for the honor of God," she wrote in her last letter to Pope Urban, "without thinking of self, we receive light, power, and constant and a supernatural perseverance."

And yet the Catherine of these heaven gifts did not cease to be a sweet, simple minded woman. "I never," writes her disciple, Friar Bartholomew, "saw the least melancholy in her countenance, which was always cheerful and even merry." At the sight of a bank of mountain flowers in sunny Provence her face would flush with pleasure; and as she watched an ant-hill she bade her fellow travelers believe that "these little creatures came from the sacred thought of God."

Although she had no schooling, she taught herself to read, that so she might study the Scriptures, and when, many years later, she learned to write, she commanded a style of poetry, philosophy and correspondence which has been held to give her rank even with Petrarch and Dante.

The presence of the titled and wealthy seemed to awe her as little as the threats the brutal or the blandishments of the court. To the fair but infamous Joanna, Queen of Naples, she writes, "If you will take up the cross, many will follow you. Awake, my sisters, and act courageously. It is no time to sleep; time itself sleeps not; it flies like the wind. Sir John Hawkwood, the free-lance whose name sent terror into the hearts of his enemies, is to her a fellow-sinner needing as much as she, a Saviour. 'Retire, I beseech you, little into yourself, my brother, and contemplate the dangers and punishment to which you are exposing your soul in the service of the devil.' Amid the splendors of his privy room in his palace at Avignon, Pope Gregory quails before Catherine as she looks him in the face, and says 'In the name of God and of the fulfillment of duty, you will close the gates of this magnificent palace, and set out of Rome.' And Gregory had to surrender. His successor, Urban, who ran to the opposite extreme, was bidden by her "to temper z

h charity," and to accept all contradiction opposition with "tranquillity of heart." Over wild and depraved natures her power was equalled only by her courage. Climbing the cart which bore the tortured criminals to execution, she pleaded and prayed with them until their hearts were melted to repentance. Her evangelistic labors over for the Lord and Saviour the spiritual conquests the hours just past. Under her appeals a young nobleman forsook his profligate life and yielded himself to Christ and his love, and when the world drew him back she would refuse to give him up. "The time will come" she wrote to one in words which were prophetic, "when God will enable me to throw loose around your neck which will prevent you from ever escaping again." Long after she was dead, the vile Bernabos, once the powerful Duke of Milan, betrayed and imprisoned, and then out and dying, clutched with foul and filthy fingers the bar of his window, and without saying gasped out, "A broken and a contrite heart, O God, Thou wilt not despise." When, in the streets of Florence, a furious mob, armed with swords and clubs and thirsting for blood, cried, "Where is the wicked woman? Where is Catherine?" she turned and kneeling before the ring-leader as he brandished his sword aloft, said, "I am Catherine. Do whatever God permits you to do to me." And man slunk away unnerved.

She was in prayer, however, that her most remarkable victories were won. As we read her prayers to-day, we touch the secret as to the source of her power. In the last of them of which any records remain, she writes: "Eternal God, I commend to Thee my beloved children; leave them not orphaned and comfortless; visit them by Thy Spirit, and make them to live in the perfect love." And in every prayer there is a clear dependence on Christ as her one and only Saviour. Her dying words were the expression of her whole life. "Yes, Lord, Thou callest me to come to Thee; I go to Thee, not on account of my merits, but solely on account of Thy mercy, and that mercy I have imputed in Thy name, O Jesus, of Thy precious blood." Nothing is more marked in her life than her spirit of true, pure faith in her Saviour. She could seem as though fanaticism, so rife in her day had little power over her. To the theological subtleties of the doctors of the Church she paid slight heed. In a corrupt age she was fearless in exposing the weak spots in hierarchy and ecclesiastical system. "The Church," she says, "has no need of perfumes, incense or of precious stones and gold. It needs courage and faith." In her dying moments some one had placed before her a table on which were some relics of the saints, but she did not look on them. The key-note of her whole course was trust in Christ. Her words with which she incited the pope and his followers to do battle for God and his righteousness were words which she must often have urged home on her own heart. "Enter into this conflict without fear. If God is with you, who can be against you? Unite yourselves with Christ, and fight like men for Him; be ye as ye fight; but let your only weapons be prayer and prayer, virtue and love."

To-day it is not difficult, as we walk the narrow streets of Siena, to picture her as she lived among her friends and neighbors. The spiritual life is the same in all centuries and lands. The errors inevitable to her age no doubt affected her. She was no paragon of perfection, "faultily faultless, icily regular, splendidly null," but a true woman of like passions with others. But the one clear note of love to God and to his world is what we catch as we listen now. The doctor of theology who ascended the pulpit to preach her funeral sermon found himself speechless. "This holy one," was all that he could say "has no need of our preaching, and eulogy; she herself speaks, and her life is her eulogy." So has it always been with all true lives. So may it be with ours.—T. H. Pattison, in *Episcopal Recorder*.

PANAMA HATS, so called, have not been so much in use for many years as at present. They are not, however, the product of Panama at all, or even of the State of Columbia, says a correspondent of *The Times*, but are manufactured in the neighboring Republic of Ecuador, and sold in enormous quantities under the general name of Guayaquil hats throughout Mexico, Central America and South America at from fifty cents upward. But the true Panama hat sells at prices varying from twenty to one hundred and fifty dollars each, according to their fineness. They are prized in South America because their closely woven texture not only renders them impervious to the sun's rays, but likewise waterproof, which is highly esteemed where it is deemed desirable to keep the head dry during the constant equatorial showers.

This hat is made of a single piece of straw, and is extremely light and flexible. The plant from which it is made is the jipi-japa. The hats are made by Indian women, and require infinite patience and delicacy of handling, the very finest quality often requiring many months to bring to perfection. They are made on blocks placed between the knees, making it necessary to be constantly pressed close to the breast. The headquarters for the purchase of the bona fide hat is at the little mountain village in Ecuador called Monte Cristi. The correspondent affirms that purchases often amounting in value to thousands of dollars are made in the dark, the dealers being entirely guided in estimating the value of the goods through a sense of touch. The Indian women squat in a circle around the market place, each with her little bundle of hats, a dim oil lantern indicating their presence, and there they await the purchasers from all parts of the continent.

So flexible and fine are the hats that some years ago a present of a hat was made to the President of Mexico, inclosed in a small cigarette case of the same material without any injury.

"Commend me to that generous heart,
Which, like the pine on high;
Uplifts the same unvarying brow
To every change of sky.
Whose friendship does not fade away,
When winter tempests blow,
But, like the winter's icy crown
Looks greener through the snow."

THE COST OF THE BOER WAR.—The loan of \$300,000,000 which Sir Michael Hicks-Beach is negotiating is one index of the cost of the Boer war.

There is another cost, however, than that which appears in the Budget, and one for which the nation cannot be recompensed. A recent return of the War Office reports the cost of the war in human flesh and blood down to a month ago. From this it appears that the number of deaths has been 14,728. Of these 3936 were killed in battle, 1301 died of wounds soon after battle, ninety-six died in Boer prisons, three hundred and four died after having been sent home as invalids, two hundred and ninety-three were killed by accident, and the appalling number of 8793 died of disease. No fewer than seven hundred and seventy-five are still missing or in captivity among the Boers. And 2189, having been sent home as invalids, have so far failed to recover their health as to remain permanently unfit for duty, if not quite disabled. If we reckon that most of the "missing and prisoners" will eventually be reported safe and sound, we have a total of 17,000 men forever lost to the working force of the British Empire.

That is a loss of the heaviest kind, and one for which there can never be compensation.

Seventeen thousand lives, of her best picked men! And it was to have been merely a "military promenade" to Pretoria! It is an appalling proof of the illimitable uncertainties into which a nation plunges blindly and headlong whenever it goes to war.—N. Y. *Tribune*.

THE CHRISTIAN SABBATH.—The Christian has a Sabbath. But it will be observed most completely in heaven. All the Old Testament institutions are typical. The Sabbath typified rest. "God rested on the seventh day." At first, the rest, like all types instituted among the Jews, was physical, but the anti-type is never other than spiritual. Our rest is spiritual and eternal and heavenly like God's. The fourth chapter of the Hebrews makes this plain. "There remaineth therefore a rest to the people of God." Indeed we may have foretastes here below of the supreme peace and tranquillity of soul which is to characterize our heavenly existence. But then it will be complete and uninterrupted.

One word of warning, however. Because the Christian has not embodied the Jewish Sabbath in his creed, he should not therefore hastily and wantonly conclude that he is justified in keeping nothing, and working seven days in the week and ten hours every day thereof. Nor will he be inclined to do this. The Christian welcomes stated and set seasons of worship. He need not have a law to drive him to the place of worship. Yea, if he could worship with his brethren an hour or two every day of the seven, he would count it a great privilege. It is the beauty of the Christian dispensation that God's laws are written upon the heart, and that God works in us mainly through the Holy Spirit both to will and to do of his good pleasure.—*The Mennonite*.

It is not always the man most applauded who is most serviceable in either State or

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, EIGHTH MONTH 17, 1901.

No. 5.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Remittance from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.
Post office address in the summer months, W. Falmouth, Mass.

THE ESTABLISHMENT OF THOUGHT.—That our thoughts may not be dissipated they need a vital purpose. That the soul may not float off it needs an anchor. Our thoughts take the direction of our works. So it is a proverbial wisdom which says: "Commit thy works to the Lord, and thy thoughts shall be established." Our thoughts are committed to the same that our works are, and it is for the training of thought and inward character that hearts are supplied.

The alternative would be: Commit thy works unto self and thy thoughts shall be to thyself, continually meander, and unstable. The rescue and salvation of our thoughts from the mind is the committal of our works to the Lord, doing them all as unto Him, consulting Him about all that we propose to do, that He may be the central authority of our deeds to the gathering of our thoughts shall be. These will be prone to take the direction of the hearts' strongest love, for where our assurance is there will be the heart, and the thoughts of the heart, be also. "I," said the Lord, "if I be lifted up from the earth, will draw all men unto me." His love so manifested by the Cross is the attractive power of the Cross for all men. "We love Him because He first loved us," and reconciled us by His death, that love, as the new commandment, be "the fulfilling of the law." So with the motive of our works and purposes centered in our "Chiefest among ten-thousands and together lovely," our works are committed to Him as their authority, that whatsoever we do by His hands find to do we may do it heartily as to the Lord. What a gatherer and savior of our thoughts into a healthy and living ones of purpose and of power, and what an anchor to our souls both sure and steadfast,

Christ in us the hope of glory is thus found to be!—the Establisher of the thoughts of all those whose works are committed unto Him, and done in singleness of heart as unto the Lord. What a security against the growing insanities of the world, disestablishing and distracting the powers of thought and inward control, so that they are like the chaff which the wind of caprice or passion driveth away!

Many a home is a hospital of deranged thoughts and inward instability, because men and women will be careful and troubled about many things instead of gathered unto the "one thing needful." Many a business is wrecked because of a disestablished mind too impatient to wait upon the Lord. We know not how many commercial establishments have been saved by the right use of a Friends' mid-week meeting; or how many a family has been established "in the nurture and admonition of the Lord," as the blessing that follows the committing of our works unto Him.

"Be careful for nothing. But in everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your minds and hearts by Jesus Christ."

A Dividing Spirit.

Without being aware of any spirit of separation being at work, we note the coincidence that the writer of the following letter was moved to copy for our readers' perusal an extract on that subject from Thomas Chalkley's Journal, before he had seen the communication of W. W. B. in number 3 of THE FRIEND. We feel at liberty to quote the following from his letter, before giving the extract:

DEAR FRIEND:—In reading over Thomas Chalkley's Journal yesterday I happened on the paragraph which I forward with this. I do not know that the spirit which he intended to discourage is as prevalent now as it was forty years ago, but I thought the revival of his objections to a dividing disposition might at least do no harm with some.

I have since read "W. W. B.'s" article on Separations [in number three]. It seems to me to contain just views, and if the professing churches among Friends of all shades of sentiment could but act in accord with them our Society would be a united body. But alas, when we survey the whole field in England and America, and read of the almost entire sacrifice in practice of the original testimonies that characterized Friends in worship, ministry, music, ornaments in apparel and furniture, art, complimentary language, vain amusements, fiction-reading, etc., on the part of all the Yearly

Meetings, except our own Yearly Meeting and a small remnant here and there, one feels that there is no reasonable hope of such unity in the future. I can see nothing to distinguish most bodies of Friends now extant from other Christian denominations but our peace principles. Forms of worship are somewhat different, but seem fast assimilating to those of the Methodists.

There are those who glory in these changes and there are periodicals which sustain them in their tone, and sometimes editorially. And yet I am unable to see any open path for those Friends who wish to sustain our valuable testimonies to stem the torrent of revolt (if I may so term it) that has set in and been sweeping away one landmark after another for the past fifty years. Separations are no remedy if we read their history, and note their results on the Society during that time.

THE FRIEND, I believe, has been always loyal to the pure Truth, and I hope may have the support of the Friends of Truth in upholding that standard. Not that I am much of an advocate for controversial essays. They are necessary at times to defend the right, but unless written in a charitable spirit often fail to convince an opponent.

The "open path" which our correspondent does not see, for the preserved remnant to follow, may yet exist without being visible, except at the opening. It consists in our following faithfully the openings before us for each day. What they will lead the flock out into, we leave to the Shepherd.

THOMAS CHALKLEY ON SEPARATIONS.

About this time a loving friend of mine informed me that one whom I very well knew in Barbadoes, a minister of our Society, had gone into an open separation, so as to keep meetings separate from his brethren and contrary to their advice. I was concerned in love to write to him a few lines to remind him of the unhappy state and end of such who notwithstanding the brotherly love and kind treatment of Friends had separated from us, and losing the sense of truth which had made them serviceable in the church, were actuated by a rending, dividing spirit, by which the enemy of our happiness had so far obtained his end, as to make some disturbance for a time; but few, if any, of these separatists, have had further power than to promote and maintain their separate meetings during their own lives; such meetings having in every instance I have known, except one, and that lasted not long, dropped on the death of the founders. And though we think it our duty to testify against, and disown all such, yet this disowning is only until the persons offending, from a real sense of, and sorrow for, their faults, acknowledge and condemn the same; then the arms of

Christ and his church, are open to receive and embrace them.

I therefore earnestly besought him to consider the danger of offending any who love and believe in Christ, though ever so little in their own or other men's esteem; for we cannot have true peace in departing from the pure love of God, his truth and people; to which I added the following sentences out of the New Testament:

"By this shall all men know that ye are my disciples, if ye have love one to another." Do not lose this mark.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. He that loveth not, knoweth not God; for God is love. He that dwelleth in love dwelleth in God, and God in him."

EULOGY OF THE DECEASED.—In sending a notice of the death of Mary Wood to our present number, a relative remarks in his letter, "More might have been truthfully said, but there seems to be a little testimony against eulogy."

Where the object of a eulogy is to please a family, relatives or friends, such a testimony may well be heeded; but where it is for the honor of truth, we deem that the truth shall be clearly spoken so far as it is to the glory of the grace that made one what he or she was. Under gospel concern "there shall also this that this woman hath done, be spoken for a memorial of her," is sometimes due to the church and the cause. We sympathize with our friend in his caution. It is on the right side.

FOR "THE FRIEND."

The Two Seeds.

"And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii: 15).

As the seed so the fruit. From wheat oats do not grow; nor from the apple grows the pear. Before the fall of man, man was of God, and God saw that man, with all things that He had made, was good, and Adam is called in Scripture "the son of God" (Luke iii: 38). But having fallen, another spirit is found in man. Hence is found in him the spirit of God, which is Christ the Word, and the spirit of evil, which is Satan. And whichever rules in man and which man obeys, his servant man is, "for his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." Neither can any man serve the two masters. Christ Jesus, in the parable of the tares, calls "the good seed, the children of the kingdom, but the tares, the children of the wicked one" (Matt. xiii: 38). Again, Jesus, who came into the world "to save his people from their sins," laid it down as a standard, "Whosoever committeth sin, is the servant of sin" (John viii: 34).

And the converse as given by the Apostle John is equally true, "ye know that every one that doeth righteousness is born of God" (1 John iii: 29). Jesus, the first-born of God's new creation knowing that He came from, and was born of God his Father, told the Jews who claimed to be Abraham's seed, that if they were his children, they would do the works of Abraham, the works of faith and righteousness, in which God found Abraham when He ratified his covenant to him, when He gave to him and to his seed the rite of circumcision as a seal of righteousness in obedience to God's commands. But the Jews not obeying the inspeaking Word of God, obeyed Satan, and doing so, Jesus told them they were "the children of them who slew the prophets," and that "they were of that Father whose works they did," even of the Wicked One, for they sought to slay the greatest of all God's prophets even his dear Son.

The "seed of the woman" is the seed of Abraham, in whom all nations were to be blessed, and this seed, as the apostle says, is Christ. To be born of Christ, is to be "born of the spirit," for "the Lord is that spirit" and this is "to be born of God." Those, then, are "Sons of God" who are led by God's spirit, and these only constitute the true church of God, of whom Christ is the first-born, and as such the Head, the Priest and Prophet of the family and household of God.

These seeds are not carnal, nor material, but spiritual. And between them, in man, is a strife for the mastery, as God said of the wicked world, who, obeying evil, perished in the flood, "My Spirit shall not always strive with man, for that he also is flesh," (Gen. vi: 3).

The prophets and apostles often speak of the wicked spirit as the flesh, as says Paul, "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other" (Gal. v: 17). So also, says James, of the spirit that ruleth in the natural man, "Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy" (Jas. iii: 5). This indwelling spirit of evil, the seed and growth of the serpent, must be cast out by one stronger than he, and none is able to do this but Christ Jesus, who has all power given to Him both in heaven and in earth, and Christ is the seed of God. Man, then, as a free agent is the battle field between these two opposing seeds. Naturally man chooses the evil, but God, disquiets him there and inclines him to obey the good. Happy for that man who, hearing this Almighty Saviour and Friend, thus knocking at the door of his heart, yields his will to serve Him, admits Him there to cleanse his soul, to cast out the evil one who once bare rule that Christ may take up his dwelling there, as God hath said, "I will dwell in them and walk in them; and I will be their God, and they shall be my people" (2 Cor. vi: 16).

Thus is the Kingdom of God set up in the heart; for God by his spirit, dwells, rules and reigns there. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you" (1 Cor. iii: 16). Then is that prayer of the longing soul fulfilled,

"O, Saviour, welcome to my heart,
Possess thy humble throne,
Bid every rival, Lord, depart,
And reign, O, Christ, alone."

That man is then truly of the seed of Abraham to whom are the promises and of the royal seed of David; and Christ the seed in them, to whom all God's promises are sure, become "in them the hope of glory."

For such have entered into God's covenant become circumcised in spirit, and sanctified and made holy, "by the blood of sprinkling," "the washing of regeneration and the renewings of the Holy Ghost." These stumble not at God's word, like the Jews of old, being disobedient thereto, but "having in obeying the truth through the spirit, purified their souls and having been 'born of the incorruptible seed, the Word of God, which liveth abideth forever,'" they become "a chosen generation a royal priesthood, a holy nation, peculiar people; that ye should shew forth its praises of Him who hath called you out of darkness into his marvellous light."

It was in the happy retrospect of his accomplished work that that eminent servant of the Lord, George Fox who had been called of God to proclaim the acceptable day of God, to turn men to the light of Christ which alone can lead them into all truth, and many having been turned thereto by the Spirit's power accompanying his testimony and come to sit down in the kingdom of God which is righteousness, peace and joy in the Holy Ghost, and in a sense spiritual communion with these will patiently awaiting his last summons to his Heavenly Father's home he praised God and exclaimed, "All is well; the seed of God reigns over all and over death itself. And though I am weak in body yet the power of God is over all and the Seed reigns over all disorderly spirits." After saying this he lay in a precious heavenly frame of mind as quietly fell asleep in Jesus. W. W. B.

A NEW DEAD SEA.—The Swedish explorer Sven Hedin, has discovered a very curious lake in Tibet, says the *Revue Scientifique*, which describes as follows:

"It is a very large sheet of water, hitherto unknown—a new Dead Sea—almost as interesting as that of Palestine. It is one of the strangest sheets of water that I have ever seen, writes the learned traveler. It is enormous extent but not very deep. To sail on it you have to walk through it on foot for a kilometer (over half a mile) from the edge to reach the boat; then the boat must be dragged another kilometer, so that a distance of two kilometers must be traversed from the shore before the boat with its equipment can be really floated. But the most curious and most remarkable feature of this inland sea is the incredible quantity of salt that it contains. The bottom is a compact mass of salt, on whose rough surface it is very disagreeable to walk as one must do to reach the boat. The boats themselves, our oars, our clothes, adds M. Hedin were all as white as chalk, and when drops of the water fell on the ground they left globules behind them as if they were sap from a candle. It is not remarkable that this sea and its neighborhood are as sterile as the Dead Sea of Palestine."—*The Literary Digest*.

ECONOMY is far removed from meanness. There is a proper husbanding of resources but it must not be at the expense of a noble spirit and a wise expenditure in the home and religious duty.

Some Thoughts Upon Friends' Principles.

DRESS BY C. L. MAYNARD, PRINCIPAL OF WESTFIELD COLLEGE, ENGLAND.

It may seem to savor of arrogance that one who stands on the outside should undertake to address the Society of Friends on their own principles, but occasionally it is those who are committed to a certain mode of thought to see the most clearly whither it is tending. Any rate it is good now and then to see ourselves as others see us, and be spectators rather than actors.

I am one of those who believe that the existence of the Society of Friends has been been of value to the Church of God in England, and that not only as giving clearer light to individuals who have composed it but fully much, or more, in the effect that its pro for the simplicity of truth has had on other religious bodies. The doctrines for which it stood in its youth are no longer resented, but have been gradually absorbed into the main body of Christian thought and feeling, so that the distinction between Friends and others is not so strongly marked as it was in the beginning. To me personally the Society of Friends is not on this account merely an historical body that has done good work in the past, but is a necessary factor in our present religious life, an ever-present testimony in favor of purely spiritual worship, beyond all value in face of the tendency to formality and routine that besets all of us, especially those of us that belong to the Church of England. For the time being let us fix our minds on the differences rather than on unity.

To an outside and superficial observer, the points that first attract attention are apt to be negative points. Friends do not have outward observance of the Sacrament; do not have any organized ministry, specially educated; do not approve of war with all its vast chinery; do not sing hymns in their worship; do not share in the recognized amusements of the world; do not take the oath in the courts of law; and so on, even with the lesser things, till one wonders what it is they give the impression of standing apart; of not sharing, of reserve rather than action.

Now, it is always a pity to fix the mind and attention on a negation, an empty space, a void, a not doing anything; for negations, though useful to clear the ground of error, can never be found to do active work. Let us fix our minds on the positive, the constructive, the living side of the Society of Friends, and we shall find it is most distinct; the principles taught are by no means negations, but the reverse, and are different branches of a living and organic whole, which bears its life in many directions.

When a division arises in the church of Christ, it is always useful to find out what caused it. It is wholly impossible it should be the work of one man or a dozen men; it is necessary, the call of the age, and has a definite meaning. The true unity of the church is like the depth of the sea, and the divisions are like the waves on the surface; the waves attract the attention of the mere on-looker, noisy, uncertain, aggressive, superfi-

cial, known to everyone who sails lightly over the surface, but it is the firm solid depth below that is the real thing, miles and miles of it unmovable clear and mighty, and only known by those who sound it or dive into it. That is the proportion between the division and the unity, and all are so one in Christ that as soon as the surface is left and we speak of things Divine we do not know to which division of the Church the speaker belongs.

Taken historically, these divisions have done nothing but good, because each one at its rise is the remedying of a serious defect in the Church that gave it birth and the embodying of the truths previously overlooked and undervalued.

To start with the Reformation was the great reaction against the power of the priesthood. The doctrines of life and salvation are all there in the Church of Rome, but they are very nearly neutralized in actual force by this one doctrine of the existence of a priesthood, the priest so standing between man and God that all offerings, all blessings, must pass through him. The term Protestant sounds negative as though protesting against all this, but really it is positive, a protest for one and one only doctrine, that every human soul has the right to stand face to face with its Maker as the flowers stand before the sun in the sky. That it was not on the twelve but on the one hundred and twenty that the Spirit fell, and that no person, or system, or ceremony, or any external thing whatever, has been made necessary, but that the desire of the soul after God and his pardon and his holiness is the sole qualification for receiving all his blessings. Christ who is the exponent of God that we can understand, who is indeed God in relation to man, is the sole Mediator.

Now Luther did not invent all this. He is not the founder but the spokesman of Protestantism. Just as again and again Peter spoke out what the other eleven were thinking or wishing, so Luther spoke for thousands and thousands of hearts captive and pining to be free. The axe must have an edge, the needle must have a point, and one man must go before the others and bear the brunt of the attack, but he is very little use, he is only a voice crying in the wilderness unless he has the weight and force of other lives close behind him. The Reformation was like the coming of spring after a severe winter, when all the face of nature is renewed at once.

In like manner George Fox was no inventor or even founder. He was a man in whom the Spirit of God dwelt with a pervading presence such as has been seldom seen on this poor earth and when he spoke and testified and preached he gathered in all prepared and tender hearts to see things in the light in which he saw them. They were ready, and it was "a word to the wise" when he spoke. For example, "William Dewsbury was immediately convinced, as G. Fox himself was, who coming to him found himself in unity with him" (Sewell). The plough had painfully traversed up and down, tearing out weeds, and exposing the hard soil to rain and dew and the benign influences of the sun and air, but it was empty and bare and as soon as George Fox scattered the Divine seed it was sheltered and cared for and nursed by these honest and good hearts, and brought forth a harvest of goodness and

beauty and the reality of spiritual force such as perhaps has never been known before or since.

From whom did the Friends re-act or break off? Undoubtedly from the Puritans, as is proved by considering the following list which shows the stock from which some of the leading Friends sprang:—George Fox's parents were staunch Presbyterians ("Righteous Christ"); Robert Barclay was a Presbyterian; Isaac Penington, a strong Independent; John Audland, an Independent minister. Anne Audland (Newby) was brought up among strict Puritans. Edward Burrough belonged to the Church of England, but left and became an ardent Presbyterian. Elizabeth Stirredge was brought up the strictest Puritan. William Dewsbury joined the Parliamentary army, and lived among Independents and Anabaptists. John Crook, apprentice, joined a Presbyterian congregation. Stephen Crisp, of argumentative learning, speaks of "acquaintance with many sects." John Banks used to preach in a chapel, and read long prayers. William Bailey was a Baptist minister; John Gratton, a Presbyterian, who heard all the great preachers. William Edmundson belonged to the Parliamentary army. Richard Claridge, Church of England, Oxford scholar, joined the Baptists. George Whitehead, was a Presbyterian. This being the case, Puritanism becomes even more important from our immediate point of view.

We must try and state clearly, first, what were the main ideas or central aims of the Puritans and, secondly, what were the main defects of their system which produced so strong a reaction.

The main ideas that are embodied in Puritanism are strong Protestantism, complete independence of man, and the soul's right to be alone with God. Individualism was at its extreme, each heart separately taught by the Spirit. Self-discipline was a strong point, starving every lower taste to try to increase and strengthen the spiritual life. Also, seeing that it was a wicked brutal age, and the tyranny of the throne had become insupportable, they believed themselves called to give their lives in fighting for freedom and righteousness and the supremacy of the law of God. They were exceedingly strict with themselves as to "keeping the Sunday," hearing sermons, and exercising their spirits in prayer and self-denial and in every way they knew. The infusion of their sincerity lasts even to this day, and is the backbone of English integrity. Carlyle speaks of them in his "Letters of Oliver Cromwell as follows:

"Perhaps no nobler heroism has ever transacted itself on this earth. And the soul of it remains part of the eternal soul of things. Here of our own land and lineage, in practical English shape, where Heroes on the earth once more who knew in every fibre, and with heroic daring laid to heart, that an Almighty Justice does verily rule this world; that it is good to fight on God's side, and bad to fight on the devil's side. The essence of all Heroisms and Veracities that ever have been or will be."

The defects, in spite of all this good, were mainly three:

(1) Undervaluing the word of God speaking in the heart. They were so profoundly, so literally attached to the written Bible that their attention was confined to its pages.

(2) Too little sympathy with all the human affections. Willing to suffer direst pains and losses themselves, they expected it from others, and the mere fact of suffering was no argument at all.

(3) They inflicted their own standard in all things on others. There was the "right" supported by the words of the Bible, and everyone must conform to it, better voluntarily, of course, but if not, why involuntarily. All the less noble of them easily became bitter and narrow and ready to persecute all who differed with them, and all the younger generation and the more careless tended to become mere formalists.

Thus one of the most utterly sincere movements the world has ever seen became in time the parent of hypocrites who have been a reproach and a by-word ever since.

Now the early Friends, almost every one without exception, were converts from this religious atmosphere, born and brought up in it, impregnated with the Puritan way of looking at things, and taking over their very modes of expression. The three defects were becoming oppressive and grievous to all those among them, and there were thousands, who were truly taught by the Divine Spirit, and the rise of the Friends was the necessary reaction. Of the two churches that formed the true Puritans, the Presbyterians were by far the more intolerant and hard towards others, but the Independents were equally strict with themselves and their own children and dependents, and they stood firmly with each other and with the milder Baptists too, against the Church of England and the Royalists. Universally and as it were unconsciously, they laid very great stress on the opposite of the three great defects:—

(1) They laid first emphasis on the word of God that speaks in the heart of men. The Reformation abolished the priesthood, and this further step abolished the ministry as a separate body. Among the Puritans the ministry had become too important; every part of the Bible was considered equally inspired, and the most obscure themes were chosen, and then, on any important occasion, they would preach from 9 a. m. to 4 p. m. with one half-hour's interval. All this was swept away, and though some Friends still preached very long sermons, the general meetings were in great simplicity and often silence, a few words from the heart taking the place of these learned and involved discourses. With such speaking "there is neither male nor female," but the spirit speaks through all alike.

(2) An abundant spring of sympathy was opened with all human ills. Not only for their own friends under cruel persecution, but for all. They have held to this strongly altruistic principle ever since. The emancipation of slaves, the reform of prisons, the attempts to lighten the condition of the Stundists, and now the help given to the Doukhobors, the inquiry into the opium traffic; indeed we may say that whenever some difficult, delicate, and tedious piece of work is no one's business and has a philanthropic object, there the Friends are to be found. This was true from the earliest days. See the beautiful account in John Woolman's Journal:—"In a time of sickness, a little more than two and a-half years ago, I was brought so near to the gates of

death, that I forgot my name. Being then desirous to know who I was, I saw a mass of matter of a dull, gloomy color between the south and the east, and was informed that this mass was human beings in as great misery as they could be and live, and that I was mixed with them, and that henceforth I might not consider myself as a distinct or separate being."

(3) They never fought these battles with material weapons; they never worked by force, but by reason and love only. The Puritans could be almost as bitter persecutors as the Roman Catholics, and the Quakers are the only older sect that has never retaliated. The fires of Smithfield, the pillory, and the stocks, had not taught the Puritans any better, but the pure love spread abroad in the hearts of the Friends, had taught them that man's cruelty is just short of limitless, and that patience and generosity conquer where the most stubborn resistance fails.

This solid foundation and groundwork of Puritanism, built on the superstructure of these three beautiful alterations in its stern spirit produced those characters that for pure spirituality and devotion, for utter disinterestedness and the power of forgiving love, must always hold one of the very foremost ranks in the story of the Church. There seemed absolutely no difficulty and danger and misery over which they could not triumph, so truly were they made "more than conquerors through Him that loved us." And how they suffered! From 1662 to 1697, only thirty-five years, thirteen thousand five hundred and sixty-two of them suffered imprisonment in England, and if you count the Commonwealth, Ireland, New England, and all, you must add ten thousand more, and the number of those who died in gaol or from direct hardships is three hundred and eighty-eight.

It is a glorious childhood for any community to have had and to be able to look back always to such a spiritual ancestry is a possession for life. But do we wish to have all our good things in the past? Is it really a good thing to have started on so high a level and to have been coming down ever since? Suffer the word of warning, and see whether the historical view I have tried to give you does not even of itself suggest where the weakness has come from, and in consequence where the remedy might be sought for and found. A man of great insight said to me the other day, "I cannot take the interest in the Friends that some of the isolated characters deserve, because they lack that main sign of the force of healthy life, the power of reproduction." We must admit there is some truth in these words, and that even since the first rank of the converts from Puritanism, the children have tended not to be the equals of their parents. In actual numbers you are not nearly what you once were, for in the year 1700 you were sixty thousand or seventy thousand, which would be equivalent relatively to eight hundred thousand now and you would be the first to say you were not of the generally heroic mould that they were. What is it that has been lost? I believe we may go back on the three reactions I brought before your notice, and you will find that they need reacting from again.

(1) The written records of the Bible tend to be undervalued. [Doubtless the doctrine of

the "inspeaking word," or the universal and saving life of Christ, can be and has been thus abused,—even to a sifting of our membership. And we have been dismembered also by a reaction from this to the other extreme of making the Bible "the sole rule of faith and practice."

But these swayings backward and forward are incidental to human weakness, and the strong, fundamental truth of our spiritual standard is not to be judged by them. These are as "waves" on the majestic deep, so aptly described in the fifth paragraph hereof. We believe no organization has proved practically more loyal to the Scriptures than the Society of Friends, and that its holding of them in the Spirit is the surest hold on them for their perpetuation that the Church will find.—Ed. It is far easier to do without the Bible, but if we neglect it we shall find that the Spirit of God does not speak more to us but less, and we drift into vagueness of doctrine and thence into worldliness of aim and practice. "Take heed to the doctrine" is as truly a command as "Take heed to thyself," and if we lay down our weapons we shall do very little true work for God.

(2) The very beauty of philanthropy makes a formidable rival to the true missionary motive. [Both in their true sense are of the same root, if by "motive" is meant motive power, the moving of the Divine Spirit.] Human suffering may occupy too large a share of our attention, and human sin too little. We find it far easier to deal with the bodies of men than with their souls, and our energy runs to changing their circumstances, and not like the true evangelist, changing their hearts and lives. This is the black shadow always attending that noble thing, philanthropy [For philanthropy as a gospel shadow, see Acts v: 15].

(3) The beauty of toleration may easily run into that spurious charity that leaves people alone. Hoping for the best may easily be deluded and false hope, and again and again we are warned by our Lord that we must let his witnesses, his messengers. It is far easier to leave people alone and not interfere with them, for we get no thanks for awaking them. It is considered "bad form" now-a-days to blame anyone directly or set them right. Whatever the faults of the seventeenth century were, they were not lukewarmness. Everyone loved their own religion and was a devoutly anxious others should love it to Lukewarmness is more violently rejected our Lord than error. The easiest of all things is *laissez-faire*, and to swim with the stream indifference is our real enemy and now takes the form of kindness and toleration it hard to combat, and indeed no form of opposition is so hard.

Let us leave all difficulties and look at what can be, for it has been. The Puritan* may do the ploughing, with its deep conviction sin, before the Friend* can rightly do it

* We take these names, not in the sectarian sense but as principles: that is "repentance towards God" is the necessary line of preparation for saving faith; growth in our Lord Jesus Christ. The thought of writer—that of "the terror of the Lord" being near before we can "persuade men," appears the same as conveyed on our page 13 of number 2, in the Remittances of Ebenezer Wood, where two kinds of labor were distinguished from each other.

wing. A quite humble and obscure instance was to mind, very touching in its simplicity. It is in the life of George Whitehead, who grew greatly dissatisfied with the Presbyterian ministry he attended, and hearing of Friends, was anxious to know more about them. He went to a meeting at Sunnyside, and was very much impressed in any way by the words of the Friend who spoke, but profoundly impressed was the effect produced on the hearers. What struck him most, he says, was "seeing a young girl going mourning out of the meeting, and bending her seated on the ground with her face toward the earth as if she regarded nobody present, as she, mourning bitterly, cried out, 'Lord make me clean! Oh Lord, make me clean!' This did far more deeply and tenderly affect my heart than what I had heard spoken before more than all the preaching that ever I had heard from man." Here the true unsparing plough of the Puritan had been at work, and we must use it. If not, the precious seed so often falls on ground pre-occupied and shallow ground that needs to be pierced rough and through by the sense of the demands of God, and our own inadequacy to meet them.

With this preparation and the true seed, the harvest will be as good as ever, for the principles of God never grow old. We have always with us the same soil, for the heart of man remains the same through the ages; the same, for the word of the Lord endureth forever; the same climate and enemies, for life is under much the same conditions; the same sun in the sky, the force of the Spirit of God, and if we add the same method of working, both in ploughing and sowing we may expect the same glorious results.—*London Friend.*

WHAT IS YOUR RELIGION WORTH?—A gentleman was traveling from Cambridge to York, and as a true servant of the Lord Jesus he might ever be to about his Divine Master's business. Ere he started, he furnished himself with a pocketful of tracts; and as the train drew out of the Cambridge station, he began to hand them round. One of the passengers refused, and taking a race card out of his pocket, he held it up, saying, "You see this; it's my religion." "It is, my friend?" "Yes," he replied. "I suppose you have a great many of those cards?" "Oh, yes, I have pinned all over my mantel-piece." "Well, now, go on and collect as many more as you can; pin them all around your room; and when the doctor tells you that you have only ten minutes to live, take them all down, count them over, and see what your religion is worth."

They sat quiet, the one in silent prayer and the other in anxious thought. When the gentleman opened the door to alight, the man said, "say, you can give me one of those papers if you will." The tract was immediately given; and the result is known to Him who will not let his word return void, but will make it accomplish its purposes.

Dear reader, what is your religion? Every man has a religion of some sort or another, for man must worship and make a god of something or somebody.—*British Evangelist.*

RICHARD BAXTER's dying words were "Almost all!"

An Epistle

From the General Meeting of Friends, held at Fritchley, Derbyshire, the ninth of Fifth Month, 1901, to the Members and Attenders of its Meetings and any others to whom this may come.

DEAR FRIENDS:—We are assured by the apostolic declaration, and experience confirms it, that "the grace of God that bringeth salvation hath appeared to all men, teaching, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works" (Titus i: 11—14).

The way of salvation is made open to all by what Christ has done for us by his coming, death and resurrection, and by what He is seeking to do for us, by his Spirit, if we are willing to receive Him in the way of his coming to our souls. And those who thus receive Him, He will gently teach and lead forward in the way of his choosing, which is ever the best, for "it is not in man who walketh to direct his steps" aright.

Let any who have felt the visitations of Divine light or grace, still look for that blessed hope (which is *Christ in you*, the hope of glory) for its further appearances from time to time, which are needful for us in our journey through life towards "that city which hath foundations, whose builder and maker is God."

That which may be known of God is manifest within. He shows it unto us. How needful then that we turn from ourselves to Him who is the way, the truth and the life, and seek Him where He may be found, even within, for as our Saviour declared "the Kingdom of God is within you." He will not be lacking in teaching and leading all who thus turn toward Him, but let us not only be willing to be taught and led, but also to be baptized with the Holy Ghost and fire; with the Holy Ghost to renew and bring forth that birth which is of the Kingdom of Heaven; and with fire, that all that is of a contrary nature may be consumed.

Regeneration is a great work; do not let us think it is already accomplished, but rather seek that its further work may be wrought in us. Then shall we be kept humble and truly helpful to one another. There are, we believe, many up and down who have known something of these saving visitations to their souls, and who have been enabled thereby to make some straight steps to their feet, but whose spiritual eyes have not been fully opened to behold clearly the Divine source from which they spring. Oh, that these may not be satisfied to remain where they are, but be willing to cease more from themselves and seek for more of the appearing of Jesus Christ, so that the work of their salvation may go forward, through the operation of Divine grace in their hearts. For if we are not on the watch, eyeing our Divine light and Leader, the enemy will have us either to stand still too long or move when we should stand still, and so hinder our spiritual growth and progress. We are his servants whom we obey, and though

we have to contend against the world, the flesh, and the enemy, let us not be discouraged, for "greater is He that is in you than he that is in the world." Therefore be of good cheer and seek the Lord and his strength. He will not leave any of his little ones who put their trust in Him.

As there is more of an individual faithfulness, we may believe that there will be more of a gathering and drawing nearer together. In a living and growing Church there are differences of growth and experience from that of the child, to the father and mother in Christ. It is not so much all coming to the same stature, nor mere conformity to an outward standard, that has the gathering influence, as being individually faithful to the measure of Divine light with which we are visited. Then shall we truly help one another, and having our lamps trimmed and burning, be ready to enter in with the Bridegroom of Souls at his coming.

Those who are in measure purified unto Christ, are zealous that their works should be wrought *in Him*, for only such works gather unto Him and are to his praise and glory, and it is unto Him that the gathering of the people must be. He is our High Priest and King. He alone is head over all things to his Church and people—to all those who allow the government of their souls to be upon his shoulders.

Living in a day of outward ease and prosperity, yet of much mental strain, hurry and excitement, there is great danger to us as individuals and as a Church of leaving our first love, of losing in degree that zeal for God and the saving knowledge of his truth with which our souls were visited at the first. There is danger, lest in pursuits which are deemed lawful the wings of the soul be clogged, lest heavenly aspirations have less and less place in our minds, and the things which are seen and temporal gain our attention over those things which are not seen and are eternal. Our unwearied enemy lays his snares on the right hand and on the left, to entangle the feet of the unwary. The mystery of iniquity works in hidden and insidious ways, and often under the appearance of good and the heaven of the spirit of this world permeates in a greater or less degree all that bears not the seal of the Divine Spirit. Therefore "let him that thinketh he standeth, take heed lest he fall," and all give diligent heed to the Master's injunction: "What I say unto you I say unto all, watch."

Our worthy predecessor, William Penn, in addressing Friends in his day gives this counsel and admonition:—

"Wherefore I cannot but cry and call aloud to you that have long been professors of the Truth, and know the Truth in the convincing power of it, and have had a sober conversation among men, yet content yourselves to know the Truth only for yourselves, to go to meetings, and exercise an ordinary charity in the Church, and an honest behavior in the world, and limit yourselves within these bounds, feeling little or no concern upon your spirits for the glory of the Lord in the prosperity of his truth on the earth more than to be glad that others succeed in such service. Arise ye in the name and power of the Lord Jesus. Behold how white the fields are unto harvest in this and other nations, and

how few able and faithful laborers there are to work therein. Your country folks, neighbors and kindred want to know the Lord and his truth and to walk in it. Does nothing lie at your door on their account? Search ye, and see and lose no time I beseech you. . . . Let the Lord be chiefly in your eye, and ponder your ways and see if God has nothing more for you to do, and if you find yourselves short in your account with Him, then wait for his preparation, and be ready to receive the word of command, and be not weary in well-doing, when you have put your hands to the plough and assuredly you shall reap (if you faint not) the fruit of your heavenly labor in God's everlasting kingdom."

On behalf of those young in years your earnest desires have arisen. Dear hearts, untired as yet in the furnace of affliction, before whom life stretches out as a flowery path, give heed, we beseech you to the injunction "Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh in which thou shalt say 'I have no pleasure in them.'" The time of flowers will not last always, but if in the Spring-time of life, your hearts are given up to follow the heavenly leadings, when trials and temptations befall you, you will have an unfailling comforter, a helper in every time of need. "Seek" then "the Lord while He may be found, call ye upon Him while He is near," give not sleep to your eyes nor slumber to your eyelids, till you have found the Beloved of souls, who is calling you to himself that his blessing may rest upon you: "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come unto him and sup with him and he with me." Wherefore dear ones, do not put off or withstand the day of your visitation, but humbly yield thereto, and your spiritual eyes will be opened to see the beauty of holiness and your hearts prepared to receive the treasures of the heavenly kingdom. Think not that it is impossible to arrive at this state because so few are willing to strive for it. "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you;" yea dig deep and search diligently until you have found the pearl of great price, and be willing to sell all and part with all that you may obtain it, and you will indeed find it a treasure of priceless value and know a joy and peace in its possession which nothing of this world can give.

And to all who are in measure faithfully endeavoring to let the day's work keep pace with the day, a word of encouragement goes forth. Let nothing hinder you dear friends, nor from going forward in the heavenly journey, nor from a willing and faithful obedience to the Divine requirings. You will not be exempt from trials, but they will bring no evil upon you, but be as the furnace fire which prepares the metal for the Master's hand to fashion as He will. We do not know what may be required in the future, and therefore cannot tell what baptisms are necessary now, so let there be no shrinking from suffering, or want of faith when the way seems dark or long, but cling close to your leader and hold fast your confidence in Him, and He will prove a sure refuge until the storm be overpast.

Beloved friends, older and younger, let us be concerned in all the designs and purposes

of life, the occupations and pursuits, the recreations and enjoyments, in which we spend our precious time, constantly to bring our deeds to the Light that it may be made manifest if they are wrought in God, and may we day by day seek to gather yet more deeply with humility and watchfulness into that true inward silence in which the Divine presence is felt, where we shall be baptized into oneness of heart, our spiritual strength be renewed and ability received to wrestle for a blessing upon the Lord's heritage. Thus will the weak be strengthened, the wounded bound up, the ignorant instructed, those out of the way restored, and the Church enabled to put on strength in the name of the Lord, for they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.

And now brethren we commend you to God and to the word of his grace which is able to build us up and to give us an inheritance among all them that are sanctified.

Signed in and on behalf of the meeting,
JOHN E. SOUTHALE, Clerk.

The Language of the English.

That hackneyed American maiden who said London was a nice place if you knew the language was not a bit absurd. We speak English; but we have built up our forms of English expression upon the English of a few shires of the old country that it was spoken between two and three centuries ago, while they have been blending and changing the speech of all their home peoples during the same period. The result is that an American can hardly utter a sentence in England without calling attention to the difference between his speech and that of the people about him. Only yesterday, after eighteen months' residence in England, I rushed up to a conductor in Charing Cross Station, and asked, "Which car for Bromley?" He stared at me and I knew I had spoken a foreign tongue to him because street vehicles like omnibuses and horse-cars, are called road cars and tram cars, and there are no other cars in England.

If you ask a guest at your home in England whether he likes his meat rare, he asks what you said because he does not understand you. He calls meat underdone when it is not thoroughly cooked. If you tell him you fear the asparagus is canned, he is at a loss again, because he would have said it was tinned. To ask him to pass the powdered sugar will again set him to wondering, for he calls it icing sugar, generally, though he knows that it is sometimes called caster or sifted sugar. And if you have candy on the table you may not call it so without betraying your foreign origin, for he calls candy "sweets," abbreviated from "sweetmeats," and used to designate all preserves, puddings, pies, candies and jams.

To go farther along the eccentricities of English at the dining-table, most persons know, I suppose, that the beet is called beet root, corn starch is corn flour, corned beef (or a particular cut of it) is called "silversides of beef," and napkins are serviettes.

The American who believes, as thousands do, that to betray one's nationality is to invite overcharging and extortion in the West End shops of London is not only hard pressed to

choose the peculiar words the English employ, but he has quite as many and as deep pitfalls to avoid in the methods of pronunciation. I will not refer to the false or ignorant methods of illiterate persons, but will confine attention to some eccentricities of pronunciation of gentlemen and ladies of education, rank, and breeding. They say immettly, injin for engine, militry, figger and figgers, clark for clerk, paytent, naytional—and so on through a long list. The peculiarities of their mode of pronouncing their own names of families, places, and things are not open to criticism, because if they may not do as they please with their own, it is hard indeed. They pronounce Berkely barclay, Cowper is cooper, Cadogan is kerduggan, Ralph is rafe in some shires, Craven is sometimes crawven, Derby is darby, Leveson-Gower becomes loosun-gore, Hertford is hartford, and Albany is spoken so that the first syllable shall rhyme with shall, instead of with hall, as with us. I hesitate to say that Cholmondeley is called chumly, and that Beauchamp is beecham, as every one knows these eccentricities yet they are the most remarkable of all the liberties the English take with their language. You must say Balmo-ral and Trafal-arg and you must chop the following names very short: Lud-get Ho-b'n, South-uk, and Merrybun, whenever you wish to say Ludgate, Holborn, Southwark, and Marylebone. I have heard the Prince call his own house Mohrer House, though we call it Marlborough House.—*Julian Ralph in Harper's Magazine.*

PENNSYLVANIA AND SOUTH AFRICA.—While the "repetitions" of history are often far from parallel, we may learn lessons from past events which point to principles rather than methods. Such an instance our friend Howard Hodgkin justly finds in the principle which actuated William Penn in his action toward the Indians of Pennsylvania. There can be little question in the minds of any that had the principles of Penn animated either party in the conflict, war in South Africa would never have broken out, or if it had broken out would never have reached its present stage. We cannot, however, mend the past; the war, with all its suffering, its hatred, its meanness, its destruction, as well as its heroisms, its generousities as displayed by individuals, is a matter of history, fresh pages of which continue to be written every day. Have the principles which governed the founding of Pennsylvania no practical application to the position of affairs in South Africa to-day? Howard Hodgkin rightly argues they have. "It is almost bewildering to think," he writes in the *Westminster Review*, "how rapidly a change for the better might be effected if only our statesmen could first appreciate and then imitate the wisdom of the Quaker courtier of the seventeenth century." "Penn," he believes, "would have united with us in desiring the extension of a beneficent British rule, which his justice and gentleness might have rendered acceptable, but he would not have forced it by arms upon an unwilling people. . . . It were better to be on friendly terms with two contented peoples outside the British Empire than on terms of enmity with two rebellious peoples lately introduced within it." "If only the English will rise to the high level of the first

titlers of Pennsylvania, the other inhabitants of South Africa will rise (at least) to the level of the Red Indians."—*London Friend*.

"BUT above all things, my brethren, swear to, neither by heaven, neither by the earth, or by any other oath."

And yet they tell us that these oath-boundstitutions of darkness "do not interfere with anyone's religion?" What kind of religion is that blasphemy will not interfere with? that kind of religion is it that a positive transgression of God's holy law will not interfere with? Is it the Christian religion, or is Pagan?—*Octographic Review*.

NOTHING does reason more right than the oneness of those who offer it; for truth suffers more from the heat of its defenders than from the arguments of its opposers.—*IV. m.*

Notes from Others.

It is highly probable that Christ would confine a "Boss" to politics, and not recognize his place in the Church.—*N. C. Friend*.

Although the diameter of the earth has been roughly known for many years, it has only lately been accurately ascertained, after thirty years of labor and a cost of \$500,000. It is 7,926 miles the equator and 7,899 from pole to pole.

The Customs Collector of San Francisco reports: Opium brings in a big revenue of more than \$1,000,000 a year. The total importation to San Francisco of opium prepared for smoking is 1,804,183 pounds.

The new interest in animals and birds is a real of Christianity in the very spirit of Jesus. Here a real love to animals springs up, cruelty man can have no place.—*Christian Register*.

Dr. Sealch, in a recent address before the Lough School of Arts, sounded again the timberline alarm. A deficiency of wood will soon be felt, he said, unless systematic measures for increasing the world's supply be adopted. He points to as a remedy the cultivation of timber upon sterile land, just as other crops are raised. It is plain that the nation which enters upon foresting on a large scale will eventually have valuable resources.

SO MUCH FOR THE "FREE GIFT."—King Edward is cutting down many useless expenditures of crown. The royal buckhounds and the wilders at Windsor have been given up, and lately number of king's chaplains in ordinary has been reduced from thirty-six to twelve. The ecclesiastical establishment at St. James' Palace has been reorganized, a dean, a sub-dean, eight priests in ordinary, thirty-six chaplains in ordinary, twelve lay chaplains, a master of the Chapel Royal, five "gentlemen" and ten "child" choristers, an organist and other officials.

J. M. Sheldon, of Topeka, Kansas, author of "In Steps," in Chicago, lately said: "Last year the United States paid over \$1,000,000,000 for intoxicating drinks, \$600,000,000 for tobacco, \$25,000,000 for kid gloves, \$5,000,000 for ostrich feathers only \$12,000,000 all told for mission work at home and abroad. Yet we call ourselves a Christian nation. Some of the followers of this Esau of the world are denominational rivalry, sectarianism, distinctions, gambling and spoils in political life and drink and lust and contempt of the marriage relation. All these are coming up fast. If

we shall overcome these evils we must have the Divine blessing."

CARNEGIE TO AN ENVIOUS FRIEND.—One of Carnegie's friends says: "I remember as we drove down to the station on his four-in-hand coach, I was saying how I envied him his wealth, and he said: 'I am not really to be envied. How can my wealth help me? I am sixty years old and I cannot digest. I would give you all my millions if you could give me your youth and health.' And then I shall never forget his next remark. We had driven on some yards in silence, when he suddenly turned, and, in a hushed voice, speaking with a bitterness and a depth of feeling quite indescribable, he said: 'If I could make the bargain, I would; I'd gladly sell anything to have half my life over again.' And I saw his hands clench as he spoke."—*Mainly About People*.

THE PHILOSOPHY OF PERSPIRATION.—"There are many troubles which you cannot cure by the Bible and the hymn-book," said Henry Ward Beecher, "but which you can cure by a good perspiration and a breath of fresh air."

There is a large paradox in the philosophy of perspiration. The hotter the healthy human body becomes the more freely it perspires, and yet the more freely it perspires the cooler it grows.

Many persons try to keep cool by avoiding all unnecessary exercise and lounging in the shade. That is entirely unphilosophical. Perspiration, instead of being a symptom of suffering from the heat, is a sign of relief therefrom. And it may be accepted by all persons in normal health that moderate exercise, sufficient to induce a liberal moistening of the skin is the best specific that can be prescribed for their use in hot weather. None suffer more torture on a sultry day than those who make their special effort to avoid perspiration.—*N. Y. World*.

A VALUABLE PAMPHLET.—The directors of the Old South Work in Boston, says the *Intelligencer*, have rendered a distinct service to the public in adding The Hague Arbitration Treaty to their series of "Old South Leaflets," constituting No. 144 in that large and valuable series. It is not the first service which they have rendered in this international field. William Penn's "Plan for the Peace of Europe" and the introduction to Grotius's great work on "The Rights of War and Peace" have both been published among the Old South Leaflets, and other historic peace documents are to follow. None, however, can be more useful than the present issue, giving the full text of The Hague Arbitration Treaty. Furnished for the mere cost of printing, five cents a copy, it makes it easily possible for the students in our schools and colleges, and for the general public, to become familiar with its provisions; and it is to be hoped that thousands will do so.

Address "Directors of the Old South Work, Old South Meeting-house, Boston, Mass."

Items Concerning the Society.

What a glorious thought it is [that of a Yearly Meeting] were having our own way is no part of the satisfaction; where love rules and self is slain!—*N. Carolina Friend*.

The possibilities of careful management of trust funds have been illustrated in a case recently brought to attention. In New Jersey, in 1851, a young woman, L. L., came "of age," and received as her inheritance \$25,000 in personal property, with a farm, etc. Her own mental capacity not being strong, she gave a power-of-attorney to a friend (a Friend, also), to manage her estate for her, and he, after about twenty-five years of charge, resigned his attorneyship to his son. Some time since she died, the trust having thus lasted almost precisely fifty years afterwards. So successful

had been her two agents that while she had been maintained and cared for, during the half century in entire comfort and independence, out of her property, the \$25,000 had been increased to \$877,000. Two well-known Burlington county Friends, who were requested to audit the account, found it a task requiring a week's steady work, and were not a little impressed by the final showing.—*Intelligencer*.

The Yearly Meeting, held at Portland, Maine, last month, followed the lead of New York and agreed to refer to the next Quinquennial Conference the question of bringing the entire Christian Church of America into a united movement against the liquor traffic. The Uniform Discipline has now been adopted for active operation. After a year's study the Representative Meeting found no real changes needed. The membership is 4,592, and 151 of 34. There were 19 births, 81 deaths, and a gain admissions to membership. J. Elwood Paige was reappointed Clerk. An elderly member, Nathan Douglas, in his ninetieth year, sat through most of the meetings.

Edward Grubb took up the duties of Editor in chief of *The British Friend* with its number for the present month, succeeding William Edward Turner who has, for several years conducted the paper with marked ability. The new editor announces his purpose as follows:

"To receive and deliver the message of early Quakerism; to carry to the present generation the gospel of a living Christ; to face with resolute courage the facts of life; and to hold up to a distracted age, torn with conflicting passions and agonizing uncertainties, to unknown ends," the calm, sure beacon of the Divine purpose revealed in the person and teaching of Jesus; to learn and to teach the inward power of his cross; to bear witness to the reality and directness of Divine communion, the certainty of the Father's guidance of his willing and waiting children; such are among the aspirations with which he enters upon a task that can only be performed with a higher than human help.

"That our Christianity may be conservative, as holding fast to all that is deep and true in the faith of those who have gone before us; evangelical, as being a real gospel for the sins and sorrows of men and women to-day, both as individuals and in their social and national relations; catholic, as recognizing the many-sidedness of truth and the multifarious character of human needs, these are the thoughts we would hold before us, and for faithful adherence to which we would bespeak the earnest prayers of all who have at heart the cause of spiritual religion."

AN AGED ARMENIAN FRIEND.—Constantinople Monthly Meeting, says the *London Friend*, has recently lost by death one of its members, Ibrahim, a minute being recorded in which he is stated to have left "the example of a devout, grateful and loving spirit."

Ibrahim was born in Rodosto. Soon after he left school, having been trained for a teacher, he felt dissatisfied with the old Armenian form of worship, and so began to study the Bible both in the ancient and modern language for himself; in this he received new light and life, and was anxious to learn more. At that time, about sixty years ago, American missionaries had just begun to preach simple, evangelical truths, and Ibrahim was much interested in what he heard, but still he was not satisfied with some of the views the missionaries had expressed, so for many years he felt he could not join in membership either with the Armenian or Protestant Church. As he had been teaching all his life he often came in contact with individuals who held similar views with himself, and that was all the Christian fellowship he enjoyed till the Friends' meetings started in 1881, when he began to attend the meetings and apparently ap-

the
hin
the

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, EIGHTH MONTH 24, 1901.

No. 6.

PUBLISHED WEEKLY:

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.
Editor's address in the summer months, W. Falmouth, Mass.

Does Christ's Church Hang on a Date?

Individual churches are sometimes as foolishly proud as each other as individual men would be, should they rest their claim to be called an on priority of birth. If one should say, "You have no right to claim the title of man, for I came into manhood seven years before you were born!" he would be using the outward church logic.

Some Protestants, instead of resting spiritually on the one Foundation, other than which no man can lay, even Christ Jesus, allow themselves to be vexed with the unworthy me-question; as "Where was your church before Luther?" As if spiritual life and authority could subsist in a date. They who are carnal enough to see nothing deeper for the church of Christ than shell and outward organization, will have to be left to their puzzle. In a certain island they claim the right to be called the holy catholic church, the communion of saints, as against a certain peninsula, because missionary stations for Christianity are traced back rather farther in Britain than in bishopric is at Rome. A little of this sentiment was not absent from a church called Friends, in a section not long settled, when members were asked why, since their principle and conduct of public worship and religious operations were the same as those practiced by the other church in the same place, they should not enter in with them under one organization? The only answer was, "Because we got here first!"

Some have been accredited with solving their me-puzzle by their quick wit. We observe in the *Herald of Truth* the statement that:

Sir Henry Wotton, when at Rome, having one day to hear vesper, the priest, with whom he was acquainted, sent to him by a boy of

the choir a small piece of paper on which was written: "Where was your religion to be found before Luther?" Sir Henry immediately wrote under it: "My religion was to be found *then* where yours is not to be found *now*—in the written Word of God." When the same question was propounded to Joseph Mead, a man of great learning, he facetiously answered: "Where was the fine flour when the wheat went to the mill?" And on another occasion: "Where was the meal before the corn was ground?" A still more pointed answer was given more recently when the old taunt was launched by an American priest in Rome at a Protestant fellow-countryman. The Protestant answered by pointing to a cleanly worshiper, whom he and the priest had met earlier in the day, with his face begrimed with soot. "Where," he asked, "was the man's face before it was washed?"

The concluding remarks of the same article approach the truth more nearly than we usually find it described in the periodical press:

It is, however, not age—so far as organization is concerned—that gives a religious body the right to be known as the church of Christ; but the faith to which it holds. Any body of people, who obey from the heart the form of doctrine delivered to the saints, who worship God in the spirit as well as in the truth, must be regarded as the church of Christ. Age cannot cover up corruption, nor can it bind to Christ a body of people who have departed from the doctrine, and cease to manifest in their daily lives the true fruits of the Spirit.

We feel no interest in breath and paper thrown away on arguments contending for earliness of time, as between the claims of Waldensians, Armenians, Abyssinians, Greeks, Anglicans, or Romans; as if the element of time or outward framework, were fundamental for the genuineness of the living church of Christ. It is not time, earlier or later in any place or in history, that makes the right to be the church, but union with the Spirit of Christ. At any time true church life or authority ebbs or flows with that. Or if the symbol of a stone, which Peter's name means, must be rested on, it is of the same Rock of Ages, Christ Jesus, who is the one foundation on which his Church is built, being the Divine Word and Revelation of the Father. The living stone bears witness to the Rock as being of the same substance, and is "blessed" as a recipient from the Father of the direct revelation of Christ. "Other foundation can no man lay."

We belong to a Society which George Fox and others began to organize two hundred and fifty years ago. Are we any better for those years? Is the Society purer than in the day of its espousals? Are more of its adherents living members of the church of Christ? Or take any church of the *oldest* organization—is it found now more Christian in life by its earlier date? An association is only a society when it poses on its date or history, and only a church as its members are actuated by the living Word,—who is Christ, the Head over all things to his Church.

So if any one asks a true Quaker "where his church was before Fox," he will have it to say that his church antedates all Christian societies, for it consists in being joined to the Word which was in the beginning. His fellowship is in common with all those ancients to whom the Word of God came both before and since the Scriptures came,—with all those to whom John declares Christ came before the incarnation, to whom, receiving Him the Word, "He gave authority to become sons of God, even to them that believe on his name; who were born . . . of God." All they are of the church of Christ that are of his Spirit and "if any man have not the Spirit of Christ he is none of his." "And He is before all things, and in Him all things consist. And He is the Head of the body, the church: who is the beginning" (Col. i: 17-18).

Creating Markets by Impoverishing Customers.

"Killing the goose that lays the golden egg" is an old and fabled expedient which some nations, employers and laborers do not yet appear to have outgrown.

A laborer may get better wages by helping his employer to be able to pay them than by hindering the employer's success and reducing his profits. Laborers have no small part in making it pay to employ labor.

The success of employers is often dependent on the heartiness to labor for them which they encourage in workmen. We hear of a once prosperous industry which produces a much smaller output with the same number of hands, since by putting unkind pressure upon them it has lost their sympathy.

Capital that promotes the strength of labor, and labor that strengthens capital, are mutual upbuilders one of the other.

A grocer that pauperizes his neighborhood

by rum, so reduces the paying power of his customers as to destroy his own custom or trade.

It is difficult to see the business policy of opening markets in the far East by starting the process of making hostile feeling in customers for generations, of depleting their strength and purchasing-power by war and sullen subjection. How can the cannon blast a people into being well-to-do customers? How can we create a wilderness and call it a market? To make a people furnish us a market shall we make them able and willing to buy, or shall we crush their spirit for prosperity and alienate their patronage?

We may get of natives reluctant markets laggardly following a war with them, yet not because of our violence but in spite of it. But our memory fails to recall trade as prospered between peoples by their fightings with each other. Armed and pugnacious commercial travellers, irritable to take offense and fight are, indeed, sent forth by governments; but not if they know it, by sane business houses, to expand their trade. Wise merchants win their trade, but merchandizing governments think to demand trade for themselves at the pistol's mouth, and so they paralyze it.

Trade voluntarily follows the gospel and its love, not the flag and its hate. And if the professing church militant had not chosen to be the church military, it could long ago have promoted peace and the arts and commerce of peace by the sword of the Spirit as nations should flow together in mutual confidence unto Him to whom "the gathering of the people shall be."

But the sin of taking life for commercial ends which Franklin so justly condemns in a nation has its wages in death; and the setting aside of a pure Christian conscience cannot annul the verdict, even now looming up before some nations, "Thy money perish with thee."

A LARGE GUSHING OIL WELL.—The great gushing oil well near Beaumont, Texas, is creating considerable interest in the Southwest. The well far eclipses any ever drilled in the United States, and the output is seven thousand barrels daily, greater than the largest gushing well in Russia. It is estimated that this flow exceeds twenty-five thousand barrels every twenty-four hours, and the flow is constantly increasing in volume. This is due to the fact that when the oil was struck the iron casing was blown out of the hole, and the size of the hole gradually increased. A solid six-inch stream of oil shoots into the air a height of two hundred feet. It is thought that the only way to save the oil is by dirt reservoirs, and they are being constructed as rapidly as possible in order that none of the oil may be wasted. As is usual in such cases almost fabulous prices are being paid for almost waste lands. Thousands of people have visited the well, and it has served to depress prices in the oil market.—*Railway Review.*

Golden Rod.

"In the first drowsy heat of summer's noon,
Ere yet the pastures are embrowned and dry,
Or yet the swallow breathes her parting sigh,
Under the red sun and the crimson moon,
Greeting us all too soon,

"Comes the plumed golden-rod with flaunting train,
And lifts her yellow head along the way
Where sweet wild roses bloomed but yesterday
And foamy daisies nodded in disdain
At earlier sun and rain.

"With thy approach the year seems waxing late,
And yet its ripestfulness is not come.
Far off we scarce can hear the "Harvest Home!"
The apple-pickers loiter at the gate,
Well pleased with maids to wait.

"When I the sunshine of thy bloom behold,
And pluck and bear thee home with fond caress,
I am the richer for thy lavishness,
Thy Midas touch hath turned the land to gold
For me to have and hold."

The Solidago, or golden-rod, belongs to the family of composites. Solidago Virgaurea was the original species and because of the golden-yellow flowers massed in small clusters on a long interrupted spike, it received its common name golden-rod. In ancient times magic wands and divining rods were considered of great importance for ensuring success in the performance of certain mystic rites. According to tradition the golden-rod was one of these sacred rods. In competent hands, it was said to point to hidden springs of water, as well as to hidden treasures of gold and silver. A poet of 1600 puts it—

Some sorcerers do boast they have a rod,
Gathered with vows and sacrifice,
That borne aloft, will strangely nod
To hidden treasure where it lies.

As to the competent hand that should wave this rod the seventh son of a seventh son was considered to be the most fitting person.

At one time the golden-rod was called wound weed on account of its healing powers, and thus it received its scientific name *Solidago* from *in solidum ago vulnera*, "I consolidate wounds."

Herbalists of two and three centuries ago pronounced it "one of the most noble wound-herbs." A tea was made from the young leaves, either green or dried, and used extensively in their prescriptions. In this country it has also been used as a curative especially the species odora, or sweet golden-rod, the leaves of which contain an aromatic, stimulating, volatile oil that when crushed will give out a pleasant odor much like anise. An infusion of these leaves was employed to relieve spasmodic pains and nausea, while from its dried flowers and leaves there was concocted a popular beverage called Blue Mountain tea.

Gerarde tells us that in the days of Queen Elizabeth golden-rod leaves were brought from abroad in a dried state and sold in London markets by herb-women for half a crown an ounce. About that time however, it was found growing in English soil and when it was discovered to be a native plant it soon became valueless and was discarded from use. As Gerarde says—"plainly setteth forth our inconstancy and sudden mutability, esteeming no longer of anything how pretious soever it be, than whilst it is strange and rare. This

verifieth our English proverb, 'Far fetch and deare bought is best for ladies.'"

At one time the kind known as nemoralis or what we locally call dyers-weed was used largely in Europe as a dye.

It will also be remembered that the golden rod has been quite extensively recommended as the national emblem of our United States. This has come I think, from the fact that this genus is known to be one of the most characteristic of this country, numerous both in species and varieties, and not entirely wanting any State of the Union. In the northern central States particularly does it abound, being an important element of beauty until late autumn. Out of one hundred species eight are natives of the United States, while the others are nearly all American, only two of the species being natives of the old world.—*Home Magazine.*

The Dukhobors in Canada.

JOHN ASHWORTH'S SECOND VISIT.

John Ashworth has recently returned for a second visit to the Dukhobor settlements in Manitoba. Before returning, his impression were communicated to a representative of the *Manitoba Morning Free Press*, from whose report the following points will be of interest to Friends. John Ashworth's tour was divided into three sections. On the conclusion of the first he reported finding, among other things, that the idea of living together was less strong than twelve months ago and the sentiment of independent action was growing. In one case a man had provided a special brand for his own cattle, and in other ways individualism was asserting itself.

Within two years a large number of these people have, to a large extent, become self-supporting on their own land. In one village John Ashworth found that a covered "democrat" wagon had just been bought and paid for by the village. Elsewhere he found man turning the leg of a chair with a home made lathe, and in another village a home constructed loom was in operation. Contrary to usual practice the Dukhobors have solicited no help from the Government for public works, such as bridge building. Last year they constructed a bridge over the Swa River and have just completed a substantial truss bridge across the Assiniboine. A ferry has been made in another place, and is operated without charge, for their own convenience and that of the general public. Two windmills have been erected for grinding corn. In one village John Ashworth found an excellent graded road with ditch on either side, and crossings in front of each house, as they had already erected and arranged a house for school purposes.

The eleven villages in the Saskatchewan district were next visited, and were found to have a population of one thousand four hundred and eighty-three; two thousand and fifty-one acres were ready for sowing. Horses, oxen, and a stock were in excellent condition, the people being contented, and rapidly improving the circumstances. At the village of Horeloffs a flour mill was in working order, with a well built dam and flume. At Terpenne another mill was almost ready to begin work, a cutting half a mile in length having been made for the flume. An implement agent nearly

informed John Ashworth that last year he sold the Dukhobors two thousand dollars worth of implements, which had all been paid for. He said he would gladly let them have a carload of implements, taking in return the promise of three of the head men that the goods could be paid for.

"The Dukhobor who drove us from one of the villages to another," said John Ashworth, has applied for a section of land, and another homestead application was made at the same time as his. I mention this as an indication of how they are adapting themselves to the conditions in which they find themselves this country."

In every Saskatchewan village there is a Russian bath-house, which it is one of the chief cares of the settlers to erect. It consists of two rooms. In one corner of the inner room there is a large pile of stones which can be heated by a fire to a very high temperature. Water is poured on the hot stones, filling the room with steam, and a copious perspiration is thus produced, the whole procedure being the same as that of a Turkish bath. The outer room is a cooling room, where the bather disrobes before going into the inner room. All the Dukhobors take one bath weekly. At first they carried the water from the river or the nearest creek. Now, however, wells have been sunk in the villages. John Ashworth used several of these baths and found them most refreshing. He also slept in several of the Dukhobor houses, and found the utmost cleanliness prevailing. The settlers in the Saskatchewan district are making good progress, and there is no foundation for the idle tales that have been put in circulation about them. Their side is being reached out for, one of the big oil companies especially having taken pains to introduce its products amongst them. Some twenty men from each village (that is, over two hundred in all), have worked this summer on the Canadian Pacific Railroad. Four men of this district who worked last year as drillers in the Garson quarries gave such satisfaction that the quarry company sent them word that they were wanted again.

Our friend subsequently visited the Dukhobors in the Yorkton district.

John Ashworth lays much emphasis on the need of teaching the Dukhobors, and we are glad to hear of prospects opening in that direction. Offers to settle for the purpose of teaching have been received from Michael Herbinin, who has visited the Saskatchewan colony, and from Almanofsky, of Winnipeg, and his son, George, also from R. G. Benner and his wife (the latter a daughter of Almanofsky). The proposals are warmly endorsed by the Commissioner of Immigration at Winnipeg, who writes of the Almanofsky family, "I have had occasion to engage them for interpreting and other purposes, and I think the opportunity has arisen for a solution of the educational question among the Dukhobors, to a certain extent.—London Friend.

Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly.

—F. S. Osgood.

"SELFISH is the heart that seeketh Him
In sorrow"

"FOR THE FRIEND."

Some Brief Extracts from a Manuscript.

LIFE OF BENJAMIN KITE.

Having completed his term of apprenticeship at Merion Benjamin Kite returned to reside in Philadelphia and obtained employment as a journeyman with T. Scattergood. He had now an opportunity—denied during his apprenticeship—of attending week-day meetings. Of this he availed himself and soon won the confidence of his employer. But the labor was too severe for him, and one day Thomas coming into the yard and seeing him standing with his hand on his breast in evident pain, approached him with affectionate commiseration and said: "This trade is too hard for thee, it is killing thee;" to which he received for answer, "I know it, but do not know how to help it." Thomas quickly replied, "Thou dost not know how to help it, indeed, and hast had so good an education! Why, teach school, and I'll go and get thee one." He was as good as his word, and a teacher being wanted at Fair Hill, Thomas secured the place for him. He was also concerned to find a suitable place for the young teacher to board at and was equally successful in this kind office. The home he selected was that of Benjamin Mason who had living with him his two pious single daughters, both in delicate health and the younger not far from her end. Benjamin Kite opened his school Second Month, 1775, and found the income would be sufficient to satisfy his moderate desires. He was contented with his new employment and much gratified with the society of B. Mason's daughters. He found them more refined and intellectual than the females he had been accustomed to associate with, and although ill-health in some measure curbed with them the vivacity of youth, yet resignation gave a sweet cheerfulness to their conversation. Their society was exactly such as was most agreeable to him and he always looked back with tender emotions to these companions of his youth and was firmly persuaded that the time spent in their society had a very beneficial influence upon his character, improving his literary taste, polishing his exterior deportment and strengthening every aspiration after virtue. Such is the influence ever exerted by truly good female society upon ingenuous, clean-hearted young men. Sarah Mason was at this time about twenty-eight years of age and Martha twenty-two. They had been blessed with a religiously concerned mother who had carefully watched over and instructed them, and the blessing of the Most High rested upon them and his peace was round about them as they passed through "the valley and shadow of death." They treated the teacher as a brother, and he soon felt them as sisters. It was the first year of the Revolutionary war and though feeling a warm interest in the welfare of his country, he believed it necessary for him to refrain from much political conversation. Some of his near relatives in Philadelphia were warm Whigs, and although he could but sympathize with, he dared not encourage them. He therefore mingled little with them. To keep out of party excitement he remained more at home than otherwise he would have done. And when free from school duties spent much time

with the two sisters, while Martha was able to bear the exercise, rambling through the neighboring fields and meadows. This had soon to be given up and in peace and quietness her gentle spirit was released from its worn tenement. Her death and the increasing indisposition of her older sister rendered the breaking up of the family necessary. This doubtless loosened the tie which bound the teacher to Fair Hill and an offer being made of a situation at Byberry, which would afford an increase of salary, he resigned his school at the end of 1776. On removing to Byberry he became an inmate of the family of Thomas Walsley, whose wife was a sister of S. and M. Mason.

The American Revolution was now raging, and the inhabitants of that township, not having given in their allegiance to the government, there were no persons appointed to look after the roads or care for the poor. To remedy the inconvenience likely to result from this state of things, the inhabitants concluded to do what appeared needful without authority from any higher power. They accordingly met at B. K.'s school house and elected necessary officers; these assessed taxes which, though no compulsion could be used, were readily paid, and B. K. writes of these occurrences: "I may truly say that I never knew the poor better taken care of, nor the roads in better order than while this in *imperio imperium* lasted, which was several years." S. Mason, who was now rapidly sinking, in a decline, came to reside with her sister, and her old friend, the teacher, had an opportunity of watching the closing hours of her life, as he had done those of her sister. She had appeared at times in the ministry, and being faithful in the stations allotted her, her Heavenly Father was near in the time of suffering and her end was peace. At the funeral that faithful, clear-sighted minister James Thornton, bore testimony on her behalf, "She hath done what she could."

Some members of the Society in Byberry suffered much in consequence of their religious scruples against being in any way concerned in war measures. B. K. was twice arrested on account of military fines and marched part of the way to Philadelphia. The collector, however, finding he could not be frightened into paying the demand, released him saying, "I will take you at another time." On the second occasion he appeared to have made an arrangement for them to meet a man who paid or seemed to pay the money for him. This he did under the impression that the prisoner would not let a compassionate man suffer for doing a kind act. The manoeuvre, however, did not answer the expected end.

Among the valuable friends B. K. became acquainted with at Byberry, none stood so high in his estimation as James Thornton. Respecting him he wrote, "I was favored with as much of his friendship as was suitable considering the difference of our ages and situations. He lived midway between my home and the school-room and he would frequently walk up his lane, at the time of closing my school, and so meet me on my way home, and I would always return with him to his door, passing the time in improving conversation. The remembrance of these seasons has a pleasing relish at this time." Of him he says, "Sol-

emnity was the prevailing feature of his character. In the ministry how weighty did he appear! How heart-reaching, how tendering his expressions while he pleaded with us in the name of the blessed Redeemer, to be reconciled to the Most High. In prayer how solemn were his approaches; a weightier frame of spirit than his when thus engaged I could not conceive of. His fervent labors did not seem to produce all the good they were calculated to effect. This, no doubt, had a gloomy effect on his susceptible mind. I was present at a meeting there when he stood up and after dilating on the abundant labor that had been bestowed upon them, and the little good fruit produced, and telling them that instead of minding those things that make for peace, their hearts were gone after their covetousness, he made a solemn pause and then after a few minutes added, 'I have received in this meeting the command, Pray not to me for this people for their good, for I will not hear thee.' From the sorrowful state of that people since it plainly appeared they were scarcely worthy to be prayed for."

On another occasion he wrote of James Thornton: "Often have I been struck with something like awe in viewing his solemn countenance, when he seemed as if endeavoring to pierce the world unknown and catch a glimpse of the gates of that city which hath foundations."

Benjamin Kite preserved some records of the sufferings and disstrains which his friends endured during the war. To-day their wheat was seized for the use of the American army; to-morrow the British troops drove off their horses and in neither case was compensation to be looked for, but such scenes are the usual attendants upon war and among its least evils. Jas. Thornton was indefatigable in his exertions to relieve the suffering and distressed, and by his influence with the officers of either army could often put a stop to meditated plans of outrage, or obtain for sufferers that relief which their innocence pleaded for in vain. Time passed on, the war was at an end and independence acknowledged by England. Soon after peace was proclaimed, B. K. being in his thirtieth year, thought the time had come for him to make a home for himself. His affections were placed upon Rebecca Walton, an active maiden much his junior, and one of his scholars. After securing her consent he thought an increase of funds would be desirable, and an opening offering in the village of Frankford that promised such a result, he removed thither, after a seven-years' tarryance at Byberry. Jas. Thornton preached their wedding sermon, and prophetically pointed out some of the coming events in their lives. He then fervently prayed for their preservation. The humble home of the newly-married pair at Frankford was the abode of much peace and enjoyment, for Benjamin Kite was well fitted for domestic happiness. In the year 1788 Jas. Thornton paid a religious visit to Friends in Great Britain, and he stopped at Frankford as he was journeying to Philadelphia, to bid an affectionate farewell to his young friends. Benjamin was not at home, and the next day wrote him as follows:

FRANKFORD, Fifth Month 23, 1788.

"I should have been very glad to have been at home yesterday to have taken my farewell

of thee, a long farewell! It is a close trial to some of us to part with thee, to part with our father in the gospel. But we must submit, and I wish freely to acquiesce in all his appointments who hath called thee to visit the churches in thy native country, there to do as thou hast in this land. Endeavor to rebuild the waste places of Zion, to bear thy part in the afflictions of Christ for his body's sake which is the church, that where He reigns thou mayest reign with Him. But it ill becomes such a one as I to treat of the ministry. I only want to express my love for thee and to assure thee that I shall often remember thee. . . .

"There are so many better entitled to thy correspondence that I cannot expect letters from thee, but if I hear frequently from thy sons that thou art well, it will be a great pleasure to thy affectionate friend,

BENJ. KITE.

Eight happy but uneventful years were spent in Frankford, and then came the removal to Philadelphia, where he taught Friends' Select School for girls, this soon becoming large. Its duties, in addition to many meeting appointments, engaged his time pretty fully. When at Byberry he had opened to Jas. Thornton his prospect of removing to Frankford, that wise man had said, "Ah! thou art bound for Philadelphia. 'Tis only a stopping place," and so it proved. A circumstance occurring later I may mention here. About the beginning of the Seventh Month, 1804, Jesse Kersey attended the Market Street meeting in the city, being then on his way to pay a religious visit in England. In the course of his testimony, he said, "There were those present who if faithful would be called to the ministry of the gospel." Perhaps Benjamin might have meditated on this prediction, perhaps he might have looked around upon the members of the meeting to judge upon whom such a service would fall. However this may have been, a few nights after he dreamed that he was in his school room when the door opened and in walked Jesse Kersey, accompanied by Sarah Harrison, whom he knew had both sailed for England a few days before. The school-room and the girls had by this time been replaced by the male members of the Market Street meeting. Jesse addressed them as he had done before, stating that some would be called to the ministry. S. Harrison then went among them and laying her hand upon six of them said, "these are the ones alluded to." Benjamin would often tell the dream, but would not mention a name until as one after another appeared, he would say, "That was one of Jesse Kersey's preachers." This went on until five had spoken when a Friend evidently in much distress of mind inquired of him if all those designated had spoken, and when told that only five had done so he turned away in tears. "That man," said B. Kite, "was to have been the sixth, but he never gave up to the heavenly vision." Doubtless he had asked in the hope that if it was said all had appeared, he would find in this assurance some relief and hope that his apprehended call was not a real one.

(To be continued.)

WE are never well informed of the truth till we are conformed to the truth—Mason.

Danish Butter.

The butter of Denmark, writes W. E. Curtis to the Chicago *Record-Herald* from Copenhagen is considered superior to that of all other countries. It brings the highest price in fancy markets, and can be found all over the world in shops where luxuries are sold. In South America, South Africa, in the East and West Indies, in India, Egypt, and in tropical countries generally it is used by epicures who pay one dollar a pound for it in tins of one two and three pounds weight. No other country has been able to produce butter that will stand changes of climate so well. In Holland and Sweden attempts are made to compete with the Danish dairymen, but the butter from those countries is worth only half as much and does not keep half as well, while the efforts of dairymen in the United States have practically failed, with a few isolated exceptions. There is one creamery in Iowa, I believe, which produces butter that stands the tropic heat comparatively well, and will melt and solidify if it passes from a colder to a warmer and the to a colder climate, like the butter made in Denmark. Refrigerator ships are now found on nearly all the big steamship routes, and they can carry perishables as long and as far as necessary, but butter shipped by the ordinary cargo steamer usually melts and remains in a liquid state as long as it is exposed to the tropic heat. When it passes into the temperate zone again it hardens, and the change usually spoils it for the taste, entirely destroying the flavor and leaving it like ordinary grease or oil. The Danes, however, produce a butter which will endure this ordeal without affecting its flavor or sweetness, and these are the only people of whom this may be said.

Therefore, it is the popular impression that some secret process is used either in the preparation or the packing of their butter, and was diligent in trying to ascertain the fact. Every butter man I met assured me that the Danish butter was made in the same manner and contained the same ingredients that are found in the butters of other countries, except that the Danish dairymen were more patient and careful in its preparation. There was no secret process; no preservatives were used; no chemical change was produced before packing. Nevertheless, none of the several butter packers in Copenhagen would allow me to inspect their establishments. They explained that strangers were not admitted under any circumstances, although there was no particular reason why they should not be; that applications from American dairymen to witness butter packing in Denmark were numerous and frequent, and were always denied. They seemed to confirm the stories of secret processes.

DURING the forty days after his resurrection, the Lord spoke to his disciples of things pertaining to the Kingdom of God, showing that "all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms, concerning Me." Jesus opened their understanding, that they might understand the Scriptures, Moses and the prophets. How precious, how full Christ and his future glory, as well as his accomplished work, must the Hebrew Scriptures be!

NO MORE SEA.

JOEL BEAN.

Little child once more
sit upon the shore,
and see the billows break, and hear the ocean's roar.

I would be dreadful here,
y heart would quake with fear
I were left alone; if my Father were not near.

ut He commands the deep,
nd lulls the winds to sleep,
nd bids the swelling flood its boundaries to keep.

earth, and sea, and air,
ll life receives his care,
the world which He has made so excellent and fair.

his is a goodly tent,
ut for a sojourn meant,
ith a curtain of azure spanned—the star-decked
firmament.

ly altars of unwhewn stone
the presence of God is shown,
nd the glow of the sunset clouds is a veil before
his throne.

little child once more,
reading life's western shore;
vast unfathomed deep stretches far out before.

et led by my Father's hand
o the realms of the Spirit land,
e will more and more reveal what I do not under-
stand.

hat wonders await the sight
in the city celestial, whose light
s the glory of God and the Lamb! *There shall be
no more night.*"

sealed the great Book shall be,
nfolded the mystery;
he tides of unrest shall cease: "*There shall be no
more sea.*"

COSTLIEST SUBSTANCE KNOWN.—That rare
element helium, which was found first in the
sun by the spectroscope, and then by Profes-
sor Ramsay in the mineral cleveite, is the cost-
liest substance known. It has been found re-
cently in the gases given out by the hot
springs at Bath, and there Professor Dewar is
collecting it to submit the element to his
high pressure and low temperatures. It
costs £200 per cubic foot to collect, or more
than one million times the price of coal gas.
o freeze it, enormous pressure and almost the
absolute zero of heat will be needed. The
rocess is difficult and rather dangerous, and
the professor and his assistants at the Royal
nstitution require to exercise the utmost care
or the escape of only five feet of the gas
ould mean £1,000 gone irretrievably.—*Lon-
on Lancet.*

PATIENCE.—No amount of hatred or ill us-
age can injure any one if only he possesses his
ul in patience; from this discipline of suf-
ering he may rather win the virtues of meek-
ness and charity. His one danger arises not
rom his enemy, but himself—that he should
well upon petty wrongs and grow garrulous
bout himself, and in the end become peevish
nd irritable. Persecutors in history never
njured their victims by fire or sword. They
dly succeeded when the blood of the perse-
uted turned into gall. He who thinks kindly
f his enemy gathers a quick reward into his
wn bosom. How soon will it be over! How
tle does any man's word matter! How
reat is the love of God.—*Watson.*

Why Tolstoi was Excommunicated.

The Russian Church has excommunicated
Count Leo Tolstoi, the eccentric novelist, his-
torian, religious reformer, philanthropist, and
the announcement published in the organ of
the Holy Synod is so peculiar, says the *Chris-
tian Advocate*, that it is worth publishing.
The effectual part of it will remind us of some
testimonies of disunion in the Society of
Friends.

In its solicitude for the children of the Or-
thodox Church, to guard them from being led
into corruption, and in order to save those
who have gone astray, the Holy Synod has de-
liberated on the anti-Christian and anti-eccle-
siastical teachings of Count Leo Tolstoi, and
has deemed it expedient, in order to preserve
the peace of the Church to issue a circular
dealing with the heresies of Count Leo Tolstoi.

The circular runs as follows: "Count Leo
Tolstoi, to the grief and horror of the whole
orthodox world has, by speech and writing,
unceasingly striven to separate himself from
all communion with the orthodox Church, and
this not only clandestinely but openly, in the
knowledge of all persons. All attempts to
dissuade him from this conduct have proved of
no avail, and consequently the orthodox Church
no longer considers him as one of its members
and cannot regard him as such so long as he
does not repent and become reconciled to the
Church. We, therefore place on record his
apostasy from the Church and we pray that the
Lord may restore him to comprehension of the
truth. We pray Thee, therefore, O merciful
God, who desires not the death of a sinner,
hear us, and have mercy on him and restore
him to Thy Holy Church. Amen.

"ANTONIUS, Metropolitan of Saint Peters-
burg; THEOGNOSE, Metropolitan of Kieff;
VLADIMIR, Metropolitan of Moscow; HIE-
RONYMUS, Archbishop of Kolm and War-
saw; JAKOFF, Bishop of Kichineff; MAR-
CEL, Bishop; BORIS, Bishop."

The wife of Tolstoi has addressed the pro-
curator of the Holy Synod protesting against
the action. After declaring that her indig-
nation and grief are immense, she says:

"Now that, owing to this document, the
spiritual death of my husband follows, that
is God's concern, not man's. The life of the
soul, thank heaven is not within the jurisdic-
tion of the powers that be, but when I see
this excommunication delivered by the Church
to which I belong, established by Christ in or-
der to hallow the solemn acts of a man's life
—birth, marriage and death—whose mission
is to proclaim the law of charity, the remis-
sion of sins, and the love of our enemies,
whose duty toward all is to pray for all, then
I am at a loss to understand."

And after this she denounces her husband's
persecutors as renegades who proudly placed
themselves at the head of the Church, and
who, breaking the law of love and humility,
have behaved like spiritual executioners.
Last of all she declares that "God will be in-
dulgent to those even without the Church, who
have lived a life of humility and who have sac-
rificed their worldly possessions through love
of and devotion to Him. His pardon will go
to them rather than to those whose miters
and decorations are set with precious stones,
but who, like bad shepherds, cut away mem-
bers of the Church whose pastors they are."

The excommunication of Tolstoi is in har-
mony with the system, and the authorities of
the Holy Synod bore with him for many
years. If they believe in the system, they
have done right. If they are hypocrites, his
wife's imprecations are undoubtedly deserved.
The Count, of course, so far as the world to
come is concerned, is not afraid of their ful-
minations.

THE UNTAMED TONGUE.—Of all the members
of the human body there are none that can be
used to such good advantage in promoting the
welfare of all mankind as the tongue; and yet
the vast amount of evil done by this little
member none but the omniscient God will ever
fully know.

Many able writers have exhausted their store
of knowledge trying to teach the race how to
control this member, and after all it was ap-
parent that they had not learned the art them-
selves. Great sums of money have been ex-
pended in all ages of the world to tame and
discipline the untamed tongue, but none have
been able to reach the good of their aspira-
tions. Indulgent parents have sacrificed many
home comforts that their children might re-
ceive a good education and learn to use the
tongue in a proper manner, and to speak cor-
rectly, who have received in return for their
kindness abusive language from the tongue
yet untamed.

The great Creator has endowed the race of
mankind with the blessing of speech. What a
good privilege it is to be able to express our
thoughts and feelings in this way. It is in-
deed very sad that anything that is so capable
of doing good should ever be used for any oth-
er purpose; but alas, it is too true that even
the children of God do not always keep their
tongues from evil nor indulge in conversation
becoming the gospel of Christ. Many bitter
tears have been shed by some who have sought
to control the tongue and failed because trust-
ing in themselves and not in Jesus. He alone
by his restraining grace can calm the wildest
passion of the human heart and tame the un-
ruly tongue.—*Selected.*

CHRISTIAN ARITHMETIC.—Some one has
compiled the following Scripture rules for
Christian arithmetic.

Notation, "I will put my laws into their
minds and write them in their hearts."

Numeration, "So teach us to number our
days that we may apply our hearts unto wis-
dom."

Addition, "Add to your faith virtue; and
to virtue knowledge; and to knowledge tem-
perance; and to temperance patience; and to
patience godliness; and to godliness brotherly
kindness; and to brotherly kindness charity."

Subtraction, "Let us put off the works of
darkness, and let us put on the armor of
light."

Multiplication, "Mercy unto you, and peace
and love be multiplied."

Division, "Wherefore come out from
among them and be ye separate saith the Lord
... and I will receive you."

PEACE is not merely quiet upon the surface,
but a deep-seated rest of the inner life. It is
such an inward reality—quiet within the soul,
restful, life beneath all other life—that Christ
gives to them that are his.

For "THE FRIEND."

Some Reminiscences of a Good Man—Ebenezer Worth.

Under date of Second Month 19th, 1845, Ebenezer Worth wrote in his diary: "Although unworthy of the least of the mercies which a kind and merciful Master bestows upon his people, I may again acknowledge his unmerited favors to me which have been many. I have at times been brought very low, feeling but little strength to move forward, and have felt the necessity of making a pause and waiting upon the Lord; passing through that fire which can consume our corrupt and unregenerate nature; this is at times trying, but I find it necessary and profitable and have great reason to be thankful that the Lord is still mindful of me and continues thus to visit me. Of his dealings with his creature man are in wisdom and mercy. There is great cause for thankfulness and encouragement. I went yesterday to Cornplanter's, I was much favored in an opportunity with Charles and William O'Bail."

"Fourth Month 21st.—When I have endeavored to give myself up to the Lord, placing my dependence on Him; I have experienced strength and comfort. Yesterday in my sitting with the Indian children in school, I felt a good degree of strength to enter into secret spiritual labor, and I think I may say, consolation in it, the praise is due to the Lord. May what I have written be blessed to me, in time to come, if I should be spared to read it."

"1845, Eighth Month 20th.—Attended the funeral of John Blacksnake, son of Owen and Ann Blacksnake, (one of the scholars at Cold Spring); it was conducted in a sober and orderly manner. The parents and relatives appeared to feel their loss keenly, but were, I trust, in a degree resigned to the will of the Lord. I understand his mother, when she went to take her last look at the corpse, spoke as follows: 'My dear little boy, thou hast left this world, yet I continue to love thee. I have been thinking in my heart to help thee and make thee well (happy). I cannot help thee dying, for the Lord has promised that we shall all die and leave this world. It is now better for me to try to be good, that I may meet thee in heaven for I should like to meet thee there.' I was present at the time, but I did not understand the language and I understood from the interpreter that thinking in her heart meant prayer."

"31st. May the Lord in his mercy be with us, for his life-giving promise can alone minister consolation in all our trials, and at times when we are favored to partake largely of it, makes up more than we are called upon to sacrifice for our Divine Master. What an inexpressible favor it is to come under his blessed wing, to be near Him, whom we love, and in whom we trust; who has in his his infinite mercy, granted us the privilege of addressing Him in the endearing language of our "Father, who art in Heaven." O! it is comforting beyond the power of language to express to the soul that is bowed under a sense of its own unworthiness, and at the same time favored to feel a living sense of the loving kindness and goodness of our Heavenly Father and his dear Son, our blessed Saviour. It has frequently during the past week been the breathing desire of my heart, that my time

might be more fully given up to the Master's service, that I might perform the duties required of me in his time and in the way that would be most pleasing to Him, that when the right time for me to be released shall come I may be favored to feel that the service required of me here is performed, and that I may return home with the reward of peace."

In the Third Month, 1840, he writes to his friend Jos. Elkinton. "I have lately passed through some close trials and exercises, after which I have been favored to experience a good degree of peace, quietness and composure of mind, accompanied with love to my Divine Master. Now, under that feeling I have tried to weigh the subject and think it right to inform thee, my dear friend, and other members of the committee, that I feel liberty to return home in the Fourth Month and attend the Yearly Meeting. As to my returning to this place, I must now leave it, with desires that I may be rightly directed and obedient to what my Divine Master is pleased to require."

"Thou hast probably been informed that there is a party among the Senecas to establish what they call a republican government, and do away with the office of chief. That party has sent on a delegation to Washington. The chiefs have also sent on a delegation. On Sixth-day evening last there were a number of white men, who live up Cold Spring Creek, came to the council house where the Indians had been holding their New Year's meeting or dance; they had been informed that these white men were coming to injure them or their property. I understood the most of the Indians were in the bushes near the house. Not finding the Indians they commenced breaking windows and doors and attempted to set fire to the house. When the Indians saw them destroying their property they went to them. It is said the whites were armed with clubs and abused the Indians. Thomas Jacob was so badly hurt that his recovery is thought to be doubtful. The chiefs have sent to Lodi for their attorney to advise and assist them."

CROOKED PATH OF CABLE MESSAGES.—When we follow the course of a cable dispatch and see how many hands it passes through before reaching the person it is intended for, the wonder is that all cipher messages do not contain mistakes. The operator ticked it off to the cable station at Hong Kong. From there it was sent to Singapore; it entered India, was caught up at Madras and hurried on to Bombay; with lightning winds it flew to Aden, in Arabia, where it was put on the cable to Suez, Africa. Then began the race towards Europe by the way of Malta, Gibraltar and Lisbon, ending in the eastern hemisphere at London. From the English capital it made another deep sea journey to New York, and from there was telegraphed overland to Washington, having been transcribed no fewer than fifteen times.

By thine own soul's law learn to live;
And if men thwart thee, take no heed,
And if men hate thee, have no care.
Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give.

—John G. Whittier.

What Has it Done for You?

After a noted skeptic had concluded one of his infidel lectures in a village in the north of England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in most antiquated attire, who went up to the lecturer and said:—

"Sir, I have a question to put to you."

"Well my good woman what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has *your* way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh! that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the feeling of the meeting gave vent to uproarious applause, and the skeptic had to go away discomfited by an old woman.

Let us change the picture. The mother of Hume, the infidel philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she apostatized from her early faith, and followed him into the mazes of skepticism. Years passed, and she drew near the gates of death, and from her dying bed wrote to him the following pathetic letter:

"My Dear Son:—My health has failed me. I am in a deep decline. I can not long survive."

"My philosophy affords me no comfort in my distress. I am left without the hopes and consolations of religion, and my mind is sinking into a state of despair."

"You can afford me some substitute for the loss of the hopes of religion. I pray you hasten home to console me or, at least, write to me the consolations that philosophy affords at the dying hour."

Such are the straits into which infidelity leads its votaries. To them death is at best but a leap in the dark, and they shrink with fear lest it be a leap into "the blackness of darkness forever and ever." Said the learned and courted infidel Voltaire:

"In man there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not."

"The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself, and I wish I had never been born."

This is the best that infidelity can do for man. Listen now to the words of a dying Christian. Said the godly Haliburton:—

"I shall shortly get a very different sight

f God from what I have ever had, and shall meet to praise Him forever. What a wonder that I enjoy such composure under all of my bodily pains, and in view of death itself! What a mercy that, having the use of my reason, I can declare his goodness to my soul! I bless his name, I have found Him and die rejoicing in Him.—*Blessed be God that ever I was born.*—*The Armory.*

Notes from Others.

FROM THE LAND OF THE PHARAOHS.—Securely ashored on the forward deck of the German steamer *Johanna*, which arrived in New York recently from Calcutta, was an Egyptian boat, said to be four thousand years old, recently dug out of the bed of the Nile. The boat is stoutly boxed up, and was shipped at Port Said. Freight charges were paid there amounting to two thousand marks. The boat is for the Carnegie Museum, at Pittsburgh. It is about twenty feet long, seven feet wide and five feet in depth. It will be sent to Pittsburgh by express.

James Chalmers, noted as an explorer and missionary: Dr. Oliver Fellows Tompkins, of the London Missionary Society; James Walker and Thomas Athbone, young men who accompanied the expedition from Australia; and eleven native converts, have been massacred and eaten by the inhabitants of the island of Caribatta, in British New Guinea. "Punitive force" was organized in Australia, which encountered violent opposition, making it difficult to land. They, however, "marched into the interior and destroyed several villages."

Men with their millions are pointed out as models in newspaper articles and addresses delivered to young people on commencement occasions, and young men and boys are told that they may emulate them; and they will do so. Young Americans are not to be challenged in that way in vain. They will make great fortunes also. If it seems best to them to steal a railroad, or to wreck a bank, or to adulterate spices, or to create a war in order to bring it about they will not hesitate. It is the fortune they must have.—*Christian Advocate.*

An illustrated periodical recently contained a cartoon representing the treadmill of fashion. On a tram jumping-apron composed of boards labelled "Cards," "Balls," "Dinner parties," "Theaters," "Peras," "Summer resorts," and so on, an elegantly dressed lady was placed, tramping at the height of her speed to keep up with the revolution of the endless chain, while her husband was down by the side of the machine laboring with all his might to shove gold into the fire-box to keep up steam. It is a faithful representation of the ideal of life held by many Americans.

As a result of the Japanese Buddhist mission to his country, instituted a year or so ago, a church called the "Dharma-Sangha of Buddha" has been established in San Francisco, with three branches at other California towns. In the San Francisco temple there is a membership of three hundred in the Young Men's Buddhist Association, mostly of Japanese. At an English service on First-days, twenty or more Americans are present, of whom eleven have already been converted to Buddhism, and have openly professed that they "take their refuge in Buddha, in his gospel and in his order."

A German paper has received for the statement that the Pope receives more mail than any other person, his mail bags containing daily from 22,000 to 23,000 letters and newspapers. King Edward receives about 3,000 newspapers and 1,000 letters every day; while the Czar and the German emperor receive each from 600 to 700 letters and ap-

peals; the King of Italy, 500; and the Queen of Holland from 100 to 150. Emperor William gives a good deal of personal attention to his mail, and answers many of his letters himself, using since the death of his grandmother, Queen Victoria, a black-bordered paper. Ordinarily, however, he uses large sheets of light blue or dark gray paper.

At Pitman Grove, evangelist Smith, speaking of the cry raised of the depletion of church statistics, said that before the "inquest" was held he was convinced that lots of "our higness was dropsical, and needed to be tapped rather than exhibited."

"All the heresy and 'isms,'" he continued, "are but old ideas dressed up in new clothes."

He declared that where one man falls through "fanaticism" a hundred fall through "formalism." "Holiness," he said, "means death to a lot of that curiosity which keeps you running around after all these new fads."

"There is lots of work you can do in the Church without religion."

CURIOSITIES IN LITERATURE.—Probably the most extraordinary journal in the world is published weekly in Athens. It is written entirely in verse, even the advertisements.

The most remarkable book in the world, so far as its appearance is concerned, is neither written nor printed. It is in the Imperial Library of Paris and the letters are cut out of tissue paper with a pair of scissors. A sheet of blue tissue, in which the letters are cut, is placed between two pages of white, and so the matter is read.

The first book printed within the limits of the United States was the "Bay Psalms Book," which was issued in Cambridge, Mass., in 1640. Specimens of the publication are extremely rare and command very high prices.

In his last lecture, Joseph Cook declared his belief as follows: "I believe in the Ten Commandments, and in the nine beatitudes; and in the seven petitions of the Lord's prayer; and in the four 'alls' of the Great commission; and in the six 'whatsoevers' of the apostle; and in the strictly self-evident truths in the 'cans' and 'cannots' of the Holy Word and of the nature of things; and that it is He who was, and is, and is to come; both exhaustless love and a consuming fire; Father, Son and Holy Ghost; one God, infinite and unchangeable in every excellence; of whom the Universe is the autograph and the conscience of man the immortal abode; and the character and cross of Christ, the most glorious self-manifestation; our Saviour and Lord to whom be adoration and dominion, world without end."

The American Revision Committee have completed their work of revision of the Holy Bible, and it will be published by Thomas Nelson & Sons, New York, in Eighth Month. The committee state that they have, besides incorporating the appendix in the text, bestowed much time in rectifying the errors, inconsistencies, oversights, and infelicities which have been detected. Moreover, inasmuch as the American Revisers, in preparing the appendix of 1885, aimed to reduce the differences to the lowest limit, they waived the larger part of their preferences, many of which they regarded as of decided importance. This new edition will embody a considerable part of these emendations which represent the deliberate preferences of the whole American Committee, but which were not put into the appendix. Furthermore, carefully selected marginal references and concise topical headings have been added.

The present age bears a considerable resemblance to the declining days of paganism, when the philosophers were undermining the old religion with their criticism and the new religion was struggling

into life. While Christianity is not, perhaps, being destroyed as paganism was destroyed, it is undoubtedly going through a very critical evolutionary phase, and it seems inevitable that it will issue from the ordeal a very different kind of religion from what it was, say, a century ago.

Such ages of tradition are frequently periods of melancholy. Men's minds are unsettled, and there is a general spirit of uneasiness abroad. When the Roman Empire was under the government of the Antonines, although the period was one of great material prosperity (just like our own Victorian epoch in that respect), it was yet tinged with a kind of intellectual sadness.—*Westminster Review.*

Items Concerning the Society.

At Concord Quarterly Meeting held at Media on the 13th instant, Thomas Whitson was liberated to attend Ohio and Western Yearly Meetings, and Jonathan E. Rhoads the Yearly Meeting to be held at Sugar Grove, Indiana.

Francisco G. Cala writes to this paper from Havana as follows: "The Church of the Friends of Havana has ceased its connection with the American Friends' Board, but it still retains its denomination of the Friends. It sustains itself on its own resources, and at present the services are very well attended. 'There is a fund of \$150 for the construction of a meeting place.'"

He desires all correspondence, remittances, etc., to be addressed direct to the Cuban Mission, No. 52 Teneife, Havana.

Nearly two years ago Timothy B. Hussey, of North Berwick, Maine (formerly clerk of New England Yearly Meeting), who has resided several years in Palestine, organized a large party of members of our religious Society, with others on a journey by steamship to the Mediterranean and the Orient. He is now forming another company, preferably of the same class, to accompany him next Spring (Second Month 8th to Fourth Month 22nd) to Palestine and the European and North African countries on the way while going and returning. The steamer engaged for this one of the Clark's Cruises, is the *Celtic*, of the White Star Line, the largest steamship in the world.

Some persons want silence, some want singing, some want intellectual discourses, some want emotional excitement, some want spicy and entertaining talk. But what all need is a sense of God. They need to feel the "real presence" in their meeting places. If they really did find Him they would have "good meetings," and they would come away with new power upon them for the work of life. Perhaps it is not easy to find out how to do this, but surely it is strange that so few give it any thought or show any concern about it, for there will never be great transformations and baptisms in our meetings until we learn how to find the "real presence" in them.—*American Friend.*

SUMMARY OF EVENTS.

UNITED STATES.—Minister Rockhill's advice that cereals and flour have been included in the free list of the new Chinese tariff are regarded in Washington as an important provision, owing to the growth of American exports of wheat and flour to China. In 1899 these amounted to \$2,298,033, which was almost double the shipments of the preceding year. The trade has continued to increase and the Pacific coast interests have looked forward to supplying China with a considerable part of her consumption of wheat and flour, most of which heretofore has gone from Atlantic ports around Cape Horn.

The Amalgamated Association of Iron, Steel and Tin Workers have issued an appeal to organized labor and the general public for funds to aid them in their strike against the United States Steel Corporation for complete recognition of the union. The number of men who have quit work in response to the strike order is estimated at 65,000.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, EIGHTH MONTH 31, 1901.

No. 7.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Editor's address in the summer months, W. Falmouth, Mass.

Preparation for Hearing, and for Answering.

During a Friends' meeting in a place of summer resort, a prominent merchant from Boston arose recently and testified that he never understood till that day how it was that he received more spiritual help and uplifting, and came away more enduringly fed with living substance through the ministry given forth in Friends' meeting than he had ever known from the best discourses of other churches. Not that the Friends' sermons could approach he others in ability, in perfection of construction, in well chosen language, in precision of scriptural truths and doctrine, in acceptable manner or style, in strength and force of address. Were that the root of the matter in preaching or in worship, he would go elsewhere than to a Friends' meeting. But he had learned to love their mode of worship as a condition of the true feeling. In his first sitings in our meetings he had found the spaces of silence very queer and not easy to endure. But in the midst of one of them the language had secretly laid hold on him. "Where two or three are gathered together in my name, there am I in the midst of them." Thenceforward a real engagement of spirit with the Master had proved to him the value of this silent intercourse with Him, together with his waiting people. He now had found why he had profited so much by the Friends' ministry, however uncouth the sermons. It was because of his individual exercise of spirit which preceded any of the spoken words,—the entering into that preparation of heart which is from the Lord, to fit the soul for the reception of the message and answer of the tongue which should in due season follow. This ministry was wont to come on as an opening of light

and life, and brought the satisfaction of an edifying and solid feeding, which without that inward preparation would fall on the outward ear as canting sound. It is unto deep that the Deep calleth, and it is for a waiting worship that a waiting ministry is preparing.

Authority, or the Scribes.

Why should it be thought that the Rock of Divine revelation must so readily give place to the unstable sands of conjecture, and the supernatural, be at once scouted when rivalled by a vague and scholarly surmise? Why should raising a dust clear the sight of faith so much better than the Sun of Righteousness? or the principle of guessing in the dark carry more authority than the principle of Divine revelation?

We form into a list this specimen cabinet of current drift (gathered in the *Episcopal Recorder*), to show the sandy foundation which some think more scientific to build on than the Rock:

1. The miraculous interruption of the laws of nature . . . hampers the narrative with extreme improbability;
2. It would seem more rational to suppose;
3. One is tempted to conjecture;
4. Probability is our only guide;
5. It is unthinkable;
6. Any conclusion can be reached only by an induction founded upon matters which do not afford perfect certainty;
7. A fair amount of circumstantial evidence pointing to conclusions of a pretty definite kind;
8. This view carries with it almost irresistible conviction;
9. So far as may be approximately guessed;
10. We may conclude with considerable certainty;
11. Perhaps we should occupy no untenable position;
12. Recent investigations make it not improbable;
13. Unfortunately we are reduced to inference and conjecture;
14. If it is allowable to form a judgment, it seems to us very doubtful whether;
15. We shall probably not go very far astray if we assume;
16. This cannot be ascertained with even approximate probability;
17. We may therefore fairly presume;
18. This interpretation is at least preferable, but it is not free from all objections, but if it fail us we have no data for precisely determining;
19. We are therefore justified in coming to the provisional conclusion;

20. Which renders the accuracy of any conclusion more than suspicious.

The blind leaders!—go ye not after them.

TO WHAT IS THE LOWERED PUBLIC MORAL SENSE DUE?—Referring to one of the recent wars, John M. Robertson, of London, says: "War-mongering in the case before us has visibly involved an enormous amount of social malice and social arrogance, habits of mind plainly unpropitious to civilization; and in the opinion of some of us, an immense demoralization in the way of reckless credence, reckless villification and unscrupulous argument."

A HAVEN FOR BATHERS.—The water of the Great Salt Lake is clear and transparent, with a bottom of white sand and a margin of incrustated salt. It is one of the purest and most concentrated brines in the whole world. Its waters give substance to no living thing; there is not the smallest insect or worm to frighten the most timid bather and the bathing is the most perfect sea-bathing in the whole of North America or in Europe. No human body can sink in it. One may actually walk the water, no matter how deep it is. Your body will persistently rise up, the shoulders above the surface, or you may even sit down in it. Its wonderful buoyancy must be experienced to be realized. No knowledge of swimming is necessary; one may enter the lake without the slightest fear, all you have to do is to lie down and float. But to swim in it, that is another thing! When your hands are put under the water to take a stroke your feet "will not down;" it is impossible to keep more than one end of your body under water at a time. You cannot swim but if you are a man you may float on your back with your arms crossed under your head, and smoke your pipe or cigar with as much ease as if in your own room. The water is so salt that it cannot be swallowed without great danger of strangulation; a small drop in the eye, too, gives much pain.

But in spite of all the dangers bathing in the Great Salt Lake is refreshing and invigorating notwithstanding that the body must be rebathed in fresh water afterward to remove the immense quantity of salt which adheres to the skin. It is hard work to make any headway, even against the smallest waves. Nearly half a million people bathe in the Great Salt Lake every year; they come from all over the world, and tourists are beginning to realize that Salt Lake City and the magnificent surroundings present the greatest scope of novelty and is destined to be a leading watering place.—*Home Magazine*.

Thou shalt be served thyself by every sense
Of service which thou renderest

—E. B. Browning.

The Holy Spirit.

BY JOEL BEAN.

During a visit in the city of Boston when a boy, I took the opportunity one first-day morning, to hear Theodore Parker preach to his large congregation in the Unitarian house. He was then in the height of his fame, and New England was stirred by his influence. One short sentence of his eloquent sermon that day fastened itself indelibly upon my memory.

It was this—"The Universe is God's Body." This is one conception of God,—as the soul of the universe.

It is a terse statement of the doctrine of the Divine Immanence. A special emphasis was put upon this conception by the Unitarian revolt from an extremely exclusive view of the Divine Transcendence taught by New England Trinitarianism.

The history of religious thought has abundantly shown the inadequacy of either one of these conceptions, without the other.

The thought of God as immanent in all motion, and living in all life, may be held without faith in his personality as disclosed in the Revelation of himself to mankind, in the trinity of Father, Son and Holy Spirit.

On the other hand, the doctrine of the Trinity may be so held and taught as to give the idea of three Gods: separately operating to reclaim a portion of a banished race. Upon this line of teaching the reality of the nearness of God to man is often obscured, and the Light and presence of his Spirit in every soul is sometimes denied.

Admitting all that science can discover of God, as

"Light of all our light the Source,
Life of life and force of force,"

we need more. We need the fuller truths of Revelation, that which science never could discover, that He is our Father; that man was created in his image; and that He is the Divine Original to which all the essential attributes of our humanity correspond, such as Will, Purpose, Love.

"He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
He that teacheth man knowledge, shall not he know?"

But "God is a Spirit."

How could spirit find expression but by some word? So, from the beginning God has declared himself through the Word. First in Creation. "He spake and it was done." He said "Let there be light, and there was light." By his word was every thing made that was made. From the tender grass yielding seed, and the tree yielding fruit, thro' advancing gradations of vegetable and animal life, the Creative Word was uttered until the crowning word appeared in Man, made as "in the image of God." In man the word became articulate in human speech. And finally, in the fullness of time in man "the Word was made flesh and dwelt among us."

It seems to me the Incarnation was a necessity, in the very nature of things, for the full revelation and expression of God. And not for that alone. It was no less a necessity for the regeneration, the redemption from

sin and death, the sanctification, the spiritualization of man. It was a necessity for the working out of our human destiny, as fore-ordained before the foundation of the world. Our existence here is but a stage in the progress,—the primary term of an unending school.

Its purpose and end as disclosed in the Revelation of God is through the processes of a Divine training to bring us up out of the grossness of material conditions and the vileness of sin into a fitness for our inheritance as children of God. From the material to the spiritual. For "not that which was first is spiritual, but natural; afterward that which is spiritual."

The first creation is natural. The new creation is spiritual. The word of God that was clothed with power in the first, is the word of God incarnate in the second. He is the second Adam, the head of a regenerated race. "The first man Adam was made a living soul, the second Adam is a life-giving spirit." "The first was of the earth earthly; the second is of Heaven."

The Lord from Heaven has entered into our humanity (as I conceive it) in a two-fold sense. First, in a unique sense, as the Son of God, to show us the Father, and to set before us the pattern of the perfect man. Second, in a universal sense to carry forward the work of God within us, for the liberation and development of the spiritual nature,—the regenerated life.

The great procession of mankind is forever moving on to a spiritual world, for the enjoyment and intercourse of which we shall need spiritual faculties and capacities. "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned."

There must be "the ear to hear what the Spirit saith." There must be the eye to perceive the heavenly vision. There must be the capacity for intercourse with spiritual beings;—for communion with the "Father of Spirits."

This must be possible since all our means of communication, and of enjoyment here,—all seeing, hearing, feeling, speaking, have their origin in God who is a Spirit.

He sees, He hears, He speaks. He speaks mystically through all the voices of nature; but to man He has spoken audibly and intelligibly through his Son.

And through the Son we are taught the true conception of the Holy Spirit.

God has manifested himself in the flesh, that we might come to know Him in the spirit. Then the outward presence was withdrawn and his Spirit was given to be our teacher. The veil of the flesh was rent to show us the way to the Holy Presence in the inner Sanctuary. The Holy Spirit is the interpreter of the Word. He brings to our remembrance and understanding what the Father has spoken through the Son. He is given to lead us into all truth.

So far we may speak with confidence, since it is a part of the instruction clearly given us, and adapted to our human capacity.

But there are definitions and attempted explanations of the Trinity, which have been pressed so far as to scatter and divide rather than to gather and edify the churches of Christendom. To my own mind it has always

seemed confusing to speak of the Holy Spirit as a personality distinct from the Father and the Son. The Holy Spirit is the Spirit of Christ. The Holy Spirit is God.

The Holy Spirit has always been in the world,—has always been a Divine witness in human hearts, has always been the "Light of men."

How then are we to understand the Pentecost, and the gift of the Holy Ghost on that day?

How are we to understand the present age to be the dispensation of the Holy Spirit?

The increasing manifestations of God through successive dispensations appear to correspond to successive stages of human advancement.

The primitive ages of patriarchal rule prepared the way for a clearer disclosure of the Divine government and the revelation of law. Then the Law was a schoolmaster to bring to Christ, who is the embodiment of Love. All led on in one direction, towards one end; from the outward and formal to the inward and spiritual; from the visible to the invisible realities of the Kingdom of God.

Not until the revelation of God in Christ, and only I believe through the knowledge of that revelation, could there be any full apprehension of the priceless gift of the Holy Spirit. To them that know not Christ, the Spirit is a light shining in a dark place, a Divine spark to point the way of life.

But them that know of his advent and work and teaching;—of his trials and triumphs; of his cross and crown, the Holy Spirit is present to take all these things and show them unto us.

The Law of God was over all. Just the same before as after it was apprehended by man. The love of God was over all, just the same before as after it was shown in Christ. So the Spirit of God was always the same, before, as after Pentecost. The difference was not in him, but in the content of his message. Since that memorable day He is the Representative of the Saviour, the Crucified, Risen and Glorified Saviour.

The Pentecost has therefore, I believe, like the Passover before it, a great dispensational significance. They mark, on the dial plate of time, the historic disclosure of eternal facts.

What is the value that we set upon this gift of the Father? Little, it seems to me, have the churches of Christendom come to appreciate, or even to recognize, the wealth of blessing offered in this gift.

The Holy Spirit is the present Christ; the fulfillment of his assurance to his disciples—"Lo, I am with you always."

The peculiar distinction of the Society of Friends has been their vital testimony to this fact; and their practical recognition of it in worship and ministry and daily life. The early Friends believed in Christ present, "to speak to their condition." To inspire and direct their religious exercises, and to counsel and guide them in temporal affairs. They believed in Him as acting not only insensibly through all the faculties of the enlightened mind, to ensure a clearer view and better judgment, but as consciously indicating the Divine will, when important decisions are to be made, or untried paths are to be chosen in the journey of life. They believed that in the silence of the soul waiting upon God, the voice of the

Shepherd could be known, to point the way, so show the work, to give the message that would be beyond the scope of human wisdom to discover.

Has such high faith been verified by a corresponding life and character in those who held it? I think it has. Our libraries are rich with annals of beautiful lives framed to be pattern of this ideal. And our memories are stored with personal pictures of such saints.

Moreover there are those now living, not a few, who from their own experience can bear witness to the reality of spiritual guidance in things great and small, and to the safety that has never failed to be found in following it.

The fact of a very definite interior direction attested by countless incidents that confirm it, in the history of those who have believed in it.

We all acknowledge the omnipresence of the Spirit. But I am aware that there are those who seem not to accept this doctrine of a conscious, superhuman, individual guidance. To me it seems a necessary corollary of the Christian faith in God as our Father. A belief in God which owns no supernatural action of his power and no supernatural evidence of his presence is far from the faith illustrated and taught by Jesus Christ.

To those who saw and heard Him in the flesh He said, "I will not leave you orphans, I will come to you." The Presence with you will be a presence in you, to guide, to teach, to comfort, to convict the world of sin, of righteousness, of judgment. We have all felt the convicting power of the Spirit of Christ for sin and unbelief. We have felt the joy of heavenly approval, the joy of angel ministry, when we have met some strong temptation and overcome or wrestled for a blessing till we have prevailed with God.

"What is this that I feel that condemns me when I do evil, and justifies me when I do well?" was the secret query of one on her way to a meeting appointed by George Fox. "In this state," she records, "I went to the meeting. It was a large gathering. George Fox rose with these words: 'who art thou that utterest in thy mind, what is this that I feel that condemns me when I do evil, and justifies me when I do well?' I will tell thee what it is. He that formed the mountains and created the hills, and declareth unto man what his thoughts are—it is He by his Spirit that condemneth thee when thou dost evil, and justifies thee when thou dost well. Keep under its influence and it will be thy preserver to the end." To this declaration the ancient friend added "It is the truth, the very truth, and I have never departed from it."

Christ has taught us to come to God, to pray to Him, not as to a mute Jove, but as to a loving Father. The Holy Spirit is given to make clear and to make real to us this relationship. In Christ we have the Father revealed, and the perfect man exemplified. In the Spirit we have the power to become like Him.

Bryant to the waterfowl has voiced the intuition of the poet:

"He who from zone to zone guides thro' the boundless sky thy certain flight, in the long way which I must tread alone, Will lead my steps aright."

Much more than the instinct that guides the bird is the spirit given to man in proportion to the higher place he occupies in the chain of being.

The Spirit on Jesus descending

Took the form of a dove;

On his followers it came in the semblance

Of fire from above.

These visible manifestations were emblematic of the Holy Spirit's work and effect. To imperfect disciples his coming is with fire. So the baptism of the new Dispensation is spoken of as "The Baptism of the Holy Ghost and of Fire." It is to cleanse, to purify, as well as to fill. On the purified, brought into the likeness of Christ, He rests as a dove, in gentleness and peace. The fire must do its work ere the dove can rest.

The later discourses of our Lord, recorded by John, dwell upon the Spirit which would be more to his followers than his bodily presence could be. He designated him especially as the "Spirit of Truth." He shall lead into Truth. They who love the truth will be led into it. With those who love Christ and keep his commandments, will the Father and the Son come to abide in the Spirit. Another special designation given was that of "Comforter." While plainly setting before them what they would have to suffer in a world that would hate them as it hated Him, Christ told his disciples of what the Comforter would be to them in the midst of the trials of earth, that their "joy might be full." How many since have proved the truth of his words, as they have been made to "rejoice in tribulation," and when besieged by the manifold powers and agencies of evil have been upheld and strengthened to be "more than conquerors" through Him who loved them. The Holy Spirit has brought blessing out of adversity, and turned sorrow into joy.

With such thoughts of the Spirit in our minds we learn the importance of that introversion which feels after Him and opens the heart to his presence. Silent waiting, silent worship, silent pauses for thanksgiving and prayer at the daily board, can never be meaningless nor profitless. They must be recognized as the becoming attitude of the human Spirit in the presence of the Divine in order to hear the inspeaking Voice to learn the will of God, and to receive the commission and anointing for Christian service. In this, as in other things—"according to your faith will it be unto you."

"Whoso has felt the Spirit of the Highest, Cannot confound, nor doubt Him, nor deny, Yea, with one voice, O World, though thou denyest, Stand thou on that side, for on this am I."

But for all good there seems to be a corresponding counterfeit. We know that many are the forms of error and falsehood which lay claim to the fullest attainment of spiritual possession and leadership. Why such cases of deception are permitted we shall know when we learn why evil is permitted at all.

It is described by the Apostle Paul in the Second Epistle to the Thessalonians, as a part of the working of the "mystery of iniquity," whose coming is "with all deceivable influences, with power and signs and lying wonders." It is a part of the revelation of the "man of sin, who opposeth and exalteth

himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." And the reason why any come to be deceived by the false spirit is clearly given. It is because they received not "the love of the truth." Somewhere in the secret place of choice the temptation has been yielded to, to prefer the flattering falsehood to the self-crucifying truth. In following the flatterer they come to "believe a lie," and then in all sincerity it may be, they are subject to a false spirit; they enslave a false God.

"Awful is the moment that comes to every man and nation to decide, In the strife twixt truth and falsehood, For the good or evil side."

On the side of evil stands the tempter to persuade and beguile.

On the side of Good is the "faithful and true witness,"—the Spirit of truth to show the way of righteousness. One appeals to the lower nature with promises of immediate reward for some soul-surrender. The other points to the "straight and narrow way" of the Cross, to eternal life. I cannot believe that the child of the Lord who loves the truth and keeps to it, will be left to "strong delusion."

But all the false profession that is in the world can never disprove the true.

Patriarchs, prophets, apostles, and the great procession of confessors and martyrs, and saints, adown the ages to the present day, form "a great cloud of witnesses" in heaven and in earth to the possibility and privilege of "walking with God;" and to the grandeur of the life, that redeemed from sin, is shaped and controlled, and graced and beautified, sanctified and glorified by the indwelling Holy Spirit.

I have endeavored to write of what our Lord has taught, and of what has been known, and may be known of the Holy Spirit, by loving, believing and obedient souls.

But perhaps one balancing thought may be needed to guard against disappointing expectation, or discouraging self-examination on the part of those whose experience seems not to answer to these views. There may be not a few to whom the terms in which the doctrine has been presented, is as an "unknown," or at least an "unfamiliar tongue." It should be borne in mind that the Spirit is a "still small voice" often unrecognized. But lack of recognition, or lack of truth is no evidence against any truth.

Like the babe Immanuel, for whom no room was found in the crowded inn, the Divine visitant is unnoticed by the thronging multitude, while positively witnessed by wise seers who followed the "Star in the East," and by humble watchers whose ears are open to angel ministers, and to heavenly messages. The waiting Simon sees "the Salvation of God," the light of the nations, and "the glory of Israel, in the Child that the great world, and the crowds of common worshippers heed not. And the aged Anna, "serving God with fastings and prayers night and day," when she sees Him, knows Him, and gives thanks, and speaks of Him to all who look for redemption in Jerusalem.

"The pure in heart shall see God." Look to behold Him in his gentlest appear-

ance. Harken to hear the softest whispers of his Spirit. Be ready to obey his manifested will; and light will shine on the one right way, and as it is followed it will grow brighter and brighter "unto the perfect day."

Tottering age may become childlike in the spirit of the welcomed Child. And youth may be made valiant in discipleship and apostleship through the baptism and power of the cherished Holy Spirit.

FOR "THE FRIEND."

Maxims from "The Interior Life."

BY T. C. UPHAM.

Think much and pray much and let your words be few and uttered with seriousness and deliberation as in God's presence. And yet regard may be had to times and seasons. We may innocently act the child with children, which in the presence of grown persons, would have the appearance of thoughtlessness and levity, and may perhaps at times express our gratitude to God and our holy joys with an increased degree of freedom and vivacity, especially in the company of those who bear the same image and who know what it is to rejoice in the Holy Ghost.

Some persons think of obedience as if it were nothing else than servitude. And it must be admitted that constrained obedience is so. He who obeys by compulsion and not freely wears a chain upon his spirit which continually frets and torments, while it confines him. But this is not Christian obedience. To obey with the whole heart, in other words, to obey Christ, would have us essentially the same, as to be perfectly resigned to the will of God; having no will but His. And he must have strange notions of the interior and purified life, who supposes that the obedience, which revolves constantly and joyfully within the limits of the Divine will partakes of the nature of servitude. On the contrary, true obedience, that which has its seat in the affection, and which flows out like the gushing of water, may be said, in a very important sense to possess not only the nature, but the very essence of freedom. We may pray with the intellect without praying with the heart, but we cannot pray with the heart without praying with the intellect. Such are the laws of the mind, that there can be no such thing as praying without a knowledge of the thing we pray for. Let the heart be fully, wholly given up to the pursuit of the object, but let the perception of the object be distinct and clear. This will be found honorable to God and beneficial to the soul.

"It is well to distinguish between principle and method. The first has a moral quality and must be maintained at all hazards; the other pertains to expediency and as a question of opinion permits of conference and of concession as circumstances may require. Conscience comes into play in the one case and mere judgment in the other."

UNDER the rule of Mammon, wars are inevitable. Ever dividing and destroying, passion is then swollen into fury. Would we have peace, we must change the present temper of the soul of society all over the world from greed to self-sacrifice, from selfishness to love of one another.—*Stafford Brooke.*

FOR "THE FRIEND."

THE WORLD'S CRISIS.

"Peace be on earth," O, Jesus Christ,
Where is the mercy thou hast taught?
It seems the mission of thy life,
The sinful world hath not yet caught.
'Tis seeking still the golden calf
And sacrificing lives to it.
How shall we answer for such waste,
When at the Judgment seat we sit?

The Universal brotherhood

That thou wouldst have mankind to feel

Is turned to bitter enmity,

When we at mammon's altar kneel;

Then strife and crime and war combine

To add their horrors to the world,

And men forget the flag of peace

That thou dost so desire unfurled.

The mind of mankind seems on fire

And burning to acquire vast wealth,

While love and happiness and peace

Will disappear, as if by stealth.

Men kill each other for their gold

And nations now for mammon fight,

Forgetting all God's higher laws,

As they their country's honor blight.

Will selfishness destruction cause,

Or will the nations cease to fight

Ere they have lost the power to see

And follow in our Father's light?

Let men regain their trust in thee,

O Dear Christ, and learn thy peaceful ways,

Then earth will find its sin removed

And will be blessed with joyful days.

MARTHA SHEPARD LIPPINCOTT.

MOORESTOWN, N. J.

SELECTED.

Culture and Religion.

As facts and doctrines form the intellectual outworks of faith, historical criticism must make good the one, and sound philosophy must so far warrant the other. But when all that argument can do has been done, it still remains true that the best and most convincing grounds of faith will still remain behind unshaped into argument. There is a great reserve fund of conviction arising from the increased experience which Christian men have of the truth of what they believe. And this cannot be beaten out into syllogisms. It is something too inward, too personal, too mystical to be set forth so. It is not on that account the less real and powerful. Indeed, it may be said that once felt it is the most self-evidencing of all proofs. This is what Coleridge said, "If you wish to be assured of the truth of Christianity, try it." "Believe, and if thy belief be right, that insight which gradually transmutes faith into knowledge will be the reward of thy belief." To be vitally convinced of the truth of "the process of renewal described by Scripture, a man must put himself within that process." His own experience of its truth, and the confident assurance of others, whom, if candid he will feel to be better than himself, will be the most sufficing evidence. But this is an evidence which, while it satisfies a man's self, cannot be brought to bear on those who stand without the pale, and deny those things of which they have not themselves experienced.

A clear and trained intellect is one thing, spiritual discernment quite another. The former does not exclude, but neither does it necessarily include the latter. They are energies of two different sides of our being.

Unless the spiritual nature in a man is alive and active, it is in vain that he works at religious truth merely from the intellectual side. If he is not awake in a deeper region than his intellectual, though he may be an able critic or dialectician, a vital theologian or a religious man he cannot be. Not long ago I read this remark of the German theologian Rothe,—"It is only the pious subject that can speculate theologically. And why? Because it is he alone who has the original datum, in virtue of communion with God on which the dialectic lays hold."

So soon as the "original datum" is there, everything else becomes simply a matter of right reasonableness. Or as a thoughtful English scholar lately expressed it:—"Of all qualities which a theologian must possess, a devotional spirit is the chief. For the soul is larger than the mind and the religious emotions lay hold on the truths to which they are related on many sides at once. A powerful understanding, on the other hand, seizes on single points, and however enlarged in its own sphere, is of itself never safe from narrowness of view. For its very office is to analyze, which implies that thought is fixed down to particular relations of the subject. No mental conception, still more no expression in words, can give the full significance of any fact, least of all of a Divine fact. Hence it is that mere reasoning is found such an ineffectual measure against simple piety, and devotion is such a safeguard against intellectual errors." Yes, "the original datum," that is the main thing.

And what is this but that which our old Puritan forefathers meant when they spoke of a man "having the root of the matter in him"? The devout spirit is not fed by purely intellectual processes, sometimes it is frustrated by them. The hard brain work and the seclusion of the student tend, if uncounteracted, to dry up the springs alike of the human sympathies and of the heavenward emotions. It is said of Dr. Arnold, certainly no disparager of intellect, that no student could continue long in a healthy religious state unless his heart was kept tender by mingling with children, or by frequent intercourse with the poor and the suffering.

Principal J. C. SHARP.

CHARACTER WILL SHINE.—A jeweler in a western town recently found a precious treasure in a peculiar place. His home coffee mill was broken and he took it apart to find what was the trouble. He discovered that it had been wrecked by the action of a stone of some sort that had even cut its way into the metal of the grinders. He took the stone to his jewelry store and putting it under a microscope discovered that it was a large diamond of the blue tint variety and worth about two hundred dollars. It is thought that the diamond got mixed up with the coffee when the grain was screened in South Africa where the coffee was raised. The diamond was about the size of a coffee grain, and had the same dull color.

What a striking illustration of the value of reality over sham and pretense! The diamond was plain and unpretentious but being a diamond wherever it was found, no matter how humble the circumstances, or associations, it

as a precious treasure. So true character will ever come to its own in the end.—*L. A. Banks.*

REST.

If we believed, we should arise and sing,
Dropping our burdens at his pierced feet,
Drows would flee, and weariness take wing,
Hard things grow fair, and bitter waters sweet.

If we believed, what room for fear or care
Within his arms, safe sheltered on his breast?
Peace for our pain, and hope for our despair
Is what He meant who said, "I give thee rest."

Why linger, turn away, or idly grieve?
Where else is rest—the soul's supremest need?
Tranquilly He offers; meanly we receive,
Yet love that gives us rest is love indeed.

He love that rests, say, shall it not do more?
Make haste, sad soul, thy heritage to claim.
It calms; it heals; it bears what erst ye bore,
And marks thy burdens with his own dear Name.

Carried in Him and for Him, can they harm
Or press thee sore, or prove a heavy weight?
Say, nay; into thy life his blessed calm
Shall drop, and thus no more be desolate.

To more with downward eyes go faltering on,
Alone and sick at heart, and closely pressed,
Thy chains shall break, thy heavy heart be gone,
For He who calls thee, He will "give thee rest."

—*M. L. D., in Home Magazine.*

The Ministry of Little Things.

The humility of Jesus in respect to little things is well worthy of imitation on the part of his disciples. Many young converts, in the order of their new love for their Saviour, express a willingness to do anything for his sake, but often when an opportunity for some humble and apparently insignificant service presents itself they hesitate, and, as the crucial moment of the opportunity passes, they become indifferent or try to believe that the chance for service was not, after all, of much importance or value. And this is true of many who have been longer in the way. They are quite ready to do a great thing, or attempt to do it but are not willing to cast themselves into the performance of the humbler service.

If we did not measure our work by human standards we might see the real relations of things more clearly. With men a single achievement is sometimes so distorted as to fill the whole heavens. They speak of it as great, and really come to believe it great, although, according to the standard of God, it may be of relatively insignificant value; while a deed which receives no attention from men, and for which there is no applause, may be sealed with Divine approval, and cause the angels to rejoice; and in the outworking of the Divine plans for the redemption of men it may become truly great, and even sublime. We are inclined to forget too, that through the performance of the humbler task we develop the ability required for the performance of the so-called greater. This is a natural law which finds expression on every hand, and in no department of human activity is it more forcibly manifested than in the practical affairs of the Christian life. To him who has employed his talents faithfully and well in the Master's service, even though they be of an apparently indifferent sort, shall be given the ability and the opportunity for the

larger service with the larger talent. But one must be willing to do the smaller and simpler service first. The student can know nothing of the profound scientific problems of astronomy unless he has already mastered the simpler forms of mathematics; nor can one expect to do great things for God and humanity until he has learned to do and is willing to do the smaller things.

There is a wonderful potency in the little of life, since it is these that exercise the determining influences, as a general thing. Not many lives are affected for good or ill by what are usually spoken of as great movements; indeed, most great movements are but the natural development and fruitage of things small and humble. A cup of cold water is an insignificant thing, and not worth saying anything about, but it is dignified into greatness when the Master says of it, "Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." To feed the hungry, to relieve the thirsty, to receive the stranger, to clothe the naked, to visit the sick and the prisoner—these are humble services, and not much is said of them before the world, but those who engage in them in the Master's name have the supreme satisfaction of knowing that they are doing his work, and theirs will be the ineffable joy of hearing the King say unto them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If the things we do were related only to this life it might be different, but as every act of our lives is related in some mysterious and essential way to the life that is to come, this present life becomes a serious affair. As the majority of people are unable, because of their limitations, to accomplish the great things, but are able, no matter how humble the sphere of their activity, to do the little things, it is the duty, as it should be the privilege, of everyone who acknowledges himself to be a disciple of Jesus Christ, to do with all his heart whatever his hand finds to do; and if the "whatever" should be confined to the little ministries of life, the privileges of this kind of service should be sought after the more eagerly.—*Christian Advocate.*

Exercise.

The World's Athlete seeking the honor of men, observes strictly the laws of physical health, exercises daily in his training that his body may be fitted to excel to win the race, and gain applause from men. But after all what doth it profit?

Yet it is a fit type of the Heavenly Pilgrim, seeking only the honor that cometh from above, with eye fixed upon, and ear intent to his teacher, whose will to him is law, daily exercising himself to hold always a good conscience towards God and man, that he may keep himself in God's love and may overcome all obstacles and every hindering thing (the besetting sin, trials and temptations of life,) and at the end of life's race receive a crown of glory that fadeeth not away.—*W. W. B.*

Whoever undertakes a friend's great part
Should be renewed in nature, pure in heart.

—*Wm. Cooper.*

Words of Truth and Soberness.

I have found my mind engaged to be somewhat particular concerning the manner of my entering into the work of the ministry, to stand by way of caution and proper encouragement to others who may peruse the same; having in the course of my observation had cause to fear some have taken the work of preparation for the ministry for the thing itself; and so have proceeded very far to their own great wounding, and the hurt of others, in bringing forth the untimely fruit, which is exceedingly dangerous, and carefully to be avoided. Nothing is a sufficient guard to preserve therefrom but the single eye through the Divine blessing, awfully considering what a great thing it is for dust and ashes to speak as the Apostle Peter directs. "As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth."

The Apostle to the Hebrews saith that "no man take this honor to himself, but he that is called of God as was Aaron." So that whatever some may pretend to, and intrude themselves into, unless they are really called of God, they will have no share in that honor that cometh from God only. The church of Christ hath not been without its troubles from false ministers, neither in its primitive times, nor in ours. That excellent gospel liberty of all who feel themselves inspired thereunto whether male or female; speaking or prophesying one by one, hath been and still is abused by false pretenders to Divine inspiration; yet the liberty ought to be preserved inviolable, and other means found out to remedy this impropriety, which would not be difficult were the members in a general way spiritually minded, rightly favoring the things that be of God. Forward and unsanctified appearances by way of ministry would then be easily awed and suppressed, so as not to disturb the peace of the Church.

The case has been otherwise as I have observed in some places; but little minded, if the words and doctrine were sound, and nothing to blame in the conversation. Here the main thing which is the powerful demonstration of the Holy Spirit, is little regarded; and if a few are deeply pained at heart with such lifeless ministry, they find it exceedingly difficult to lay hands thereon for want of more strength; especially when they perceive what strength there is against them; for formal professors love to have it so, rather than to sit in silence. . . . Nothing of or belonging to man can possibly add any lustre or dignity to so Divine a gift. Neither will the best adapted words or doctrine, ever so truly and consistently delivered, be any more than as sounding brass or a tinkling cymbal, without the power, light and demonstration of the Spirit of Christ. There is no occasion at all for those who regard his power as the substance of their ministry, to be any way solicitous about words, as the lowest and most simple are really beautiful when fitly spoken under that holy influence.—*Journal of John Griffith.*

CHRISTIANITY is an experience; not an opinion.

WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, as plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me.
But whether the Angel of Death comes down,
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—From the Swedish.

FOR "THE FRIEND."

Some Brief Extracts From a Manuscript.

LIFE OF BENJAMIN KITE.

(Continued from page 44.)

Much interesting matter concerning the prevalence of the yellow fever and the doings of the commissioners to aid the poor—of which body B. K. was clerk—is here given, which I pass over, and come to a unique circumstance, which may be of interest. David Barclay of London—descendant of the apologist, having through the failure of some creditor come into the possession of an estate on the island of Jamaica, together with a number of slaves, determined they should be freed, and directed his agent to manumit them. This the man refused to do on the ground that such an act would render him so unpopular among the planters, that the matter rested for a time, till at length a person was engaged to bring them to Philadelphia, put them in charge of a "society for improving the condition of the blacks," of which Jas. Pemberton was president and B. Kite clerk. The agent found sixteen able-bodied persons and some children; these all expressing their willingness to go with him, passage was engaged for them, but when they came in sight of the ship they were afraid and refused to embark, having been told by some evil-minded persons that they would be sold to the Spaniards. Thereupon the agent found himself in great perplexity and knew not what to do. At length calling one of the most intelligent of them aside, he explained his purpose and urged him to induce the others to consent to go. The reply was, "We are your slaves and we must do as you bid us." Finally after much trouble they were gotten aboard. During the voyage the agent entirely won their confidence and delivered them over safely to the society. David had sent friends to start them well on their new career of freedom in which they mostly did well for themselves. The liberation of these slaves cost D. Barclay—including what they would have brought in Jamaica—over thirteen thousand dollars, and so well was he pleased with the care of the committee of Friends that he sent each one of them a copy

of the Apology, a Cheshire cheese and what he might well have omitted, a pipe of his brown stout.

I find nothing of special note until 1813, when Ohio Yearly Meeting was first held, his beloved brother, John Letchworth, being there with a minister. Thus he wrote of his surroundings: "The Men's Yearly Meeting is held in a shed adjoining the brick meeting-house belonging to Short Creek Quarterly Meeting, which women Friends occupy, and I understand, fill. If thou pictured to thyself one of the sheds of your brick yards extended forty-five feet one way by seventy-five the other, with blocks on the ground on which rough boards are laid for seats and midway of the long side a passage from the road two-thirds of the way across, at which place are two benches with backs, with the front side of the shed boarded up about three feet, thou wilt have a tolerable idea of the men's apartments, and yet here Benjamin, even here, business can under proper qualifications be transacted with propriety."

Concerning this Meeting John Heald, a worthy minister and very particular friend and correspondent of E. Kite, wrote him: "It was attended by about, I suppose, two thousand persons, though I am ready to conclude there were rather less. A solemnity continued to attend the several sittings and deliberations thereof. Near the close my mind was led to view in retrospect the time when the number of Friends' families (in Ohio) was less than ten. My father, one young man and myself were all who attended one meeting and that the only one in the western country, less than forty years ago. I remember the first established meeting—the opening of a Preparative Meeting, then a Monthly Meeting, Twelfth Month, 1785; a few years since a Quarterly Meeting and now a Yearly Meeting is opened attended by such a large body of Friends, and with such overshadowing solemnity; I said in my heart, 'How great things Thou hast done and art doing for thy people, oh Lord; how dost Thou delight to do us good.' How small, but a few years ago and what a great multitude now! All this brought about in the compass of my own knowledge and the opening of all these meetings I have attended except the Preparative." After J. Letchworth's return B. Kite writes to him:

"Beloved Brother:—Thy safe arrival at home after thy toilsome journey is an additional proof that He who puts forth his own is not only able but willing to guide and guard them securely on their way and return them in peace and safety. I several times heard tidings of thee and that Friends were pleased with thy company and service. If it was consistent with my proper business I believe I should have ventured to come and see thee, having a great desire to be informed of the state of Friends where thou hast visited, and as to how it fared with thee both in height and depth, suffering and rejoicing. But as this is not the case, can thou not come to see us and stay a few days? I often think of Friends in Ohio and condemn none of them for going there to settle. Where there is no law there is no transgression. But for those who know that the poor Indians were obliged to part with their land against their will is it not

contrary to the principles of Immutability Justice—is it not contrary to the spirit of the gospel which breathed peace on earth and good will to men, for the followers of the Lamb to possess those lands? This subject is much on my mind this evening and I just throw it out as a query.

Hast thou heard of the death of Nicholas Walm. He appeared to die of mere decay of nature. I did not hear that he said much on his death-bed. Just before the close, his poor deranged son came into the room and was much affected. Nicholas fixed his eyes on him and said, "To die is gain. To have this evidence sealed upon the mind is a favor indeed. Many who are girded with the linen ephod are running to and fro that knowledge may be increased."

J. L. replies, "To hear that my company was not burdensome is pleasant, for I had to use plain dealing. In my first setting out I felt like a child at a man's work. Yet I can truly say that I have been helped out beyond expectation. I have had to marvel at the kindness of our Heavenly Father at the indulgent manner in which he deals with his children. . . . I am pleased with thy honest zeal and don't wish to abate it, but when I take in to view in how many ways professed Christendom is acting contrary to the golden rule, 'thou shalt love all,' . . . In a letter to J. L. B. K. says, "It seems that I reported Henry Kull as being a gentleman in the best sense." What did thou mean by that expression? thou asks. I have no recollection of so writing but when I inform thee that he is simple yet polite, humble yet accomplished, thou wilt not think it a very strange characterization. C. Healy was in town yesterday. He is a very interesting man. I attended the opening of Western District Monthly Meeting on Fourth-day. This meeting will no doubt tend to promote the good cause if the members will be willing to keep little enough. As dear Jas. Simpson said, "as little as the snow birds so that the arrows of the evil archer may not strike them."

Yes it is true, that officers called a "court-martial" sit in this city and men are being brought before them by force to answer for not drilling. Fines have been paid, and from the ignorant collected. None, I believe, have yet been imprisoned or restrained made. My Thomas was one who was drafted (war of 1812). He was most easy to go at the second summons, without waiting for the bayonet. I went with him. He let them know he did not acknowledge their authority and desired his protest against their jurisdiction might be recorded. It was so done. This is pretty much the way in which our young Friends have acted. When they appeared to be done with him, I asked liberty to say a few words. I told them in as concise a manner as I was capable of why they could have no authority, and ended by saying, "This judge advocate will not deny," and he did not deny it. What amount they have fined Thomas we have not heard, but it is an alarming precedent . . .

(To be continued.)

"Aim high!
No shaft is ere mis-spent
Which aimed with true intent,
Strikes near the mark."

PRAYERS.

There are prayers of the heart, there are prayers of the head, there are prayers that are prayed, and prayers that are said. The prayer of the head is well rounded and wise, the prayer of the heart may bring tears to the eyes, the prayer that is quickest to reach the Most High, and the surest to bring back the Father's reply, the prayer that the world least misunderstands—the prayer in the Spirit, of Heart, Head and Hands."

Items Concerning the Society.

"A few people may hold a good Quarterly Meeting," was remarked by a Friend as they were riding from the recent sitting of Caln Quarterly Meeting.

Elisha Steer of Ohio has a minute for the same tent of service as Jonathan E. Rhoads, namely, Eastern Yearly Meeting and the meetings consisting in it.

One of our Friends travelling on religious service, whose letter quoted in these Items in our 2, seemed to say that it was "Portsmouth, R.," in which he was requested to "take charge" of the meeting called Friends, has since written that it is "Portsmouth, Va."

John S. Rountree has prepared with much care an important statistical review of the position of titled Friends during the past forty years. It is played on seven pages of the *London Friend* for 25th Month 9th. We note that in 1861 the members and attenders of Friends' meetings amounted to 17,094; in 1891 the number is 25,143. Those who joined the Society in 1861 were 368; last year, 528. Married in Friends' meeting-houses, in, 58; last year, 80. Number of meetings, in, 317; now, 373.

A correspondent writes: "To my mind the greatest peril to our religious Society at this time is along intellectual lines, particularly in the systematic study of the sacred Scriptures on a literary and scientific basis. First-day schools have taken very limited hold upon our Yearly Meeting thus far, except in *union* and *mission* work; but the efforts of our members in these *union* and *mission* schools reveal how faint and imperfect a conception of the true Friend many have, and also tend further dim that vision, and to lessen the prospect of their becoming such themselves.

THE LATE RACHEL GRELLET.—The following appears in the *London Friend* of the 9th inst.: "The death of Rachel Grellet claims more than mere passing notice in these pages. She was the only child of Stephen Grellet. Her mother's sister of our late dear friend Isaac Collins. Her death will recall many recollections of her loved father.

"She resided for many years at Medford, Burlington County, N. J., where she passed into her heavenly rest on the 4th ult. She became gradually conscious, and passed away, without apparent suffering, shortly after midnight.

"She was warmly interested in the Christian work in France carried on by Friends, and to the cause was a liberal subscriber to it. So lately as the sixteenth of First Month last she writes (after having been advanced age): 'It does seem a very old age; but I can only be fully prepared, through the mercy of our beloved Saviour, I shall glad to depart and to be with Him, which is far better. I can testify that He is very gracious to

"It was a great satisfaction to her to know that the trunk full of her father's papers had been safely deposited in the Logonian Library in Philadelphia,

where they had been carefully arranged, pasted, and bound in twenty-four folio volumes. Many are charts of sales, and deeds made to the original inhabitants of Philadelphia.—Many deeds of Wm. Penn, not bound, belong to the collection.

"J. B. BRAITHWAITE."

BI-CENTENNIAL CELEBRATION OF WM. PENN'S GIFT OF LAND TO EAST NOTTINGHAM MEETING.—It has been arranged by those having charge of the property, to hold, on the 14th of Ninth Month, an assembly at the old house at Calvert, known in Friends' records as East Nottingham, Maryland, to celebrate the two hundredth anniversary of William Penn's gift of that property to the Society for the maintenance of a place of public worship.

The committee have made arrangements for an all-day meeting, and persons from a distance will find conveyance from the railroad at Oxford, Pa., or Rising Sun, Md. Papers and other sketches of historical interest are to be presented there, and all Friends and others that are interested in this old Meeting property, that has now stood nearly unchanged for the past hundred years are invited to attend. It was the meeting-place of John Churchman and other ancient worthies.

Nottingham, as a Quarterly Meeting, was set off from the Western Quarter of Philadelphia Yearly Meeting, before a Yearly Meeting in Baltimore was established; and later it became a part of that organization.

NORTH CAROLINA YEARLY MEETING.—From the report of a correspondent, the following portions are selected: "North Carolina Yearly Meeting of the religious Society of Friends (one hundred and ninety-fourth anniversary), met at High Point on Fourth-day, the seventh of Eighth Month, 1901, and closed on Second-day, the twelfth. The attendance was about the same as usual, but the interest manifested was much more marked, and the issues before the meeting aroused intense interest and attention. When the proposed new uniform Discipline came before us for consideration it received strenuous opposition, some of the Quarters reporting that their Monthly Meetings were against its adoption and that some were divided and that some were in its favor, the result reached this year was not absolute rejection, but compromise for another year, to allow time for full consideration."

"As subject after subject came before us all were treated in that spirit of love so conspicuous in Christ's disciples. The Epistle from London to our Yearly Meeting was particularly satisfactory, other Epistles were fairly so. We had the company of several Friends in the station of ministers from other Yearly Meetings and of some who were not, all of whom were welcomed and had their place, one Philadelphia brother included. At the Meeting for Worship held on Fourth-day, a young minister from Ohio spoke about Micah and the false prophets in Ahab's day, and afterwards succeeded by emphatic calls to work on several to come to the front and kneel at what some call mourners' benches, which was not again repeated. There was some attempt at congregational singing."

"The meeting for Divine worship was held in the meeting house and proved a favored one. True prayer, refreshing silence, then ministry by a young woman so clear and convincing that a Baptist minister present said he had never before heard such, then silence, then ministry from a Philadelphia Friend, then silence, concluding in quiet solemnity, evidencing living worship. Other meetings were held in the grove under the tent and in the open attended by other ministers. In the evening a lecture was given in the house on Quakerism. The speaker gave some fair enough definitions, but got off the track, I think, when he spoke about Friends' testimony about dress being past and gone."

"All appropriations asked for before the Yearly Meeting are now referred for consideration to the representatives, who had a pretty hard time this year" [concerning the claims for mission work.]

"Friends are looking to build a boarding-house with committee rooms on their own ground near the meeting house for the convenience of the meeting and its attenders, and it was referred to the representative meeting in Fourth Month. We had a lively time when questions of education and Guilford College came to be considered. The trustees reported a deficiency of income this year amounting to near two thousand dollars, which shortness in income now amounts to near twenty thousand dollars, and they are seeking for a fund of one hundred thousand dollars, to enable them to continue their work in its present way. Only about four per cent. of our young people have attended it during later years, leaving ninety-six out of every one hundred members without any benefit from the funds and property subscribed by the donors for the benefit of the entire body. We are mostly agricultural and handicraft people, and need industrial training in harmony with our surroundings and for the age in which we live, and particularly to assist our poor children, of which we have many. Now if we take a Northern Yearly Meeting who are more wealthy, we met twenty-two per cent. of their children going to Westtown, and if the same proportions attended Guilford there would be four hundred or more. It is a serious question, and of still more importance to have the young people grounded in the safe and solid principles of Divine truth which we profess."

"The view of Friends who favored the adoption of the new Discipline was that we might keep in touch with the meetings which adopted it; while others believed we had received injury already by too close contact with the fast Friends, who have paid pastors, music and singing, gone off in dress and address, had honor, heathen names for the days of the week and months of the year, calling on all present to stand up and sing the doxology and then dismissing the gathering, etc. While if any one should conscientiously keep seated he is called a Willbur or a Gurney or some other human name. As to music and singing, about twenty-two years ago at our Yearly Meeting held in Tennessee, the representatives agreed on and presented to the Yearly Meeting a minute to this effect: 'Being satisfied that during the services of our past Yearly Meetings, as well as this, the views which we as a Church have ever held upon the subject of worship have been in some measure violated, in the giving out of hymns and calling upon the congregation to rise and join in singing them, the representatives have agreed to recommend that any repetition of such action in the sessions of this meeting will be considered out of order.'

"I would also call attention to the fact that after praying or preaching, singing has a tendency to lightness and a removing of serious impressions; how impossible is it for a congregation of different kinds of people to join in singing whatever may be given out, whether suitable to their conditions or not, much of which could not be said by any without falsehood. Now it is the language of the heart which God regards, and considering the variety of conditions and the different subjects of praise, adoration, confession, petition, etc., contained in every collection of hymns, how can any one in the fear of the Lord with propriety be ready to sing whatever may be given out? It follows that if all sing, some must utter words with the mouth contrary to the language of the heart, which so far from being acceptable to the Lord, is hypocrisy and an abomination in his sight. Again, if the language of the heart be spoken in prayer, does it not show indifference whether our prayers be heard or not, to begin singing immediately after, perhaps very different in matter from what has been prayed for? Ask yourselves seriously, is outward singing intended to please the

caral ears of men or the Holy Spirit or a Holy God? Why such anxiety about tunes, voices and music? Is the Lord to be pleased about such poor things? How can people who live in open opposition to God join in singing without uttering falsehood? and the Lord requires truth in the inward parts. We want emancipation from the possibility of human control, and the uniformity we desire is on the lines of the teaching of our Lord and Saviour Jesus Christ. Hence we raise a protest against the proposed subservience to a five years' body of unknown people on Episcopal pretensions. We love our friends too well to trust the cause of Christ to any other president but Him whom God has set forth to be our Leader and Commander.

"A few words more, and I have done. We want to preserve and transmit to our successors the principle and practice of disinterested service under Divine control, and if our exchequer is full, to distribute it wisely, but if empty, to be content and honest. I simply allude to this as we are called on for money, money, to appropriate now-days along so many lines.

"A. FISHER.

"WOODLAND, N. C., Eighth Month 21, 1901."

SUMMARY OF EVENTS.

UNITED STATES.—The strikers in the steel industries appear to be weakening. In a recent statement President Shaffer of the Amalgamated Association said in reference to colored men who have been excluded from the organization: "This strike colored men have done much damage by going to work. Some of them have wanted to stay out with us, and could not become members of the organization. Naturally they went to work and took the place of our men because they had been spared." The number of members of the Association when it began the strike is said to have been 18,892, and the balance of the national treasury is \$7,450,000. It is stated that in consequence of the strike American consumers of finished goods are placing orders in Great Britain on quite a large scale.

The petrified forests of Arizona were recently examined anew under the direction of the General Land Office. The silicified logs lie in the greatest abundance within an area of eight square miles in Apache county. In some places they lie more thickly than they could have stood while living as trees, and it is thought that they must have been carried there by a swift current of water.

Six students from the Pei Yong College, at Canton, who arrived from China several days ago, will enter the University of California to complete classical and scientific educations. They were selected by the Chinese Government to study modern American methods, with a view of spreading them in their native land.

A union of the women employed as clerks in retail stores in Chicago has been formed, intended to secure shorter hours of work, a day of rest on the first-day of the month, and better conditions in general respects. It is the purpose of the clerks to form similar unions, to be composed exclusively of women, in every section of the city.

The census returns show that an increase of longevity has taken place since 1890. The average age at death in 1890 was 31.1 years; in 1900 it was 35.2 years. The principal causes of premature death were as follows: With the rate per 100,000 was as follows: pneumonia, 191.9; consumption, 190.5; heart diseases, 134; diarrheal diseases, 85.1; kidney diseases, 83.7; apoplexy, 66.6; cancer, 60.8; old age; bronchitis, 48.3; cholera infantum, 47.8; debility, 45.5; inflammation of brain and meningitis, 41.8; and pneumonia, 34.4; typhoid fever, 33.8. Death from all the principal diseases shows a decrease since 1890, the most notable being in consumption, which decreased 54.9 per 100,000.

The second annual session of the National Negro Business League, an organization founded largely through the efforts of Booker T. Washington, lately met in Chicago. In address before the Washington audience, the object lesson of one honest negro succeeding magnificently in each community in some business or industry is worth 100 abstract speeches on securing opportunity for the race. In the South, as in most parts of the world, the negro who does something and possesses something is resented by both races. Usefulness in the community where we live constitute our most lasting and potent protection. We want to learn the lesson of small things and small beginnings. We must not feel ourselves above the most humble occupation or the simple, humble beginning." In reference to the lynching of negroes one speaker said:

"It is a disgrace to American civilization that such atrocities are committed. Let the law be carried out against offenders as individuals, and leave races and classes to enjoy the freedom which belongs to them."

The State Department has received a report on conditions in South Africa from Consul General Stowe at Cape Town. He says the imports from the United States in 1900 were greater than those of 1899, and that this country still stands second among the nations exporting direct to South Africa, and, in addition, ships a large supply of supplies via England. The natives, he says, are astounded when they view the work of our agricultural machinery in the fields. The children sit in school at desks made in America and in American pews in their places of worship.

In the United States a first class locomotive passenger engine made for 100,000 to 110,000 miles a year, and the end of twenty years is supposed to be worn out. In England the length of time an engine is run, is considerably greater, but the Americans claim that their plan of using them is the more economical.

The down of the thistle is said to be much used abroad in mixing it in silk goods. It makes a very strong yarn which can be used as a stuffing for pillows, cushions, etc. A considerable quantity is imported into the United States annually in tight, iron-bound barrels of from 250 to 300 pounds. Its competition with cotton is now being felt by the Southern growers. Most of it comes in duty free or under a very small tax.

It is stated from Washington that the rural free delivery service will, in a few weeks furnish to its patrons stamped envelopes bearing return notices, stating the route on which they were mailed. In case of non-delivery they will be sent back to the carrier who first collected them, and be by him returned to the person who deposited the letter in the mails. This new feature of the service is intended to give the rural patron the same facilities that are now enjoyed by those who live in the cities and to render their letters more secure in the mails. The service will be greatly augmented during the next few weeks.

With the object of recording instantly and accurately the height of the tide in the Delaware River at the foot of Chestnut Street, the United States Coast and Geodetic Survey is installing in the office of the Maritime Exchange five squares away, in the Bourse, an electrical tide indicator, which, it is said, is the first instrument ever to be set up in this country to record the tide electrically at a distance from the official gauge.

At the Philadelphia Fair last week, reported to the Board of Health. This is 16 less than the previous week and 119 more than the corresponding week of 1900. Of the foregoing, 256 were males and 285 females; 47 died of consumption of the lungs; 35 of inflammation of the lungs and surrounding membranes; 6 of diphtheria; 8 of cancer; 8 of apoplexy; 10 of typhoid fever and 3 of scarlet fever.

COTTON closed on a basis of 84c per pound for middling uplands.

WHEAT.—Winter, super, \$2.15 to \$2.30; Penna. roller, straight, \$3.20 to \$3.30; Western winter, straight, \$3.25 to \$3.35; spring, straight, \$3.40 to \$3.65.

GRAIN.—No. 1 red, soft, 74c to 74½c; No. 2, 72c to 73c; No. 2, 70c to 71c.

BEEF CATTLE.—Best, 53 to 55c; good, 51 to 53c; medium, 49 to 51c.

SHEEP AND LAMBS.—Choice, 34 to 36c; good, 34 to 36c; common, 18 to 26c; lambs, 30 to 61c.

FOREIGN.—The steamship *Islander* of the Canadian Pacific Co., on the 15th inst. struck an iceberg off the coast of Alaska and quickly sunk; about forty passengers it is believed perished.

Major O. J. Sweet, in command of the Third District in Midland, one of the Philippine Islands, says: "The question of slavery, although not a legal one in the United States, is still a fact, and is a constant source of trouble on account of slaves escaping from one master to another, or their being stolen. Whenever a question relating to slavery comes before me I simply make the owners prove they are slaves beyond doubt, in which case I have nothing to say to them, but in case I pick a slave in the market I give the alleged slave freedom per *homo*. Thousands of Moros are held as slaves who are by right free people."

Three deaths have occurred in Havana from the bite of a mosquito infected with the yellow fever.

The population of Venezuela is stated to be 2,444,816; about 2,000,000 are unable to read and write.

Wrecked steamships are being established along the Gulf of St. Lawrence.

Recent observations published at Toronto of the height of clouds, show that cirrus clouds varied from 25,500 feet to 36,000 feet in height, and the mean height of cumu-

lus clouds was 5,500 feet in summer and 4,300 feet winter.

The *Mark Lane Express* summing up the crop statistics says: "The best authorities estimate the wheat crop of the United Kingdom at 56,000,000 bushels, that of France at 300,000,000 bushels and the crops of Belgium at Holland at 40,000,000 bushels, a total of 396,000,000 bushels for the great wheat importing area of North-western Europe, which needs 664,000,000 bushels. America, with wheat and corn exports of 40,000,000 bushels, has 675,000,000 bushels, and is, therefore, able to do with the deficit single handed."

Steam motor wagons have commenced to run regular between London and Tunbridge Wells.

It is supposed there are now about 11,000 Boer under arms in South Africa. Frequent collisions with the British have been reported. The latest estimate of the number in the neighborhood of 100,000. Martial law has been proclaimed in the Queenstown District.

A recent act of Congress authorized the appointment of 1,000 school teachers for the Philippine Islands, 8,000 written applications for these positions have been received from 781 men and 600 including both men and women have arrived at Manila.

The immigrants arriving in this country last year (448,572) were greater in numbers than since 1893 (502,917). Since 1896 the heaviest immigration has been 623,000, 1892; the lightest, 229,000, in 1898.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, per *vol* for *vol*.

Mary M. Dillon, Kans.; Jacob V. Edge, Pa. Martha R. Newkirk, Phila.; Edward Comfort, Gr and for Edith C. Tattal, Pa.; Milton Stanle agent, Ind., \$14 for Joel D. Carter, Hannah Horne, Addison Hadley, Albert Maxwell, Jo Harlow, Nance, and Edwin and David Thomas, Mass.; Sharpless, for John P. Sharpless, Pa. Isaac N. Vail, Cal.; Gertrude Whittier, Carlton Mass.; T. C. Cope, O.; John S. Keeling, Ireland to shillings; Henry Stanton, O.; A. E. Harve Kans., \$3 to No. 14, vol. 76; Joseph Henderson agent, Ia., \$22 for Lorenzo Rockwell, Lewis Rockwell, Ralph E. Faxon, and Daniel J. Peckham, O. Tjossem, Severn Tow, Christian Thompson, Om K. Tow and Hugh L. Knowles, N. Y.; R. P. Le ett, Pa.; James F. Reid, Pa. Philena Y. Smedley and for Horace W. Smedley, Pa. John H. Binger, N. J., \$6 for himself, Edward H. Jones, and Charles D. Kalkins, for Clara C. Starbuck, N. Mass.; Edwin Ballinger, N. J., for Charles Ballinger and Mark B. Wills; Annie J. Jones, Del.; J. German, Phila.; Daniel D. Test, Phila.; Ruth Ann Harned, N. J.; Wm. Bishop, N. I.; Thos. Whitson, agent, Pa.; \$46 for Hannah F. Fell, Malin Hoopes, Ralston R. Hoopes, Thomas Hogue, Susan C. Garrett, Ruthanna Hoopes, for Mrs. Eldridge, Rebecca G. Passmore, Mercy Roberts, Elizabeth L. Roberts, Phebe I. Wally, Hannah F. Webb, Deborah J. Windle, Philena Yarnall, Susanna F. Sharpless and for Thom Sharpless, Wm. T. Sharpless, M. D., and Isa Sharpless, Jane S. Warner and for Electa J. W. and Elizabeth W. Simms, N. J.; Aaron Meke agent, N. Y., \$8 for Chas. B. Owen, H. Foster Owt Freelove Vile and Edward Wood; Matilda John, Ia.; Margaret Ward, Canada; Elizabeth Taylor, Phila.; S. L. Whitson, Phila.; Thomas Whitson, agent, Pa., for Stephen W. Savory, Jo Whitson, Wm. B. Moore and for Oscar Wood, Pa. Hannah F. Smedley, Pa.; Jane G. Smedley, Pa.; Rebecca E. Buzby and Hannah T. L. yard, N. J.; Samuel A. Bacon, N. J.; R. Nich son, N. J., \$10 for Sarah Nicholson, Rebecca Taylor, Henry Read, Hannah J. Prickett, a Louisa W. Hancock, Wm. F. Webster, and for Charles Mercer and Hannah N. Harry.

Remittances received after Third day noon will appear in the Receipts until the following week.

NOTICES.

WESTWORTH BOARDING SCHOOL.—The school year open on Third day, Ninth Month 31st, 1901. New scholars seek to be at the school before noon, if convenient. Applications for admission should be made to Wm. F. WICKERSHAM, Principal, Westworth, Pa.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, NINTH MONTH 7, 1901.

No. 3.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications
received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.
Post office address in the summer months, W. Palmouth, Mass.

The "Open Door."

Perhaps more than one apprehended that a recent article in THE FRIEND, entitled "Creating Markets by Impoverishing Customers," was aimed at the President's policy. Had it been written for his benefit, the writer's concern would have been sent to him privately, heretofore has been done on other concerns. Nothing from these columns would probably reach the President's eye. Neither was he in the eye of the editor as responsible for such policy. But what was in mind was unsound popular opinion—unsound as to war for its method—which was voiced by a leading United States Senator recently in these words:

"We have reached a point in our industrial development where we produce more than we consume; we must find markets for the surplus. We can get partial relief by tariff reduction and reciprocity treaties with European and South American countries, but the great markets of the world are in the far East. We want our fair share of them, and intend to have it; and the way to secure it is, not to pull down the flag and run away, but to remain and hold on to the position, the prestige, the advantage, and the opportunities that we enjoy."

This is a somewhat mild way of putting the much more unscrupulous language of others the doctrine of bloodshed for trade;—not a President's language or policy, for of that we are not aware. But a broader burden than our own nation's policy was really the weight on our mind,—that mammon god of all those nations who insist upon forcing by arms "an open door in the East." Whatever may be the end of the work of the Christian missionaries, we believe a heaven was working under the spell love that have hastened the day of an openness of heart for western trade

through Christian intercourse, which is a far surer and really quicker open door than any which hate or greed can force.

Doubtless our government's exceptionally humane and considerate policy towards China in her distress, will demonstrate the greater openness won for trade by the more peaceable spirit.

The little protest on our mind we discover thus expressed in William Vaughan Moody's poems:—

Our fluent men of place and consequence
Fumble and fill their mouths with hollow phrase,
Or for the end-all of deep arguments
Intone their dull commercial liturgies—
I dare not yet believe! My ears are shut!
I will not hear the thin satiric praise
And muffled laughter of our enemies,
Bidding us never sheathe our valiant sword
Till we have changed our birthright for a gourd
Of wild pulse stolen from a barbarian's hut.

How to Begin Miracles.

"Except ye see signs and wonders ye will not believe." Our Saviour would invite belief even by these, if necessary. But still graver would be the rebuke, "when ye see signs and wonders ye will not believe!"

He has visited and revisited us with evidences of his will and our own duty. We have not lacked for signs,—secret signs and open signs. These, if we would heed them, would be followed by wonders. "Whatsoever He (the inspecting Word) saith unto you, do it." This is the "beginning of miracles" of grace to one who does what he believes Christ says, feeling his Lord's secret signs by the witness for truth in his heart.

It was pronounced the "beginning of miracles" at Cana of Galilee, when men obediently filled the water pots with water. The water of obedience will still be turned into wine of spiritual life which Christ will drink anew with us in his kingdom. The witness for truth is sign enough, and wonders enough will go along with it if heeded.

How many deliverances have we had, for which we could remember we had prayed in faith? These are of the same working as those wonders which should have helped the hearers of Jesus to believe. If we have been careless to believe his inspecting Word, shall we not believe for the very works' sake? How many providences have shaped our course, in which, when looking back into them, we read wonders of a Wisdom above all human

planning. Again the retrospect constrains us to believe a present Saviour.

Well it is for us if, when we see signs and wonders, we will believe. Better is it when we will believe the pure word of Truth on the strength of his own secret Witness, without waiting for wonders and perhaps at length judgments, to reinforce it. So shall the verdict without rebuke bless us in saying, "Because ye have believed ye have seen signs, and because ye have obeyed the signs, ye have seen wonders!"

THE SOUL'S HOPE.—O my soul, dignified with God's image, redeemed by Christ's blood, betrothed by faith, enriched by the spirit, adorned by graces, ranked with angels—love Him by whom thou art so much beloved! Be intent on Him who is intent on thee; seek Him who seeketh thee; love Him who loveth thee—whose love anticipates thine, and is its cause! He has all merit, He is thy reward; He is the vision and the end! Be earnest with the earnest, pure with the pure, holy with the holy! What thou shouldest appear before God, that should God appear to thee! He who is kind, and gentle, and of great compassion, requites the meek, the kind, the humble, and the compassionate. Love Him who drew thee from the lake of misery, and from the mire clay. Choose Him for thy friend above all friends, who when thou art bereft of all things, can alone remain to thee. He will not forsake thee, but will defend thee from devouring foes, lead thee through an unknown region, bring thee to the streets of the heavenly Zion and place thee with angels in the presence of His Majesty, where thou shalt hear the angelic melody,—holy, holy, holy! There is the chant of gladness, there the voice of exultation and salvation, of thanksgiving and praise, and perpetual hallelujah! There is accumulated bliss and supereminent glory! —*Augustine.*

NEED NOT UNCOVER BEFORE THE KING.—The present holder of the Barony of Kingsale celebrated his birthday recently. This title is one of the most ancient in the peerage, dating from 1181, but its chief distinction is the curious privilege which attaches to it—the right to remain covered in the presence of the sovereign. In the reign of John, Lord Kingsale's ancestor, John de Courcy, Earl of Ulster, was granted this right among his rewards for successfully championing King John's cause in a duel. This is one of only three cases. The others are those of Lord Forester, and the master of Trinity College, Cambridge, to each of which titles attaches this curious right.—*London Daily News.*

God's nobleman is he who ennobles man.

FOR "THE FRIEND."

"Dwelling in Light Unapproachable."

[A friend in New England has left on record a remarkable dream or vision which he witnessed in the Twelfth Month, 1890.

The description, however, of what he saw in the dream, says the Friend who sends it for our perusal, "I have thought might be communicated to others, yet with a feeling that such manifestations of the Divine Being, which He has at times condescended to make known to mortals on this side of eternity should be received and published under feelings of awe suitable to the solemn nature and incomprehensible majesty of Him who has thus appeared to man."]

He says one night soon after falling asleep he thought it was time to arise, and going out of the house as he thought, "it occurred to me that the air and all things about were of more than common clearness and brightness. A place was soon reached where a better view could be had, and upon looking up I saw in the heavens before me a bright and shining One whose countenance was of most awful beauty, majesty and power, and he seemed the very embodiment of all purity and goodness, and I involuntarily cried out, 'Pure pure! O! how pure!'

"And gazing spell-bound it appeared to me that it was not the coming sun that made the heavens light, but this glorious Heavenly One who was all light and purity.

"And it occurred to my mind at that time that there were perhaps many more like myself who were early abroad in the land, and by the month of many who should see this it would be established; and speaking to myself I said, 'What now can the atheist and the unbeliever say.'

"How long this glorious appearance was I cannot say, but directly coming rapidly towards me it passed by to the right, and immediately all was thick darkness; and awaking I found myself in my room.

"This Heavenly One had that upon his head that was like pure gold and his countenance and the expression of it I will not attempt to describe,—there are no words in which an adequate description could be given. And he had on a garment that was like a mist for lightness and 'whiter than any fuller's soap could make it.' Blessed indeed will those be who have a garment like this when they have done with earthly things.

"As I was lying there lost in wonder and in deep thought as to what had been seen, my mind seemed to go back over my life to that time when I first thought upon a future state and what it might be like unto, and remembered that it was very strange to me at that time how it could be light in heaven as there was no sun or moon there as recorded in the sacred writings. Now I saw it very plain, having beheld the whole heaven lighted by the very presence of the Heavenly One. It was very wonderful. Everything seemed to be light from this very presence there."

A COINCIDENCE.—The late ex-Judge Fancher, of the Supreme Court of New York, informed us that he consented to deliver a lecture in New Jersey for the benefit of the church. The night was stormy and dark and he debated long whether or not he should go. He went, and to his great delight one of his

clients, in no way connected with his denomination or the church, had driven over from his fine estate out of compliment to his lawyer and asked him home with him for the night. The next morning before he returned to the city he conducted him through his greenhouses. Two days later Judge Fancher received a letter from a firm of solicitors in England, informing him that they were employed by the executors of a will disposing of a great estate, to make search in the United States for a certain man who was one of the heirs. The man had come to the United States and was supposed to be a florist. His name was given. The judge had no particular knowledge on the subject, and was about to write to them that the information was too meagre, and to suggest another lawyer who would probably do the work better than he could, when it occurred to him that as his friend who entertained him had unusually fine greenhouses he would send the letter to him, and his gardener proved to be the man looked for. He was soon put in possession of a large fortune and went back to his native land to enjoy it.—*Christian Advocate.*

The National Bureau of Forestry.

The rapid growth of sentiment in favor of forestry culture is gratifyingly illustrated by the establishment, at the beginning of the present (Eighth) Month, of the National Bureau of Forestry, under the act of the last Congress. The growth of sentiment in favor of this important work is interestingly shown by the annual increase in the appropriations during the last few years. In 1899 it was only \$28,520; in 1900 it was increased to \$88,520, and this year that sum is advanced to \$185,440, nearly seven times what it was in 1899, and more than double that of last year.

One secret of the success of the movement in favor of forestry culture is that, after painstaking effort, it was clearly demonstrated to the farming interests that woodland culture is of direct and vital import to them in many ways. It was proved beyond dispute that forest areas had a tendency to prevent prolonged droughts and to preserve an even flow of water in the streams which irrigated the farms. Proof was also furnished that where ordinary intelligence was displayed very satisfactory financial returns might be had from otherwise waste land by the cultivation of trees. The experimental work of the Division of the Forestry attached to the Department of Agriculture was of such a surprisingly effective character that its advancement to the status of a bureau was inevitable.

The field of work of the new Bureau will be much broader than the work of the branch of the Department of Agriculture, and it should, and doubtless will, be correspondingly greater in valuable results. There will be three important divisions, one having charge of forest management, a second of forest investigation and a third of records. The object of the first is to assist owners of forest areas to develop them so that they may be handled as an unfailing source of timber supply. To this end an expert is sent to ascertain the condition of the standing timber, the prospects of reproduction, the facilities for marketing, the best method for harvesting

the crop so as to secure the largest present and future yield, and the prospect of success under intelligent management. A work plan is furnished, together with much important and necessary data.

Something of this work was done under the old Division of Forestry, and how popular was is demonstrated by the fact that private owners of about 3,000,000 acres applied for advice, and more than one-half of the acreage named was placed under management. Protection against fire, browsing animals and thieves, the study of trees, their rates of growth, distribution and reproductive properties and other scientific matter connects therewith form some of the functions of the new Bureau. There are many perplexing problems to be solved, and without the aid of the forestry knowledge of foreign countries, climatic and other conditions in this country are totally different in many respects to those existing in Europe, making it obligatory on the part of the new Bureau to pursue original lines to reach success.—*Philo. Ledger.*

WHY DON'T HE?—A little boy was attending a campmeeting with his mother, and the place where they lodged was only separate from the adjoining apartment by a thin curtain. As the mother was putting her little boy to bed they heard the voice of some one praying in the next room, and the little fellow inquired,

"Ma, what is the man doing?"

"I should think," said the mother, "he was praying and wanted to be wholly the Lord's."

"If he wants to be," said the child, "why don't he be?" And this is a question which though easily asked, might puzzle wiser heads to answer.

There are multitudes of persons who pray and sigh and cry, and desire to be wholly the Lord's, but if they want to be, why don't they be? In many instances they ask the Lord to do the very things which He has asked to command them to do; a procedure, the reasonableness of which seems to be not clear apparent. The Lord is "a present help" every time of need; but He helps those who help themselves, he listens to those who listen to Him, and His blessing is on those who are ready and willing to receive it upon the conditions which He imposes. There are multitudes of people who are more ready to promise than to work, and are more willing that the Lord should do for them, than they are to undertake to do the little that He requires of them. Prayer is a gracious privilege, but is not designed to be a substitute for obedience, or an excuse for idleness. When we have done all we can there is still enough left to ask God for; and when the Lord has done all He can for us, there is still enough left for us to do for ourselves. Let us see to it that our prayers express the things that we truly desire, and let us not while praying in or direction be acting and living in another. *Common People.*

HOLLAND has ten thousand one hundred windmills, each of which drains on an average three hundred and nineteen acres of land.

God's gifts bless as they are received; the blessing twice as they are imparted.

The Tsangpo, Loftiest of all Rivers.

The Tsangpo is in several respects the most remarkable river in the world. It is the highest of all navigable streams, flowing for nearly thousand miles at an elevation of from even thousand feet to fourteen thousand et. During the greater part of its course current is sluggish, but for a hundred miles more the mighty river, in its descent to the east plain, runs with the speed of a mountain torrent. Though one of the largest of Central Asian streams, it has never been followed on its source to its mouth, and until recently it was doubtful of which of two well known rivers it was the headwaters.

The Tsangpo rises in the extreme southwestern corner of Tibet, at a height of nearly ten thousand feet. Receiving the drainage of the slopes of the Himalayas and of a little own Tibetan range running parallel with these mountains, it soon becomes a stream deep and deep enough to be navigable. There a considerable boat traffic upon it, at an elevation of little below the summit of Mount Annapurna. It flows due east for some eight hundred miles, receiving numerous large tributaries from both south and north, and when near the sea it is, at low water, nearly a third of a mile wide and twenty feet deep; in flood, two miles wide and of unknown depth. In longitude ninety-four degrees east it makes a sharp bend to the south, and passes through the Himalayas in a course known only to the savages who dwell upon its precipitous banks.

When last seen by an explorer it is at a height of from eight to eleven thousand feet, when it emerges in Assam it is only four hundred feet above sea level. From this point it pursues its sluggish way for another three hundred miles as the Brahmaputra to the Bay of Bengal. There has been a long controversy, into the details of which it is not necessary to enter, as to whether the Irrawaddy or the Brahmaputra is a continuation of the Tsangpo. Though there has been as yet no direct evidence—the expedition of throwing in marked logs in the river having failed—the general consensus of scientific opinion is in favor of the Brahmaputra, and the latest English gazetteer decides it under this name.

It is hardly to be expected that pure science has been so much benefited by the lifting of the veil which hangs over this part of the river's source. But there can be little doubt that the scenes of magnificent beauty and grandeur which will thrill the expectant world and which it now and nobler conceptions.

The imagination fails to grasp the reality as there is no other instance on earth of a large river dropping eight thousand feet in one hundred and fifty miles, plunging with a mad rush of a mountain brook hemmed by ranges of steep peaks are from thirteen to twenty-two thousand feet in height. The native testimony is conclusive as to the existence of at least one awe-inspiring fall before Tibetan territory is left.

The attempted ascent from the plains of Assam has been absolutely prohibited hitherto by the Indian Government on the entirely reasonable ground that there is almost a certainty that the explorer would be killed by the savage Mishmis, who are intolerably jealous of the sense of a stranger in their country. This

would necessitate a punitive expedition costly in treasure and in life—an evil by no means commensurate with the gain of having satisfied what is, after all, pure curiosity. The Tibetan officials also, while preventing so far as they are able, any white man from Tibet, for some unknown reason forbid Tibetans even to attempt to descend the river beyond their own frontier.

The Tsangpo has been explored, however, with the exception of this one hundred and fifty miles, notwithstanding the opposition of the Tibetans and the difficulties presented by the highest mountain region in the world, though not by white men.

At any time within the last thirty-five years the trans-Himalayan traveler might have met a caravan of Tibetan and Indian traders with their pack-laden sheep climbing or descending some steep mountain pass, or crossing the Tsangpo on rafts. Walking humbly with the servants or slaves, for to walk is a mark of servitude with those people, there would be an Indian with tea bowl and prayer barrel suspended at his girdle, counting his rosary as he walked, differing in nothing apparently from his companions, except in his more intelligent face and the greater interest with which he noted everything about him. But open his prayer barrel, which he piously twirls when he comes to some particularly dangerous spot, and there will be found in it, instead of the scroll with the Buddhist prayer, "Om mani padmi hom," notes of the journey after the boundary was crossed, observations with sextant and compass and a simple route survey showing the length of each day's march, the relative position of the prominent peaks, the course of the streams and their approximate breadth and depth.

Examine closely his rosary, and one would discover to his surprise that, instead of the orthodox one hundred and eight beads, there were only one hundred, and that he dropped one at every one hundred steps, which were uniformly two and one-half feet long. If he were watched carefully, he would be seen to steal from camp at night, when all else were sleeping, if biting wind, freezing cold and driving snow permit, with his box and tea bowl. Taking from beneath the false bottom of his box a few instruments, and pouring some quicksilver into his tea bowl for an artificial horizon, he makes an observation of some star, notes the condition of barometer and thermometer, compares his chronometer with his watch, and then goes back to camp to write up his journal, and at length to sleep.

Years after, the traveler might see this same man at the Great Trigonometrical Survey in Calcutta, reading to an English officer his journal, explaining his observations and route survey, and narrating his adventures—in one instance these included a seven years' slavery in Tibet. He asks who he is, and is amazed to learn that he is only a schoolmaster in a little Himalayan village in the district of Kumaon.

What is his reward for these year long toils, sufferings and dangers, this daily risking his life in an attempt to add to the world's knowledge. A little piece of land, possibly a small pension, and, while he is able to serve—oblivion. But soon the scientific journals will be full of accounts of the wonderful journey of the native Indian explorer, the great extent

and marvellous accuracy of his survey, his pluck and endurance, his fertility of resource, and, above all, his single hearted devotion to the cause of science. If his services are publicly recognized by some great society, with the names of world renowned explorers, we read merely, "The Pundit employed by Captain T. G. Montgomerie—a good watch—for his route survey in Great Tibet."

It was in 1861 that the successful opposition of the Tibetans to the exploration of the trans-Himalayan region by Europeans, as well as the fact that Indian traders were permitted to travel freely throughout Tibet, suggested to an officer connected with the Great Trigonometrical Survey of India the expedient of employing native surveyors.

The village schoolmaster, Nain Singh, who had been in the service of the brothers Schlagintweit during their explorations in Kashmir, was the first man to receive the necessary training for the work. At the headquarters of the survey he was taught the use of the sextant, compass, etc., to recognize all the larger stars, to walk with paces of uniform length and to make a simple route survey. When these things had been sufficiently acquired he was sent to explore the Tsangpo from its source to India if possible. It was in 1865 before he succeeded in establishing himself in Tibet as a trader desiring to buy horses and at the same time as a pious Buddhist to do homage to the Lhasa Lama. His "instrumental equipment consisted of a large sextant, two box sextants, prismatic and pocket compass, thermometers for observing temperature of air and of boiling water, pocket chronometer and common watch, with apparatus, the latter reduced as much as possible."

After numerous adventures he finally reached Lhasa, where he had an interview with the Grand Lama, whom he described as a fair and handsome boy of about thirteen years of age, seated on a throne six feet high, attended by two of the highest priests, each holding a bundle of peacock feathers. In this journey he was able to follow the course of the river only to the neighborhood of Lhasa, some six hundred miles. Nor did he succeed in tracing it further in a second journey, made seven years later, —a journey memorable, however, from the fact that he made a route survey of four thousand three hundred and nineteen miles, twelve hundred of which were through country never previously explored, and took four hundred and ninety-seven observations. During all this time he was known to the scientific world only as the "Pundit," but the sufferings of this last journey having so affected his health as to compel him to give up his connection with the survey, his name was disclosed. He has been followed by others, among whom those known as A-k, D-m—g and K. P. have accomplished the most in trans-Himalayan exploration, all men of like courage, endurance, and animated by a single minded devotion to their duty. But none has succeeded as yet in tracing the Tsangpo's course through the mountains to Assam.

But there are indications of a change of feeling of the rulers of Tibet toward the Indian Government which promises free intercourse between the two countries in the not distant future. As the deadly hostility of the Mishmis to strangers penetrating their moun-

tain fastnesses has been largely due to Tibetan influence, we may look in time to a similar change among them to friendliness. If this should be the case, we trust that the man who lifts the veil which shrouds this wondrous passage of the river through the Himalayas may be one of that noble band, a native Indian surveyor.—*National Geographical Magazine.*

FISHES AND THEIR EGGS.—Birds, which hatch their young from eggs, are pre-eminent for their parental care, fashioning nurseries with extraordinary ingenuity and skill, and giving unwearied attention to the brood until they are fledged and able to fly. Fishes, which are two steps lower in the ladder of life, also, as a rule send their young ones into the world in the shape of eggs; but from the nature of things are unable to lavish on them the same elaborate care. To a large extent they are at the mercy of storms and tides, and have few facilities for the enjoyment or the comforts of home-life. Eggs which are simply shed in the open sea, and float where the tides are able to carry them, cannot be guarded by the parents; but they have a protection peculiarly their own in being so transparent as not to be easily distinguished from the water itself. Even when contained in small numbers in a bottle of sea-water they can hardly be seen. But fishes, like other animals, love fresh eggs; and, in spite of their transparency, find and eat them. The eggs are often so numerous that the hungry fishes need only open their capacious mouths, and strain the water through their gill openings, to ensure an excellent meal. The eggs which sink to the bottom and adhere to stones and shells are more troublesome to gather, but they are a great attraction to many fishes. For instance, haddock often lose their lives while stealing the eggs of herrings; for they resort to the beds where the herrings spawn, and the trawlers, knowing this, go after and capture the haddocks.—*Home Magazine.*

INWARD PEACE.—There are persons who school themselves to external composure, maintaining a calm, unruffled exterior amid all the disturbing circumstances of life. The power to do this is frequently a great advantage to its possessor. He controls himself, and he avoids many incautious acts and unpleasant circumstances. But this external calmness may be illusive. There are persons who maintain this aspect of quietude when they have very little true inward rest. They control their feelings for the time, but the tumult and the storm rage within, and they have no rest to their souls.

Very different is the condition of those who have the inward peace of God; those hearts are filled with the deep content, the abiding rest, which is the portion of the soul centered in God, and free from all the tumult and disturbance of a restless and disordered world. The storm may rage without, but there is peace within. The hurricane may roar, but the soul which has found refuge in Christ and has built upon the everlasting rock knows no ill and fears no danger. There is not merely the appearance of calmness and composure, but the calmness is real, the rest is genuine, the composure is not pretended; it is an inner calm, such as the world knows not, neither can comprehend.—*Home Magazine.*

FOR "THE FRIEND."

Maxims from "The Interior Life."

BY T. C. UPHAM.

No man ever arrived at Christian perfection, no man can ever arrive at that ennobling state, who walks by sight, rather than by faith, of whom it cannot be said, as of the father of the faithful, "he went out not knowing whither he went." Perhaps we may say it is the highest attainment of the soul (certainly it is the foundation of the highest or perfect state in all other Christian attainments) that of entire and unwavering confidence in God. O God, we are thine, forever thine. We will not let thee go until thou bless us. And when thou dost bless us, still we will not let thee go; we will ever trust in thee.

It seems to have been the doctrine of some advocate of Christian perfection, especially some pious Catholics of former times, that the various propensities and affections, and particularly the bodily appetites, ought to be entirely eradicated. This doctrine when carried to its full extent is one of the artifices of Satan, by which the cause of holiness has been greatly injured. We are not required to eradicate our natural propensities and affections, but to purify them. "We are not required to cease to be men, but merely to become holy men."

Our spiritual strength will be nearly in proportion to the absence of self-dependence and self-confidence when we are weak in ourselves, we shall not fail, if we apply to the right source for help to be found strong, "strong in the Lord."

COSTLY LONDON FOGS.—A London fog, says the *London Chronicle*, is an expensive visitation. A day of it, counting the day at eight hours, is estimated to cost anything from £50,000 to £100,000 in hard cash. No small proportion of this goes to the gas and electric light companies, which have to supply about a third more power than usual. But there are also the railways. For signaling is expensive. At Clapham Junction alone, £50 has been spent by a single railway company during a day's fog in extra pay to the plate layers. When the red light cannot be seen at a distance of a hundred yards the plate layers become fog signalers, and for this they are paid a shilling a day in addition to their regular wages, and 4d. per hour overtime, provided the overtime does not run into a second shilling.

Fog signals, like a cuckoo, are more frequently heard than seen, and, like a number of things, such as babes, cats and crickets, make an amount of noise altogether out of proportion to their size. The largest of those in use is scarcely bigger than a crown piece, and is a quarter of an inch in depth. The little tin box contains a teaspoonful of gunpowder and three percussion caps, and is fitted on to the rail by a red ribbon. It comes from Birmingham mostly, and costs exactly a penny apiece. A hundred and fifty thousand or so are purchased by a big railway company in the year, and there are not many left over at the end of it.

"Virtue alone outbuilds the pyramids;
Her monuments shall last when Egypt's fall."

Rare Talents of the Esquimaux Dog.

R. G. Tabor, concessionaire of the Esquimaux Village at the Pan-American Exposition, thinks no other breed of dogs equals the Esquimaux dog in versatility.

"The Esquimaux dog is not only good for draft purposes, but he is a splendid hunter and, unlike our dogs here, of which breed is good for some particular kind of game, the Esquimaux dog is good at all kinds, large, small, and varies his methods to suit the kind of game he has in chase.

"He is the only dog that I ever heard of that would fish. In the summer time the Esquimaux ever thinks of feeding his dogs, a one of the prettiest sights in the far north to get up on a summer morning and see the Esquimaux dogs standing in the wash of the ocean watching for fish.

"The dogs do not like the water because it is extremely cold; therefore, nothing but hunger will drive them into it. But in the morning you will see them wade out breast deep the ocean and stand as motionless as statues. When a fish comes within range a dog will dive just as a seal would do, and come up to fifteen feet farther out with the fish in its mouth.

"They are good at any kind of game which is native in the North, but their great value to the Esquimaux is as seal hunters. The surface of the Arctic Ocean freezes in winter to a depth of from seven to nine feet. Now the seal, while he lives a great deal under water, is obliged to come to the surface to breathe. In the winter time he has blow holes, which are conical in shape, the apex, which is perhaps not more than an inch in diameter, coming through the surface of the ice. This may be covered with snow even a coating of thin ice, which the seal is to thaw if he wishes to blow there.

It is utterly impossible for a man to find one of these holes. He couldn't tell if they were standing right on it, but the scent of a dog for them is unerring. When the dog located a blow hole for him the Esquimaux cuts it large enough to admit his harpoon stakes the dog out and sits down to wait for the seal. When he appears he is harpooned then enough ice is cut away to allow the seal to be lifted out.

"The Esquimaux dogs are insatiable hunters, and if, when they are attached to sledges they see deer or other large game it is utterly impossible to hold them in control. The hitch to the komitek is made with twine knowledge. You will notice that each dog has an individual leash in which he pulls. These are all gathered on one common hook, which is fastened to the komitek, or sled, by a half hitch. When the dogs sight game and become unmanageable the sledge driver simply pulls his hitch, they are loose and they go, each dog for himself.

"In the winter time the dogs cannot be trusted for themselves and the provident Esquimaux, who, however, are not numerous, have supplies of capelin for them. The capelin is a fish about a foot in length. It is the food of the cod, and after a big storm will be found washed upon the beaches in winnows. They were caught up there when the waves receded, were unable to get back into the ocean and died. All the Esquimaux have to do is

ring them up a little further so the water can't reach them again and let them dry

"But the Esquimaux are not only careless of their dog's future, but their own as well, and in the winter time many an Esquimaux finds himself reduced to the necessity of killing his dogs and eating them. This is one reason why the Esquimaux own so few dogs.

A man with a whole team of seven dogs is rich. Usually you will find one or two dogs in every family and about two full teams to a ribe.

"Another reason why they have so few dogs is that they run away. While ferocious among themselves, the dogs are naturally very affectionate to men, but the Esquimaux overwork them, underfeed them and treat them brutally. When they run away they join some pack of wild Arctic wolves. Nearly all of them have strains of wolf in them, and many of them have pure wolf blood in them. It is said that the ancient Esquimaux domesticated the Arctic wolf, and that the change brought about by domestication produced the Esquimaux dog.

"There is a strange tale told of the Esquimaux dogs, which would make it appear that they are superstitious, and I have had it told me many a time by an Esquimaux and by American and European hunters and missionaries. Kikkertavak Island is the place where the Esquimaux made their last stand against the invasion of the Montanier Indians, which occurred some time in 1820. There was a great slaughter of the Esquimaux and the remnant of the race fled far to the north, leaving their dead on the field. Even to-day you can walk around the island and frequently find skulls of both Esquimaux and Indians. But the point I was making is that the dogs will go near the place in the night.

"Why? Well the Esquimaux say that the dogs are able to see more than they do. According to the Esquimaux belief there is no upreme Deity, but death is only a transfiguration, and everything, animate and inanimate, has its spirit. They believe that the dogs experience fear because they see the spirits of the dead in such numbers. Of course this is only a remnant of the old superstition of the Esquimaux himself."

A TEMPERANCE LESSON.—Better than all the personal arguments of temperance advocates is the fact that self-preservation during the hot weather demands curtailment of the use of intoxicants. Scores of interviews have been printed in the *Republic* concerning the best way to pass through the hot spell. In every instance the physician advises abstinence.

City Hospital physicians have asserted that ninety-five per cent. of the patients treated here for stroke are users of intoxicants in one form or another. While the greatest danger is to those who have drunk to excess, the man or woman who attempts to find relief by drinking wine, whisky or beer, even in moderate quantities, has placed his system in first class shape for a subsequent visit to the isolation ward.

To those accustomed to beer, a cool glass of the beverage affords temporary relief and nothing more. It exhilarates the blood to an action that is nothing less than unhealthy

when the sun is hovering around the 100 mark. It is a shock to the system. Moral considerations aside, the physical harm of intoxicants should act as an effectual deterrent.

There are plenty of substitutes, the best of which is water. Ice cold water used in quantities is almost as harmful as beverages with an alcoholic basis. For men who are exercising, lemonade is found to stimulate thirst. Cool water—not cold—with a little oat meal soaked in it has stood the test on all occasions. It may not taste pleasant as some of the more popular drinks, but it at least has the basis of common sense, which should govern every hygienic consideration in the summer time.—*St. Louis Republic*.

Anti-Scriptural Titles and Degrees Condemned.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only (John v: 44).

John Wickliff, that chosen servant of Christ did witness against these anti-christian degrees, who saith—"The clergy do busily seek their own worship, and glory, and by gifts and costs, to be called Masters in divinity, and to sit at meat with great people; and not to teach truly the gospel to all manner of men, by an humble life and freely, as Christ bids."

Agai, saith Wickliff, "Every sect, state, and operation, which Christ doth not approve, in his gospel, is in reason to be rejected; and therefore seeing Christ doth not approve, but reprove the forenamed heathenish doctorship, it is manifest that it is to be discharged, and cast out of the church."—*Wickliff, Tractat, in cap. 23, Matt.*

John Huss saith—"They who take to themselves academical degrees, and titles answerable, do go in the apparel and harness of the mystical body of Antichrist, who is the king of all the children of pride, to wit of the Masters and Doctors in Divinity." Again Huss says—"Christ saith, John viii., 'Neither came I of myself, but the father sent me;' so the saints have come in the manner of the Lord Jesus and in the name of Jesus they have a spiritual priesthood, and He is the crown of their glory; and by this, they are distinguished from those who are crowned as masters, and bachelors and doctors, and others of other kind of titles, according to the wisdom of this world; for these excellant others by their pains, and through their own science and learning, are notably beautified with their own titles and crowns! and, therefore do rather perform their office in their own name, than in Christ's."—*John Huss, Lib. de regno etc, Antichrist, chap. 14.*

Zuinglius on that Scripture, Matt. xxiii. "Be ye not called doctors, for One is your Master Christ, etc., saith, 'Thou hearest here, that these titles of Masters and doctors, are not of God, seeing Christ forbids them.' (Audi hic hujusmodi titulus magistrorum et doctorum non ex Deo esse, quam Christus hoc vetat.)"—*Zuingle*.

Conradus Pellican, a godly preacher, having the sense of the anti-christian character of all titles, and degrees of honor in the Church of Christ, "desired his friends that he might by no means be buried, as the manner then was in the habit of a doctor, because he hoped he should rise to judgment, not as a doctor, but

as an humble Christian."—*Life of Conrad Pellican by Adam*.

Pellican was born in Alsace, in 1478. He entered into the order of Cordeliers, and was chief of a convent at Basle; but on renouncing popery, he went to Zurich, where he preached the gospel. He died in 1556. His works, chiefly illustrations of the Scriptures, make seven volumes folio.

"I am come in my Father's name, and ye receive me not: if another come in his own name, him will ye receive" (John v: 43.)

"See here some plain and evident marks that they were not animated with the love of God, and that therefore they were under great delusion. The first is, that they have received persons who come in their own name, and rejected those who were authorized by the gifts of the Holy Ghost," etc.

"The second mark is that pride, and the love of vain glory, two vices most opposite to faith and salvation, have been their distinguishing character; whereas that of the Apostles, and of apostolical men, consisted in humility and in carefully avoiding all human glory."—*Quenesel's Reflections on the Gospels*.

Pasquier Quenesel was a French Roman Catholic priest, he was born at Paris, in 1634. He published the work above quoted, which received the formal or official approval of the Cardinal de Noailles, and even had the Royal privilege, but when the book reached Rome, it was denounced—it displayed the truth of God in a manner dangerous to the papal faith—and was formally condemned at Rome in 1713 by the Bull called "Unigenitus."

The Busy Bee.

The school-boys who have dealings with the bee will realize that the tiny creature has something sharper than a tongue. Still the account the scientists give of the wonderful jaws and curious tongue of the bee, form interesting reading.

With the closest scrutiny it becomes evident that the bee does not, like other creatures, house its tongue in its mouth, but neatly folds it back beneath its head. Bumblebees, when disturbed, have a way of threatening with their jaws, while the honeybee has the more direct method of settling intruders with her sting.

The jaws of the bee can give quite a formidable nip. Catch a bee in a net and see how viciously it will bite at the meshes, working its jaws sideways instead of up and down.

We call this wonderful implement of the bee a tongue, but in reality it is more than this for the whole arrangement consists of two slender filaments called maxilla, the under lip and the actual tongue. If a drop of honey lies near the surface of a flower, the slender, active tongue darting out from the case formed by the maxilla, licks it up with the same ease that a dog licks a plate. Should the tube of the flower be elongated the bee has at command another length of tongue, which is shot out from within and shuts up like a telescope when no longer wanted.

To appreciate fully this delicate organ you should watch the bee separate it into its component parts and clean it out. The lengthening process of the proboscis as the tongue and its allied parts are sometimes called, is accomplished by a series of springs and hinges.

In addition to this telescoping power, the tongue is a hairy member, the hairs arranged in rings, the longest ones toward the center. They assist in lifting in the nectar and in pumping it into the mouth. Thence it goes to the honey sack.

Curvature of the Spine.

In infancy and childhood lateral curvature of the spine develops very readily. In some cases, as will be presently shown, the causes are very slight; so that, to use the words of one of our most eminent medical authors, "It is really wonderful that most of us are tolerably straight."

A slight asymmetry of any one of the vertebrae of which the back-bone is built up, or an abnormal development or lack of development of one of the muscles which hold it upright, is sufficient to produce a deviation from its proper position.

This of itself would be of comparatively small moment if the organs contained within the trunk were not affected by any considerable change from its proper upright position. A lateral curvature cannot exist without a shortening of the trunk, just as a bow when bent measures less from tip to tip than when it is unstrung. This shortening in turn necessarily implies a crowding together of the organs contained within the trunk.

Constitutional weakness naturally tends to make lateral curvatures of the spine more readily acquired. Of specific disorders which produce the same effect, rickets is perhaps the chief.

With the knowledge that lateral deviation is thus easily caused, it is not to be wondered at that causes apparently very slight are frequently the only ones discoverable to account for certain of the many cases coming under the physicians' notice.

A baby can scarcely support its back before it is three or four months old. Yet the proud nurse or mother not infrequently sets it erect, or carries it on her arm without a proper support, at a much earlier age.

Children who go to school at six or seven years of age are often compelled to sit on a badly shaped bench sometimes with no support for the back, during school hours. The muscles become tired, and the child leans to one side, usually to the right.

A narrow space between the seat and the desk obliges the child to push between them, so that, in girls particularly, a drag is exerted on one shoulder; or the skirts form an uneven cushion, tilting the spinal column out of the perpendicular. Even in grown men and women, occupations requiring a one-sided muscular action affect the vertebrae, and, therefore, the shape of the spine. In children the much softer bones are still more readily affected.

Parents may therefore, be pardoned, if they insist on abundance of room and considerable lack of restraint for young children in the school room.

Teachers have frequently to take the initiative in matters of school hygiene, especially when their pupils are from homes in crowded, unsanitary city tenements.

Lateral curvature is rarely congenital. It is in most cases preventable, and cases taken in hand early are usually checked by strict

observance of hygienic measures.—*Youth's Companion.*

FOR "THE FRIEND."

Depths of Mercy.

I have somewhere read of a young woman belonging to an aristocratic city family who, while spending some time at a country place, and in one of her solitary rambles, came near a humble place of worship and heard the congregation singing the hymn beginning

"Depth of mercy, can it be,
That mercy is reserved for me."

This, through the accompanying visitations of the Holy Spirit, produced a great change in her views of life, she found herself attracted time and again to the place where she had been thus favored. And when she returned to her father's house it was with a set purpose to lead a distinctly religious life of simplicity and self-denial. She did not by any means cut herself off from social intercourse, but renouncing all ornaments and dressed in perfect simplicity she moved among her former gay companions, carefully abstaining from all that she saw to be wrong; and such was the measure of Divine sweetness—if I may use the term—that pervaded her presence, that all admired and paid a willing homage to that life of Christian holiness they could not resolve to adopt. The theatre was wholly declined, and social parties she would not attend. This was a great trial to her loving father, who had been used to take pride in seeing her admired of every assembly. Firmly she refused all his solicitations. At length a grand demonstration of this kind being about to come off at his house, the parent was importunate for her attendance, and here she felt it to be right for her to yield to his wish, he promising that if she would do so this once, on no future occasion would he ask it of her. She only stipulating for freedom from taking any part in the proceedings. Accordingly, arrayed in her sweet simplicity, she appeared among the gay throng. The song and the dance went forward, but she who had used to be the life of the assembly sat silent and apart. Knowing her possessed of great skill as a musician, the whole company now gathered around her, begging for a song with its accompaniment. Gently but firmly she refused, pleading her promised exemptions, until at last the father audibly laid his command upon her as parent and required obedience. Then she felt it her duty again to yield. Breathing a secret prayer for aid, she took her place at the instrument and played not the lively air they anticipated but the hymn,

"Depth of mercy, can it be,
That mercy is reserved for me."

The effect on all was overpowering as the strains ceased. The father came and taking her in his arms carried her into another apartment.

It was indeed the last concert he asked her to attend, the last ever held in his house. Henceforth father and daughter walked hand in hand in the way that leads to life.

Writing of daughterly influences reminds me of a case I was cognizant of. The young woman was gay and fashionable. All her delight, she told me was to attend balls and parties and so forth. Teaching school, she was

boarding away from home when she was suddenly taken ill and life was despaired of. Greatly alarmed she covenanted with her Maker for a change of life, it spared. In the extremity of the disease the people she lived with wished to send for their preacher to come, and see her; this she felt a repugnance toward. Yet as they were earnest Methodists, she yielded. But afterwards feeling that anything availing must be wrought between her own soul and her Saviour she was so distressed that when the man came she had to decline seeing him. The crisis soon passed, and with returning health she found worldly amusement fast regaining the ascendancy in her heart and she was led earnestly to supplicate that something might be permitted to overtake and stop her downward course, and in effect a disabling disease of years' continuance supervened, and she was obliged to return to her father's house. Himself and two daughters comprised the household. The father was not a meeting-going man, and had he been so E. could scarcely have accompanied him. She was not satisfied to go along with no attempt at worship, and so arranged for their sitting down First-day mornings, but often she said, neighbors would call in, and then father and daughter would fall to conversing while she would have to retire and finish her meeting alone. She thought it not right for their effort towards worship to be thus broken in upon, and so she arranged to have a fire in the spare room on First-days and sit there, while she would go to the door herself, if anyone knocked. It may well be believed that this all did not take place without deep feeling on the part of my friend.

Her countenance, she said, must have "betrayed her" on the first occasion of this kind, as the neighbor appeared "shocked" on seeing her. She informed him how they were engaged and that they did not wish to be disturbed, but he might come and sit with them. As she was not over twenty-five, I think it will be conceded that it required no little strength of purpose, and some added grace to have enabled her to stand her ground as she did among companions with whom she had been so thoughtless but a few months before. The father became religiously minded and perhaps it is not too much to believe that the daughter's faithfulness was instrumental to the salvation of his soul.

J. K.

ALUMINUM.—Aluminum is, at the present price, the cheapest metal in the market, with the exception of iron, zinc and lead. The metal is now extensively used in place of copper, brass, tin and in some cases even iron, especially when the reduction of dead weight is a question of great importance. Aluminum is also beginning to be used very largely for electrical conductors, as it gives nearly the same conductance as copper, weighs only half as much and costs less. The progress made in the use of aluminum in the past few years justifies the most sanguine expectations. Twenty years ago the total output in the world did not exceed more than four or five tons, and its price was thirty thousand dollars per ton, ten years ago its price was reduced to about ten thousand dollars per ton and the output increased to about thirty tons per annum; now the price is six hundred and fifty dollars to seven hundred dollars per

on, and the output during the last twelve months is reckoned at five thousand tons.—*Electricity.*

A BAD GIRL TO MARRY.—A bad daughter, says a writer, seldom makes a good wife. If a girl is ill-tempered at home, snarls at her parents, snaps at her brothers and sisters, and shrinks* her ordinary duties, the chances are on one to one that when she gets a home of her own she will make it wretched. There are girls who fancy themselves so far superior to their parents that the mere privilege of enjoying their society in the house ought to be all the old people should have the assurance to ask. While their mothers are busy with domestic duties they sit in the easiest chair or on the softest sofas, feeding on cheap and flashy novels, and cherish the notion that they are very literary individuals.

The household drudgery is too coarse for such ladies as these. Girls of this sort are generally very anxious to be married, that they may escape the disagreeableness of a home where they are held more or less under subjection. A caller, who doesn't have a chance to see how they behave as daughters, may be excused for fancying them lovely and valuable beings; but one who does see it is foolish if he commits himself by offering marriage to a girl of this sort. If she will not assist her mother in the domestic labors, is she not likely to be equally slothful and ill-tempered when she marries? If she now thinks herself too fine to work, is it safe to expect at her views as to that matter would radically change if she became a wife?—*Selected.*

FOR "THE FRIEND."

It was said of Abraham Lincoln that when inquired of as to his success in obtaining and holding the attention of a large and mixed audience, he answered something like this. That when speaking to such an audience, if two words presented to convey the same meaning, he would always take or choose that word the meaning of which was known to most people. In instance in speaking of the height of a mountain, he would not say "altitude," he would say "height."

Would it not be well for writers to observe the same rule?—W. P. T.

Notes from Others.

The Salvation Army has representatives at work forty-seven different countries, and issues forty-five periodicals printed in twenty-one languages.

In all big cities there are multitudes of folk who work in the night time. In London fully one hundred thousand inhabitants earn their bread by the sweat of their brows between sunset and sunrise.

PULPIT PRAYERS.—Sometimes "fools rush in where angels fear to tread." But necessity compels Sunday by Sunday we must offer public prayer that are good or indifferent or poor.—*F. B. Cooper.*

There are three hundred and seventy-eight millionaires in this country. In New York, men, alone, pay taxes on property, as valuable as all the property in the whole United States at the time of the Revolution.

Clergymen who can accept salaries for teaching

things contrary to their ordination vows have lately been called hire critics. But there are many others who are still "hampered with an old fashioned conscience."

In the eastern part of Maine is a sect known as the "Holy Ghost and Us." The head of that movement in Calais is Elder George W. Higgins, who was tarred and feathered in Levant in 1899. It appears that the members in case of sickness refuse to employ a physician or to administer any medicine.

The gospel according to Mark in Spanish and English, an edition prepared especially for the Pan-American Exposition, and taken from the Spanish and English New Testament, by the American Bible Society. This society has sent into Spanish-American countries since its organization in 1816, to the close of the year 1900, about two million volumes—Bibles, Testaments and Scripture portions.

The birds' nests which the Chinese eat, and which Li Hung Chang recently served to his guests, and which are considered such a delicacy, are built by a sort of cave swallow and are made of grass, seaweed, fibres and small twigs, and are glued to the rocky sides of caves by a saliva which comes out of the bird's bill. Men go with ladders and ropes and gather the nests after the young ones have flown, three times a year, and sell them at from ten to thirty dollars a pound. Wealthy Chinamen buy them and make a soup of them, which is said to be very wholesome and nourishing.

The *Missionary Herald* expresses its regret that Great Britain is unwilling to consent to an increase of the duties on opium by the Chinese government. It is said that China has long desired to increase the duty on opium as a means of lessening its consumption by her people, while she is naturally looking round for means for increased revenue to enable her to meet the large indemnity she is to pay the allies on account of the Boxer war, but the cultivation of the poppy is so important a matter to Indian finances that the opposition is not unexpected, however lamentable. But any one who pays attention to the long drawn out negotiations at Peking must recognize the all-controlling influence exerted by the lust for gain, even when so solemn a matter as peace or war is at stake.

In giving some reminiscences of Joseph McCreery, the *Free Methodist* quotes a characteristic speech of his, given in a ministerial conference, as follows:—"When I was a little boy I lived on the farm with my grandfather. They had a hired girl by the name of Peggy. Grandfather and Uncle John would go over the hill to work and when Peggy had dinner about ready she would take a great conch-shell and give a tremendous blast to call grandfather and Uncle John to dinner. They had a little yellow dog, and when Peggy would give a blast on the conch-shell the little yellow dog would whine and cry and lie down and roll over and take on fearfully. Finally some one told Peggy to put some soft soap in the conch-shell and then when she blew on it the yellow dog wouldn't take on so. The next time Peggy went to blow on the conch-shell she put in some soft soap and blew a great blubber. The yellow dog didn't whine or cry, but grandfather and Uncle John didn't come to dinner. Now," said he "boys, whatever you do, don't put any soft soap in the gospel horn; let the yellow dogs howl, but have the trumpet give the certain sound."

AN ANGLO-AMERICAN ALLIANCE FOR UNIVERSAL PEACE.—The Anglo-American idea of unity in the near future between all communities of the English speaking race has taken firm hold in Great Britain and to some extent has been implanted in

the minds of thinking men and women in the United States. Whether erroneous or not, the idea is vital and working, and it is well worth while to take cognizance of the fact. What is looked upon by some as rather a whimsical development or outcome of this idea was the formation in London last year of the Atlantic Union for the promotion of peace on earth, good will to man, among the Anglo-Saxon and the Anglo-Saxon-American peoples. It is expressly stated that its name is not quite adequate because it is by no means restricted by the seaboard of the Atlantic ocean, but, on the contrary, would include within its confines all the English speaking communities in every quarter of the world. The most prominent of the Atlantic Unionists are Dr. Stopford, A. Brooke, Dean Farrar, Lord Coleridge, Sir Michael Foster, and Dean Hyde, all of whom are fairly well known in this country.

RARE RELIGIOUS SPEECH IN A PARLIAMENT.—A movement in Austria called "Away from Rome," has excited much interest in Europe for a year or more past. The following is the part of a confession of faith representing the new movement, as pronounced by Dr. Eisenkolb in the Austrian Parliament:—"We have joined this movement out of the inner convictions of the heart. We do not intend to act dishonestly in the adoption of our new confession. We have taken our catechism in the hand and we have been learning what the true character of Christian faith is. Our hearts have been opened to the influences of the Gospel, and we now belong to Jesus Christ, our Saviour. We will not allow that anybody, be he clerical or lay, step between us and our Saviour and claim to be the mediator. We are happy in being able to take up the battle for true Christianity for the Gospel, because our hearts belong to the Saviour. There was a time when Austria was at the point of becoming Protestant, but the murder of John Hus and the slaughter of many thousands of the Czechs and the battle of the White Mountain forced our ancestors into the folds of Rome. We are now determined to carry this propaganda for Protestantism to all the corners of the empire, but it is not done for the purpose of offending the Roman Catholics, and least of all out of personal enmity to the priests and other church officials; but it is done for the cause of the Gospel truth."

Items Concerning the Society.

Ohio Yearly Meeting, held at Barnesville, commences on Seventh-day the 28th inst. Meeting of Ministers and Elders on the day previous.

One of the smaller Yearly Meetings records that its members are careful to avoid the use of spirituous liquors "with possibly one exception."

Does it not seem to be a time when the leavening influence in the world of such a people as our high and holy profession calls us to be, was never more needed?—*Ohio to N. England Yearly Meeting.*

A TYPICAL INSTANCE.—We observe in the Knightstown (Indiana) *Banner* of Eighth Month 16th among its church notices the following natural outcome of the pastorate system—one of those instances such as a few years ago it was pronounced uncharitable for Friends to predict:

"Friends Church—Services will be held at the regular hours next Sunday. Preaching at 10.30 A. M. and 7.30 P. M. We are especially anxious that those who are members of the church shall be present next Sunday. Loyalty to God and the church makes good men and women and also makes the church strong. In the absence of Dr. Carson, we cordially invite our Presbyterian friends to join us in our services. We will make you welcome. We also invite all others to come and enjoy the Sabbath with us. Our music will be good and the sermons will be helpful. We have a subject of special interest for evening service. Hear it."

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, NINTH MONTH 14, 1901.

No. 9.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

THE Christlike utterance of our beloved President, "May God forgive him!" which he spoke when pierced by an assassin's bullet, will disarm more Anarchists than all that man's vengeance or gibbets can deter. That fine expression dates from Christ on the cross and has done more than all wars to temper and civilize mankind. The winged power of Him who was so lifted up as to draw all men unto Him, is still potent, and it is a boon to this generation that the wrath of man can still praise Him in showing to the nation an evidence of the Spirit of Him who said, "I will forgive them, for they know not at what they do." President McKinley has not added in vain if only to have been brought to the place of such gospel preaching, which will come again historic.

But how blind sin makes the foolhardy, who set always find that for every head of a government which they cut off, another forthwith springs up in its place. Rebels to civil government because rebels to the word of Divine grace in their hearts, may they be tendered some sense of the virtue of Christ's spirit as shown in William McKinley's words, which for he knew, were dying words.

We know not the result thus early in the things, but can only wish blessing to our President's life, and if that be inevitable, his death.

MIRACLES OF GRACE CONTINUED.—The following extract from the Boston *Congregationalist* failed of being appended to our last week's marks entitled, "How to begin miracles?" The church can maintain its supremacy in the world only by the evidence of Divine authority within it. And the evidence of that authority in its members which ever has convinced the world has been "the Lord working with them, and confirming the words by signs that followed." The company of believers in

Christ will impress the world only by showing that they have power which the world has not. Men will pray when they see that prayer brings answer in gifts of power. Men will learn and obey the words of Christ when they see that knowledge of Him enriches and transfigures life. The Church must show itself different from and above the world if it is to transform the world. And all that the Church needs for this purpose is the gift of the Holy Spirit. That gift is promised to them that ask. The result of his indwelling will be signs which will demonstrate his presence. Whether or not they shall include manifest banishing of disease from the body we do not affirm. But they do include transformations of character which are miracles of grace, and which enable and purify the body. They include self-denial for Christ's sake and sacrifice for others for the sake of mankind for whom Christ died, which are the fruit only of the Holy Spirit, and which are the deeds always wrought in men through complete surrender to that indwelling Spirit. These are the miracles which the church imperatively needs. She can have them for the asking.

Pay in Kind.

We have nothing to say against human labor, or the exercise of the natural faculties of man, being employed and paid for by man, and with man-made money. The Scriptures have something to say for it, in the words, "The laborer is worthy of his hire;" pay of the kind that he and his work is; also the needful maintenance of the bodies of men when spiritually engaged under conditions that make such maintenance on their own part out of the question. When self-support was practicable, even in religious journeyings Paul manfully undertook it by his trade or handicraft. And as a usual practice the Society of Friends assumes the needful expense of an approved religious journey in the cause of the gospel.

"The laborer is worthy of his hire."—This is indeed true for the labor of the natural parts, and when so accepted for a minister's work amounts to a confession that his is the ministry of the natural parts. But the hire of the man spiritual is not of the carnal order. The verdict upon a laborer that he is "worthy of his hire" when that hire is in carnal form seems for such ministers as are willing to put their ministry on that kind of estimate, like a withering sarcasm; as if that is just what they are worthy of,—carnal hire if their preaching is man-made; but spiritual hire

when it is of the immediate Divine hiring, inspiration and authority. And it is of that gospel "the power of God unto salvation" that they who preach the gospel will live. Without living of it they could not have the true life to preach it however highly salaried they might preach about it.

Money and articles of exchange get all their exchangeable value between men from man's labor which they cost. Money buys man's labor only; it never purchases the directly Divine labor, operation or spiritual gift. Peter denounced a seeker for power as having no part or lot in gospel work because he "thought the gift of God could be purchased for money." Therefore that can be no immediate Divine gift, but merely man's work, that is hireable by man. Human talents about Divine things may be hired, but the effectual operation of the Divine gift is the Divine prerogative only, and not for sale. Lectures may indeed be paid for, and the taking pay for discourses confesses that they are lecturers, not the Divine ministry, preaching, or message from above, but human products. In short, the kind of pay one asks for his labor is a confession of the nature of his labor.

These remarks have been written after a reading of words in an exchange contending that the Apostle Paul applies the maxim quoted to the work of the ministry. The article, however, goes on to say:

But that is not saying that it is right for them to labor just for the support. Thus they would become mere hirelings, like a man who puts in his day and gets his money and departs. Such a hiring ministry would soon ruin the Church of Christ and turn it into a money-getting machine. The true minister will work for souls and let the hire take care of itself. Neither Christ or any of his apostles fulfilled the office of the ministry for the money they could get out of it. Judas was the only one who labored for money, and he made a bad wreck. The hiring ministry will not work unless they are paid in actual cash. The true ministry will work whether paid or not. They cannot cease from preaching the gospel as they have opportunity and authority. These principles need to be kept to the front continually, so carnal and selfish is the human mind. It will therefore be readily seen how spiritually-minded the work of the ministry requires us to be. The old priests said: "Put me into the priest's office that I may eat a piece of bread." It was the reign of that priesthood that scattered the chosen people to the four winds.

Poverty and Plenty Among the Anglican Clergy.

The London correspondent of *The New York Evening Post* writes in a pathetic strain of the pecuniary distress of the clergy of the Established Church in England. He said that the condition of poverty of many clergymen of the State Church is simply deplorable, and that this is due almost entirely to the system of "livings" from which the Church suffers. In the Established Church there are fourteen thousand benefices, seven thousand of which are worth less than \$650 a year; fifteen hundred more of them less than \$500 a year, while about three hundred others furnish an income under \$250 a year. There are sixty-one livings in the diocese of Petersborough furnishing an average annual income of \$225, while the occupants of several in the diocese of Newcastle receive about \$125 a year.

When one considers what is demanded of a minister of the Established Church in the way of education and preparation of various kinds for his peculiar work, it does not need a mathematical demonstration to prove that it is difficult and practically impossible for a man to live within the bounds of decency upon such meagre income. The bachelor clergymen find it extremely difficult to make both ends meet under these circumstances, but when the clergyman has a wife and children and other dependents it is not strange that a condition of absolute penury ensues.

In striking contrast with the paltry salaries furnished in thousands of these livings are the stipends which are given to the archbishops and bishops of the Church. While the average annual value of many of the English livings runs from \$125 to \$200 the stipend received by the Archbishop of Canterbury in addition to his historic London abode, Lambeth Palace, and his London residence in the neighborhood of the Croydon suburbs, is \$75,000. The Archbishop of York and the Bishop of London receive \$50,000 each, while the other bishops of whom there are thirty-two, receive stipends ranging from \$25,000 to \$7,500.

The *Post's* correspondent says that one class of reformers is demanding an equalization of these stipends in order to relieve the destitution of the poorer clergy. The bishop of Southampton is represented as informing his clergy, however, that even if the bishop's incomes were divided among their poorer brethren, the incomes of the latter would be increased by only \$55 per annum. On the other hand many of the clergy insist that the fault lies with the laity, who are woefully wanting in the broader and deeper manifestations of the spirit of beneficence. It is not at all remarkable that a spirited controversy is raging because of the existence of these great extremes of poverty and wealth in the Anglican Church, and that the authorities of the Church may feel compelled at an early date to institute practical measures for the relief of their humbler, and not less worthy, though poverty-stricken, brethren.—*Christian Advocate*.

"ONE member of the body may seem to profit at the expense of another for a time; but sooner or later the whole organism will suffer on account of the weakening or destruction of the neglected or abused member."

The Mississippi River.

"I have been very much impressed with the importance of small things in late years," said an old steamboat man, "and the Mississippi River has furnished me some rather good examples. I can understand now why Cæsar looked out upon the Nile in such curious amazement and offered all that he stood for to the Egyptian priest if he would show him the source of that wonderful river. But the antics of the Nile look like insignificant nothings to me when compared with the strange conduct of the stream that oozes out of the earth at Itasca and hurries on its murky and devious way toward the Gulf of Mexico. Towns along the Mississippi that stood right on the bank of the river have been isolated even in my day, and there are, too, all along the course of the stream little empires in view where the river has encroached upon small centers of population, finally eating the earth away and forcing the inhabitants to seek other quarters. There are hundreds of these places that are almost forgotten now, even by the men who are constantly on the river.

"What brings about these violent changes along the banks of the river? Not floods. It is just the ordinary doings of the stream. In the first place the current of the Mississippi is wonderfully swift, and the sediment deposited at any point where resistance to the flow is offered is very great. Tie a string to the neck of a bottle and sink it with the mouth of the bottle up and open.

"If held in one place where the flow is normal in an extremely short period of time the bottle will fill with sediment. Stretch a net across the river, a net so finely woven that nothing but the pure water of the river can pass through, and on account of the rapidity of the flow and the greatness of the deposit of sediment, almost in a twinkling the river would be dammed at that point. Experts have admitted this. This brings me to the point of my narrative.

"The flow of currents is frequently interfered with by sunken boats, perhaps by a jackstaff sticking up above the surface. The current is diverted by degrees, generally touching the far side of the stream a mile from the point where it again meets resistance, and immediately begins the building of a sandbar. I have seen a thousand examples of this sort during my career on the river, and I have known of instances where the root of a tree or the mere twig of a willow have brought about similar conditions. These things have tended to make a riddle out of the river; yet the stream after a while will be handled so as to undo all that it has accomplished in this way."—*New Orleans Times-Democrat*.

HABITS OF COURTESY.—"A boy who is polite to his father and mother is likely to be polite to everyone else. A boy lacking politeness to his parents may have the resemblance of courtesy in society, but is never truly polite in spirit, and is in danger as he becomes familiar of betraying his real want of courtesy. We are all in danger of living too much for the outside world, the impression which we make in society; not coveting the good opinion of those who are in a sense part of ourselves and continue to sustain and be interested in us notwithstanding these defects of

deportment and character. We say to ever boy and girl, cultivate habits of courtesy and propriety at home—in the sitting room, in the kitchen as well as in the parlor—and you will be sure in other places, to deport yourself in becoming and attractive manner."—*L. G. B. in Herald of Truth*.

Something About Prunes.

Prunes are just now, says the *Presbyterian*, being recommended by some physicians, the mothers whose children are very fond of candy. These doctors say that prunes, especially the delicious ones that grow in California, are not only as good to the taste as candy, but keep the stomach in much better condition, while still supplying the needed sugar to the system.

The prune grows in California, Washington, Oregon, Idaho, and some parts of Europe, but the soil and climate of California seem especially adapted to it. The prune tree, which looks much like a plum tree, grows from seed, but in a very odd way. A peach or apricot seed is planted, and when the little tree is one year old it is cut off close to the ground. A piece of live prune wood is fastened to it. That is called grafting. By and by the stem of the little peach tree and the piece of prune tree grow together. Then it is a prune tree.

The trees begin to bear fruit when they are about three years old. The trees bloom in the third month and are virtually covered with blossoms somewhat smaller than white apple blossoms. A prune orchard in bloom looks just as if it were covered with snow, and is pretty sight.

The prunes are green at first, then they are red, but when they are ripe they are a deep blue. They ripen mostly in Eighth Month.

As soon as they are ripe they fall off. Then the boys and girls and other people pick them up and put them in boxes. The boxes are put in a wagon, the wagon goes to the packing house, and at the packing house the prunes are graded and placed together according to size, like the soldiers in a company. The prunes are dipped in a hot liquid so the skins crack a little. Then they have a cold water bath. After that the prunes are put out on trays to dry in the sunshine. It does not rain on them, because in California it does not rain in summer. It rains hardly any except from Eleventh Month to Third Month. After the prunes have been in the sun four or five days, they are put in stacks for a few days. Then the prunes are sorted into different lots. Of some lots it takes from twenty to thirty to make a pound, of other thirty to forty, of others forty to fifty, of others fifty to sixty, of others sixty to seventy of others seventy to eighty, and so on. The are heated so like molasses taffy they won't go to sugar. They are then packed for shipment.

"God answers prayer; sometimes, when hearts are weak,

He gives the very gifts believers seek. But often faith must learn a deeper rest, And trust God's silence when He does not speak; For He, whose name is love, will send the best. Stars may burn out, nor mountain walls endure, But God is true, his promises are sure

To those who seek."

Some Brief Extracts From a Manuscript.

(Continued from page 44.)

Benjamin Kite writing to John Letchworth: Within the last week there have come from Alexandria and settled among us Thomas and Sarah Matthews, Friends in the ministry, who from their appearance will be likely to prove a valuable addition to our meeting. The sinking of the many Friends leaving the Southern States has brought to my mind the words of the pious Cowper:

"He hears the wheels of an offended God
Groan heavily along the distant road."

Many Friends voted at the late election. I never voted for several years. I never voted for Governor,* but once for Mifflin. . . . Thy reflections about dabbling in politics are very similar to those which have often occurred to my mind. Yet I by no means censure those who are free to vote even for Governor, which I am restrained from doing. My desire of being less confined by employment increases, and of leaving the city decreases. I think I just stay and suffer with our "degenerate church," as Jas. Pemberton calls it, though I say not be able to do much for its assistance. I have often thought that if some of our goodly young men would now and then put a shoulder to the wheel, it would be of singular service. Oh! it is of good savor when words spoken to the discipline are not spoken from habit but necessity. J. M. has several times appeared as a minister since I wrote, so that Jerusalem is not yet forsaken, thanks to her unslumbering shepherd. Not all who rightly open their mouths in public testimony become established living ministers of the Gospel. In some cases the call to this exposure may have been but to trouble and prove them. But I apprehend that in most of such cases, those set aside have failed in dedication in other things—unqualified submission to the heart-cleansing operation of the baptism of fire and of the Holy Ghost has not been abode in, and so the ring of spiritual nourishment has gradually faded up. Though like a tree whose main branches have been cut off they may still for a season show some greenness, yet too often the leaves cover barren branches, or those which do not perfect their fruit. If the love of the world in any form gets into the heart, if any of the corrupt propensities of the man there obtain dominion, the gift and grace of the Spirit must wither, must weaken, must die. What then can be expected but that that was committed to them be taken away?" John Letchworth having returned from a visit in Maryland wrote of Baltimore Yearly Meeting: "There was but one subject which seemed much to agitate the minds of some, that of receiving persons into membership without regard to nation or color. As I had once passed through such a scene in our own Yearly Meeting, I was enabled to enjoy a calm that shall I say?—in the midst of a storm—believing the time would come when they, too, would settle calmly under it. What seemed a little singular was that it was not so much Marylanders who objected as Pennsylvanians who had removed there before we had gotten so far along as at present. Poor things! they seem not to have progressed an inch since. . . . Such is the instability of thy weak brother

that twice has been reproved by an elder for being too cheerful. It is not always easy to wash and anoint when fasting is our portion, and I have not yet learned always to look grave and sober when my heart is merry. I was in company with those I loved and could make free with, and I suppose I was off my guard. As thou sees that I am tolerably honest I hope thou wilt bear with me . . .

Just here I will state having heard my father speak of being at a Monthly Meeting, where the case of, a colored applicant was adversely decided, when a zealous young man being requested to inform him of the result, arose saying, "Well, Friends, what shall I tell him! That he is too black to become a member amongst us?" That worthy minister Micajah Collins related that a colored man having at times appeared—in the meeting he was a member of—the elders waited upon him with a request that he withhold his exercises. After sitting a time in solemn silence the colored man said, "I shall be obedient to your commands but I have this to testify to you. 'As you have rejected the messenger sent, so there shall no ministry be raised up among you while the present heads of the meeting remain in mutability.'" or words to this effect, and Micajah added, "It proved a true prediction. I was the first." Alas for human prejudice!

Benjamin Kite replies to the foregoing: "Beloved brother, thy letter was more than agreeable to me, it was cause of rejoicing, and let who will, chide, I wish neither of us may pretend to be grave when we do not really feel so. How can I do other than rejoice when I find that one so dear to me has performed through Divine assistance a weighty undertaking to his own solid peace . . . It will no doubt be cause of wonder to thee that thy timid brother is about to involve himself in debt. Thomas (his son) and I expect to be in business pretty largely in the spring. As a first step we mean to publish an interesting little piece—"Life of E. Ashbridge," which we hope will sell, as it will come home to the bosoms of those who experience domestic afflictions."

John Letchworth writes to his nephew Thomas: "Thy father hints that he has a prospect of entering into business with thee. I hope, indeed, I expect that it has been well considered. I was going to hint that as thou has served a regular apprenticeship and has a pretty large acquaintance, perhaps by this time thou hast large ideas of doing business; for youth is sanguine, and wonderful instances of this your city has produced. Thy father styles himself, and perhaps justly so, timid. Now I wish if there is any portion of rashness in thy composition, this timidity may act as a just counterpoise, that so you may get along with reputation." . . . To this Thomas Kite replies: "Thy letter and the concern it expressed for my welfare were both acceptable to me, and I hope thou wilt never omit communicating whatever thou may think beneficial. Youth, as thou observest, is rash and oftentimes exposed to temptation, which renders the advice and counsel of those who have already trodden the slippery path both safe and useful. Independently of wishing to form an establishment which may afford a livelihood, can my attention be turned to a more proper

object than relieving my beloved father from the laborious and irksome employment from which he feels himself much released? I hope in accordance with thy advice to pay proper attention to his caution and not undertake anything of importance without his concurrence." Soon after this Benjamin Kite resigned his school.

Although actively engaged in prosecuting his temporal business, Thomas Kite had given evidence of dedication to what he considered his religious duties; and from the time of the remarkable dream, heretofore related, his father had believed that he was under preparation for usefulness in the church and would, if faithful, have a gift in the ministry conferred upon him. Thus he heard with joy of his first appearance, which was at Frankford Meeting, to which he went in company with that true-hearted elder Mary Harper, who on the way believed it right to incite him to faithfulness, saying, "Thomas, if thou hast anything for us to-day, be faithful." Strengthened doubtless by the sympathy of his honored friend, he expressed a few words in great fear. His growth in the gift received was gradual and solid, until he attained the stature of a strong man in Christ Jesus. And here I may remark that I apprehend that few since Samuel Emlen's day, who said of himself that "by jobbing he earned his daily bread," were more engaged in visits to the sick and afflicted than was Thomas Kite. An inmate of his family said that often of evenings while engaged in reading they would notice the book was laid aside and after sitting awhile in silence he would get ready and go out. They knew that he had felt drawn to some mission of consolation. The late William Kite told me that in earlier life he was accosted by a stranger attracted by his, at that time, infirm health, who after some remarks in relation to futurity, and finding out his name, asked if he was related to Thomas Kite, and then said "Ah! you don't know what you have lost as we missionaries do." (To be continued.)

THE VITAL PROBLEM OF CIVILIZATION.—In Plato's "Republic" one may see an up-to-date editorial satire on the faults and foibles of democracy as exemplified in Tammany Hall, the principles of education involved in such current topics as the kindergarten, the elective system, physical culture and many other things. The reason so much remains of Plato's theory of education is that the problem to him is one of making good men and women. For a good man or woman is a good citizen and a good citizen is the vital problem of civilization . . . not the sacrifice of the weak to the strong, but the devotion of the strong to the weak. This is the only law of progress. To-day the world needs prophets, saints and heroes more than ever before. The splendid ideal of citizenship and fraternity which Plato narrowed to an aristocratic privilege our modern civilization has extended to all. Our democratic ideal is far nobler than Plato or any ancient ever dreamed of. It demands great things, for the crisis of our civilization is at hand. The miracles of industrial progress in the nineteenth century must be followed by miracles of moral progress in the twentieth, else all our wealth, leisure and opportunity will be our ruin.—Edward Cummings.

*His objection to this was that according to the Constitution he is a military officer.

Romance of the Sponge.

Sponges are not so cheap as they look, though one can buy an inferior quality for very little money. The best sponges in the market come from the Mediterranean, and a few, almost as good, come from the north coast of Cuba. The quantity of the latter is so small that they make little impression upon the market. Four-fifths of the sponges brought to New York are from Key West and the West Indies, the very cheapest grade being imported in great quantities from the Bahamas. Nassau, the capital of the Bahamas, is the greatest sponge market of the world, and about nine hundred thousand pounds of sponges are shipped from there to the United States every year. New York dealers who absolutely control this output, ship a large share of the sponges to European markets.

"Sponging used to be a very interesting and picturesque performance," said a New York wholesale dealer to a *Sun* reporter. About nine-tenths of the native population of the Bahamas is interested in one way or another in this industry, and in the old days the natives owned their boats and were spongers on their own hook.

"They took small schooners provisioned for five or six weeks, loaded their wives and children aboard, and set sail for the sponging grounds. Sometimes they got a load in a week or two. Sometimes they were out six weeks. If the weather was good, everything went easily and the excursion was one festive and protracted picnic. Cooking was done over a fire built upon the sand in a box lashed to the side of the boat. When the weather was bad no cooking was done, but in good weather the fire flamed up from every boat all the evening, and, as there were usually a good many boats on the sponge grounds at once, the sight was picturesque. The Nassau Sponge Exchange runs the whole business now, and some of the zest seems to have gone out of it.

"There are no sponges right around Nassau, but the Exchange is there and each of its members sends out his own fleet, which is busy all the year round. The merchant has a number of schooners of from ten to twenty tons. Sometimes he owns two boats. Sometimes he owns thirty. He engages the negro captain for his boat, and the captain chooses his own crew. The owner provisions the boat, and the provision included in the contract is always the same—so many pounds of flour, rice and salt pork, and so many quarts of gin for each sponger. If a man takes wife or children along, he must provide the extra food for them.

"The boats are made with heavy glass set in their bottoms, and the water down there is so clear that one can look through this square of glass right down to the bottom of the sea. Sometimes instead of the glass in the boat the men carry a glass box, that is a wooden box with a glass bottom. They hold this over the side of the boat with the glass just below the level of the surface; and no matter how rough the water is the bottom may be seen through the glass. The boat cruises around until it strikes a place where the sponges are thick. Then it anchors.

"If the water is shallow the sponges are

raked up with rakes a good deal like those used for oysters. If the water is deep the spongers strip and dive for the sponges. A man will dive down in two hundred feet of water, and then come up again, having gathered all the sponges for two or three yards around.

"The waters are full of sharks, but nobody seems to mind them. If one happens to be swimming along right beside the boat the men wait until he passes before they dive. That's all. When there are children on board they frequently fall overboard, but even the babies can swim.

"When the live sponge is brought up and thrown on deck it looks more like a lot of uncommonly nasty liver than like anything else, and it smells rankly. Right there's where sponging ceases to be attractive. The spongers drink quantities of gin, to keep them from being chilled by being so much in the water.

"As soon as a good number of sponges have been collected the boats put into the nearest land and the sponges which are dry and dead by this time, are put in kraals. That is they are put where salt water can reach them, but are picketed so that they cannot be washed away. After a day or two of that they are washed by hand and laid out in the sun to bleach. Part of the men stay and watch them while others go off after more.

When a full load is ready the boats put back to Nassau. There the sponges are sorted according to quality and put in piles on the floor of the exchange. The dealers walk around, examine the lots and write the prices they are willing to pay on slips of paper, which are handed to the clerk. He reads out the names of the highest bidder on each lot. There is no bargaining, no talking, no second chance. It is perhaps, the most quiet market in the world.

"Each dealer carries his purchases off to his own sponge yard, a place enclosed in stone walls and partly covered by a shed. There hosts of colored people, men, women and children, clip the sponges, cut away the roots, wash out or cut out the lumps of hard sand, etc. There is a great art in sponge clipping. The aim must be to cut out all objectionable matter with as little injury to the shape and size and texture of the sponge as possible. Often the cuts are invisibly sewed together, so that no ragged hole will show. The bits of sponge clipped off are used for packing purposes or for fertilizer.

"The sponges would in their normal state take up too much room in shipping, so they are pressed into bales, and the degree to which they are capable of compression may be understood from the fact that the natives boast they can pack a bushel of sponges into a cigar box. The sheep's wool sponge, which is the finest variety, sells in Nassau, for about \$1.15 a pound, while the cheapest quality brings about twenty-five cents a pound. The owner of the boat takes half the profit of the load, and the crew divides the other half, so the men's earnings vary, but they seldom exceed forty cents a day.

Modern doctors are inclined to frown upon the sponge. They say it is a refuge for microbes, big and little, and that the lack of care in regard to bath sponges, is responsible for much trouble.

"It is simply astounding that decent people can use sponges as they do," said a New York doctor. "A sponge should always be carefully washed, in very hot water, after being used, and every few days it should be washed in an antiseptic."

The World's Largest Telescopes.

It has long been known that if telescope could be produced large enough and with lenses powerful enough an intimate acquaintance might be gained with worlds now separated from us by immensity of space. To this end the philosophers and astronomers have been working for centuries and with comparatively good results. The first telescope, it is said was made in Holland about 1608, practically applied by Galileo in 1610 and gradually improved upon from the time of Sir Isaac Newton to that of Herschel. Great telescope may be said to have made their appearance with Sir William Herschel's big forty-footer finished in 1789, with which he, first of all astronomers, discovered the volcanoes of the moon. England took the lead and held it for years, while good work was also done in Europe. But lately the English astronomers admit that while America has advanced, their country has fallen behind in this regard. It was in 1828 that Lord Ross built the first gigantic reflecting telescope, with a focal length of fifty-two feet, the tube being fifty-six feet long and seven feet in diameter and its mirror six feet across. This telescope and its mounting cost all of \$100,000, but at its best worked imperfectly and is now obsolete though still in occasional use.

It may be debatable whether the reflecting, or refracting telescopes are to be of greater service in the future, for, while the largest "reflector"—that of Paris—was the latest made, the largest "refractor"—the Yerkes telescope of the Chicago university—immediately preceded it, and both have fully realized the expectations of their constructors. Less than eighty years ago the largest refracting telescope had an object glass only five inches in diameter, yet it was with this one that Sir John Herschel made his famous observation of double stars. Soon after, object glasses of nine inches, then of fifteen inches, were manufactured and mounted, one of the latter being placed in the Harvard college observatory in 1847. Then followed the Princeton telescope with a twenty-three inch aperture, the Washington Naval observatory with one of twenty-six, Greenwich, England, with twenty eight inches; Meudon and Nice, France, each with one of twenty-nine inches; Meudon again with a thirty-two inch, the Lick, California with its big thirty-six inch, and the Yerkes at Geneva Lake, Wis., with the largest of its kind ever produced—forty inches in diameter. The largest reflector of recent times is the telescope first exhibited at the Paris exposition of 1900, with object glass forty-nine inches across, and which is nearly duplicated by that of Melbourne University, Australia.

If the makers of lenses or object glass could keep pace with the demands of the astronomers, it would not be very long before all the important heavenly bodies would be brought, visually, within a few miles of the earth; but there is a limit to the size of the

uses they can cast and polish, and that it, it is thought, has been nearly reached. The process is complicated and costly, and there are but few successful makers of telescopic lenses in the world. There is none, in fact, who can surpass the Clarks of Cambridgeport, Mass., who shaped and polished the immense disks for the Yerkes telescope. The firm, at present represented by Alvan G. Clark, was founded by his father, Alvan Clark, nearly fifty years ago. Experiments begun as early as 1846 resulted in a world-wide celebrity, and culminating in the grinding of the lenses for the thirty-six inch Lick, the largest attempted, and later of the forty-inch lens for the Yerkes telescope. Yerkes paid over than \$20,000 for the rough disks of the telescope that bears his name, and paid Clark \$6,000 for working and insuring them. As new lenses are fractured in the grinding and have to be replaced, sometimes again and again, the business of polishing is attended with enormous risk.

In a comparison of the world's telescopes to the present time, there is no doubt that the United States is in advance both as to the number and size. With the sole exception of the Paris telescope of 1900, which has a tube of one hundred and eight-six feet in length, the Yerkes telescope, with its focal length of thirty-four feet, is the largest in the world, the second largest being the Lick, which is only seven feet ten inches. It should be said that the Paris instrument, however, that it differs from the American telescopes in being mounted horizontally on a rigid bed and in having a reflector instead of a refracting lens.

The United States, then, still holds the honors for refracting telescopes and, moreover, it is admitted by all that if the French instrument were mounted in some elevated position, having the clearer atmosphere of America, it would do much more for science than has been done already. It is the advantageous situation of the Lick observatory, situated as it is four thousand three hundred feet above sea level in the clear atmosphere of California, that has caused an English scientific writer to write out the fact of its having done more for modern astronomy than any other instrument in the world. The Lick telescope weighs thirty tons and the Yerkes seventy-five tons. For the construction and mounting of the former a fund of \$700,000 was available, and for the latter \$1,000,000. The lens of the great Yerkes telescope weighs seven hundred pounds, and casting and polishing being looked upon as a miracle of ingenuity. The Yerkes object, as mounted in its iron cell, weighs one hundred pounds.

One of the world's curiosities is the "elliptical telescope" of the Paris university, the use of which is bent, with a reflecting mirror at the angle, into which the observer looks through the eyepiece.

It is the opinion of an acknowledged astronomical expert that the giant astrophysical telescope of the future is to be of the reflecting class, owing to the fact that it gives brighter images, both in the visual and the photographic regions, with an aperture more than forty inches in diameter and also can be erected and mounted at less cost and trouble than the refractor.—*Brookton Enterprise*.

TOO LATE.

NORA PERRY.

What silences we keep, year after year,
With those who are most near to us and dear!
We live beside each other day by day
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
These close, familiar friends who loved us so;
And, sitting in the shadow they have left,
Alone with loneliness and sore bereft,
We think with vain regret of some fond word
That once we might have said and they have heard.

For weak and poor the love that we express
Now seems beside the vast, sweet unexpressed,
And slight the deeds we did to those undone,
And small the service spent to treasures won,
And undeserved the praise for word and deed
That should have overflowed the simple need.

This is the cruel cross of life, to be
Full-visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.
What recollected service e'er can then
Give consolation for the might have been?

—Independent.

PRAYER.

There is an unseen battle-field
In every human breast,
Where two opposing forces meet,
And where they seldom rest.

That field is hid from mortal sight
'Tis only seen by One
Who knows alone where victory lies
When each day's fight is done.

He speaks to all a glorious truth,
A truth as great as sure,
That, to be victors, they must learn
To love, to confide, to endure.

This faith sublime, in wildest strife,
Imparts a holy calm;
For every deadly blow a shield,
For every wound a balm.

—Anonymous.

WORKING AGAINST THE TRUTH, BUT FOR IT.
—The *New York Observer* records the following instance where the opposition of a learned Jew was overruled to the diffusion of the gospel.

"It is not anything new, but it is well worth reminding this generation that more than one hundred and fifty years ago a learned Jew in Syria believed he could make a translation of the New Testament into Hebrew, and then use his translation to refute it. It was admirably and faithfully done, as he was a master of the Hebrew language; not a passage was knowingly perverted. He relied upon his ability to refute the whole, and so gain a grand triumph! At the end he calls heaven and earth to witness that he had done it with the special view of opposing the Christians. But an unseen hand was in the matter. This translation was brought to England and published, and is the one now in common use, and is doing, not the work the Jewish translator designed, but the opposite, making known the blessing of redeeming love to his Hebrew brethren. The British and Foreign Bible Society is giving it a wider flight in the world than the gospel-opposing Jew, as he labored upon the translation, ever conceived. He would have made it

a weapon of destruction, but the Divine purpose overruled, and the hand that would have ruined was made to save."

The Element of Simplicity Too Little Accounted Of.

To many men of the present day faith appears, as it did to the man in the parable, as a hidden treasure—to obtain it they would sacrifice all that they have. Like the Jews and the Greeks of the Corinthian church, they require a sign and seek after knowledge. They rush to scientific men to hear about miracles, and to historians that they may witness the weighing of evidence. Science and history, like art, are long, life is short, death pursues and faith eludes them—they have sought early, but they have not found. Is it not possible that they have mistaken what faith is and have looked for it too far afield? St. Paul, when he tried to steady the wavering faith of the intellectual Corinthians threw down, as it were, his intellectual arms altogether, realizing that among such gladiators of controversy as the Greek learning could produce they were powerless to help him. The church in Corinth was divided, some saying, "I am of Paul," some "I am of Apollos," some "I am of Christ." Some, as we gather from the epistle, trusted in ceremonies and were very superstitious, while others renounced the supernatural altogether, declaring that "there is no resurrection," no new birth, unless in a moral sense, in which case it "is past already." To quiet this strife of tongues, to ease these searchings of heart, St. Paul came "in weakness and fear and trembling," and offered to them all alike "the foolishness of the thing preached," that their "faith might not stand in the wisdom of men, but in the power of God"; and he resolved to know nothing among them but "Christ and Him crucified," by which phrase we suppose him to have meant that he would set forth only the precepts of Christ unsupported as they were, by the arguments of human wisdom and the humiliating fact of his crucifixion and apparent failure, out of which two things would spring, he knew, the strongest moral impetus the world had ever received, the surest hope of immortality mankind had ever known. For, he said the "foolishness" which is of "God is wiser than men and the weakness of God is stronger than men." At the time of St. Paul it was said by the Greeks that "at Corinth you may learn and hear even from inanimate objects so great are the treasures of learning and literature in every direction."

Speaking of the apostle's teaching in that city, Dean Stanley says that its simplicity "was a rebuke to the superstitious craving of the Oriental and the Jew, and also to the intellectual demands of the European Greek. The charm which the former found in outward miracles the latter sought in theories of philosophy. The subtleties of discussion which had appeared already in the numerous schools of Greek speculation, and which appeared afterward in the theological divisions of the third and fourth centuries, needed not now, as in the time of Socrates, to be put down by a truer philosophy, but by something which should give them fact instead of speculation, words and theories."

According to Dean Stanley, and, so far as

we can find, his dictum has never been reversed, the two epistles to the Corinthians are the earliest of the Christian Scriptures, written within thirty years of the passing away of our Lord and before the oral tradition of his teaching had been committed to paper. It is a noticeable thing that St. Paul, while the tradition was still fresh, while its proportions were still perfect in the minds of those to whom he must have talked, should have been so struck by the element of simplicity in Christianity; and we cannot but be impressed by this same element as we read the far less perfect account of the "good news" which has been preserved for us. Our Lord, we may remember, thanks God at the beginning of his ministry that the greatest revelation of his spirit should have been hidden "from the wise and prudent and revealed to babes." St. Paul most likely had this saying in his mind when he tells the Greeks that "the world in its wisdom knew not God." Again, Christ continually points to childhood as if the lessons to be learned from the eager simplicity of children were an essential part of his teaching. He never displays the least subtlety of dialectic, and seldom upholds a precept by an argument, but almost always makes a frank appeal to the moral instinct of men, to the "commandment which ye have had from the beginning," to the light of conscience which is in men of single mind rather than to the light of reason. "Take heed," he says, "that the light which is in you be not darkness."

Apparently this light is not so much something which we are to work to obtain, as something which we are to dread to lose. All Christ's teaching suggests that good is somehow in human nature. Our Lord distinctly implies that children are born not without light and good, and his sternest condemnations are reserved for those who lead them astray. He says "Become as children," with very little explanation—far less than nowadays we desire. Yet hitherto the church has not spent much thought on his meaning—singularly little, considering how reiterated is his teaching on the subject, and how directly it appeals to men's hearts. He does not explain why the poor in heart are blessed or in what sense they shall see God, but "the spirit beareth witness with our spirit," and we all know that even if there were no God to see, a good man is in some very true sense more blessed than a bad one. No sane man is without a conscience, and without a witness within himself to the kingdom of God. It is this kingdom within us to which Christ bids us surrender allegiance, without calculation of earthly consequences, not even "fearing them which kill the body and afterward have no more which they can do." In this surrender lies the germ of faith, and a faith thus generated is the only faith which can save a man's character. Without it he may be convinced of every miracle in the Bible as firmly as he is convinced of the miracle of this year's spring, and yet such certainty may be utterly dead and unproductive, the mere summing up of certain items of intellectual conviction. Religion cannot consist in a calculation of probabilities, however accurately worked out. Such intellectual exercises belong to the wisdom of the world, not the simplicity of the

"things preached." Christ's counsels against giving away to anxiety, against "thinking beforehand what ye shall speak," his warnings against the Scribes and Pharisees all suggest to us to preserve a simple attitude of mind, just as his injunction to "think little about dress and food, always making them subordinate to health"—"is not the life more than meat, and the body than raiment?"—suggests a simple manner of living. Salvation comes to men through a spiritual life not through argument, and if a man has Christ for his living standard he has believed on him," and he that believes has "that which shall raise him up at the last day," that is, he has begun a spiritual life in obedience to a power not himself in which he has faith. To use our Lord's simile, he has obtained the small grain of seed, whose powers of development are not understood by men.

Many people who are not accounted "spiritually minded" are, nevertheless, led by the spirit. A "spiritual mind" too often means a keen interest in religious controversy. The captain of a sinking ship who some years ago gave up the last place in the last boat to a little stowaway, whose very existence he had been unaware of two minutes before showed "the same mind which was in Christ," whether he had been accustomed to say unto Him "Lord, Lord," or not. And the stewardess on board the Stella, who gave up her lifebelt to a woman passenger on whom it had been her duty to attend, obeyed an impulse which we can only consider to have been Divine, and which controlled in an instant the instinct of human nature, the instinct of self-preservation. These people were not actuated by the "wisdom of the world," but by the "power of God." Probably both gave up their lives for the sake of their moral inferiors—for the sake of two persons who would be of less use in the world than they. But it is by such unreasonable actions, by such Divine folly as these people committed, that a nation is made great, and the equally unreasoning admiration which they awake in the hearts of men is a greater testimony to the truth of Christianity than any that can be evoked by "the scribes and disputers of this world."—*London Spectator*.

MAY our American system of social and political life, by far the best ever yet enjoyed upon earth, be placed upon the broad and enduring basis of true religion and true patriotism, and then at last the nation long foretold may appear, whose foundations are laid in fair colors and whose borders are of pleasant stones, and to it the promise of the prophet may be redeemed: "All their children shall be taught of the Lord and great shall be the peace of their children."—*Mac Veagh*.

TO BE in accord with the will of God is all that any of his children need desire. We admire the ability possessed by some of those around us, but we need not envy them, for it is a matter of daily observation that they are not necessarily more happy than others. To lie passive in the hand of God is the high privilege of his children, and to use the gifts with which we are endowed to his glory is the highest success to which we need aspire.—*Ep. Recorder*.

Low Wages and Low Life.

The Pennsylvania Bankers' Association held a convention in the first part of Seventh Month in Erie. Thomas B. Chantler, of Pittsburgh, gave an address on "The Banker and the Criminal." We extract a few passages.

"The laborer is worthy of his hire." As long as the earnings of the laborer, in mill or shop, or store, in any vocation, are not sufficient to enable the honest workman to feed and clothe his family and give them at least a few of the comforts of life, injustice is done him, and a readjustment should be made in the distribution of the products of labor. Need we be surprised at the discontent among the working classes, and with their belief that too many of the employers are growing opulent at the expense of the employed, that there is too much money at the top and too little at the bottom? Many millions are in these days donated by the rich for the people's advancement along many lines; but an increase of wages up to the living point would do more to wards lessening crime, closing slums and haunts of vice than does building unnumbered libraries, museums and conservatories. We find no fault with these generous gifts of noble men, but we do contend that there should be a readjustment of the distribution of wealth and the rewards of labor, that poverty and pauperism could not longer enslave honest labor.

"Inadequate wages brings poverty. With poverty comes want, and with want unsatisfied comes the commission of theft. And with self respect and ambition gone, good impulses vanish and all manner of crimes are committed. And out of the hovel comes the embry criminal who eventually becomes the professional law breaker. Again I contend that much of the crime that inflicts our country is traceable to the reduction of wages below the living point.

"Without trespassing on your time, I refer to but a few of the evils of society that must bear the onus of the creation of the great majority of this class of criminals. At the head society should awake to the necessity of some better regulation of a traffic that causes so much of our crime and misery?

"Society is also responsible for that manner of living that breeds social castes that stir up envious and competitions that are the root of embezzlements, forgeries and other crimes against property. So many single offenders are embezzlers. Low salaries with family social ambitions, have caused the downfall of countless men of promise. Foolish striving to ascend the social scale on the part of those whose means are scant, often causes the pilfering that ends in vast embezzling or forgery.

"Society's worship of the almighty dollar, and admiration for those who possess it, whether obtained by prolonged and honest effort or by sudden means or questionable methods, go a long way in influencing the young of the day to acquire wealth, either by fair means or foul. And when once in the race for gold, fine sense of honor and the whole moral fibre often seems to weaken and when the emergency arises when money must be had in order that one continue in the race, the hitherto seemingly honest man suddenly startles the community by his monstrous acts of embezzlement or forgery or bank wrecking."

Indian Maple Sugar Making.

Very few of the people to whom maple sugar is an entirely familiar and commonplace are aware of the fact that the method of making sugar was taught to the white people by the Indians, and that they made sugar before the discovery of America. This is only one of the many things that the white people learned from the Indians. Others were the weaving of cotton, the cultivation of Indian corn and the use of tobacco.

Some of the early writers tell us that the Indians were the first to make this sugar, and that they learned how to make it from the Indian women. The sap was collected in a certain way, a gash being cut in the tree and then this stick was thrust, down which the slowly-flowing sap dripped into a vessel of birch-bark, or a gourd, or into wooden troughs hollowed out by fire or the axe. Then the larger wooden troughs full of the sap, and hot stones were thrown,—just as in old times they used to be thrown into the water which food was boiled—and by constantly stirring in hot stones and taking out those that had become cool the sap was boiled and evaporated, and at length syrup was made, which later became sugar.

This manufacture of the sugar was not confined to any one tribe, but was practised by many of the northern Indians, and was known to those as far south as Florida and Texas. Among the sugar-making tribes a special festival was held, which was called the maple festival, which was undoubtedly a religious festival in the nature of a prayer or propitiatory ceremony, asking for an abundant flow of sap for good fortune in collecting it.

Among many if not all the Indians inhabiting the northern United States, maple sugar was not merely a luxury—something eaten because it was toothsome—but was actually an important part of their support. Mixed with Indian, parched corn, it was put up in small quantities and was a concentrated form of nutrient, not much less valuable in respect to the quality of support than the pemican which was used almost down to our own times.

Among the older writers who had much familiarity with the customs of the Indians, accounts are given of the manufacture of sugar, and this custom was so general that among many tribes the month in which the sap ran was called the sugar month. By the Iroquois the name Ratirontaks, meaning tree-makers, was applied to the Algonquin tribes as an eminent authority, Dr. Brinton has suggested that they were probably "so called in their love of the product of the sugar tree." On the other hand, A. F. Chamberlain has very plausibly said: "That it is hardly likely that the Iroquois distinguished their tribes by this term, if its origin be as suggested, they themselves were sugar makers and eaters." A more probable origin of the word is that given by Schoolcraft, in substance as follows: "Ratirontaks, whence Aridackas, was applied chiefly to the Montagnais tribes, north of the St. Lawrence, and has a derivative term indicating a well known habit of these tribes of eating the inner bark of trees in winter when food was scarce, or on long excursions." This habit of eating the inner bark of trees was, as is well

known common to many tribes of Indians, both those who inhabit the country where the sugar maple grows and also those in other parts of the country where the maple is unknown.

On the western prairies sugar was made also from the box elder, which trees were tapped by the Indians and the sap boiled down for sugar, and to-day the Cheyenne Indians tell us that it was from this tree that they derived all the sugar that they had until the arrival of the white man on the plains something more than fifty years ago.

It is interesting to observe that in many tribes to-day the word for sugar is precisely the word which they applied to the product of the maple tree before they knew the white man's sugar. It is interesting, also, to see that among many tribes the general term for sugar means wood or tree water—that is to say, tree sap. This is true of the Omahas and Poncas, according to J. O. Dorsey, and also of the Kansas, Osage and Iowa, Winnebago, Tuscarora and Pawnees. The Cheyennes, on the other hand, call it box elder water. A. F. Chamberlain, who has gone with great care into the question of the meaning of the words which designate the maple tree and its products, is disposed to believe that the name of the maple means the tree—in other words, the real or actual tree, or the tree which stands above all others.—*Forest and Stream.*

THE wise life is that of avoidance of wrong. The wisest life is that of abundance in good, memories of which will yield sweetness and gladness. Fidelity to truth, adherence to righteousness, discharge of duty, sacrifice in loving helpfulness will never color the cheek with the blush of shame or moisten the eye with the tears of sorrow. On the contrary such deeds will prove well-springs of joy.

Notes from Others.

The edict of the Governor of Kansas that all tramps in the State must go to work in the grain-fields, was the setting up as an economical principle, the old declaration, "If any man will not work, neither shall he eat." The result of such a promulgation was clearly foreseen. The tramp wants to eat, but he insists on some other man paying for his food. In this case, when he found that he must work, every Weary Willie in the State crossed the border.

The action of the librarian of the Boston Public Library in refusing to allow a woman patron to take from the shelves certain books of questionable morals, has roused much comment. Some persons denounce the librarian on the ground that an adult woman should be as free to read what she pleases as an adult man; others think the official rightly reserved the books in question from general circulation. Others still, criticise the authority by which such books are permitted in libraries maintained by taxation, while there are those who insist that the literary quality of a book should take precedence over everything else in the mind of the committee of selection. Numbers attack the books excepted to, and others shrug their shoulders and remind us, "Honi soit qui mal y pense." It is significant, however, that no one actually defends the objectionable books.—*Presbyterian.*

SUCCESSFUL ENFORCEMENT OF THE MAINE LAW.—Sheriff Pearson of Portland thus replies to a Pennsylvania correspondent who has asked him whether a newspaper item alleging that Prohibition in Portland did not prohibit, was true:

"Dear Doctor:—I take pleasure in replying to your letter of the 22nd inst., with newspaper clipping enclosed. Since the enforcement of the law began, the first of the year, the closing of the rum shops has driven the traffic into somewhat unusual channels, and the method of pocket peddling referred to in this clipping has been, and is, practised to some extent. My deputies are constantly on the watch for such offenders, and a special form of warrant for their apprehension is being used. I assure you that this form of the traffic is being pursued relentlessly. The latter part of this clipping is not only misleading, but absolutely false. The cost of enforcement to date will be more than offset by the amount of fines which will be imposed at the present term of the Superior Court. The grand jury during their recent session, returned nearly fifty indictments for the unlawful sale of liquors, and these are now being successfully prosecuted in court. The arrests for drunkenness since January 1st have fallen off more than sixty per cent., as compared with the same period for the preceding year, and the number of prisoners in the jail has decreased more than forty per cent. during the same time. Grocers, coal dealers and others furnishing family supplies find their trade increasing among the poor. A coal dealer, whose place is in a poor part of the city, tells me that he is now selling coal in ton quantities to families who formerly had only sufficient money to purchase it by the basketful. The proprietor of a candy store assures me that my enforcement is worth \$1,000 per year to him, because of the increase in penny trade from the children of the poor. A man and woman recently visited a furniture store and purchased a chamber set. The wife said to the salesman, 'We would not have been able to have this but for my husband saving the money he spent for drink before S. Pearson's time.' These are some of the facts of enforcement. I think they are misrepresentations, and dispose of effectually the misrepresentations in this newspaper squib. Very sincerely yours,

SAMUEL F. PEARSON."

It is alleged by certain lovers of birds that nighthawks, otherwise known as whippoorwills, and swallows, and above all, purple martins, hunger for mosquitoes as a steady article for breakfast, luncheon, five o'clock tea, dinner, supper, and frequent snacks and appetizers in the course of every twenty-four hours in the summer. If this is true, societies for the increase of the numbers of these graceful couriers of the air should be organized without delay. More birds and fewer mosquitoes—that's what we want.

The *Christian Observer* relates the following telling fact: "Recently at a church service a stranger dropped in. His presence led one of the regular worshippers to describe him. 'Years ago that man asked me to endorse for him to the extent of five thousand dollars, and I did it. Soon afterwards his partner mismanaged and his firm made a bad failure. That man got a position as bookkeeper at fifty dollars a month: he rented a cottage, denied himself new clothing, bought meat for his table only twice a week, and at the end of a year, out of that salary of six hundred a year, repaid me the whole five thousand dollars.' That is honesty—whole-souled honesty. Would there were a hundred times as much of it in the world."

The National Reform Association is an organization of American citizens which seeks to maintain and promote the influence of the Christian religion in the American government. This movement assumes that a nation and its government may and ought to be Christian. It accepts the fact that this nation and its government are, in a certain sense, Christian; and the equally important fact that we are far from being what a Christian nation ought to be, and that it is only by the in-

telligent and united efforts of favoring citizens that this or any other feature of the national life can be maintained and perfected.

Fundamental principles.—Like every historic movement, this movement proceeds upon well-defined principles. These are the following:

1. Nations are moral beings, capable of doing right and wrong, subjects, therefore, of moral law and accountable to God for their conduct.

2. Nations, like all other moral beings, are under the authority of the Lord Jesus Christ, the moral Governor of the world, and ought to acknowledge and serve Him.

3. The will of God, however revealed and especially in the Holy Scriptures, is the supreme standard for deciding moral questions in the life of nations.

Prepared petitions in sets of three, to be used in petitioning Senators and Representatives to work and vote for the proposed Anti-Polygamy Constitutional Amendment are to be had, at twenty-five cents for ten sets, of the Willet Press, 142 Fifth Avenue, New York City.

Causes for dissatisfaction with the Protestant churches are touched upon in an article in the New York *Evangelist* under the caption "Is the Church Christian?" In conclusion the *Evangelist* says: Christ came not to destroy but fulfil the law. He had no idea of turning the wheels of time backward, or of starting a social process which would be antagonistic to the process of law. Nevertheless his special care was for those damaged in the splendid struggle of the survival of the fittest—those we call to-day the poor, the dependent, the defective, the weak, the prisoners, the broken-in-heart. He went so far as to say that he had no immediate interest in the successful, the well-to-do and prosperous—"those who are whole need no physician, but those who are sick." Christ did not call every one to follow Him in his peculiar ministry, but He did call certain chosen ones—the twelve and [all] Christian ministers. It is strange to think how to-day, in almost direct antagonism to the purpose of Christ, the church had been completely taken possession of by the successful and respected classes, and how far the work of his chief ministers has departed from the kind of life he portrayed in the gospels. It is futile to point in rebuttal to all our missions and settlements among the poor. The church is not of them nor for them. It is supported by and composed of the successful and the prosperous. Its ministers are a professional class, able, efficient, honest—but their work and life is exceedingly unlike the work and life of Christ. Can it be said that such a church is in any vital sense a Christian church?

FOR AUTHORS ONLY.—There is near Philadelphia a really wealthy publishing house that brings out only worthless books; volumes of verse and of prose fiction which have no literary value, and which the house issues at the authors' expense, says the Philadelphia *Record*. These volumes do not sell; they never appear on the bookstands; their editions are about large enough to supply five hundred copies to the newspapers to review and five hundred copies to the authors for distribution among their friends. The contents of the volumes never fail to include the author's portraits and brief biographies.—*N. Bedford Standard*.

The New York State Household Economic Association proposes to discover how many steps a housewife takes in a day. It is estimated that the two thousand steps make a mile, and the proposition is to compute how many miles are covered a day by the housewife in the preparation of her meals and washing of dishes. The object of the proposed investigation is to discover how often two steps must serve instead of three, and to use the statistics as a basis of reform.

SUMMARY OF EVENTS.

UNITED STATES.—On the 6th inst, about 4 o'clock P.M., President McKinley was shot twice by an assassin at the Buffalo Exposition, while engaged in receiving callers in the Temple of Music. He was quickly removed to a hospital, where one of the bullets was extracted; the other had penetrated deeply into the abdomen. In the evening he was taken to the residence of the Milburn family in the city, where he and his wife had been entertained. The assassin was immediately arrested, and conveyed through an infuriated crowd to prison. He gave his name as Leon Czolgosz, lately residing at Cleveland, Ohio, a man of about twenty-nine years of age. The present condition of his case encourages the hope of his recovery. Vice President Roosevelt and members of the Cabinet hastened to Buffalo to consult upon measures required by this sorrowful and sudden emergency.

Offers have been made by the Associated Steel companies to President Shaffer, of the Amalgamated Association, looking towards a settlement, which have failed, the latter holding to make better terms. In the meantime a number of men have returned to work. It is estimated that on the twenty-first of Eighth Month the corporation was sending out about seventy-five per cent. of its normal amount.

The negro population of the United States is not diminishing, but increasing. The figure, according to the latest census, are: Colored population, 8,500,000; increase, 1,023,950. This is the largest increase shown by any census since 1790, excepting that of 1880, when the gain was 1,700,784.

Estimates have been made of the probable yield of corn in the country the present year, which indicates a probable yield of at least 1,400,000,000 bushels. The present would be a decline of about 700,000,000 bushels as compared with 1900, and a reduction of about 600,000,000 from the estimates made before the drought.

The cotton crop of the United States for 1900-1901 amounts to 10,383,422 bales, against 9,436,416 last year, and 11,274,840 the year before. Its value is nearly \$500,000,000, a larger sum than ever obtained for any crop in the South.

A Pittsburg dispatch says: All the bituminous coal mining companies of Pennsylvania, Ohio, Indiana, Illinois, West Virginia and Kentucky are to be consolidated into one great corporation by the J. P. Morgan syndicate. The completion of this great project will mean the consolidation of from \$20,000,000 to \$30,000,000 of invested capital. This will represent not only the undeveloped properties in the six States, but also the actual coal properties under development.

The Chicago *Tribune* has preserved statistics of the number of deaths by lynching in the United States for the past century, and it appears that 1313 persons were thus executed without due process of law. Fifty-one were women and 2465 men; 1678 were negroes, 801 white, 21 Indians, 9 Chinese and 7 Mexicans.

Two hundred atrocious coal miners at Jeddo, Pa., have joined in a pledge to abstain from the use of intoxicating liquors. The wives of the men were a factor in bringing about the present change of conduct.

The postal authorities of Chicago recently made a test of automobile vehicles for carrying the mails. The results are reported to have been entirely satisfactory.

At the Broad Street, Philadelphia, and Camden stations of the Pennsylvania line an average of 631 trains and more than 54,000 passengers arrive and depart daily during the year. On an average 141 trains arrive and 141 trains depart from and at 214 arrive at the Terminal daily.

There were 399 deaths in this city last week, reported to the Board of Health. This is 11 less than the previous week and 29 more than the corresponding week of 1900. Of the foregoing, 205 were males and 194 females; 42 died of cancer; 10 of cancer of the stomach; 16 of inflammation of the lungs and surrounding membrane; 4 of diphtheria; 14 of cancer; 13 of apoplexy; 12 of typhoid fever and 4 of small-pox.

COTTON closed on a basis of 8½c. per pound for midling uplands.

FLOUR.—Winter, spot, \$2.15 to \$2.30; Penna. roller, straight, \$3.20 to \$3.30; winter wheat, straight, \$3.25 to \$3.35; spring, straight, \$3.40 to \$3.65.

GRAIN.—No. 2 red wheat, 73 to 73½c.
No. 2 mixed corn, 59 to 60c.
No. 2 white oats, clipped, 41c.

BEEF CATTLE.—Best, 5½ to 6½c.; good, 5 to 5½c.; medium, 4½ to 5½c.

SHEEP AND LAMBS.—Cheyres, 3½ to 4c.; good, 3 to 3½c.; common, 1½ to 2½c.; lambs, 4 to 6c.

HOGS.—Western, 9 to 9½c.

FOREIGN.—The Chinese embassy to Germany, headed by Prince Chun, the brother of the Emperor of China, sent to apologize for the murder of Baron von Ketteler, the German minister in Peking, has had an interview with

the German Emperor. A letter from the Chinese Emperor was presented by Prince Chun, contained the following: "We regret most deeply that Baron von Ketteler so terrible an end among us. The fact that we were not in a position to take due protective measures was painful to our sense of responsibility. It was the feeling of responsibility to which we must ascribe a measure of blame. We are now endeavoring to take steps to prevent such a crime from being repeated. Further, we have sent to Germany with this letter, the Imperial Prince Chuu Tsai Fong, heading special mission. Prince Chun, our own brother, will assure your Majesty how deeply the events of the past year have grieved us, and how deeply feelings of penitence share still animate us. The matter was so emphasized in the reception" was marked with all the severity consistent with an audience anomalously friendly, but apparently he manifested a kindly spirit and visited Prince Chun at his stopping place, and has shown him other attentions.

The Government of France is said to be determined to compel Turkey to fulfill her entire obligations. The Sultan has appealed to Germany to use her good offices to settle the dispute with France, and Germany, it is understood will advise the Porte to settle as soon as possible.

King Edward has appointed a Commission to investigate Professor Koch's tuberculosis theory. The scope of the inquiry is to be whether animal and human tuberculosis are identical, whether animals and humans can be reciprocally infected and under what conditions, if at a transmission to man occurs and the means of combating.

A despatch from Colon, Columbia, says the revolution in Venezuela is spreading over the whole country.

The Paris Fire Department has adopted automobile fire engines and hook and ladder trucks, and the newly arrived to the old apparatus. The engines are run by storage batteries. The electricity is used in only to propel the engine, but to work the pumps also. There is no delay getting up steam, and one charge of 10 accumulators will keep the pumps going five hours.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 75.

Benj. F. Starbuck, agent, \$10 for Edmund Bundy, John Starbuck, Lewis C. Steer and Lindie B. Steer, \$4; Phoebe E. Hall, agent, \$10 for Ellis C. Hall, \$10 for John W. Hall, \$10 for J. C. Clayton Haines, N. J.; Nathaniel Pearson, Ed. Rachel F. Parker, Pa.; Elizabeth Taylor, Pa.; J. Anna Peele, N. C.; Edmund S. Fowler, agent, \$10 for B. J. Hobson; John W. Garwood, agent, \$10 for William H. Cook; Aaron Meekel, agent, N.Y. for Elizabeth Meekel, and Mary J. Wood, for Charles W. Wood, \$10 for Robert C. Hulme, Pa.; Edwin A. Hoopes, Pa.; Ruth K. Smedie Fark'd; Elizabeth S. Brinton, Fk'd; Marian Darnell, N. J.; Susan H. Sharpless, Pa.; B. F. Coppock, agent, Ia., \$8 for himself, Mary Briggs Albert Emmions, Edward Edgerton, Ruth Edmondson, Lydia Elmhurst, David Holloway, E. C. Hootch, Eliza H. David Sears, Thome E. Smith, John O. Spencer, Lydia S. Worthington and Edward G. Vail; John G. Haines, Pa., \$8 for himself, Levi S. Thomas, Thomas W. Fisher, Wm. T. Zook; Alva J. Smith, agent, Kans., Sarah Ann Hinshaw and Hannah A. Hinshaw Jesse Negus, agent, Ia., \$5 for James H. Okerly, Wis., \$10 for John C. Hansen, \$10 for Thomas W. Newby, Ind.; Amelia Bedell, Cal. Ruhama J. Barnett, Wash., \$10 for No. 27; R. H. Gibbons, Del.; Mary Hodgson, Gtn.; Richard W. Hutton, Pa.; Lindley M. H. Reynolds, N. C.; Ben F. Brown, agt., N. C., \$10, for Walter J. Brown, \$2, and Joseph A. Fell, Va., \$10.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

FRIENDS' SELECT SCHOOL will re-open Ninth Month 1 1901.
J. HENRY BARTLETT, Sup't.

OHIO YEARLY MEETING.—Reduced rates from Philadelphia and points west to attend Ohio Yearly Meeting, be held at Barnesville, Ohio, can be obtained via B. & R. R. for a fare and a third—that is the round trip Philadelphia to Barnesville and return for \$15.50, a regular fare being \$25.20. The most convenient time to start is on the 22nd inst. The meeting will be held at Barnesville, and are good only until Ninth Month 7th, inclusive giving the purchaser two full weeks from Ninth Mo. 23d, in which to make the trip. For further information call or address BERNARD ASHBY, 834 Chestnut St., Phila. or T. C. HOGUE, West Chester, Pa.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, NINTH MONTH 21, 1901.

No. 10.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA

South from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

THE hour of death is an honest hour, and it is in such an hour that the end of our late president's life crowned all his other hours of deeds with the most solemn and valuable testimony of his life: "Nearer My God, to be" and "It is God's way. His will be done, not ours." While last words are not Power that justifies, yet the momentous events of the past two years have turned the attention of a world-wide audience now to such a sermon, under conditions which must make it sink most deeply into all men's hearts.

So the Most High evinces his power to get the victory of every weapon wielded against will. So He proves that not every deed erred for good is good, else an assassin's end might sometimes in the light of some consequences be mislabeled good; even as wars, which are multiplied assassinations, are so scaled when seeming to have been overruled for benefit.

And who shall say that this appalling event not one of the reactions of war which makes re-taking a familiar thought and bloodshed cheap, and the instinctive remedy for its real or fancied, where the carnal mind, blinded of its moral light, learns too readily the method of nations.

We are not, however, the judge of William McKinley's course or Christian condition; and would place hope elsewhere than on last words for the Atonement, though prizing their testimony where man is brought low. As for us we have deemed he approached it with sincere reluctance, and sought to postpone his declaration for time enough to prove the unnecessary, as it is seen now that a few weeks would have shown, but was overruled by legislative authority. He acted in regard to us as he had ever been popularly taught, according to the light he had or recognized that respect. Yet we as Friends, must deem

the popular vision of such light, which seems to let the people adopt war, an impaired vision.

If our warfare is to entail upon us coming evils, we may yet have to acknowledge that President McKinley, who did not covet the war, is mercifully taken away from such evil to come. We can be thankful that he left to the world the legacy of such dying words, that will live. We have desired that he upon whom his mantle falls, as the successor of Elijah stooped to take up his, may be so bowed in heart and soul while taking up the great responsibility, that he too, may reflect those dying words of submission to the Divine will and way, and feel the grace of his Saviour in saying, "I came not to do my own will, but the will of Him that sent me."

WE trust the righteous concern of the Friend who, since visiting Egypt with his wife on a gospel mission, has felt a burden to plead for the help of the blind and destitute children of that land, will be met by a Christian responsiveness in such funds as Friends and others can spare. The method of help and instruction proposed is commended to the sympathy and attention of readers, as printed in another column. May Friends be blessed in having some practical part in making good those words uttered on the Egyptian shore: "Take this child and nurse it, and I will give thee thy wages."

George Whitehead.

Probably there are few Friends of the present generation who steadily prod through George Whitehead's "Christian Progress," and Samuel Tuke's "Memoirs of George Whitehead" were published so long ago that there was ample room for the little book recently prepared by William Beck* on one of the most remarkable of the early Friends, and probably the last survivor of the valiant band of "sixty," who in the year 1650 went forth from their northern homes on the mission which originated the Society of Friends. In efforts on behalf of suffering Friends no man was more persistent, probably none so abundant in labors, in his appearances before royalty and Parliament, as George Whitehead. As long as he lived, if King or Queen or Parliament were to be approached on behalf of Friends, he was almost certain to be among the ranks of the deputation, were it large or small. After early life he suffered less from the bitterness of persecution than many of his fellow-believers, compared with many of whom his terms of imprisonment were light. This comparative immunity was not selfishly used,

but his liberty devoted with untiring zeal to the service of his brethren.

Early in the reign of Charles II., we find George Whitehead as one of a deputation of four Friends, led by Edward Burrough, who appeared at the bar of the House of Commons to plead against the contemplated Act for repressing all forms of worship other than that of the Established Church. The deputation and the bold words of Edward Burrough evidently made an impression on the House, and as he withdrew, several members gently pulled the coat-sleeve of George Whitehead for the pleasure of a close view of his features. He was then a young man of twenty-four.

In the year 1672 the condition of about four hundred Friends languishing in the prisons of England and Wales came as a deep concern on the mind of George Whitehead. Some of them had endured ten or eleven years' imprisonment. After preliminary negotiations, and a short interview with the King, in company with two others he appeared before the King and full council at Whitehall. After some argument, a "pardon" was granted for four hundred and ninety-one persons then lying in prison on account of their religious convictions. The document on which the pardon was written consists of eleven skins of largest size vellum, and several copies were issued. Each of the four hundred and ninety-one names appears eleven times in the documents, among the names of those pardoned being John Bunyan, who although not a Friend and having strongly opposed their teaching, did not apparently object to be released from Bedford gaol through their intercession. A copy of this historic document, which bears as its initial letter a portrait of King Charles, lies among the archives at Devonshire House. The serving of the document upon the different sheriffs was a work of time, but before it was completed a meeting of all the sheriffs in London afforded an opportunity which George Whitehead was quick to seize.

Relief, as the result of this pardon, was but temporary and a year or two later Thomas Moor and George Whitehead were at Hampton Court pleading for the release of their beloved leader, George Fox, from Worcester gaol. Though the mission was not immediately successful, release soon followed. Again and again thereafter George Whitehead, in company with others, appeared before King and Council; and he was probably the last Friend who ever spoke to King Charles II. on this account. When Charles died, about fifteen hundred men and women Friends were lying in gaol. Early application was, of course, made to James on behalf of these sufferers, with considerable success.

What was obtained by royal favor from the Stuarts was placed on a more secure founda-

* "George Whitehead: His Work and Service as a Minister for Sixty-eight Years in the Society of Friends." Compiled by William Beck. (Headley Bros.; 2s. 6d.)

tion when the House of Orange ruled. At the beginning of the new reign, George Whitehead, with two other Friends, attended the House of Commons in Committee on an Act for the relief of Nonconformists. Both before King and Parliament in this reign George Whitehead was prominent in his services on behalf of suffering Friends. Again before Queen Anne the same Friend appeared on more than one occasion; and when the House of Hanover succeeded to the throne, George Whitehead was the leader of the band of Friends who offered their congratulations to King and Crown Prince. His last appearance at court was when, a few years later, the Yearly Meeting sent a deputation to the King congratulating him on the suppression of an insurrection on behalf of the reputed son of James II.; his apt words in introducing the deputation are characteristic of his courteous style. He said,—

"That in their annual assembly, held for the religious concerns of their Society, endeavoring to promote and put in practice the duties of religion professed by them, the sense of the great deliverance had such weight upon their minds, that they were willing to express it in an address to King George whom God by his Providence had brought hither and preserved, so that he could well say, he was George, by the grace of God, King of Great Britain. And that as men carried that saying, stamp on the money in their pockets, so it was to be wished it might be imprinted in the hearts of the subjects."—*London Friend*.

How Penguins Train Their Young.

We can scarcely imagine the solemn looking penguin having any fun in him, but a recent observer, who is a member of the Royal Geographical Society, has described entertainingly the manner in which these birds amuse themselves by sporting in the water. He also tells of their social customs, wherein they show many human attributes. These, taken in connection with their almost human appearance when walking over the snow, seemed incredible to him, until closer observation convinced him of the truth of what he saw.

In their rookeries the visitors found crowds of young penguins, whose plumage was still too delicate for them to enter the water and swim. Their parents went away to seek food, and then jumped out of the water one after another, and brought morsels to the young ones. The coming and going were incessant, but in order to prevent the youngsters from following their parents or otherwise getting into the water and coming to harm, a number of old birds kept watch over them. These were drawn up in line some distance from the edge of the ice, and remained impassable each in his place. The adventurous youth who ran risks received punishment by strokes from the wings of these grave elders. The explorers often met companies of six or eight or more penguins promenade on the ice pack in the sunshine. The birds generally exhibited curiosity, and approached to get a nearer view. They occasionally became very aggressive. One would first approach and reconnoitre, and then on his order the others would advance with a menacing air, and the battle began—a battle in which the sailors sometimes had

trouble to demonstrate effectively their superior strength. The interest these strange birds displayed in music is also worth noting. One of the sailors delighted to exercise himself on the trumpet, and the penguins came in great numbers and from a long distance to listen to him.

HOW TO LIVE.

By thine own soul's laws learn to live
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give,
Nor bays they grudge thee for thy hair.

Keep thou thy soul-sworn steadfast oath,
And to thy heart be true thy heart;
What thy soul teacheth learn to know,
And play out thine appointed part;
And thou shalt reap as thou shalt sow;
Nor helped nor hindered in thy growth,
To thy full stature thou shalt grow.

Fix on the future's goal thy face,
And let thy feet be lured to stray,
No whither, but be swift to run,
And nowhere tarry by the way
Until at last the end is won,
And then mayst look back from thy place
And see thy long day's journey done.

—*The Spectator*.

Some Brief Extracts From a Manuscript.

LIFE OF BENJAMIN KITE.

(Continued from page 67)

John Bailly, from New England, being concerned to visit the meetings in New Jersey, and wanting a companion, Benjamin Kite thought it right to accompany him. At Salem they dined with Elizabeth Miller, who though entirely deaf, joined in the conversation, being able from the motion of the lips to understand much that was said. When a young woman, finding that her hearing was likely to fail, she practised speaking before a glass, carefully noting the motion of her lips, and finally became so skilful in reading their language that many persons have conversed with her without becoming at all aware of her deprivation. Many a secret whispered in her presence she might have told had she been so disposed. At one time a Friend having preached in their meeting, observed afterwards that there was a very rudely behaved girl that kept making mouths at a Friend in the gallery; this was a relative of Elizabeth's, who was silently repeating the sermon for her benefit. Micajah Collins, who was also visiting in New Jersey, came to one of John's meetings to see, as he expresses it, "how the battle went." In reply to this observation Benjamin Kite said, "John's gun goes hard upon the trigger." At Upper Evesham they attended a Monthly Meeting at which were twenty strangers, fourteen of whom were ministers. "The meeting was opened in a rousing testimony by M. Collins. I hope that I at least, may profit by it. At Rahway M. Collins had much service in the morning and J. Bailly in the afternoon. He was principally engaged in showing religion in her simple loveliness, without trappings and ordinances which man has disguised her with." Of J. Bailly Benjamin Kite, wrote: "He was truly an interesting companion. The gravity of his behavior ought to have a tendency to cor-

rect the lightness of mine. Though reserved in mixed company, he was remarkably free with me and I could but marvel at the soundness of his judgments and the depth of his reasoning. . . ." In a letter to Benjamin Kite, Micajah Collins says: "Though we are cautioned against being troubled at the sound of wars and rumors of wars, yet gloomy indeed is the prospect when we see the preparation making for rapine and bloodshed; when we see men forget that they are brethren—'interposed making enemies of nations.' The depredations already committed are but too sorrowful to view and what will be the result is not easy to foresee. Privateering has already commenced and prize armies are entering our ports. Many are running to and fro in these days, and I wonder that knowledge might cover the earth as the waters do the sea. May the Master of the harvest prosper the work of their hands. . . . John Heald wrote: Thy acceptable letter was received. To my mind it savored of a living concern to be found filling up thy allotted portion of duty. I wish to be one with thee in this. Peace will flow through the mind sweetly, and at times a well-grounded hope that we shall be permitted to enter into rest that has no end. The comfort who can know that has not felt it? If our public labors in whatever time they may be called for are accepted what a favor! I do not doubt that many mis of precious enjoyment for want of faithfulness in the little things. Sometimes by not denying themselves little gratification; sometimes by not carefully attending to little duties, John Letchworth was plunged into deep bitterness because in a concern he had opened his Monthly Meeting to go west no one had offered to accompany him. Of this he wrote his brother, Benjamin Kite: "Thus is on faith sometimes tried to an hair's breadth perhaps to see whether we will place our dependence upon the arm of flesh. I may acknowledge that if I was disappointed I was not much cast down; or if I cast down not despair. I have believed and do so still that the Master put me forth to go on this errand and his gracious promises are yea and amen forever, and if He goes before He can remove the hills of discouragement out of the way of his dependent little ones. That I may be on of these is my earnest desire" . . . To this was replied: "Though this failure is trying there is no reason for despair; there is a cause for thee to doubt the rightfulness of thy concern and I have no fear but that a comparison will be provided for thee through the western country." . . . This was the case as it was during the visit now paid that the account of the first Yearly Meeting in Ohio was written as was related out of place. While on this visit Benjamin Kite wrote him: "Will thou think me superstitious if I relate the following dream? I had been like Nebuchadnezzar musing on what should be hereafter when I fell asleep and dreamed that a large book was brought for my information, which on inspecting I found to be the proceedings of a Yearly Meeting of all the inhabitants of the earth for the year from 2200 to 2296 inclusive. From this I inferred that all the world was at that time of one religion. This book contained an account of the inhabitants of the earth by houses; these regularly but rapidly

lined from hundreds of millions to millions, hundreds of thousands to thousands, and on. The minute for the last named year so impressed on my mind that I give it verbatim in as near the character as I can, as my stand on my memory. "At a Yearly Meeting for the year of our Lord 2296 the inhabitants of the world being now reduced to seven houses it is not probable that another Yearly Meeting will ever be held." Whereon I awakened wondering being informed what was to become of the world when bereft of its inhabitants?" . . .

On the subject of giving money to provide blankets, etc., for the soldiers and in aid of poor families, John Letchworth holds some unfashionable views. "We often hear large contributions to relieve our fellow men. It looks well, it sounds well, and we speak well of it. And yet there is a more excellent way, a way that does not indeed make a show but which yet will yield a peace to the world can not give: 'Let not our right and know what our left hand doeth.' Not that I am against public contributions on certain occasions. Many are thus drawn to give purse-strings would otherwise remain sed. Of these may we not safely conclude that what they do is to be seen of men, they who give to the poor lend to the Lord, and I believe He will repay it. But let the gift be pure; some may talk of their contributions until every avenue of charity is clogged up. . .

"Thou wilt not doubt anticipate my opinion. Thou hast assisted all thy relatives and acquaintances who need it, all the peaceable men who have come to thy knowledge, and thy purse and thy benevolence remain unexhausted, then thou may freely give to the needy warrior. Here thou may say, 'what! let these poor fellows be but last, the very best?' I answer 'Yes! I believe war ought to be banished from the Christian borders.'"

B. K. writes to his brother, 1814:—"Having mentioned that dear old servant, John Ly, I may inform that I have a copy of a letter of his addressed to all Select Meetings of the two quarters he had attended. It contains weighty counsel to all,—describes the master self in its various forms according to scripture figures, as that Leviathan whom no instrument can pierce, save the sword of him who made him—neither spear, nor dart, nor habergeon can avail against him. . .

"Micajah Collins has been in the city several times lately, but has attended no meeting. Why should a gospel minister be afraid of trembling among us? But it is natural to shrink from the cup of bitterness. And even the great Master's human nature revolted from the dreadful cup of trembling handed out to him."

John Letchworth heard that John Heald was in New Jersey and not getting along as fast as expected, remarks: "I said in my heart, let him alone; he is no doubt doing what he can. It is possible to make more haste than speed. I have known some to be so swift in their movements as to appear as if they were going to their outward affairs. Yet I do not approve of loitering our time away."

. . .—It must be understood that I only use scattering paragraphs as observations from pertinent.—"Thus death continues his

wanted work of thinning our ranks. Sarah M. Watson has passed away. Seldom, very seldom, has a purer spirit left a more afflicted tabernacle. 'Precious in the sight of the Lord is the death of his saints.'"

(To be continued.)

Riches People in the World.

The popular conception of the Indian even in this city, so near to the "nation," is that he is an ignorant chap, with a blanket and squaw, and that all he has in the world is a government ration and a pipe. This is true, too, of some of the noble red men, but, in the language of the day, "there are others," and they are not squalid, poor, or unthrifty, either.

The Osages are not only the richest Indians in the world, but there is no other people on the globe that compares with them in this respect—white, black, red, yellow. They live in Oklahoma, and they have more money than they know what to do with. So a man from their country, Major A. E. Whiting, says, and he ought to know, for he has been trading with them for years.

"I was recently in Washington," said Major Whiting the other day, "and I learned while there that the Osages have made new contracts for the rental of their pasture lands. They have eight hundred thousand acres of land altogether, and of these six hundred thousand acres are leased for grazing at an annual rental of \$120,000. The Osages now have on deposit in Washington with the United States something like \$8,000,000, for which they sold their lands in Kansas, and this brings them annually \$400,000 income. Besides they own more than one million five hundred thousand acres yet, easily worth five dollars an acre. Their land holdings are worth nearly \$8,000,000 all told. There are one thousand nine hundred and seventy-two Indians in the tribe, and they have all their holdings in common—men, women and children. When a child is born it becomes a joint owner with all the rest. Thus there is a continual incentive for the individual family to increase."

"The profits from the money in the United States Treasury, the recent leasing of lands, and other sources of revenue, give the tribe about \$600,000 annually as an income. This figures out a little more than three hundred dollars for every man, woman and child. When a family consists of half a dozen or eight or ten, as it often does, you can figure for yourself that it is a pretty good thing. The realty holdings of the tribe have a per capita value of about \$4,000, and that means for a small family of five—and that is a small one—about \$20,000."

"As might be expected this wealth has attracted to the reservation many white men who seek alliances with the Indian maidens. The foxy old governors, however, have foreseen this and they collect a poll tax of \$1 per month from every white man there. This keeps the white population down and makes it really desirable. The adventurer is given a cold greeting, let me tell you."

"These Osages have not failed to profit mentally from their prosperity. They have fine homes and schools, and the sons and daughters are sent east to college, and their homes are richly and tastefully furnished with car-

pets, pianos, and good furniture. Of course, a few families still live in the old fashion, but they are becoming fewer and fewer all the time. In the main, the Osages are well worthy of their inheritance, and when, in a few years, they become citizens in full they will not be the worst we have, by any means."—*Chicago Inter-Ocean.*

New York's Midnight Bread Line.

Toward midnight, when all New York, with the exception of the comparatively few people whose callings keep them up at that hour, is fast asleep, and the great avenues of trade are silent and deserted, any pedestrian who happens to walk in the vicinity of Tenth Street and Broadway witnesses a singular sight. The *Christian Herald* thus describes it:

Along the sidewalk on the northerly side of Tenth Street may be seen a long line of men, poorly clad, with hungry looking, eager faces and a general air of hopeless poverty. This line, usually of about three hundred persons, but sometimes of nearly five hundred, is formed every night at the same hour. By 12 o'clock it is completed. Sometimes there are a few destitute looking women in the line, but the great majority are men. The head of the line is midway between Fourth avenue and Broadway.

At the stroke of midnight a door opens and light streams out on the dark sidewalk. The crowded line presses up toward the open doorway, where several white capped and white aproned men stand beside great piles of loaves of bread. There is a grateful odor of coffee, too, and it is soon apparent that the outside crowd is appreciative of the fact, for they press harder as one after another at the head of the line receives from the white capped men a loaf and a mug of hot coffee, and then, mumbling his thanks, marches off to make room for the next. Some receive half a loaf, others a whole one, and if the night is chill and frosty, the coffee is in as much demand as the bread.

The distribution proceeds until all are supplied. Some carry their loaves home to wife or children, hungrier perhaps than themselves. Others begin to eat their portion at once, and gulp down their steaming coffee. By one o'clock the crowd has vanished, the door has closed, and Tenth Street has resumed its wonted quiet.

This unique scene, the only midnight charity in America, has been enacted nightly for twenty years. Louis Fleischman decided twenty years ago to give to the poor all the bread that was left undisposed of after his wagons came in for the night to his bakery in West Tenth Street.

He gave away a few dozen loaves at first, but the demand for them grew, and the gift brought blessing, for his business steadily increased. The midnight distribution is made all the year round, in the hot, sweltering nights of summer and in the arctic chill of winter.

There are never any discords in the quiet line that gathers nightly, and which encircles nearly half the block. The men know that a disturbance might mean the stoppage of the benefaction, and such a loss they cannot afford to risk. A loaf of bread means much to a penniless, homeless man in New York.

A Concern for Egypt.

For "THE FRIEND."

In the year 1895, John S. Fowler, a member of the Society of Friends in America, being in Egypt with his wife, upon a religious errand, was deeply impressed with the constant sight of neglected, destitute children, wandering in the streets of the cities; and with the extraordinary number of blind persons, without occupation for their support. In Cairo, alone, it is believed there are more than five thousand blind people, for whom there appears to be no public provision for education or for their training for any industrial pursuit.

John S. Fowler and his wife had visited the Protestant Mission Schools in Cairo, to which they had felt a call for religious service. In the American Mission building they found an enrollment of over six hundred pupils; among them, more than sixty young men, who were being educated as teachers for their own people. The marked difference in the countenances of these students, as well as in many of the children in the different schools visited, from those to be seen without, was very striking.

On the return voyage from Alexandria to Marseilles, the distressed condition of these thousands of destitute children, and especially of the blind, strongly impressed the mind of John S. Fowler, followed by the conviction, after his arrival in America, that the duty was laid upon him by his Divine Master, to endeavor to interest the religiously minded both in America and in Great Britain, to furnish means sufficient to provide for a large number of these children; to clothe, feed and educate them, and to introduce into Egypt the methods for training the blind to useful pursuits which have proved so effective in Christian communities.

The American United Presbyterian Mission for North America, who have an educational establishment already in successful operation in Cairo, have heartily entered into sympathy with the concern, as will be seen by the accompanying circular letter.

The field of labor being so large, it is thought that the sum of \$150,000 will not be an over estimate, and \$200,000 would be very desirable, for erecting the buildings and for a proper endowment of this benevolent work. Although the raising of this sum seems like a great undertaking, it is hoped that when the Christian reader contrasts his own favored condition with the forlorn and benighted state of these poor outcasts, equally with himself the children of one Almighty Creator, his heart may be so moved with pity that he will resolve to do what lies in his power to alleviate their condition, and to remove some of the obstacles existing in that dark land to the spread of the Redeemer's kingdom.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CHAS. RHOADS,
JONATHAN E. RHOADS,
GEO. J. SCATTERGOOD,
WILLIAM EVANS.

PHILADELPHIA, PENNA.,
Ninth Mo. 13, 1901.

ARTICLES OF AGREEMENT.

Whereas, John S. Fowler, of Winona, Ohio,

having a few years since, visited the city of Cairo in Egypt, was much impressed whilst there with the great number of destitute and outcast children, and the prevalence of diseases of the eyes, and blindness, among both children and adults, and he having since felt an impression of mind that it is the will of the Lord that he should use efforts to raise a sum of money by the contributions of charitable and benevolent people for the building and establishment in the said city of Cairo or vicinity, of an Orphanage for the relief of this class of children, and a Hospital for blind persons, or those with diseased eyes as above mentioned;

And whereas the United Presbyterian Church of North America have for several years had and maintained a mission in Cairo for the propagation of Christianity; and the said John S. Fowler in a recent interview with the Board of Foreign Missions of the United Presbyterian Church aforesaid, at one of their meetings held in Philadelphia, laid before them his concern for the aforesaid class of people in Cairo, and requested said Board to undertake the care and administration of such funds as he, the said John S. Fowler, might raise for those objects; Whereupon after due consideration, the said Board accepted the proposition of the said John S. Fowler, and it is understood and agreed between them as follows, relative to the same, to wit:

First.—That whilst the said Board of Foreign Missions of the United Presbyterian Church of North America, cordially approve of the objects and plan of the said John S. Fowler in this proposition, and recommend to the benevolent and charitable everywhere to contribute to their establishment and endowment, they do not make the said Board or their successors or constituents peculiarly responsible for any expenses that may be incurred in carrying them out, only so far as moneys may come into their hands from contributions raised expressly for the said purposes through the solicitations of the said John S. Fowler or other persons.

Second.—When such a sum of money has been subscribed and paid in as in the judgment of said Board will justify them in proceeding in the above project, the said Board agrees to accept the same upon the above and following trusts and conditions, and hold it and all other sums of money paid over to them for these objects as a special deposit in a bank or Trust Company separate and distinct from their other funds.

Third.—It shall be the duty of the said Board, whenever in their discretion a sufficient sum of money has been paid over to them, to select suitable pieces of land in or near the said city of Cairo, and to purchase them and erect buildings thereon and furnish them for the purposes herein expressed. They will forever thereafter use and apply all moneys donated to them for these purposes, both principal and income, to the maintenance and carrying on of such orphanage for the relief, support and education of the destitute, abandoned, and orphan children of the said city of Cairo and vicinity in Egypt, and the hospital for the help and education of the blind, or those afflicted with diseased eyes, whether children or adults, who are in poverty, so far as the means thus raised will extend; with the desire that the blind which were so much the object of his compassion when He walked amongst men, might be

enabled to trace with their fingers the account of the coming of Christ as foretold in the Old Testament, and fulfilled in the New Testament, thereby hastening the day spoken of by the prophet: when the "knowledge of the Lord shall cover the earth as the waters cover the sea." Said Institutions and their management to be under the sole direction and control of the Board of Foreign Missions of the United Presbyterian Church of North America, and their successors in office. Provided, however, that the said Board will consult and advise with the said John S. Fowler, whilst he may be living and able to co-operate with them, with regard to the site and building and such details respecting the prosecution of the work as may be practicable, and will give his view and suggestions due consideration, but reserving to said Board the ultimate decision in all cases. It is provided, however, that the Institution shall always be kept under the influence, care and superintendence of Protestant Christian officers and teachers, who shall endeavor to instruct the inmates in the precept of the New Testament; and that war or military drill shall never be taught therein. In case of the death of John S. Fowler before the objects and plan as herein described have been carried out, the Board of Foreign Missions desired to confer with such members of the Society of Friends in, or in the neighborhood of Philadelphia as may have subscribed to the fund, or to such individual or individuals: they may select, as to the steps it may be necessary for them to take to complete the benevolent purposes herein indicated, and represent his interests in advising with the Board.

Fourth.—And further, that we, whose donations are hereto attached, reserve the right and privilege for ourselves, our heirs, or a sign forever, to draw out the amount of our donations to the endowment fund and our relative proportion of the cash value of all buildings, lands, or any other rights or privileges belonging to the aforesaid Institutions, provided, they should come into possession of, under the control of any people, or religious denomination claiming Protestantism but the same time not holding either in doctrine or practice a full belief that our Lord as Saviour Jesus Christ, came into the world testified of in the New Testament, and who He had finished the work here given unto Him of the Father to do, gave his life a propitiatory sacrifice for the sins of all mankind.

Fifth.—And further, That there be a record of the names of such of the donors, as may be willing to have their names so exposed, with the amounts given by each, placed in the reception room of said Institutions, for the observation of Christian tourists and philanthropists of other lands, with the hope that it may impress upon them the language, "Go thou also likewise."

Sixth.—In case at any time, in the judgment of the Board, there has been raised a sufficient fund to warrant them in renting a building a land and furnishing it for the above purpose but not adequate to buying land and building a house on it, they may do so, and carry the Institution in such rented premises, long as they may think best.

In testimony whereof the said Board of Foreign Missions of the United Presbyteri

nurch of North America, have affixed their common or corporate seal hereto, attested by the signatures of their President and Secretary, and the said John S. Fowler has signed these articles dated at Philadelphia, in the State of Pennsylvania this ninth day of Ninth month. A. D., 1901.

Subscriptions may be sent to the Provident Life & Trust Co., 409 Chestnut Street, Philadelphia, with the address of the donor.

THE BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

PHILA., PA., July 12th, 1901.

The Board of Foreign Missions of the United Presbyterian Church of North America. To Brethren in our Lord Jesus Christ everywhere, greeting.

Dear Brethren:—Friend John S. Fowler, after a visit to the land of Egypt, has represented to us the deep and abiding impression made upon his heart by the need in that dark land of those blessed influences and fruits of the gospel found in Christian lands, and especially by the peculiar destitution and distress of the orphaned and the blind little ones, for whom a non-Christian civilization makes no provision. Moved as he believes, and as we believe, by the Spirit of God, after interviews with our Board as the great missionary agency in that land, he has entered into a written agreement, a copy of which he holds, which is designed to give effect to his benevolent desires and intentions for the relief and support of the little ones whose condition has so tenderly moved him to sympathy and effort in their behalf.

We desire as a Board to express most emphatically our approval of Friend Fowler's object and plan. The distress he seeks to relieve in both souls and bodies is truly appalling beyond description, and the blind constitute a proportion of the population in that land awful to contemplate. Without some special provision made, it is scarcely possible to carry into their dark lives the light which Christianity and Christian civilization gives. Moreover, from an examination of our Charter and our annual Reports, which may be obtained through John S. Fowler, it will be seen that the proposed work is exactly in line with the broad Christian work of evangelization and education, which for nearly half a century we have been carrying on in the great valley from Alexandria to the First Cataract.

We believe the undertaking of this Friend is brotherly to be of God, and most cordially commend his laudable work to the charitable and benevolent everywhere.

Given by order of the Board of Foreign Missions of the United Presbyterian Church of North America, at Philadelphia, Pa., this 12th day of July 1901.

M. G. KYLE, President.

C. S. CLELAND, Rec. Secretary.

As the winter season is the time for prosecuting building work, in Egypt, to the best advantage if the benevolent-hearted to whom these lines may come should feel it their duty to send in their subscriptions in time for it, the work may be entered upon during the next coming winter.

JOHN S. FOWLER.

For "THE FRIEND."

Some Reminiscences of a Good Man—Ebenezer Worth.

It may, perhaps, be both interesting and instructive to revive a few of the incidents, trials and exercises that our dear Friend passed through, as well as the Divine support under them, in his long continued care and interest for the natives of our land, whom he met unfrequently referred to as "Brethren and Sisters."

The following is a letter, or part of one, to his friend, Joseph Elkinton, Sr., dated:

"TUNESASSAH, Ninth Month 13, 1849.

"I have once more in unmerited mercy been favored to reach this place in good health, after passing through some trials. Before reaching Auburn, I felt unwell. Passing along I saw in large letters on the wall, 'Beware of pickpockets.' The man who sat next me on the same seat said he thought there had been two attempts to take his pocketbook in Albany. I felt for mine, and to my surprise, found it was gone. I had a little money in my purse. When I got to Rochester my pain was so great that I did not know whether I was able to go any further. I thought I had strong symptoms of dysentery. Perhaps thou can form as correct an idea of my feelings, by supposing thyself in similar circumstances as by anything I could write thee. Sick, far from home, among strangers, and having but a dollar and a half in money. The agent told me there had been an accident on the railroad out west and the cars would be detained. I got a cup of warm coffee, took some medicine I had with me, put on my overcoat, seated myself and thought seriously of my situation. The pain gradually abated, and before I got to Buffalo I felt pretty well; in looking back at the gloomy prospects which, but a few hours before, were mine, and thinking of the feelings of those passengers in the cars that had collided I felt thankful and comfortable."

"TUNESASSAH, Eleventh Month ad.

"To J. E. . . . I continue to feel a deep interest in the welfare of our poor brethren, for there are times when they feel like brethren to me. There are such floods of obstruction thrown in the way of their improvement by the whites as at times to make it very discouraging. Yet I am sometimes comforted in believing there is a Power that can overrule the designs of the wicked one, and that we do not serve a hard Master. If we do what he requires of us, we shall be clear and our reward sure. It feels to me, at times, it is enough to know we have done our Blessed Master's will! The riches and honors of the world are mere bubbles compared to it. Oh! the peace, the quietness of mind, and perfect enjoyment which it affords."

I am comforted in believing that the labors of Friends in this place have not been lost; some of the elder ones have spoken to me of the benefit it has been to take the advice Friends have given them a long time ago.

W. P. T.

In a recent private letter appears this language:—"The further I advance in age the more I feel how necessary it is to learn to 'become as a little child' in the kingdom of the Father."

Mount Desert Island's Highest Peak.

Probably no mountain in America, says President William De Witt Hyde in the *Congregationalist*, draws each summer to the resorts at its base a larger or more select group of college-trained men and women than Green mountain, the highest peak on Mt. Desert island. Yet of all the wealthy and learned people who throng the famous harbors of the island, certainly no one has—venture to say no one could—give as fine an expression of the scientific and spiritual significance of its chief mountain as the following "Ode to Green Mountain," one of a number of poems which Livy Penney, my neighbor, in a little red farmhouse, has contributed to the *Mt. Desert Herald*, and which I leave as a monument to the education a farmer, a stonemason and a digger of wells has been able to acquire through fourscore years of kindly human fellowship and reverent communion with nature in a simple life of honest toil.

Stupendous pile, I gaze on thee with rapture,

Thy cold bald summit turbaned in a cloud.

In nature's volume vast thou art a chapter

That speaks the wisdom of Thy God aloud.

Ancient beyond all human comprehension,

No history notes the date when thou wast born;

Man's epochs are too trivial to mention,

Too limited to reach thy natal morn.

The solid crust of earth was rent asunder

To give thee passage to the upper air.

Thy birth cry was the earthquake's sullen thunder,

Thy christening lull the red volcano's glare.

Those deep-grooved furrows on thy ribs of granite

Were plowed by icebergs countless years of yore;

When unrelenting winter ruled our planet,

And icy mountains scoured the ocean floor.

The storm-gods fierce from winter's arctic regions

Rave in their madness round thy head in vain;

Thy granite buckler foils their wildest legions,

And halts at will the heading hurricane.

Hail! ancient coast-guard, even the mighty ocean,

Whose haughty challenge bids thee to retreat,

At thy stern bidding curbs his wild commotion,

And piles his waves in thunder at thy feet.

Ah, thou shalt stand when this frail frame shall

molten!

Back to the formless dust from which it rose,

Affording theme for many a new beholder,

Yet resting still thyself in cold repose.

THE OLD PLACE WAS NOT SOLD.—We have heard of an old farmer who became tired of farming and had a longing for town life. He engaged a real estate agent to advertise and sell the old homestead. This man had little sentiment about him, but he knew what appealed to buyers, and he wrote a description of the farm and printed it. When the paper containing the advertisement came and the wife read it aloud, the old farmer sat silent in his easy-chair for a long time. At last he said: "Mother, that's a description of our farm is it? The grand old lane,—fine orchard of all kinds of fruits—cozy homestead, surrounded with magnificent trees and shrubs—an ideal spot in nature, eh?" "That's what it says here," answered the wife, as she looked out on the sloping green pasture field at the cows contentedly chewing their cud under the shade of an elm tree. "Well," said the farmer, "I'll countermand the order, for Old Elms farm is not for sale. If others see all

these attractions on the old farm, why, they must be here. We've kinder grown up with them, and didn't notice 'em. I guess it's good enough place for us to end our days on, too." There was a man whose life had grown on so softly and slowly amid familiar scenes that he could hardly realize the beauty and peacefulness of his home until they were pointed out by others. It is a sad thing that so few farmers can fully enjoy and appreciate nature in all its bountiful beauty. The dollar and cent vision will, if we permit it, cloud over and obscure the best things of farm life—best because something better than gold must be paid for them."

Perjury Increasing in American Courts.

At the annual meeting of the Iowa Bar Association at Council Bluffs, Iowa, on the 16th of Seventh Month, the President, J. J. McCarthy, of Dubuque, made a startling statement regarding the prevalence of perjury in American courts. "Where," he asked, "is there a lawyer who has not seen a guilty criminal pass out of the court room acquitted and set free because of perjured testimony? What one of us but has seen sacrificed the rights of prisoners, and property sacrificed and trampled under foot, presumably under due form of law, but really and truly by the use of corrupt, false and sometimes purchased testimony?"

"One judge of long experience upon the bench, writes me, that in his opinion, about one-half of all the evidence received on behalf of the defence in criminal cases is false. Another judge of equally high repute says that he believes that seventy-five per cent. of the evidence offered in divorce cases approaches deliberate perjury. Another writes that perjury is committed in many important law suits, and that the crime is increasing. In short, with reference to the prevalence of perjury, the time has come when, in the words of another, justice must wear a veil, not that she may be impartial, but that she may hide her face for shame."

"These are the things," exclaimed the speaker, "that beget distrust and disrespect for the Courts and for verdicts, and for our boasted forms of law. These are the things that produce anarchy and lynching, and invite a just contempt, as well as a lack of confidence, in those tribunals called courts of justice."

"Who can blame a poor outcast of society for false swearing when presumably reputable citizens do the same thing? Why do we expend time and money in prosecuting some poor tramp for stealing another's overcoat to keep from freezing when the wrecker of a bank, the despoiler of a home, the taker of a human life or the embezzler of thousands goes unwhipped of justice."

"Why should a nation or a State cry out against discriminations, trusts, corporations and 'watered' stocks when the very crime that makes them possible is passed unnoticed? Why does the press of a country write volumes on the Constitution 'following the flag' when the sanctity of an oath that gives both the Constitution and the flag their real significance is almost ignored?"

The speaker discussed the causes for this prevalence of false swearing. "Some place

the blame upon the skeptical and free thinking spirit of the times; some censure the courts for the careless, flippant, meaningless and indifferent manner in which oaths are permitted to be administered; others severely censure the county attorneys and grand juries for their indifference or apparent incapacity to effectually and properly indict and prosecute those guilty of the crime. Blame is also laid at the door of a class of attorneys who advise or encourage, or at least condone perjury; and still another very respectable number say this because of the lack of fear of prosecution and certain temporal punishment for the crime."

"It is doubtless true that all these, and perhaps other causes, combine in creating the evil complained of. The grasping and commercializing spirit of the age, where every man's standard seems to be measured by the amount of money he has accumulated, might well be added to the catalogue."

As to remedies, J. J. McCarthy said oaths were too common, and favored "the abolition of all official oaths and the emphatic administration of the judicial oath. He believed the judge himself should administer all oaths, that it should be done with gravity and solemnity, and that witnesses should be told that extreme punishment would be meted out to perjurers. Then the law should be enforced. Perjury should be swiftly and severely punished, and if it was so punished a strong public sentiment would rapidly grow up against it, and men would hesitate before committing this most heinous, wicked and cruel crime."

[The above remarks, taken from the *Christian Statesman*, show how one more failure to observe Christ's law comes to grief. But the remedies proposed by the speaker fail to reach the root of the matter. Agree with Christ in abolishing all oaths and swearing "not at all," and punish every violation of the affirmation in testimony with the penalties prescribed for perjury, and we shall go far in bringing false witness under disrepute, and elevating the popular valuing of simple truth. But we do not get down to the root of the matter short of fidelity to the witness for truth in man's heart. A general inculcation of this doctrine by religious teachers, and churches would forward the day when men's yea would be yea, and their nay, nay.]

TALKING TO GOD.—A few years ago Dr. Leonard Bacon, the venerable patriarch among Congregationalists, was travelling with one of his sons in the far interior of Asia, on their way to the ruins of ancient Nineveh. I believe it was along the same path which the prophet Jonah took, ages ago, to that famed city. They had passed safely through many perils along that dangerous road, and had crossed a large river which intervened, and were proceeding on their way to Nineveh. Suddenly they were met by a band of robbers which roamed over that wild country, and who took them captive,—prisoners at the mercy of these marauders.

The little helpless caravan was placed under the shade of a large tree to await their destiny or doom. The band of robbers were a few rods off, deliberating on their fate. The captives were in momentary expectation of hearing the crack of the guns whose balls

would end their pilgrimage on earth, and the were anxiously watching the looks and movements of the robbers, who often turned their eager eyes towards their victims.

In these moments of deadly peril their only resource was the power and providence of God for protection. They all knelt down in the attitude of prayer and looked up, and Dr. Bacon prayed earnestly, while the robbers were watching. "What are they doing?" said the robbers among themselves. The guide, an interpreter of the caravan replied, "They are talking to God!" The robbers, doubtless influenced by a Divine power, thought it was not best to shoot and kill persons who could talk thus to God. The captive prisoners were released and saved. Dr. Bacon and his so faced about and made the best of their way back to Europe and to London, where the write of this met them at the dinner-table of an eminent American, and heard from the lips of Dr. Bacon this exciting narrative which is now written, with some exactness, from the memory of by-gone years.—*Advance*.

Events Concerning the Society.

Eastern Quarterly Meeting, recently held at Rice Square, N. C., is reported as having been a satisfactory occasion. Mary J. Pretlow, from Back Creek, Va., and Abbie Hollowell from New Monthly Meeting, N. C., were in attendance. C. First-day at Cedar Grove, Henry T. Outland was exercised with the language, "What doest thou here, Elijah?"

The new meeting-house which has been in preparation for a few months past in Merchantville, I. J., was opened for Divine worship on last First-day the 15th instant. Some two hundred are reported as attending on that occasion, with the ministers who have been prominent in the concern to provide a place where any ministers of orthodox belief and the name of Friends may be free to participate under right authority.

THE FRIENDS' SCHOOL IN ATLANTIC CITY.—V. willingly give place to the following appeal of trustees of the Atlantic City Meeting-house property. Such a school under the fostering care the Yearly Meetings committee is properly described as a providential opening for inculcating our principles, and we trust it may have the needed financial support.—Ed.

"Through a brief notice in THE FRIEND, a some mention in the report of Anna Walton before Friends' Educational Association at its meeting the Fifth Month last, it has been somewhat generally known that a Friends' School was established in Atlantic City last year, under the superintendence of the Educational Committee of Philadelphia Yearly Meeting. The Trustees of the Meeting-house were appealed to for accommodations for the school and they granted the use of the Meeting-house for the first year. Naturally, such provision would have been made by a Preparative or Monthly Meeting, but in the case of Atlantic City, there is no such body with jurisdiction. The property was placed in the hands of a board of trustees by late John M. Whitall and his co-adjutors, so that it might be held for the use of Friends without any special limitation to the membership of the meeting. The trustees, however, recognize responsibility of providing for all right demands upon the property for meeting uses. That of school seems to them one of the most important these, so that now the appeal of the school committee for suitable school rooms has induced trustees to have plans made and to proceed carry them into effect.

"A second story to the meeting-house will provide three nice school rooms and the necessary toilet arrangements. This is all the accommo-

in that a first-class elementary school would seem to require, and the ambition of the committee is to go beyond this, but to depend upon Western or other large schools already established by Friends for secondary education.

"The estimated cost of this improvement is but \$5,000. This includes a new roof and a new heating plant, both of which are now required by the meeting-house, so that the whole sum can be chargeable to the school. The trustees have now \$2,000 of the \$5,000 guaranteed. Their appeal then is to Friends and others who will be interested for the remaining \$3,000. The interests of education, especially of elementary education, deeply concern every true Friend. By no other process can we so well expect the propagation of our principles, and the promising school in Atlantic City seems to the trustees one more providential opening for this work. Large sums are constantly contributed by Philadelphia Friends for educational objects within our own borders and beyond them, and we have confidence on this very account that a worthy opening as the present will not be neglected. The experience of the school last year gives every promise that it can be easily self-supporting, so that this appeal is for an investment and not for money to be spent on a deficit.

"Checks may be mailed to David Roberts, treasurer, Moorestown, N. J.

"Alex. C. Wood, Joshua Wills, David Roberts, Harry W. Leeds, Charles Evans, Walter Smedley, Henry Bartlett, Trustees.

"ATLANTIC CITY, N. J., Ninth Month 2nd, 1901."

BI-CENTENNIAL OF WILLIAM PENN'S GIFT.—The age of Brick Meeting-house, in Cecil County, Maryland, suggested and laid out in 1701 by Wm. Penn, the first Governor of Maryland, on the Seventh-day, Ninth Month 14th. For more than a century the village bore the name of "Brick Meeting-house," until in 1878 the Post Office Department gave the name of Calvert to the locality, in brevity.

The following historical information appeared in *Philadelphia Ledger* of the 9th inst.:

"Two hundred years ago a company of Friends came forth from Chester into the wilderness to select a site for a new Quaker settlement at the head of the water of Chesapeake Bay. On the second day of their journey through the forest they reached their destination. Well pleased with its beauty and evident fertility, they gave several days to the examination of the region. On the last day Wm. Penn, who had led the company, assembled them on a knoll overlooking the ground, and in the words of an old chronicle, 'in acknowledgment of the overruling Providence by whom they had been led in the wilderness, he 'then and there apart and dedicated forty acres of land to them and their successors forever, for the combined purpose of public worship, the right of burial and the village of education.'

The bicentennial celebration of this gift of land will be held at the 'Brick' Meeting House, at Nottingham, Cecil County, Maryland. But the celebration will, in fact, commemorate an event of greater historical importance than the giving of the ground for community purposes of worship, burial and education. In leading this company of seekers to a new home, William Penn intended, by his possession, to assert his right to the territory at the head of Chesapeake Bay, as being his Pennsylvania charter. To this ground posing claims had been made by Lord Baltimore, and, as King William had shown unfriendliness, the founder of Pennsylvania was fearful of it.

When Penn made his purchases of land from the Indians in 1683 he believed that the land under the head of Chesapeake Bay was included. On a visit to England, he had some difficulty with the Crown, and learned that Lord Baltimore was laying claim to that territory.

"Upon his return in 1699 he found that a company of Friends from Chester had penetrated through what was then a trackless wilderness to the remotest parts of Chester county, and, finding there a beautiful and fertile country, were minded to form a new settlement, on the Pequa, Conestoga and Octoraro creeks. But they were averse to losing the peace and tranquillity, to enjoy which they had crossed the Atlantic, by coming into conflict with Lord Baltimore. Perceiving the advantage of possession, and understanding the value of the region as giving another outlet to the sea for trade and commerce, Penn prevailed upon his hesitating followers to go under his lead and occupy the land. Therefore it was that in 1701 the company of Chester Quakers set out on horseback to journey into the wilderness, for the purpose of establishing a new settlement.

"With Penn rode Andrew Job, a former sheriff of Chester County, who had united in urging that they take possession of the ground, and behind, among others, came James and William Brown, of whom J. A. M. Passmore, of this city, is a lineal descendant; John Churchman, Joel Baily, Edward Beeson, Henry Reynolds, Cornelius and Ebenezer Emson, John Richardson and James Cooper. They carried provisions for a week and were equipped for a night's camping in the woods. Arriving at their destination, they found there a camp of Susquehannock Indians, who received them kindly, and they took possession of the land without encountering opposition.

"The territory thus possessed and later called Nottingham Quarter was in length ten miles, in greatest width three miles, and contained 18,000 acres. Its beginning was seven and one-half miles from the northeast corner of Maryland, as the Friends made the boundaries of that State. It now lies, however, about one-third in Maryland and two-thirds in Pennsylvania. This tract was divided by a road running east and west through the middle, and other roads vertical to this, into thirty-seven parts, of which one was allotted to each of the company which followed Penn. It was not until 1702 that the first Friend settled upon it. He was William Brown, and he gave the settlement the name of Nottingham.

"In 1706, probably the first meeting-house, built of logs, was raised on the plot of forty acres given by William Penn. No record was kept, but in that year Thomas Chalkley, a Friend, who traveled through that region, makes mention of the building. A quaint and interesting account Chalkley kept of his journey through the woods, an account which gives a view of the Indians quite different from that ordinarily taken. 'We spread our food on the grass,' he says, 'and went on cheerfully and with good-will and much love to the poor Indians, but when we came they received us kindly, treating us civilly in their way. We treated about having a meeting with them in a religious way, upon which they called a council, in which they were grave, and spoke one after another without any heat or jarring; and some of the most esteemed of their women do sometimes speak in the council. I asked our interpreter why they suffered women to speak in their councils. His answer was that some women are wiser than some men.

" 'At this meeting an Indian woman spoke as follows: she 'looked upon our coming to be more than natural, because we did not come to buy or sell or get gain, but came in love and respect to them, and desired their well being, both here and hereafter.'

"In 1724 a brick meeting-house was erected, the bricks being imported from England. That was destroyed by fire in 1751, and the following year it was rebuilt, with a stone addition of equal dimensions with the brick main structure. In 1810 this was also burned, and was rebuilt in the same way, half stone and half brick. The name 'Brick Meeting-house' has endured, however, from the

first. For awhile during the Revolution the meeting-house which then stood was used as a hospital by a division of the American forces. On his march to Yorktown Lafayette encamped on the grounds."

The *Baltimore Sun* says: "Here a large company worshipped, and of it John Griffith, a traveling minister who had visited all the meetings in America and England wrote: 'It was a very large meeting and a zealous body of Friends then belonged thereto, amongst whom I had good service and great unity of the Spirit being lovingly enjoyed.'

"It was Andrew Job's son Thomas who, in 1725, married Elizabeth Maxwell, niece of Daniel Defoe, she having run away from her mother and uncle in London when but eighteen years of age, on account of being refused encouragement in a matrimonial engagement. She agreed with the captain of the ship, having no money to pay her passage, to be sold on arriving in America for a term of years, the purchase money to go to the captain for her fare. Andrew Job was a visitor in Philadelphia the day Elizabeth Maxwell was offered for sale, and he bought her for a term of years. After her marriage, Elizabeth Job wrote her mother and uncle of her surroundings. Her uncle replied to her letter, stating that her mother was dead and had left considerable property. Among it were several pieces of furniture, some that Defoe had used in his study while writing the story of 'Robinson Crusoe.' Some of this furniture was sent to his niece, and one of the chairs is now in the family of Hannah Griffith, of Brick Meeting-house, a descendant.

"Elizabeth Job died in 1782, at the age of eighty-two years, and all of her descendants have worshipped in the meeting-house, and only one of the name, Haines Job, remains in the village.

"Brick Meeting-house proper is in an excellent state of preservation and stands upon a knoll from which six roads course. The arched hoods over the doors, the quaint locks and heavy handles belong to other times. The benches are highbacks, and the clerk's leaf-desk is ink-spotted. A gallery runs around the room, and back of its open front of narrow wood are rude, heavy benches without backs, which tradition says were used in the meeting during Penn's day."

The exercises of Seventh-day, the 14th, included the reading of a history of the meeting by Kirk Brown, of Baltimore, an address by Edward R. Buffington, of Rising Sun, Md., on "Quakerism as a Factor in Modern Thought," address by Charles S. Pennypacker of West Chester, Pa., on "What have Friends Accomplished," and one by Dr. Pettyman on "The Influence of the Settlement of Friends in Maryland and Pennsylvania."

SUMMARY OF EVENTS.

UNITED STATES.—President McKinley died about 2:15 o'clock on the 14th inst. at the Elmhurst, the Millburn home, in Buffalo, New York. His invalid wife, who had been cherished with the warmest affection, remained with him at intervals until consciousness ceased. Among his last words were: "It is God's will. Let his will, not ours, be done." He was in his fifty-ninth year. The remains were taken to Washington on the 16th, and the interment is to be at Canton, Ohio, the President's former home.

Theodore Roosevelt entered upon the Presidency on the afternoon of the 14th inst. at Buffalo. He was born in New York City in 1858, and is the youngest of the Presidents of the United States. At his request the members of the Cabinet retain their positions for the present. Emma Goldman and Johann Most, Anarchist leaders, have been arrested, the former in Chicago, the latter in New York City.

The steel strike has been settled at a conference of representatives of the Amalgamated Association and officials of the Steel Corporation held on the 14th inst.

Census returns show that in Pennsylvania there are: Males, 3,204,541; females, 3,097,574; foreign born, 985,250; colored, 160,451, including 156,445 negroes, 1927 Chinese, 40 Japanese and 1639 Indians. The males predominate, there being 50.8 per cent. of males, as against 49.2 per cent. of females. The foreign born element constitutes 15.6 per cent. of the total population of the State.

Advices received at the railroad offices from points west concerning freight traffic are to the effect that never before has such a freight tonnage been carried or the demand for cars been so great.

Fifty-six men were rescued by life-saving crews from vessels wrecked on Lake Huron during a fierce gale on the 7th inst.

Elaborate experiments in feeding wheat to farm animals and swine have been made this year at the Kansas experiment station, and also in other States of the corn belt. The experts conclude that wheat has greater nutritive value than corn, and may be used either crushed, mixed with oats or corn, or in connection with straw in time of extreme scarcity.

Phoebe Hearst has agreed to pay all the expenses of a department of anthropology at the University of California, which will be devoted especially to the study of Indians of the Pacific coast. The cost will be about \$50,000 a year.

The Peary exploring expedition has been heard from under date of Fourth Month 4th, 1901. In a summary of last year's work Lieutenant Peary mentions: "The rounding of the northern limit of the Greenland archipelago, the most northerly known land in the world," and the attaining of the highest latitude yet attained in the Western Hemisphere 83° 50' north.

To-day there are 195,000 miles of main track of railroads in the United States, as compared with 271,000 miles in all the rest of the globe.

There were 130 deaths in this city last week, reported to the Board of Health. This is 31 more than the previous week and 10 more than the corresponding week of 1900. Of the foregoing, 220 were males and 210 females; 47 died of consumption of the lungs; 32 of inflammation of the lungs and surrounding membranes; 4 of diphtheria; 14 of cancer; 16 of apoplexy; 11 of typhoid fever and 1 of scarlet fever.

CORROX—Closed on a basis of 88c. per pound for midling uplands.

FLOUR.—Winter, super, \$2.15 to \$2.30; Penna. roller, straight, \$3.20 to \$3.30; Western winter, straight, \$3.25 to \$3.35; spring, straight, \$3.40 to \$3.65.

GRAIN.—No. 2 red wheat, 73½ to 74c.

No. 2 white corn, 60½ to 61c.

No. 2 wheat, clovered, 41½c.

BEEF CATTLE.—Best, 5½ to 6½c.; good, 5½ to 5½c.; medium, 4½ to 5½c.

SHEEP—Choice, 3¼ to 3½c.; good, 3 to 3¼c.; common, 1½ to 2½c.

LAUNDS—4 to 6c.

HONGS.—Western, 9 to 9½c.

FOREIGN.—The Chinese protocol has been signed by the Powers at Peking. Minister Rockhill, who conducted the negotiations for the United States, has started for home. A despatch from Peking of the 9th, says: "The importance of the Chinese protocol, providing for reform of the examination system, seems to indicate that the Liberals are in control of the court, and its importance, if enforced, is difficult to overestimate. It provides that the examinations must include Western history, Western sciences and industrial methods. It abolishes the traditional eight part classical essays and verbatim reproduction of the classics, professions in which has been the chief qualification for office holding."

Reports from Shanghai of Seventh Month 25th state that the most disastrous floods were prevailing in the valley of the Yang-tse River. The farms, especially in the rice-growing region about Wu, have been completely flooded, and that no rice is to be raised this year. In addition to this, thousands of lives have been lost and unknown numbers rendered homeless by the overflow. The stoppage of trade is very serious. The destruction of the crops in the fields and particularly the probable loss of the rice crop in the region of Wu, the great rice exporting center, will probably add to the difficulties besetting the empire.

The total number of professing Christians in China (according to the *Catholic Champion*) is 700,000, of whom more than 500,000 are Roman Catholics. At the present time the foreign missionaries number some 3000 men, half of these being Roman Catholics, and 16000 women, 300 being Roman Catholic Sisters.

The population of Manchuria is estimated at about 20,000,000. For a distance of four hundred miles, extending from the Sungari River to New Chwang, the railroad passes through a level, well watered region, densely crowded with population and under a high state of cultivation.

A meeting of the Czar of Russia and the Emperor of Germany has taken place at Hela, Prussia, and the former with his wife and children have been warmly welcomed during a brief stay in Germany. This visit is regarded as an indication of friendly relations which it is hoped will strengthen the peace of Europe.

The head of the Fire Department of Rouen has suggested to the Mayor a novel project in the fire extinguishing service. Inasmuch as this city is traversed everywhere by electric street-car wires, it is suggested there should be provided pumps, driven by dynamos, to take currents by means of a trolley hooked to the street-car wires at the nearest point to the fire.

Most of the Berlin papers protest against the retention of the astronomic instruments from the Peking Observatory that were brought to Germany recently.

In a report to the Ecumenical Methodist Conference, lately in session in London, it was stated that there were 24,839,421 adherents of Methodism in the world.

The *Sun* recently carried an article which was being made for a most extensive crusade against vice in London, more than one thousand prominent persons, representing every borough in the metropolis, have associated themselves together for this purpose. They will undertake to repress public immorality, disorderly houses, obscene language, periscopic pictures, publications and plays.

The protest of Prince Lowenstein, President of the German Catholic Union, against dancing has been signed by one hundred and forty-one members of the German nobility and gentry, mainly Catholics. Fresh signatures continue to arrive daily.

Cards are being used in Switzerland and Germany to check profanity. People go about with the cards in their pockets, and whoever they hear bad language, present one to the speaker to sign. The card has printed on it a pledge to abstain from swearing for a specified time or to pay a small fine for each oath to some charity. Nearly 40,000 of these cards have been distributed in Switzerland alone.

Prof. O. T. Mason says that there are in the Philippines 130 native tribes with names; and the population of about 7,000,000 contains races of the colors, black, brown, red, yellow and white, and that the mingling of these races has produced a great variety in the character and appearance of the inhabitants.

The municipalities of Stockholm and other cities of Sweden have entered into contract with the Salvation Army to look after the poor and distressed and to take care of the tramps and other floating population. There are similar arrangements between the Salvation Army and the city governments of Melbourne and Sydney, Australia.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 75.

Longest B. Smith and for Susanna Britton, Pa.; Hannah P. Rudolph, N. J.; Wm. W. Cooper, N. J.; Sarah A. L. Strenth, Phila.; Margaret J. Jones, Canada; Sarah Ellen Garrett, N. J.; E. Mendenhall, Pa., to No. 27 Vol. 76; Alvin Thorp, Pa.; S. Eliza Spencer, N. C., \$1.50 to No. 24; Ann Shoemaker, G'n; Edith Sharpless, Pa., to No. 17 Vol. 76; Lewis Harvey, Pa., for Jas. Elkinton; David G. Alopp, Phila.; James Edgerton, O.; Mary J. Renner, Ill., to No. 27; Joshua Brantingham, agt., O., \$6; Jonathan Brown, Griffith Dewees and Geo. G. Megrall; Seth Nathan Brown, Griffith Dewees and Geo. G. Megrall; Charles Blackburne and Linton Hall; Edward G. Smedley, Pa.; George Rorke and for Sarah V. Rorke, Canada; Susan R. Williams, Phila., \$6.50 for herself, Mary Roberts, N. J., and James Hunt, England; Elizabeth L. Thomas, Pa.; George Vaux, Phila., and for Caroline W. M. Mott, Pa.; Robert H. Russell for J. W. Russell, Calif.; J. A. Scattergood and for Anna P. Sharpless, M. D., Phila.; Hamilton Haines, N. J.; Wesley Haldeman, Pa.; Henry B. Leeds, agt., N. J., \$10, for Margaret C. Venable, Elizabeth G. Buzby, Hannah R. Manie, Amos Ashbed and Morris Linton; Elizabeth P. Darnell, N. J.; Thomas H. Whitson, agt., Pa., \$6, for Sidney J. Henry, Pa.; Mary Ridge and Roland Smiley; Sam J. Henry, Pa.; Mary C. Scattergood and for Abiah Cope, Pa.; Abel McCarty, Pa., for Anna Walton.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.—Agents are requested to send their annual reports at once to

EDWIN P. SELLERS

207 Walnut Place, Phila.

WESTTOWN BOARDING SCHOOL.—For conveniences of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.19 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach school by telegraph, write Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup't.

WANTED.—A position, to care for children, or an invalid. Testimonials given and expected in return.

Address F. E. G.

Office of "THE FRIEND."

Family of two desire woman to assist in housekeeping suburb of Philadelphia; Friend preferred.

Address L.

Office of "THE FRIEND."

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM T. WICKESMAN, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

All members of the Westtown Old Scholars' Association, who have paid or will pay their annual dues to William T. Elkinton, Treasurer, No. 121 South Third Street Philadelphia, are invited to attend the Fifth Annual Union to be held at Westtown Seventh-day, Tenth Month 5th, 1901. Those who prefer to bear their individual share in the "Expenses of the day," are encouraged to add one dollar to their annual dues. The program of entertainment and exercises extends from 9 A. M. to 2 P. M. At the meeting in the tent, the condition of various departments will be presented by those best able, and a dressess will be given.

For the Undergraduates, by WALTER S. THOMAS;

For the Friends of the School, by AGNES L. TIERNE;

For the Old Scholars, by JOHN B. GARRETT.

DIED, at his residence in West Falmouth, Mass., the twenty-ninth of Twelfth Month, 1900, JAMES E. D. FORD, a member of Sandwich Monthly Meeting, aged fifty-eight years. Endowed with strong natural powers which he made his personality felt, and who peculiarly mine throughout his neighborhood, he rose to places of distinction in public affairs of his town and State. Used also in the clerkship and other business of his Month Meeting, yet he set before him too high a standard of moral rectitude. He was anxious to accept of an appointment to the principles of the Society of Friends, as one of the signs thereof deemed by him as of val would stand alone in his public adherence to the "d and thou of the Friends," whether as a frequent administrator before courts, in public life as a postmaster, moderator of the town-meetings, or as a member of the State Legislature. He was suffered through much of the view of the latter years of his life under burdens of severe bodily suffering. Yet his mind seemed continually go out to a larger life in the thoughts of the great and was and was as one expanding to a higher sphere. His suffering under the ministry of suffering was steadily been sweetened and mellowed, and his last day continued bright with his joyful words and cheer for those about him. He was a devoted and cheerful actor of household care "he was not, for God took him."

—, at the residence of her son-in-law, St. David, on the sixth of Second Month, 1901, MARY R. DEACON, the ninety-fourth year of her age; a beloved member of Burlington Monthly Meeting, N. J. The advanced disposition made this dear Friend a truly noble character. She was exercised for the welfare of the church and for those around her; and was also concerned to found faithful herself in the performance of all her religious duties, especially in the attendance of all her meetings; in this she was an example until near the end of her life. Beloved by relatives and friends, she has, we reverently believe, been gathered to her eternal rest.

—, at the residence of James E. Gibbons, his son-in-law, near Barnesville, Ohio, DANIEL STEPHEN, on fourth of Fourth Month, 1901, in the eighty-third year of his life. He had been this life a member of the Society of Friends, and also endeavored to be careful not to speak in a carnal way of the failings and shortcomings of his fellow-men, and to live in love and unity with all good and godly people, thus endeavoring to keep a clear conscience. He might be ready when the solemn summons came. He left to his children and family a most comforting hope, and his only passed to one of the mansions of the blessed world, where there is no more sorrow, and no inhabitants never say, "I am sick."

WILLIAM H. FILE'S SONS, PRINTERS,
No. 422 Walnut street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, NINTH MONTH 28, 1901.

No. 11.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Remittance from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Considered as second-class matter at Philadelphia P. O.

A Popular Testimony to Silence.

It was reported to us by an eye-witness that the hour when the remains of our beloved friend were committed to the tomb on the 11th inst., a great throng of people entirely surrounded Independence Hall, in Philadelphia, and filled the square in front of it, so that one could hardly find standing room. As he well announced the moving of the funeral procession a wonderful silence spread over the great throng, and for ten minutes, at least, men and women stood with bowed heads that seemed to our informant "the great Friends' Meeting" he had ever witnessed. Similar reports were printed in the newspapers from other cities over the land.

There reverence was felt in its true depth, and silence alone is found as its worthy companion, and words and sounds do violence to the sacred covering that hushes the spirit of men as under the Divine Majesty. So the manifestation has once in one of the soberest moments of his history, set its seal to the validity of the Friends' principle of Divine worship.

An Improving Deposit.

It is a practice of some on departing from home for a sojourn in the summer season, to deposit their valuables in a trusted place for safe-keeping. Sometimes these are not returned to them unblemished by moth or rust, and sometimes thieves break in and steal. But it is enough for the depositors if their things trusted for a season out of sight are restored to their hands unimpaired.

Like one taking a far journey our Lord presented in his well-known parable as entrusting valuable talents to us, his servants; and disappointed, if when the season of the harvest is over, he does not find his own returned with increase and improvement.

His expectation of finding his trusts to us enriched and enlarged when he comes to claim them, comforts us with the thought that He who is more righteous and beneficent than we, proceeds by the same rule and minds the same thing which in matters of trust He commends to us. We are at times brought to where we must consign to his holy keeping precious interests, and especially precious ones for whom we can ourselves no longer have the care.

We go out of their sight, or they depart from ours. We may see them no more in time. But whether it be in time or eternity that a precious object of trust, once in whole-hearted faith committed to our Lord's care, is again beheld, will He not be found to justify our trust with a better increase and a higher glorifying of its object than we could have asked or thought? Will He merely lay up our trusts in a napkin? Shall we not be abundantly satisfied when we see the result, that it was in his keeping rather than in ours? Did any one ever trust in the Lord for safe-keeping, and was disappointed in the increase of his blessing? Shall we be afraid to "commit the keeping of our own souls also unto Him, as unto a faithful Creator?"

IMPARTIAL MERCY.—An esteemed Friend questions a passage in our last week's number, page 75, where John Letchworth said: "If thou hast assisted all thy relatives and acquaintances who need it, all the peaceable poor who have come to thy knowledge, and thy purse and thy benevolence remain unexhausted, then thou mayest freely give to the necessitous warrior." Our correspondent remarks, "The Apostle says: 'As we have opportunity let us do good to all men,' none excepted. If the course he recommended were pursued, might we not let a Daniel Wheeler perish, or helpless women and children?"

Difference in sentiment or practice or distance in kindred, seems not a gospel ground for slowness to render relief. Witness the good Samaritan, and the example of our Heavenly Father in sending his rain and sunshine on evil and good, just and unjust. "Whoso seeth his brother (fellow-man) have need, and shutteth up his compassions from him, how dwelleth the love of God in him?"

GOODNESS may win gold, but gold will never win goodness.

Walk in the Spirit.

As walking after the flesh is yielding habitually to its dominion, even so to "walk in the spirit" is to yield ourselves habitually to the guidance and control of the Holy Spirit. It is to keep the heavenly Comforter consciously enthroned in the heart, and at every point in the life to consult his guidance and give him absolute control over our choices, relations, associations and doings. It is to keep the Holy Spirit with us and to realize its quickening, illuminating, guiding, inspiring, comforting, and empowering presence and ministry in the details and routine work of daily life as well as in the more exclusively religious service. It means to be spiritually minded in the performance of what are generally called secular duties—in the kitchen, the shop, the office, the store, the school room, on the farm, or wherever one's daily avocation may call him.

There are many who receive remarkable manifestations of the Holy Spirit at times, but who have not learned the secret of *living in the Spirit and walking in the Spirit* in daily life. On this account the influences of the Spirit bestowed upon them, even on those occasions of particular spiritual quickening and uplift to which we have referred, are largely lost. On certain occasions they rise to an exalted spiritual level, only to lapse a little later into their former semi-carnal state. In the assemblies of the saints and under favorable religious conditions they are blessed, quickened, strengthened and even used of the Lord in a goodly degree for the promotion of his work; but when back amid the cares, labors and petty annoyances of the home, the farm, the shop, or the store they fail to keep in the Spirit and to retain their exalted and heavenly frame. All this lapsing and failure is discouraging and weakening, and not unfrequently it ends in utter backsliding.

Such a vacillating, up-and-down life, however, is by no means a necessity. We may and we should learn to "live in the Spirit" and "walk in the Spirit." To do this we must as a first condition receive the Holy Spirit as our indwelling Comforter and Sanctifier. He must become the central, abiding and all-controlling force within our lives. Then we must cherish his presence and ministry and beware of everything in spirit and life which will grieve that tender, holy guest. Also we must remember that a life of holiness can be lived only by his indwelling and inspiration, and so must learn to rely upon him and to keep in communion with Him by the moment, that He is at all times our light, our life, our guide, our strength, our holy, heavenly Comforter. Thus we shall "live by the Spirit" and living by the Spirit, by the Spirit we shall walk.

As a result of this walking in the Spirit we

shall ever walk in truth, in love, in faith, in hope, in charity, in peace, in patience and in all the graces of saintly character. Not that we shall always be in ecstatic frames, or ravished with transfiguration glories, but we shall become established in holiness, and, amid the most wearying toil and the most vexatious cares incident to the daily routine of our lives we shall preserve a spiritual frame, and our peace shall be like a river and our righteousness like the waves of the sea.—*Free Methodist*.

What is Your Boy Reading?

"Oh, he reads everything he can get a hold of—novels, story papers, sea voyages, robber exploits, pirate yarns, and everything to make him discontented with his home, sick of his work, and ready for any sort of crazy adventure."

But what have you given your boy to read, which has left his mind open for such occupation as this? Let us look over the bookshelf. Here are patent office reports, agricultural documents, dissertations on bugs and beetles, pages of statistics concerning corn and swine, "public documents" which the farmer gets because they are given away and cost him nothing; all very important no doubt, but not the most interesting reading for young persons. Then here are political and sectarian newspapers, containing some wheat and not a little chaff, gospel in fine print, and staring advertisements of patent purgative pills, compound cereals; exhortations to repentance and remedies for diseases, side by side; and these are not what usually attract the attention of the young and rising generation.

There is many a father who has a good house, fine barn, well-stocked farm, and money at interest who has not a dozen books in the house worth reading. An intelligent child would read on the average at least twenty ordinary volumes in a year, without interfering with his usual duties. Of course those books should not be the thrilling compounds of love and murder, blood and thunder, which once taken up can not be laid aside until they are finished, and which people sit up in bed till past midnight to read; nor should they be the average novel, nor the goody goody, wishy washy Sunday school tale, of which you can read a score without gaining a new thought or finding a new fact; but something sensible, instructive and interesting, which gives the mind matter to think of, and the tongue something to talk about when the hands are employed; which can be taken up and laid down again without sitting up all night to see how it comes out, and which will instruct, encourage, and profit those who read.

Twenty-five such well-chosen books purchased every year, and costing perhaps a few shillings each, would keep a family out of mischief, cultivate a taste for good reading and loathing for trash, and in ten years would give children more help in the line of education than they could obtain for five times the cost in schools, which after all do little more than teach children how to study and read outside; and would give a family such a start in general education, information, and fitness for the duties of life as could never be obtained by mere academic training. Children

would thus be taught lessons of wisdom, intelligence, virtue, and purity, and the whole expense of the operation would be less than many a man has gladly paid to get a wayward son or daughter out of some dirty scrape into which they had been led by the wretched trash which they had devoured because their parents provided nothing that was really fit for them to read, as lambs eat laurel leaves when the snows cover up the grass.

It is not enough to say to a child, you should not read this, or you must not read that. The better way is to surround children with plenty of safe and proper reading, and then a gentle hint will serve to restrain them from the wrong and guide them in the right path.

Books are silent teachers, and there is no other method of instruction so cheap; and it is not easy to find any method more important, or more fruitful of good results. Give your children something to read that is worth reading, and avoid the shame and misery which a child left to himself is sure to bring upon those who have neglected him.

The time occupied in reading a book is worth more than the money spent in buying it. Many a child has wasted years in reading books full of wishy washy drivel and half-baked fancies, which have left them soft, silly, sappy, and full of romantic nonsense, when a small sum of money invested in good, pure healthy literature, would have endowed them with knowledge, good principles, solid facts, sound judgment and common sense. Children will read,—give them something worth reading; they will learn, give them something worth learning. More books in the library and fewer pigs in the pen, may mean less money and more brains, a smaller stock of dumb beasts and a far better grade of sons and daughters—clear-headed, strong-handed and pure-hearted, ready to serve their God and serve their generation by his will.—*Common People*.

THE LANGUAGES OF MAN, AND OF THE SPIRIT.—I went to my old friend John Bevan's house (in Wales) with whom I had been well acquainted in Pennsylvania. He received me kindly, and I attended their meeting, which was small. Although eighty years of age, he went twenty-two miles with me to Pentypoll, and that evening we had a meeting among the Friends there. He spoke Welsh, and, tho' I understood not that language, yet I was much comforted in the Truth by which I perceived his ministry was from the right ground. His speech flowed very free and smooth, carrying a proportion and satisfaction to the ear not easily expressed, for though the languages of man differ greatly, yet the language of Truth as to the comfort of it are one in all nations.—*Thomas Story, in 1717*.

"I HAVE observed that health and longevity are indissolubly connected with work. Work furnishes the ozone for the lungs, the appetite, and the digestion which support vigorous life, the occupation which keeps the brain active and expansive. When a man from fifty upwards retires, as he says, for rest, his intellectual powers become turbid, his circulation sluggish, his stomach a burden, and the coffin his home.—*Chauncey M. Depew*.

"Nearer, My God, to Thee."

The use of the hymn murmured by the dying President, usually with very slight alteration but often with the omission of the last stanza is very general in all English-speaking countries. It has been translated into many foreign languages. Like many a song that I become famous, it was the upspringing gratitude in a reverent soul, written with any expectation that it would become a popular hymn.

Sarah Flower Adams, author of the hymn was a daughter of Benjamin Flower, an English writer and editor of *The Cambridge Intelligencer*. She was born at Harlow, Essex, England, in 1805. Her mother, a woman of refinement, died early in life. There were two daughters, Sarah and Eliza. Both possessed the fine feelings of their mother, and were fond of books, music, poetry and art.

The pastor of this estimable lady was William Johnston Fox, known as the founder of the *Westminster Review*. He was an Independent, usually classed among the Unitarians and by some considered a deist rather than a rationalist. This fact and also the fact that her father was a very liberal writer, he availed to place this author among Unitarians but in her later years she is said to have come a Baptist.

Though her other writings are reported, having been much read, poems and art criticisms having been considered quite valuable, nothing has come across the sea into popular recognition except this piece, which is, indeed more a poem than a hymn. It first appeared in the volume published by her pastor, titled "Hymns and Anthems," 1841. To Sarah Adams contributed no less than thirty poems, and her sister sixty-two tunes.

It is a beautiful study of Jacob's vision. Luz. In the second verse the young wandering Jacob, going out from home sad at heart, with a burden of sin upon him and all the future looking dark and yet longing somehow to find his way back to God, is very strikingly portrayed.

And nothing could be finer than the spiritualizing of the old Scriptural record which tells the story of Jacob's waking in the morning, and realizing then even that lonely place was a Bethel to him because of the presence of God. Multitudes of burdened and sorrowing souls lying down lonely in their despair, have been encouraged to mount up as wings on her splendid song—

"Then with my waking thoughts,
Bright with Thy praise;
Out of my stormy griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee;
Nearer to Thee."

The hymn is such a universal favorite that there are many incidents telling of the cheer and comfort it has brought in times of trial. Bishop Marvin relates that during the War of the Rebellion he was once travelling in a wild region in Arkansas. He had been driven from his home by the Union troops, and was greatly depressed. But as he drew out a dilapidated log cabin he heard some one singing, "Nearer, My God, to Thee." He got down from his horse and entered the house. There he found an old widow woman

ing in the midst of such poverty as he had never before seen. His fears and despondency vanished, and he went on his way happy and trustful because of the faith which he had held and the hymn which he had heard. After the battle of Fort Donelson, as the hospital corps went over the field searching for the wounded, they discovered a little drummer boy, one of the many lads who ought to have been at home with their mothers, but who in those terrible days of carnage found their way hundreds to the front. He had been fearfully wounded, one arm having been entirely carried away by a cannon ball. The brave boy died before they could carry him off the field, but he kept up a cheerful heart, and comforted himself by singing Sarah Adams' precious hymn. Up from the blood-stained battlefield and through the murky clouds of powder smoke rang the half-childish voice as he sang—

"There let the way appear
Steps unto heaven :
All that Thou sendest me
In mercy given ;
Angels to beckon me
Nearer, my God, to Thee ;
Nearer to Thee."

This hymn is always sung by caravans of pilgrims from Christian lands when in making a tour of Palestine they camp at Bethel.

A touching incident occurred on the day Washington, when the bier of our late beloved President passed up Pennsylvania avenue, amid the mass of anxious mourners; hardly a whisper could be heard when suddenly a woman softly and tenderly started to sing Nearer, My God, to Thee." Instantly every voice took it up.

The author died young, and the prayer of our hymn was answered in that she passed away from earth with trustful song upon her lips, thus fulfilling the glad expectation of the first verse of her noblest poem:

"Or if, on joyful wing,
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly—
Still all my song shall be,
Nearer, my God, to Thee ;
Nearer to Thee."

—The Record.

GOODNESS is the purpose of religion, and its first proof. Conduct is the end of faith and its strongest support. God has revealed himself in Christ in order that we may love Him and live with Him and be like Him. If we do this we shall be sure of Him and help others to be sure of Him too. The best evidences of religion are holy and kind and useful and goodly lives, really moulded and controlled by the Divine Christ. The world sits and we must pray and labor, not for a more complete and logical theology, but for a more real and true and living Christianity. The best thing we can do to help the world to believe in a Divine Revelation is simply this: Just in Jesus Christ, love our fellow men, and trust Him in the path of daily duty.—*Henry Van Dyke.*

How many great lives distinguished in the earth, have had their birth because of some obscure soul speaking at the right time the right word.—*Meyer.*

ABIDE WITH US.

(The following lines appeared in THE FRIEND several years since, but are so pleasing as to bear republishing. W. F. T.)

The tender light is fading where
We pause to linger still,
And through the dim and saddened air,
We feel the evening chill.

Long hast thou journeyed with us, Lord,
Ere we thy face did know ;
Oh! still thy fellowship afford,
While dark the shadows grow.

For passed is many a beauteous field,
Beside our morning road ;
And many a fount to us is sealed
That once so freely flowed.

It is not now as in the glow
Of life's impassioned heat,
When to the heart there seemed to flow,
All that of earth was sweet.

Something has faded—something died,
Without us and within ;
We more than ever need a guide,
Blinded and weak with sin.

The weight is heavy that we bear,
Our strength more feeble grows ;
Weary with toil and pain and care,
We long for sweet repose.

Stay with us gracious Saviour, stay
While friends and hope depart ;
Fainting, oh, these we wish to lay
The burden of our heart.

Abide with us, dear Lord ; remain,
Our Life, our Truth, our Way ;
So shall our loss be turned to gain—
Night down to endless day.

LETTERS ON TISSUE PAPER.—"In looking over some old papers the other day," said a wholesale merchant, "I ran across a very singular document. It was a letter of instruction sent forty years ago by one of my uncles, then in St. Louis, to his agent in San Francisco. It related to the disposal of a lot of goods which had been shipped by way of the Horn, and although it contained over fifteen thousand words and a copy of a good-sized invoice, it was written on just two sheets of paper. The paper itself was a sort of tough, opaque tissue, very thin and light, and when folded the letter slipped easily into an envelope about three inches wide.

"Why it was gotten up in such a peculiar style was explained by the stamp in the corner, which was one of the old 'pony express' series and was embellished with a picture of a man on horseback, spurring at a dead gallop across the plains. I knew, of course, that the Pacific mail of the period was carried by relay express riders, but I never before realized what great pains were taken to reduce the weight to the lowest possible point. I am told that the letters were stored in little flat pouches under the flaps of the saddle and that they were always written on a specially prepared tissue.

"The one I have described must have occupied an expert clerk several days, for the penmanship, while microscopic, is beautifully executed, and as clear and as legible as print. The stamp was of the denomination of fifty cents, and taken altogether, it would be hard to find a more striking reminder of the astonishing progress that has been made in this

country in a trifle over one generation. Everything about the little brown letter—its lightness, its compactness, and the cost of its carriage—spoke of dangers, difficulties, and rude, primitive conditions. It is difficult to realize that the route it travelled is now the great highway of a thousand rushing trains bearing the transcontinental commerce of the nation."—*Philadelphia Times.*

New Methods of Nature Study.

It is refreshing to note that nature study is becoming more and more a common feature of school and college work, and also that the methods used are somewhat different from those in vogue some years ago. Time was when the study of birds meant shooting them, or collecting their eggs and nests, and when the ardent student of quadrupeds, insects, reptiles, or any other living thing, felt it necessary to prove his love for his subject by knocking it in the head, and to measure his knowledge by the size of his collection. Thanks to the camera and common sense, things are different now. The naturalist has learned that he can find out more about birds and animals by making friends with them when alive than by dissecting them dead.

At least half of the popular books on nature study which have appeared in the past few years have evidently been the work of the out-of-door naturalist. The lover of nature takes his camera, his opera-glass, his text-book and his note-book, and hies him to the woods or fields, where he quietly sits down on the ground or props himself against a tree, and keeps very still. It is not his purpose to interrupt, but to watch, the housekeeping of his friends in fur or feathers. He knows that the report of a gun or the smell of blood will effectually put a stop to the kind of studying he desires to do. It is not practicable to kill a person and make friends with him at one and the same time, and the rule holds just as good if the person is a squirrel or a robin.

The nature-lover, therefore, sits for hours in his chosen place, tramps for miles over wood-paths or through untrodden wilderness, not for the sake of bringing home a well-filled bag of game, but in order to store his head with interesting information. He wants to find out, perhaps, what the habits of a certain bird are, and how its song at certain seasons of the year differs from the mere twitter heard at other seasons; what it lives on, and how far north it ranges. Can he discover all these things by lying in wait for the bird and shooting it, or taking it home to live the rest of its short life in a cage? Nothing of the kind; this is a case in which he, not the bird, must pay for his knowledge. So like an honest man, he pays, and in return learns more not only about that bird, but about various other creatures met in his travels, than the mere sportsman would know if he hunted a hundred years.

Old woodsmen, it is true, often know a great deal of the habits of wild things, not only from the hunter's but the naturalist's point of view; but it is well known that they seldom hunt for mere sport, and never kill more than they need for actual consumption or for sale. One does not find an Adirondack guide running amuck in the woods, blazing away at everything he sees. Powder and shot

are too precious, for one thing. Consequently the people in fur and feathers, not desired by him for food and other purposes, soon learn to know him, and he understands them.—*N. Carolina Friend.*

Some Brief Extracts From a Manuscript.

LIFE OF BENJAMIN KITE.

(Continued from page 75)

"Old Daniel Haviland attended our meeting and I believe he intends to be at all our meetings this week. He was engaged in preaching, praying and exhorting nearly the whole time. Said that it seemed as if he could not die in peace without again visiting us in this favored city, many of whose inhabitants were very dear to him, a place in which he had borne heavy burdens and been grievously afflicted."

The following anecdotes may be here related:

Accompanied by his daughter Hannah, then quite a child, Daniel attended a neighboring meeting. The young girl was impressed that her father ought to preach from a certain text. Soon to her great comfort he arose with it, and she was enabled to travel along with him in his exercise up to a certain point where she thought he ought to stop. But to her great grief he continued on. They went home with a Friend and after dinner Daniel got into a corner with his pipe, as if desirous to avoid conversation, evidently feeling distressed and likely not fully realizing why. On the way home the little damsel cast about in her mind for some dutiful way of making him know her distress and began by asking how he felt. But he was not disposed for conversation so she finally told him plainly how it had been with her, how comforted she had been during the first part and where she thought he should have stopped. As she finished the conscience-stricken parent laid his hand upon her head and said, "Flesh and blood has not revealed this to thee, but thy Father who is in heaven." Hannah (Wanser) became an acceptable minister and died in peace.

A writer on infidelity (Cunningham) records that an association was formed in the part of New York where Daniel Haviland lived, most of avowed infidels, who also held themselves absolved from obligations to any moral law. He says, "D. Haviland arose in a public meeting with tears streaming down his face and said, 'I have seen a vision of those who conspire against my Master. Friends, keep from them! Keep your children from them! I saw the wild boar of the forest making inroads upon them and their steps were tracked with blood. I shall think it strange if they do not come to some untimely end.'" And he goes on to describe the fearful deaths that overtook them. "Not one being permitted to die a natural death, or to survive by three years the prophecy of D. Haviland. 'I can,' he says, 'give the names of those who thus sacrificed themselves to the philosophy you call liberal.'"

Towards the close of the summer of 1819 John Letchworth again felt it his duty to pay a religious visit in the west, this time extending his trip so as to embrace the Indian settlements in New York and Ohio. His pictures of their then situation may afford a not un-

pleasant view of the progress since made under the Yearly Meeting's concern: "My mind has been much drawn into sympathy for the poor inhabitants of the wilderness since my late little tour among them. To hear our annual report and understand that they are progressing in the useful arts of civilization is pleasing. I wish not to cast an unnecessary gloom over the picture. The morning is gloomy, peradventure I am more so, but to thee I trust I may unburden my mind with the freedom of a brother. When I consider the length of time we have had the Indians under care and the little apparent result I am lost in wonder. Think not I romance. If we go to Cataaugus and find the women and old men dressed in blankets, the young men and boys either hunting or playing ball, the houses not much larger, nor so clean as our corncrib, surely we shall think there is room for some improvement! If we go to Cold Spring or Tunesboro, how are things there? A most delightful situation, but the dirt much the same. If we go to Pipetown we may find a dozen Indians drunk by the wayside, and galloping for more whiskey and five or six waiting to buy it, and if we look into their huts the same wretched appearance. At Upper Sandusky, we may find them returning from the chase with blood-stained venison on their horses. This does not look like civilization.

"At Solomon's-town though one woman has near one hundred bushels of corn, yet except R. Armstrong's family none seriously engaged in farming, and in other places it is much the same." John Letchworth then refers to the Indians' kindness to our forefathers, and the debt we owe them.

Amongst those whose poverty and affliction recommend them to the benevolent care of Rebecca Kite, was Ellen ——. She had been from childhood confined to a sitting position, and though not remarkably short yet so little flesh inclosed the limbs that an attendant could carry her about as easily as if a child. When Rebecca Kite had anything on the table which she thought would tempt the sluggish appetite of an invalid, a portion was laid aside for Ellen, and she or her ever-ready daughter soon conveyed it to the bedside of the sufferer. As a skilful nurse she knew that often when the patient feels a loathing for the ordinary fare some little delicacy brought unexpectedly by the hands of a loving friend may be eaten with relish. A few days before Ellen's death she sent for some of those whose kindness had often cheered and succored her. She was looking forward to her release with rejoicing and her grateful heart prompted her to take a kindly farewell of some whose benevolence had enabled her to partake of many earthly comforts her own family could not have afforded her. Eighteen years of affliction were ended, and she thankfully believed herself just about to enter—through the mercy of God in Christ Jesus—that city where sickness and suffering are unknown. As an acquaintance wrote of her:

"She died as one who wished to die,
In hope of Heavenly rest.
To wake to immortality,
To be supremely blest."

Benjamin Kite says: "Jesse Kersey was silent at our meeting in a very crowded house. In the evening he gave us a very close lecture,

showing the necessity of our becoming a more humble and simple people, more weighty and serious in all our movements. Solomon W. Conrad gave us a very precious discourse from: "I will not hold him guiltless that taketh my name in vain." He thought there was more in it than some were aware of. It did not only mean a profane use, but affecting to be religious when we were not so, was taking the great Name in vain." In regard to iterating religious discourse a Friend told me that when that wise man and true minister Micajah Collins, was in Salem, Ohio, on a visit, a female elder annoyed him so with such talk in season and out of season, that a length in the midst he broke in with an exposure of its nature. And it seems to me that there is also a writing hy rote on religion subjects, in which there is such a lack of action that although the words be good it is the veriest husks on which one can find. A dear quaint old Christopher Healey said on such a production, "I can hear the bells, but cannot taste aught of the savor of the pomegranate."

William Williams being in Philadelphia on religious visit, accompanied by his son, Ezekiah, Benjamin Kite accompanied him through Chester county. Of a meeting at Willistown he writes: "It was a very crowded house. Many out of doors. William was led in a very close line. I have no doubt it was right that the trumpet should sound an alarm in an awful manner. The meeting ended solemnly.

Some object to any pleasantries in a minister. After William Jackson had been very seriously and weightily and seriously engaged in a meeting, he was very free and pleasant after it; and when taken to task in regard to an apparent incongruity, after a solemn pause replied, "I find that I can keep a variety of stock on my small farm by keeping good strong fences between them." This is the important point, to keep up strong fences that things may not go astray. Of Goshen Benjamin Kite says, "William spoke, I believe, two hours to a crowded house, on the whole encouragingly." I have heard it said that W. Williams seldom stood less than two hours. Speaking of this to a Friend, he remarked, "A sermon ought to be very good to be two hours long. And surely it should be. William had of to treat on deep and weighty matters. On one occasion at Wilmington, Delaware, was a slavery both coming before him in a large assembly, he was so fearful of his ability to treat them properly, that he begged for excuse and struggled long before standing. Sitting on a Friend's porch after the meeting, Solomon Bailey, a worthy colored man, a member of the Society—came by, and being invited in he said, "No, he only wished to speak to the Friend," and addressing William said, "Master required a great work of thee to do. Thou wast unwilling to give up to it, but wilt thou yielded He brought thee through with honor. I thought I had this much for thee—always trust Master." This showing that a colored man had been enabled to travail with him in spirit, was a great comfort and encouragement to the oft deeply exercised minister.

I copy from the manuscript, "Life about with serious exercise and of trial from which no situation is exempt. The Most High leads his way in the clouds and the dispensation of

is wisdom are often inscrutable to man. In his case are astonishment and consternation are awakened than where true-hearted disciples of the Lord Jesus are removed from among us by those awful providences we are wont to call accidents. On the morning of second Month 5th, 1820, Henry Warrington,

Westfield, N. J., left his residence to drive Ann Edwards, Esther Collins and Ann Stokes to sit some sick friends in Byberry. The weather had been severely cold, the Delaware as frozen over, and there was no way of crossing short of Trenton, except on the ice. At last as teams had been passing for some time no danger was apprehended. When they had reached the middle of the river the ice suddenly gave way. Henry Warrington instinctively sprang out, Ann Stokes who was on the front seat, did so likewise, but the carriage with the other two passed down under the ice and they were lost. Ann Edwards, though but forty-eight, was a valuable minister who had done much in her Master's cause. Esther Collins, aged sixty-nine, was a valuable, clear-headed elder, and a mother in Israel. To have been the driver of the carriage in such circumstances would have been trying to anyone, but for Henry, with his tenderly sensitive feelings, it was acutely and overwhelmingly so. His friends, while sorrowing for the loss sustained by the church, did not fail to console him under his peculiar trial. His cousin, Benjamin Kite, sympathized deeply with him, and under a concern that he might not be too much cast down, wrote him as follows:—"It is a settled conviction in my mind that there is a dispensation of Divine Providence, however afflictive, from which the religiously attentive and may not draw instruction, and even consolation. In the late severe trial there are sources of consolation, and causes for devout resignation. The life of one of those who have been removed was one of almost continual suffering from bodily disease and she had been so devoted a servant that we cannot for a moment doubt that she was accepted in the Beloved. The other, whom I consider as truly a mother in our Israel, I consider as having done her day's work, and having been faithful in life has doubtless received her reward. You who survive, when I look at your millions and at the church, it appears to me evident that you have not yet fulfilled the duties of your day. I have felt much for thee, owing that from the tenderness of thy mind thou must be afflicted. But I beseech thee, do not brood over the distressing circumstances. Thou was doing what thou thought right and the event was kindly hidden from thee. I know thy ingenious mind will be fruitful in afflicting thyself. Thou art as well as I am as I can be that this will answer no valuable purpose. Would it not be better to say, 'Thou doest all things well. Oh, strengthen me with calm resignation to submit?' . . .

(To be continued.)

To the man who is bent upon the highest personal efficiency through the most complete development a large part of life must be aside for that relaxation which, by relief from tension and from concentration, puts the worker into relation with the influences and forces that nourish and inspire the spirit. The more one can gain in his passive moods

the more will he have to give in his active moods; for the greater the range of one's thought the truer one's insight, and the deeper one's force of imagination the more will one's skill express and convey. A man's life ought to be immensely in excess of his expression, and a man's life has its springs far below the plane of his work.—*H. W. Mahie.*

UNSTUDIED PRAISE.

A Friend feeling moved to take up a pencil, unexpectedly found herself writing lines without conscious mental effort, and the following are the verses which appeared:

Jesus, spread thyself within me,
Stretch Thy arms and make These space,
Closer let me feel Thee with me,
Saviour of the human race.

Condescending Love unbounded,
Fallen man to reinstate
On the Rock Christ Jesus,
Open wide the pearly gate.

Making us thy habitation,
With Father, Son and Holy Ghost,
Bows us down in deep contrition,
Numbered with the heavenly host.

Heaven unites with earth its glory,
Fills our souls with Life divine,
Eternity must tell the story,
Tongues will cease for want of time!

THE LITTLE FENCE.—A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land which had been "laved over" for years. Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would push in red hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field one day.

Said Hackett: "What's your claim here, anyway, as to this fence?"

"I insist," replied his neighbor, "that your fence is over on my land two feet at one end and one foot, at least, at the other end."

"Well," replied Hackett, "you go ahead, just as quick as you can, and set your fence over. At the end where you say that I encroach on your land two feet set the fence on my land four feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused, abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land; there was nothing in the fight anyway but the principle of the thing."—*Christian Observer.*

A PURE, sincere and stable spirit is not distracted though it be employed in many works; for that it works all to the honor of God, and inwardly being still and quiet, seeks not itself in anything it doeth.—*Thomas à Kempis.*

Prince Albert and his Son.

The young Prince of Wales was standing one day in one of the long windows of the Royal Palace, studying his lesson. But his eyes wandered constantly from his book towards the lovely grounds outside, and with his fingers he was drumming on the window. His governess, the gentle and pious—Hillyard, observing his behavior, asked him kindly to study his lesson attentively. The young prince answered: "I do not want to." "I will have to place you in a corner," replied the teacher. "I will neither learn nor stand in a corner, for I am the Prince of Wales," and saying this he knocked his foot through the window pane. Leaving her seat and walking up to the prince, she said: "You must study your lesson; or I will be obliged to put you in a corner." "I will not," he repeated, and the foot went through another pane. The lady now rung the bell, and sent for Prince Albert, requesting his Royal Highness to come immediately to the room, since she needed advice. The faithful father came, and after hearing of the disobedience of the young scholar, turning to him and pointing to a low seat said: "Sit down there till I come back." Fetching a Bible from the adjoining apartment, and seating himself near the son, the father said: "Listen now what Paul says to you and other children of your rank." Then he read Gal. iv. 1, 2: "Now I say, that the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." Then he added: "It is true you are the Prince of Wales, and if you conduct yourself properly you may become a great man; yes you may become King of England after the death of your beloved mother (whom may God long preserve to us). But now you are a little boy under governors and tutors whom you must obey. And again Solomon says, Prov. xiii. 24: 'He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.' Thereupon the father took the rod, and punished the heir-apparent of the mightiest kingdom of Christendom in a manner which he felt. Then placing him in a corner, he said: 'Here you will remain standing and learn your lesson until—Hillyard gives you freedom; and never forget that you are now under tutors and governors, and always under the law of God.'—*From the German.*

SIMPLICITY OF DISCOURSE.—I came across a nice little anecdote the other day. A child was asked if she would like to stay with her Aunt Mary or her Aunt Jane; both aunts were very kind. She said she would like to stay with Aunt Jane best, because, though both aunts made some tarts and cakes, Aunt Jane always set them on a low shelf, and she could easily get at them. Some teachers have very good addresses and talks to children, but they are rather stylish—upon a high shelf. Others are so simple that they can get the cakes! and children like that. Have you never heard of the minister who used such big words in his sermon that one said to him, "I thought your Master sent you to feed sheep, but you preach as though he had sent you to feed giraffes." Very few of our children are giraffes. Put your cakes low.—*Spurgeon.*

Maxims from "The Inner Life."

BY T. C. UPHAM.

Our spiritual strength will be nearly in proportion to the absence of self-dependence and self-confidence. When we are weak in ourselves, we shall not fail if we apply to the right source for help to be found strong in the Lord. Madame Guyon, speaking of certain temptations to which she had been exposed, says, "I then comprehended what power a soul has which is entirely annihilated." This is strong language! but when it is properly understood it conveys important truth. When we sink in ourselves we rest in God. When we have no strength in ourselves, we have Divine power in Him who can subdue all his adversaries. "The Lord is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

Speak not often of your own actions, nor even when it can be properly avoided, make allusion to yourself, as an agent in transactions which are calculated to attract notice. We do not suppose, as some may be inclined to do, that frequent speaking of our actions is necessarily a proof, although it may furnish a presumption of inordinate self-love, or vanity; but it cannot be denied that by such a course we expose ourselves to temptations and dangers in that direction. It is much safer, and is certainly much more profitable to speak of what has been done for us, and wrought in us—to speak for instance, of ourselves as the recipients of God's goodness, than to speak of what we have ourselves done. But even here, also, there is need of deliberation and caution.

There are many persons who would willingly be Christians, and eminent Christians too, if Christianity were limited to great occasions. For such occasions they call forth whatever pious and devotional resources they have or seem to have and not only place them in the best light, but inspire them for the time being, with the greatest possible efficiency. But on smaller occasions, in the every-day occurrences and events of life the religious principle is in a state of dormancy; giving no signs of effective vitality nor movement. The life of such persons is not like that of the sun—equable, constant, diffusive and beneficent, though attracting, but little noticed, but like the eruptive and glaring blaze of volcanoes, which come forth at remote periods, in company with great thunderings and shaking of the earth and yet the heart of the people is not made glad by it. Such religion is vain! and its possessors know not what manner of spirit they are of.

THE RIGHT SORT OF SOLDIER.—The current *Our Mission*, referring to the picture of a Malagasy soldier, says: "He reminds us that we too ought to be soldiers; that just as he is doing his duty in his poor, blind way, so we ought to be up and doing ours. The more we believe all war between man and man to be wrong, the more we need to remember that there is a warfare of spirit that is right. If men fight so faithfully in a wrong cause, how faithfully ought not we to be who fight rightfully, not blindly, but in the light; who are soldiers of no earthly captain, but of Christ?"

ONLY.

Only a little seed, but it chanced to fall
In a little cleft of a city wall,
And taking root, grew bravely up
Till a tiny blossom crowned its top.

Only a flower, but it chanced that day
That a burdened heart passed by that way,
And the message that thro' that flower was sent,
Brought the weary soul a sweet content.

For it spoke of the lilies so wondrously clad,
And the heart that was tired grew strangely glad.
As the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life like a thread of gold,
And the life here fruit a hundred fold.

Only a word, but it was spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more;
For a new-born soul entered in by the door.

An Island Owned by Birds.

Laysan island is one of the wonder spots of the world.

On this little lump of rock and land, poking up its nose in mid-Pacific, so many thousands of birds gather year by year to lay their eggs and rear their young that one can scarcely step anywhere on the narrow confines of the isle without treading on a bird, a bird's nest, or a bird's egg.

On the map, Laysan, or Moller island, will be found among a number of small isles, rocks and reefs that stretch away in a northwesterly direction from the Sandwich group—Necker, French Frigate shoals, Gardner, Maro reef and Lisiansky.

Laysan is three miles in length, and two and a half miles in breadth. It is sprinkled with vegetation in the form of strong, bushy grass and some low shrubs, between which a few pigmy palms struggle for existence. A long lagoon stretches across, filled with remarkably salt water—no fresh water exists on the island, a curious fact, considering the number of land birds who make it their nesting place.

And everywhere there are birds—thousands upon thousands of albatrosses, white and brown, in great, distinct colonies; great rookeries of terns and petrels and frigate birds; countless rail run everywhere in the long grass; bright red tropical honey birds, bright yellow finches flutter in the shrubs; curlews scream; ducks quack; crake chirp all the day.

Bird lovers hearing of these wonders had cast longing eyes on little mid-Pacific Laysan long before Walter Rothschild—most ardent of naturalists—sent his collector, William Palmer, on a voyage of scientific exploration in these regions. The fame of Laysan had spread abroad from various sources—notably from an interesting general description given by the great German ornithologist, Von Kittlitz, who visited the island in 1834. But it remained for Rothschild's emissary to make a complete survey of Laysan's feathered world.

When Palmer reached Laysan—sailing from Honolulu by way of Bird island or Nihaui, and visiting the other rocky islets to Laysan's north—he was astounded, bewildered—the place was alive with birds. His foot sank in birds' burrows at every step. He had been

told that rail were "tolerably plentiful" wherever he walked these little creatures hurried out of his way. Acres of albatrosses m his gaze. Where to begin the work of cataloging was a bewildering problem.

At this time a Laysan Guano company managed by Gov. Freeth, of the island. I had built a tram line on his guano field—but when he took his visitors for a ride he had sent a man on before to clear the line of young birds!

The albatrosses on Laysan are absolute fearless. They take not the slightest notice of the raiders who come to despoil them their eggs, and all the other birds are as tame as pet canaries, with the exception of the curlews and the ducks—these alone cannot be caught in a hand-net.—*Pearson's Magazine*.

A Single Idle Word.

"I was not a bad little man," said a dapper gentleman lately, "but was given to frequently enjoying a good time, and while not usually vulgar or low in my conversation, had a keen sense of the ludicrous, and could not always resist the temptation to make an apt rejoinder, even when it involved some coarseness."

"A party of us were camping, mostly young fellows but one or two were middle-aged men. We had a good time and there was only one thing to regret, and that I have regretted my life. We sat around the fire the first evening, telling stories, and a story which of the older men told suggested an obscene comment, which I uttered before I thought twice."

"I could have bitten my tongue off the instant. The man simply looked straight at me for a moment across the fire, and I knew that he judged me by that remark. I knew that I did not deserve the opinion which that instant he formed of me; but I knew also that I had given him just cause to estimate me as he did. That one careless word did not fairly represent me, but I could deny that it was my own."

"All that night I lay looking up at the stars and thinking over what I had said. I could almost have counted on my fingers all the other sentences of like character that I had ever spoken. I was not habitually vulgar, but for that one word, and all like words, thoughts, I despised myself."

"I determined to be so careful during the remainder of the week as to redeem myself in the sight of that man; the others knew me better. But a telegram called him back to the city the next morning, and I saw him infrequently after that."

"He always treated me civilly when we met, but I never saw him without feeling that he still measured me by that word. I had opportunities to show him that I was not what he thought, but there were too few to give a comprehensive view of my character, or really to influence his opinion of me."

"In a strange way, after a year or two had passed, my name was mentioned for a position that was desirable, and which I seemed likely to secure, but this man was one of those to decide the matter. Without positively knowing how it came about, I could not doubt that a quiet intimation that he considered me unfit was what defeated me."

"Later I found a situation which, although

ood one, was in a very different line of k' from what I had chosen, and I have er doubted that my whole life was changed that idle word.

"Did I learn the lesson? Yes, I did. My it, now almost life-long, has made impurity, n in its milder forms, repulsive. The nory of that incident has stopped many a ty utterance, and in the years that fol- ed it the warning of the Divine Searcher added a sense of responsibility to the se of shame. 'I say unto you, that every word that men shall speak, they shall give out thereof in the day of judgment.'"—*uth's Companion*.

OU can never tell when God will take a le word you may drop, like an arrow shot a venture, and cause it to strike some rarer between the joints of the harness and ng him down.—*Schauffler*.

Notes from Others.

n closing his sermon to an audience on a steam- , Wm. H. Milburn, then at the age of twenty- two, turned to a group of congressmen whose ts and conduct on the voyage had burdened pirit, and told them that he had supposed that representatives of the nation at its capital a representatives of its character as well as of intellect. "But," he said, "I am to judge nation by you, I can come to no other con- clusion that it is composed of profane swearers, players and drunkards. As a preacher of the el I am commissioned to tell you that unless renounce your evil courses, repent of your and believe on the Lord Jesus Christ with hearts unto repentance you will certainly be ned."

n unexpected result of this act of faithfulness at these congressmen presented his name at next election for chaplain of Congress, and e chosen. He held the position a number of s, and was held in high esteem by lawmakers, gh he fearlessly rebuked them for their sins.

the nineteenth century there were fifty as- nations of ruling statesmen and crowned heads.

om time to time people ask what "Mother ton's Prophecy" was. The original version: "Carriages without horses shall go, And accidents fill the world with woe. Around the world thoughts shall fly In the twinkling of an eye. Waters shall yet more wonders do, Now strange, yet shall be true. The world upside down shall be, And gold be found at root of tree. Through hills man shall ride, And no horse nor ass be at his side. Under water man shall walk, Shall ride, shall sleep, shall talk. In the air men shall be seen, In white, in black, in green. Iron in the water shall float, As easy as a wooden boat. Gold shall be found 'mid stone, In a land that's now unknown. Fire and water shall wonders do, England shall at last admit a Jew, And this world to an end shall come. In eighteen hundred and eighty-one." ere is some doubt as to the time when this was written, but according to the common it it was first published in England in 1485, e the discovery of America.

le will of Judge Frederick Stump, as reported Elkhon, Md., Ninth Month 17th, who for

thirty-four years was on the bench in this judicial district, reads in part as follows:

"Disgusted with the foolish display almost universally made at funerals, to the great gain of undertakers and to the deprivation of many families of even the necessities of life for a long time thereafter, I hereby direct that I be buried in a white pine coffin (because the wood decays more rapidly underground than any other I know of), without any stain, paint, covering or other emblems of woe on it. . . . I direct that I be buried in a suit of clothes I have worn, as I do not see the sense of wearing old clothes when alive and being buried in a new suit, when it is of no use to me. I desire that my executor see that all my wishes are fully carried out."

THE PASSING OF THE SHAKERS.—The Shakers, the oldest, most unique and most successful co-operative communities in this country, are going the way of all similar organizations. At New Lebanon, Hancock and West Pittsfield there has been such a loss of membership that it has been necessary to hire help to carry on the business of the communities, and this not being profitable, it is proposed to sell lands and withdraw from many of the industries that in former years yielded large profits. The strong personalities of the founders of the communities and their immediate successors in leadership and their unquestioning acceptance of the peculiar religious trusts of the sect were a vitalizing force that kept the communities inspired with the belief that it was a good thing to live apart from the world. When the strong leaders died off, there was no one to take their places, and then the disintegration of the communities began, members leaving them to go out in the world and few converts coming to take their places.—*The Kingston Leader*.

"MEN! HIGH-MINDED MEN!"—The Empress Dowager of China in a reformatory edict lately issued inculcates these wholesome sentiments:

"The most important principle of government is the selection of men. It cannot be possible that in all this great empire there are no talented men. If there be those of earnest purpose and pure loyalty, of broad mold and extensive learning, versed in foreign and domestic affairs, let the presidents and vice presidents of the boards, the viceroys and governors and provincial directors of education, prepare a statement of their qualities and recommend them, and let the Board of Reforms devise a system of examinations and submit the same for the imperial approval. The court is eager for all sorts of suggestions to promote the prosperity of the Empire. Mother and son are one in the purpose to correct the mistakes of the past, and long to obtain talent to assist the government."

Dr. McConnell of Brooklyn said in his discourse after the assassination, that the teachings of Christ were making progress, although after twenty centuries of Christianity only one-half the world had been touched by them, and although even in the Christian countries themselves great evils exist, and great crimes, like that at Buffalo, are committed. But Dr. McConnell called attention to the moral and religious condition of the world one hundred years ago as compared with the present time as proof of the steady progress that is being made.

The attributing of motives, the attacks upon character, the suggestion of wrong purposes, the reckless and random assaults upon those in authority, are sapping the sense not only of reverence for rulers, but of recognition of the rightfulness and needfulness of rule. Who shall dare to say, tracing things back to their spring and source, how far this thoughtlessness of harsh judgment and the irresponsibility of contemptuous speech are the seed and the root from which have sprung

the horror of this attempt upon an invaluable life?—*W. C. Doon*.

BIBLE PUBLICATION STATISTICS.—Heavier than the entire population of Liverpool are the 165,000,000 copies of the Scriptures distributed during the nineteenth century by the British and Foreign Bible society. They weighed about 30,700 tons. To transport this mountain of Bibles a train 16 miles long, drawn by 150 locomotives, would be necessary. The area of the printed pages would furnish standing room for twice as many persons as are now living throughout the world. If all the Bibles were made into a single volume, the book would be 202 feet high (as high as the London monument), 140 feet wide and 41 feet thick, each page would weigh sixty tons and to turn one of them over would take the strength of 1,200 men or 40 horses. Further, the Bibles would make 197 1-3 columns, each as high as Mount Everest (29,000 feet).—*Pittsburg Bulletin*.

A TECHNICAL DICTIONARY.—A complete dictionary of technical terms would be a welcome addition to the library alike of the scientist and the technical man. The Society of German Engineers of Berlin has undertaken to provide such a dictionary in German, French and English. The name of this work will be "Technolexikon." The society has already established editorial offices, Dr. Hubert Jansen, the well known lexicographer, being editor-in-chief of the work. The society asks for co-operation in the effort to make the "Technolexikon" a complete work in the three languages named and invites help from individual contributors.—*Dry Goods Economist*.

MOST DURABLE BINDING FOR BOOKS.—The recently published report of the committee appointed by the Society of Arts on bookbinding condemns the use of calfskin and Russia leather as most liable to decay. Of replies from thirty-nine libraries thirty-one recommend morocco and pigskin as the most durable. There is a general agreement that the use of gas in libraries has a most deteriorating effect on the bindings, the electric light being preferable.

Items Concerning the Society.

Haddonfield Quarterly Meeting was held at Medford, on Fifth-day, Ninth Month 12th, being the last in order of the eight Quarterly Meetings belonging to Philadelphia Yearly Meeting to hold its session. As the time drew near for the holding of this meeting, no doubt the hearts of many of its members were raised in secret prayer to the Giver of all good, that He might please to make the occasion one of renewed visitation of his love to the company which might assemble. In this they were not disappointed, for it was indeed a time of rich spiritual blessing, wherein the weary traveller in Zion's road was endowed with fresh strength to pursue his course with faithfulness, having regard to the end of the journey, even the spread of the Redeemer's kingdom, and the salvation of his own soul.

The deep silence that overspread the large assembly, when gathered, was broken by an earnest supplication for the Divine blessing and an outpouring of the Holy Spirit; that old and young might lay hold upon the opportunity afforded, and by allowing their thoughts to dwell only upon the object of the meeting, experience the uplifting influence that would reward their patience and faithfulness in this engagement. A number of exhortations followed. We were reminded that a talent had been committed to each of us, for the keeping of which in full weight and purity we would be held accountable at the day of reckoning. Others were led to speak of the spirituality of the Redeemer's kingdom, and of the necessity for the true child of God to seek earnestly those things which are from above; not allowing ourselves to be led captive by

the manifold temptations which surround us, by the necessities of our existence here that we should endeavor to pursue with as much eagerness those things which pertain to our spiritual development as most are apt to do with regard to that which tends to promote their comfort and advancement in this life.

Near the close of the Meeting for Worship a beloved minister from another Quarterly Meeting was led out in fervent supplication, in which the faithful were encouraged to hold on their way, the indifferent stirred up to a fuller consciousness of their jeopardy, and all to remember their accountability for the manifold blessings which of latter time have been poured out upon the members of this Quarterly Meeting. Under the baptizing influence of these several exercises, the meeting proceeded to the business claiming its attention. In the course of the replies to the state of Society, as shown by the replies to the Queries, some excellent counsel was delivered. Tale-bearing could be efficiently discouraged through the attitude of the listener. If he betrayed his unwillingness to listen to any recital defaming the character of another, the would-be tale-bearer would to that extent be discouraged from further spreading this kind of information.

Another Friend spoke of the importance of those who were faithful in the attendance of meetings, showing forth to those who might be careless or indifferent in this matter, that these opportunities had produced a work upon their souls, which manifested itself unmistakably in their lives and conversation.

The committee which for more than four years has had the oversight of the indulged meeting held at Merchantville upon First-day afternoons, having made report that it believed the time had come for that meeting to be discontinued, its judgment was united in by the Quarterly Meeting.

Under a quickened sense of our individual responsibility, arising from this favored opportunity, in which we had been permitted to receive afresh tokens of the watchful care of our Heavenly Father, the Meeting closed.

Harvey H. Haight, a minister, has been liberated by Norwich Quarterly Meeting, Canada, to attend Western and Kansas Yearly Meetings.

Anna B. Crawford has been liberated by Western District Monthly Meeting, Philadelphia, to attend Ohio Yearly Meeting and some service in its vicinity.

Joshua Smith, a minister, and his companion, William Smith, from Ohio, who have been engaged in religious service in parts of North Carolina, have attended meetings in Philadelphia while on their return to Ohio.

Correspondence.

I have just finished re-perusing "Paradise Regained," and marked the passage in Book IV:

"Who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
(And what he brings, what needs he else perceive seek?)
Uncertain and unsettled still remains
Deep-versed in books and shallow in himself."

It seems to me, however, that one cannot be "deep-versed" in the Bible till we realize its true purpose of purpose, and how the letter, so to speak, vacates itself in pointing beyond itself.

As in one person Christ once came to bless,
So now in many comes He none the less.

I have thought that the American people would do well to consider the meaning of the calamity which has come upon the nation, and for what it is a reproof.

I believe we who take part in government affairs by voting have not only a right of judgment, but a duty to criticize the doings of the officers elected, irrespective of the degrees of office. I consider their case different in this respect from that of private individuals.

SUMMARY OF EVENTS.

UNITED STATES.—The funeral of the late President took place at Canton, Ohio, on the 19th instant. The sorrow of the people has been strikingly manifested throughout the country. Business was largely suspended during the day, places of worship were attended by great numbers and at the time of the interment railroad trains, street cars and other vehicles were stopped for five minutes in various centers of population. Upon orders from the officials of the different telegraph companies, or upon the common impulse of the operators where direct instructions were not received, the entire telegraph system of the United States was suddenly hushed for five minutes, at 2.30 P. M., the hour set for lowering the President's body into the grave at Canton. Evidence of sympathy has been shown by perhaps all the civilized nations in the world, and especially by the King and people of Great Britain. The day of the funeral was also observed in India and in China. No evidence has been found that the bullets used by the assassin were poisoned.

President Roosevelt has announced that "it shall be my aim to conduct an absolutely unbroken policy of President McKinley for the peace, prosperity and honor of the country." Among the subjects which he has expressed himself as favoring is the use of conciliatory methods of arbitration in all disputes with foreign nations, so as to avoid armed strife. These and other utterances have established feelings of confidence in commercial circles, and tended to allay anxiety in this country and elsewhere.

The assassin of President McKinley, Leon F. Czolgosz, was indicted in Buffalo on the 16th instant for the crime of murder in the first degree. He maintained a sullen silence in the court room.

In New York city a resolution has been adopted that "any saloon keeper who shall be charged by the police with harboring anarchists, or permitting them to hold meetings in their places of business, and make speeches against the Government and the good order of community, shall be deemed to be not the kind of person to conduct a business of this character, and any person guilty of such an offence shall suffer the revocation of his license and be debarred from again receiving a license to do business in this city."

The loss in wages by the men during the late strike of the steel workers is estimated at \$7,000,000, and that of the employers at a rather larger sum. A few thousand men who are dissatisfied with the late settlement made by President Shafer of the Amalgamated Association propose to form a new organization and continue the strike in certain mills.

There were 379 deaths in this city last week, reported to the Board of Health. This is 51 less than the previous week and 23 more than the corresponding week of 1900. Of the foregoing, 182 were males and 197 females: 42 died of consumption of the lungs; 22 of inflammation of the lungs and surrounding membranes; 6 of diphtheria; 11 of cancer; 14 of apoplexy; 11 of typhoid fever and 1 of scarlet fever, and 4 of smallpox.

COTTON closed on a basis of 5½¢ per pound for middling uplands.

FLOUR.—Winter, super, \$2.15 to \$2.30; Penna. roller, straight, \$3.20 to \$3.30; Western winter, straight, \$3.25 to \$3.35; spring, straight, \$3.40 to \$3.65.

GRAIN.—No. 2 red wheat, 73½ to 74c.
No. 2 mixed corn, 62½ to 62c.
No. 2 white oats, clipped, 42 to 42c.

BEEF CATTLE.—Best, 5½ to 5½c; good, 5½ to 5½c; medium, 4½ to 5c.

SHEEP AND LAMBS.—Choice, 3½ to 3½c; good, 3 to 3½c; common, 1½ to 2½c. Lambs, 4 to 6c.

HOGS.—Western, 9½ to 10c.

FOREIGN.—The foreign troops lately in Peking have withdrawn, and given the city into the hands of the Chinese.

The Car and his wife have been the guests of France, for several days. When travelling by trains the railroad is said to be lined on either side throughout the whole way by armed soldiers. The effect of this visit, it is believed, will be to strengthen the bonds of amity, and tend to the peace of Europe.

It is officially reported that the deaths among the British troops from the war in South Africa number 26,000. Recent encounters between the Boers and British have resulted in serious losses to both, and have shown that the former are not disposed to surrender. They have appealed to the Hague tribunal for arbitration.

Cairo is the greatest town of Africa. Its inhabitants number 400,000, 25,000 being Europeans.

The Government of New Zealand is successfully providing allotments near the large towns for workmen's homes, in the hope that this may relieve poor men from the excessive, almost prohibitory, rents of cities. A man who has an acre of fertile land near a town at an almost nominal price can partly keep his family by growing vegetables and working at his garden in his spare time.

It is announced that the Department of Agriculture and Commerce of Japan will send eighty-four students abroad this month for practical training. Of these twenty-five will go to America and twenty-seven to Europe.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, except for vol. 75.

James E. Meloney, Phila.; Ebanah Zook and for R. Zook, Pa.; Homer Child, Ia.; John W. Garwood, agt. 1 for Abner L. Newlin; Mark H. Buzby, N. J.; Carl Cope, California; Anna Freeman, Ind.; Alonzo Moss, Ia.; John R. Tatam, Del.; Wm. D. Smith, Kans.; Susan S. Kite, Gt. Br.; Maria S. Reeve, N. J.; R. S. Rye, Phila.; Rose M. Osburn, Ore.; Henry B. Leeds, agent, N. C.; Elizabeth T. Engle and Louisa Lippincott; Wm. Stant; Agnes O., for Mary P. Taber and Esther S. Sears; Thos. H. Whitson, agent, Pa.; \$13 for James Davis, Albert Estrin, Edward Savery, Thomas B. Taylor, Lydia Darlington, Sibella S. Cope, and \$1 for Dr. Joseph Beahm; Elizabeth K. Reeve, Pa.

Remittances received for Third-day note will appear in the Receipts next following week.

CORRECTION.—In last week's receipts William Cooper should have been Warner W. Cooper.

NOTICES.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.—Agts are requested to send their annual reports at once to EDWIN P. SELLEW,

207 Walnut Place, Phila.

WESTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will go from Philadelphia 7.16 and 8.18 A. M., and at 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SMEDLEY, Sup.

WANTED.—A position, to care for children, or a valid. Testimonials given and expected in return.

Address F. E. G.,
Office of "THE FRIEND."

Family of two desire woman to assist in housekeeping suburb of Philadelphia; Friend preferred.

Address L.,
Office of "THE FRIEND."

WESTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

All members of the Westtown Old Scholars' Association, who have paid or shall pay their annual dues to Dean T. Elkington, Treasurer, No. 121 South Third St., Philadelphia, are invited to attend the Fifth Annual meeting to be held at Westtown Seventh-day, Tenth M. 5th, 1901. Those who prefer to bear their individual share in the "Expenses of the day," are encouraged to add one dollar to their annual dues. The program of entertainment and exercises extends from 9 A. M. to P. M. At the meeting in the tent, the condition of various departments will be presented by their best able, and addresses will be given.
For the Undergraduates, by WALTER S. THOMAS;
For the Friends of the School, by AGNES L. TIER;
For the Old Scholars, by JOHN B. GARRETT.

THE CORPORATION OF HAVESFORD COLLEGE.—The annual meeting will be held in the Committee Room, Arch Street Meeting-house, Philadelphia, on Third-day, 9th Month 8th, 1901, at 3 o'clock, P. M.

J. STODGELL STORES, Secs.
64 N. Fourth St.,

WILLIAM H. PILE'S SONS, PRINTERS,
No. 42 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, TENTH MONTH 5, 1901.

No. 12.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

The Larger Anarchy.

To teach the people of France that the Christian religion is the spirit and practice which their prevailing church and priesthood inhibit, has been to extinguish in many their faith in Christianity. Christ makes no inroads; but we cannot say that of the professing church where it fails to represent his Spirit. Whatever we may be similarly said of certain governments being the provokers of their own anarchists, or manufactories of them for oppressive states, we deem the larger truth should come into view that both the unscrupulous oppressed and unscrupulous oppressors derive their characters from insubordination to that higher Potentate, the Spirit of Divine grace offered within their hearts. We behold under the same system of human laws the evil choice of anarchism made by one portion of inhabitants, and that noble choice the better part made by the suffering Douk-bours.

Accordingly we do not regard anarchism as chargeable to any system of government, but proceeds from within, out of the perverted heart of man, which disinclined to be subject to the law of God, naturally continues the same insubordination to the law of civil government. We ought not, however, to overlook the fact that home government also, whether by its license or its arbitrariness may be no small factor in the making of repudiators of all government. In quoting typical antecedents of a political Anarchist, we call no names. Not only are we told that the parents "were inclined to anarchy and rebellion under the hand of Russian tyranny," but that "his mother brought him up with the unsparing use of the strap," and other home conditions inclined him to hate a discipline devoid of

love. Said to be "a physical degenerate also and hence a man of unbalanced mind," and with the saloon as an early educator, he became such a criminal as we could expect though never excuse. Where sin abounded, grace, if heeded, could much more abound. His is the responsibility, how great soever is that of state, home or society. But the root of the matter in him, in them, and in us is anarchy towards God.

According as we will not, at points where it is inconvenient, have this One to rule over us, so all are concluded under sin by repudiating government at its source. Sin takes diverse forms in divers persons, but in every case it is that one thing,—rebellion against the Seat of Government, "the Head of all principality and power;" who even so accommodates himself to our condition as to be the witness for Truth in every man's heart. He who stifles this, suppresses for himself the Head of government. For that mental anarchy, or lack of control of thoughts, which is called bewilderment or insanity, there may in some be no blame. But moral anarchy which is named vice or license of natural passions; and spiritual anarchy which seems when complete another name for perdition, are the outcome of guilt and sin. The political anarchism is but a phase of the spiritual or moral, and the gospel is its true remedy.

Rightfully our Father's by creation and by our indebtedness to Him ever since for all things, we are in addition to that mercifully "bought with a price," and are not our own. What more reasonable service than to serve Him in our body and our spirit which are his? What higher privilege? Surely the Christ who has tasted death, the wages of sin, for every man, has fairly earned the government of man. The irreconcilables to government are not to be found among those who are reconciled to God by the death of his Son. The government of these is upon His shoulders, and He ordains civil government as his minister to us for good. "Of the increase of his government and peace there shall be no end." To Him eventually "every knee shall bow and every tongue confess." "For every eye shall see Him, and they also who pierced Him."

It is well after a man has stood in the forefront of his people for years on the summit of national place, power and human ambi-

tion, if he can sum up his best conclusion of the whole matter in the words, "God's will, not ours, be done." Usually when dying men use these words, it has not been the first time. They have known a bowing to the Divine will before. Else such words would not be the ready breath of an outgoing life.

But our last submission is best made possible by beginning now. How knows the reader of any later season possible? An early sacrifice is loved of the Lord and without it no late dedication may be known. Because one owned not the day of her visitation, the things that belonged to her peace were finally hidden from her eyes. "Blessed are the dead who die in the Lord," saith the Spirit concerning the living who lived in the Lord.

FOR "THE FRIEND."

Some Reminiscences of a Good Man—Ebenezer Worth.

Ebenezer Worth writes in his diary under date of 1858, First Month 23rd:

"Another week of my precious time is almost past, a solemn subject when properly considered. I feel very unworthy of the many precious seasons I have been favored with of late. May I be more grateful and faithful.

"14th. We have been much favored (I think I may say) with the presence of the Great Head of the Church in our meeting to-day. When thus favored how sweet, solemn and precious are our meetings. His life-giving presence, with a sense of his Divine approbation, is a feast to the soul that is alive to a sense of good. Oh! what an unmerited mercy that our Divine Master, after all our backsliding, continues to visit us with a sense of his loving kindness. May these mercies not be slighted, but increase in love, gratitude and obedience to our dear Master.

"Second Month 4th. Monthly Meeting. All the Queries were read and I think deliberately considered. I think some of the concerned members were brought to feel for the welfare of our religious Society and their own responsibility, which I esteem a blessing. Oh! that we may be preserved in that state, comparable to little children, walking in obedience to all the Divine requirements. I think it more to be sought after, than length of days. There is a precious peace in a life of dedication to our dear Master.

"Sixth Month 11th. I have passed through some close trials on account of heaviness in meetings, sometimes attended with pain in my head. I hope it has in some degree had an humbling effect. I have also had some comfortable and very encouraging seasons."

"To Joseph Elkinton.—In regard to A. H.

Blackburne's inquiry I have always thought it was no disadvantage to lend a little to the Indians, making it clear that they were to use the article and return it soon.

"Such small acts of kindness are felt by them, and seen at times, through the blessing of our Divine Master to open the way to use much freedom and plainness in explaining to them the great advantage there would be in their owning all necessary articles themselves, and being industrious in using them; and they have sometimes afforded favored opportunities, when the minds of those who are laboring amongst them are religiously concerned for their best welfare, to advise them against the evils of intemperance and other immoral practices which are amongst them. . . .

"1860. Eighth Month 24th. May the writing down of the many blessings and kind dealings of a Merciful Providence to me, a poor unworthy sinner, be of some use to myself, if spared, in days to come; they are worthy to be held in sweet remembrance with deep feelings of gratitude to the Giver of all our blessings.

"1861. First Month 16. I think I have been favored of late to feel a quiet, settled state of mind in our religious meeting, and I trust at seasons, through unmerited mercy, have felt my mind clothed with the spirit of supplication, for myself and for those assembled with us."

East Bradford, Fifth Month 18, 1862.
To Joseph Elkinton:

"Dear Friend—Thou hast at times been the companion of my mind, since we parted at Downingtown, and I have felt much sympathy with thee, and sincerely desire thou may be preserved and favored to perform the service required of thee to the peace and comfort of thy own mind; or may I, in other words, say, be favored with a sense of Divine approbation, which gives that sweet and precious peace, that the Christian so much desires. I believe services required by the Great Head of the Church and faithfully performed in the ability which He is graciously pleased to give unto those who humbly look unto Him and wait for it, will often leave behind them a sweet and precious savor, that may be long felt by those laboring with. May it be so with thine. That thy Indian brothers and sisters and all with whom thou may feel it right to labor, may feel the sweet savor of the Master's Spirit whilst thou art laboring with them, and remember it when thou hast returned to thy home and friends, that thy fruits may be to the praise of his excellent name, which is forever worthy, is the desire of

"Thy friend,
"EBENEZER WORTH."

Earth is old, and time is hoary;
Systems to confusion slide;
God forbid that I should glory,
Save in Jesus crucified!

"I am glad to think
I am not bound to make the wrong go right;
But only to discover and to do
With cheerful hand the work that He appoints."

We rail at Time and Chance, and break our hearts
To make the glory of to-day endure.

Is the sun dead because the day departs?

And are the sons of Life and Love less sure?

—Richard Hovey.

EVENING DEVOTION.

S. T. COLERIDGE.

Ere on my bed my limbs I lay,
It hath not been my use to pray
With moving lips or bended knees;
But silently, by slow degrees,
My spirit I to love compose,
In humble trust mine eyelids close,
With reverential resignation.
No wish conceived, no thought expressed!
Only a sense of supplication,
A sense o'er all my soul impart
That I am weak, yet not unblest,
Since in me, round me, everywhere,
Eternal Strength and Wisdom are.

Concerning Antiseptics.

Since the general acceptance of the germ theory of disease, the class of remedies called antiseptics has become a very important one. This class includes all those agencies which have the power to destroy or at least to arrest the growth of bacteria.

Many of these, salt and heat, for example, were employed as preservatives of food long before the germ theory came into existence, and therefore before an explanation of their action was possible. The two agencies mentioned afford examples of the two forms of antiseptics—those which kill the germ, such as heat, and those which only prevent their growth and further development, such as salt.

There is no hard and fast line between the two classes, however, for the difference is often one of degree only; a substance which in concentrated form will kill the germs, being then a true germicide, may in more dilute solution act only in a repressive manner upon the growth of bacteria. All antiseptics are not of equal power, nor do they act upon all bacteria in equal degree. Some antiseptics are harmless to man; others are virulent poisons, which must be used with the utmost caution. The most commonly employed antiseptics are, in the general order of their strength, the salts of mercury, especially corrosive sublimate, and of silver, peroxide of hydrogen, carbolic acid, creosote, formaldehyde gas, chlorine, thymol, salicylic acid, benzoic acid, chloride of zinc, quinine, boric acid and borax, alcohol, sulphate of iron, common salt, sugar and glycerine. Heat, cold, sunlight and air (oxygen) are nature's antiseptics, and most effective ones they are, when acting under favorable circumstances. In addition to their use as food preservatives (most of them should never be employed for that purpose) and as disinfectants, antiseptics have a wide field of usefulness in surgery, although they are now less freely employed than formerly, as it has been found that, if the instruments are clean, washing the wound with sterilized water will answer the same purpose as deluging it with antiseptic solutions. The instruments are boiled, and the surgeon's hands are cleaned with soap and alcohol, while the water used for washing the wound is previously boiled or distilled.

As to the value of antiseptics given internally, physicians are not agreed, some regarding them as most serviceable in the treatment of typhoid fever, diphtheria and certain other infectious diseases, as well of intestinal indigestion, while others think all such attempts at internal antiseptics are futile.—*Youth's Companion*.

Maxims from "The Inner Life."

BY T. C. UPHAM.

If earthly plants are permitted to spring in the heart, how is it possible for the tree holiness to flourish? With the ground already occupied by earthly products, the roots sanctification, deprived of the nourishment which should sustain them, necessarily wither and die. There is not nourishment enough to sustain both. Hence it is that our Saviour, his Divine Wisdom, tells us of those who are choked with the riches, cares and pleasures of this life, and bring no fruit to perfection.

The power of Satan is great; and it is a most appropriate business continually to assault the saints of God. If then in some guard moment (by thy own fault, be it remembered) he gain an advantage, lament over it deep, but do not be discouraged. Remember, if thy great enemy gets from thee thy resolute thy fixed purpose, he gets all. To be defeated is not to be wholly destroyed. But, on the contrary, he, and he only has victory written upon his forehead, who in the moment of his severest overthrow has still the heart to say, "With the Lord helping me, I will try again."

It is a melancholy fact that the religion many persons is not constantly operated, it is manifested periodically, or at some particular times. 'Tis assumed, for instance, the "Sabbath," but is laid aside on the Sunday during the week days.

But true holiness, be it remembered, is a thing to be worn for occasions, to be put on or put on, with an easy accommodation to circumstances, or to one's private convenience. It takes too deep a root in the heart to be easily disposed of as such a course would imply. It is meat, with which we are fed, clothing with which we are clothed; the inner and permanent principle of life, which a mate and sustains the whole man.

THE KINGDOM OF GOD.—The kingdom of God is within you, saith the Lord. Turn yourselves with all your heart to the Lord, and unify your affections from this sinful world, and you shall find rest for your soul. Let to think little of external things, and to give your thoughts to the things internal, and you will find that the kingdom of God will enter into you; for the kingdom of God is righteousness, peace and joy in the Holy Ghost and this is not given to the unholy. Christ will come to you giving you his own consolation, if you prepare him a worthy mansion within. All His glory and honor are for within, and there it pleaseth Him to dwell. He who frequently entertains Christ will have sweet discourse with Him, comfort and consolation, much peace, a friendship too wonderful for the heart of man to have conceived. *Thomas à Kempis*.

UNDoubtedly the after half of life is the best working time. Beautiful is youth's enthusiasm and grand are its achievements, but the most solid and permanent good is done the persistent strength and wide experience of middle life. Contentment rarely comes then; not mere resignation, a passive acquiescence in what cannot be removed, but a true contentment.—*Dinah M. Craik*.

The State of the Church.

The Methodist Bishop R. S. Foster thus denotes the decline of spiritual life in his church:—

"The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, theatre, nude and lewd art, social luxuries, with all their loose moralities, are making roads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter and Good Friday, and church ornamentalions. It is the old trick of San. The Jewish Church struck on that rock, the Romish church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

Our great dangers as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up in a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost the miracle of history; but who that looks about him today can fail to see the fact?

Do not Methodists, in violation of God's law and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Annagers, Lady Huntingdon and many others, be distinguished, be now regarded in Methodist circles as fanaticism? Can anyone living in a Methodist Church in any of our great cities distinguish the attire of the communicants from that of the theatre and ball-ers?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and often sneering skeptics, go through a cold, stilted, or operatic performance, which is as much in harmony with spiritual worship as opera or theatre. Under such worldly performances spirituality is frozen to death. Formerly every Methodist attended "class" and gave testimony of experimental religion. Now the class-meeting is attended by very few, and in many churches abandoned. Select the stewards, trustees and leaders of the church attend class. Formerly, nearly every Methodist prayed, testified or exhorted in every meeting. Now but very few are heard. Formerly shouts and praises were heard, now the demonstration of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and every-meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows, and frolics and

festivals and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of Entire Sanctification is rarely heard and seldom witnessed to in the pulpits.

The Railroad as a Civilizer.

Sir Guilford Molesworth has expressed the following opinion concerning the effect of the railway in the development of this great country: "In East Africa the railway takes the place of roads, which are practically valueless owing to the absence of water and the mortality in transport animals.

"It must be borne in mind that the construction of a railway in a new country often develops traffic from entirely unexpected sources, more especially by checking lawlessness, which might previously put a stop to small trading.

"As one of the numerous cases which has come under my own official experience I would instance the Rajputana railway. This was made for political purposes, and was never expected to pay its working expenses; yet, by enabling the petty trader to pass through the various small states without ruinous blackmail, which had previously put a stop to all enterprise, it immediately after opening, stimulated traffic which made the railway a complete success financially, as well as politically.

"Broken up as East Africa is into various petty tribes perpetually at war with one another, it has been hitherto impossible to carry on any trade, except by means of large and well armed caravans, and even then at great risk. Some tribes have subsisted to a great extent on plunder from their weaker neighbors, so that there has been no stimulus to the more peaceable to produce anything beyond the smaller requirements of their own tribe.

"With the completion of the railway, the whole lake coastline of eight hundred to one thousand miles, with the adjoining fertile and populous districts will be opened up by water communication to railway traffic. And as the Uganda railway will be the first to tap the lake, the trade of these districts will naturally gravitate into this channel."—F. W. Emmet, in the *Engineering Magazine*.

The warlike attitude of the nations is indeed deplorable, and bears sad evidence, that there is much in the world of so-called Christianity, that is not of Christ, and remains to be destroyed by that stone that was cut out of the mountain without hands, which destroyed all else that came in opposition to it, and became a great mountain and filled the whole earth.—*Kansas Epistle*.

MY YOUTH AND MY AGE.

Days of my youth, ye have glided,
Hairs of my youth ye are frosted and gray;
Eyes of my youth, your keen sight is no more;
Cheeks of my youth, you are furrowed all o'er;
Strength of my youth, all your vigor is gone!
Thoughts of my youth, your gay visions have flown.

Days of my youth, I wish not your recall,
Hour of my youth, I'm content you should fall;
Eyes of my youth, ye much evil have seen,
Cheek of my youth, bathed in tears ye have been;
Thoughts of my youth, ye have led me astray,
Strength of my youth, why lament thy decay?

Days of my age, yet will shortly be passed,
Pains of my age, yet awhile ye can last;
Joys of my age, in true wisdom delight;
Eyes of my age, be religion your light;
Thoughts of my age, dread ye not the cold sod;
Hopes of my age, be ye fixed on your God.

NO MORE SEA.

BY F. C. T.

The wrecks that strew life's strand with desolation,
Upon that distant shore shall never be,
No watching eye shall ache with expectation,
"There shall be no more sea."

No ships shall sail into the rosy distance,
With snowy sail, and pennons floating free,
To come back worn and scarred by sharp resistance;
"There shall be no more sea."

No thickening fog, dark cloud, nor fierce wind blowing,
No shifting sands, where treacherous depths may be;
No changeful tides, with ebbing and with flowing,
"There shall be no more sea."

Oh hearts, sore tried with earthly change and losses,
Look forward! to "the land where you would be,"
Where crowns of joy replace these heavy crosses,
And there is "no more sea."

EACH time has its burden, and that which may justly work our weariness, yet infancy lengthen after youth, and youth after more age; and he that is very old, as he is a child for simplicity, so he would be for years. I account old age the best of the three; partly for that it hath passed through the folly and disorders of the others, partly for that the inconveniences of this are but bodily, with a bettered state of the mind; and partly for that it is nearest to dissolution.—*Joseph Hall*.

THOUGHT HE WAS DRIVING.—A father and his little son were once riding along a familiar road with a gentle horse. To gratify the child the father placed the reins in his hands, but at the same time, unseen, retained his own hold upon them. As they rode on they saw approaching them at a terrific speed a runaway team. The danger was great and imminent. But the father guided his horse so that a collision was avoided and the danger escaped.

When all was over the little son looked at his father, and with choked utterance said, "I thought I was driving, but I wasn't; was I, papa?"

So often does the child of God, when some peril has been escaped or deliverance has been vouchsafed in ways unseen and unthought of, have occasion to say, "Father, I thought I was driving, but I wasn't."—*Zion's Watchman*.

Some Brief Extracts From a Manuscript.

LIFE OF BENJAMIN KITE.

(Concluded from page 85.)

That Anne Edwards had some foreboding of what was impending, appears from her remarking, when it was proposed she should take more money with her. "It will only help to drown me if I get in the river." Also it is said that Esther Collins, who was sitting on the front seat, had shortly before requested Anne Stokes to change places with her. Thus she who doubtless was fittest for the heavenly garner was taken, and the other left. As in the case of a vessel which in a storm was being drawn upon the rocks, a little lad was heard praying, "That only the ripest might be taken" and it doubtless was so, for he only lost his life. During the summer of 1821 there was a long, dry spell, in which vegetation suffered much, prayers had been made by the "clergy" for rain. This was followed by a severe storm causing much damage. Of this Rebecca Kite writes to her brother, John Letchworth, and he replies, "How much did they pray for? Was it to come down in gentle showers with the sun shining between, or in a continual downpour? . . . Shall we continue to have our affections so set upon temporal blessings,—be so perverse as to endeavor to put the unslumbering Shepherd of Israel in mind of his duty? Him who ever has sent and as we rightly put our trust in Him ever will send rain in due season."

There is an Oriental tale of two Anchorites to each of whom was given a fine young olive tree. One planted his and, when he thought it needed rain, he prayed for rain and it came. When he thought it would be better for the warm sunshine he got that for it; and so of the cool bracing wind. But for all that his tree died. Visiting his brother hermit he found his tree flourishing vigorously. "How had he managed it?" "He had planted it and commended it to Allah to give what it needed." And yet it is still true that the effectual, fervent prayer of a righteous man availeth much and may in many ways.

As an illustration of John Letchworth's sometimes pleasantry I quote from a letter: "Dear Brother—As I have attended an astronomical lecture, a lecture on mineralogy,—viewed an orrery and seen the Schynkill water-works, I may be supposed to be a philosopher, all but. This "but" is sometimes a very important word and is so in the present instance. I find I know but little, very little indeed. To increase one's knowledge I know no better way than to ask questions and be attentive to the answers. Do plants breathe? Perhaps it may not be amiss to state my reason for this inquiry. On coming from the city I remarked to a neighbor how well our grain fields were covered with snow compared with those about Chester. He said it was not the right kind; there was an icy crust which sometimes smothered the wheat, etc. Reflecting on this the aforesaid query was suggested. This I submit to thy superior wisdom, not doubting that with thy charity thou will pass by my ignorance and give me thy opinion." . . . R. Kite thus answers: . . . "It seems that notwithstanding thy many advantages, the mortifying truth forces itself upon thee that thou knowest but little—very little. Very well, if thou hadst taken up the

contrary opinion I should have had small hope of thee, for

"Who thinks himself already wise,

Of course, all further knowledge will despise."

"Do plants breathe? Though we may not understand how, yet I have no doubt that they do, at least, air is as necessary for their life as it is for ours. But as to the suppositions that an icy crust will be injurious, I have no idea that it is correct, and I have never seen the grain look better than when it had been covered for a month or more with so hard a crust that we could walk upon it. Interstices sufficient to admit air will always be found." . . .

As sometime during the year 1823 J. Letchworth, feeling himself much relieved from service at Fallowfield, removed to Philadelphia, so his correspondence ceases. He had not been called to travel extensively and appears to have passed the remaining twenty years of his life quietly in that city, taking his part in the troubles of that exercising time. One incident may be thus briefly told as a fitting close to this meagre account of a worthy and—though in an humble way—favored instrument. A Friend having purchased a lot of land in the southern part of the city, borrowed \$5,000 to improve it with. Before he was enabled to realize anything on it the troubles connected with President Jackson's veto of the U. S. Bank charter causing a panic, this money was suddenly demanded of him. He was greatly distressed, apparent ruin staring him in the face, at a forced sale, and he had no other way of raising the amount, the improved property would not bring enough to pay the incumbrance. He could not accuse himself of having acted rashly. The property was valuable, but a state of the money market had arisen that could not be foreseen. Of this money \$3,000 had been borrowed of an individual, \$2,000 of an insurance company. Both demands reached him in one day, and the measure of his distress was full. At meeting that day J. Letchworth arose with a message of consolation for some one, and held forth this language: "Do not be cast down. The money will come before thou needs it." The Friend felt much relieved and yet a disposition prevailed to put off to some one else what had been said. Going at the appointed time to the office where his principal creditor's business was done to see if the evil day could be put off and inquiring for his creditor, he was met with this remark: "He sailed to-day for Europe. We know you owe him money, but as he left no word about it, you may take your own time in paying it." So far it was well, but he knew the other must be paid. As he walked musingly along, the late Thos. Stewardson met and addressed him abruptly thus: "Dost thou want to borrow two thousand dollars?" Thus the worthy Friend was saved from financial ruin.

The correspondence of B. Kite during the ensuing ten years is rather voluminous, but it is as might be expected, much filled with the difficulties attendant upon the spread of un-sound sentiment over which I think it best to draw a veil. Some extracts, however, from the last letter received from his life-long friend and correspondent, John Heald, may be given: "I received two letters from thee

that I am thankful for. I do not expect to write much, my inability is too great. You are dear friends whom I look back to with affectionate remembrance. The precious feeling I am permitted to enjoy when remembering, some who I am not likely again to meet is mutability is comfortable. . . . When John the divine saw a Lamb standing on Mount Zion, there were many thousands with Him who had come out of great tribulation. He had known a preparation to stand with thorns in their hands and we ought to know being redeemed and prepared to stand in the place allotted us. . . . My scribble must close my course draws towards its end. Infirmities attend, bodily ability fails. I am not in haste to go, nor crave to stay long. My employ has been in little things. When the time comes may I be ready, having done and sundered my allotted portion. 'It is done!' This when applied to life, how solemn! I would willingly send sincere love and good will to you, my dear friends, as this is likely the last time I shall write. May that love which is pure be yours to enjoy. Fare ye well, if I should prove a long and last farewell. This is far past, the long home is at hand. There seems to be great need of healing in our Society. When will our defilement cease? We have need to do our firm works. We have need to repent. What more could have been done for us to recover the hurts, the bruises, the putrifying sores? I thought years ago that I should have been in another state of being before this. Still here I am. An uncertain stay, but sure to go. May the Divine will be done." . . .

My MS. continues somewhat as follows: "Benjamin Kite continued to the last to take a deep interest in everything that concerned our religious Society and was never absent from meetings where he could possibly attend. In these he was an example of reverent waiting. No symptoms of drowsiness were ever apparent upon him. He was often much affected in reading the Scriptures and gave evidence that his religious faculties continued in lively exercise. In the Seventh Month 1838, he was disabled by a fall, from taking his usual exercise, on which his appetite failed. Thus without marked sickness and with little pain he weakened from day to day. To one of his sons he said, "Though I enter the valley of the shadow of death, with awe yet it is not with fear." Thus in serene and holy trust the hours of his earthly life wasted slowly away. When the last sigh was over and the spirit liberated from its frail tabernacle, to partake of the inheritance (redeemed, in the quietude of holy feeling the spirit of supplication and thanksgiving came upon us, and was openly poured forth) He was nearly eighty-five years of age.

I close with two versified—I will not say poetical—tributes. His son Joseph says in the "Arm Chair."

"Ye who by being gave, ye too have flown
To join the ransomed round the eternal Throne.
The venerable sire, as death drew near,
Saw the vale awful, but devoid of fear.
Before thee, mother, rose a brilliant path,
For thee thy Saviour had no look of wrath;
Oh, ye had owned him long and at the last
His arm supported, as ye Jordan passed."

The other (by my father) is more pretentious:—

old arm chair, I sing, but not to prove
as title to the muses' love,
yet an envious spirit to display
ing praise for that greets a brother's lay.
From far off come the motive springs—
wife requests it and the husband sings—
for me five and twenty years has given
love, her labor, everything but heaven,
e in trust to keep till time shall fade,
and this tribute, and it must be paid.

old arm chair, twin with that honored seat,
re as a brother sang, in calm retreat
scented worthies sat at even tide,
spoke of Him who for a lost world died;
s thine to grow beneath his skillful arm
left his workshop 'midst the wild alarm,
re yellow fever's burning breath was sent
d our town her coward deeds repent.
left it not with coward feet to fly,
thousand others fearing but to die.
called by duty's voice, he sought to give
suffering victims aid, to bid them live.
when death's work was done, by pity led,
igned their relics to earth's narrow bed.
of the few he who stood between
iving and the dead, with placid mien;
to die, if death their warrants bore,
ent to live, if earth required them more.

ar fifty varying years have passed away,
s first that yellow scourge sought here its prey,
of that noble hand to memory dear,
stchworth and a Wistar still are here.
oman senate would a civic crown
to ease him, in token of renown,
Philadelphia gave a deed of praise
eased on parchment, thus her debt she pays.
have I seen those marks by fingers made,
ing with varnish, on the parchment laid.
in Letchworth took the scroll and stood to bear
governor's praises sounded in his ear.
'twas no hope of human praise that led
Footsteps near contagion's sickly bed,
as his meat to do his Maker's will,
as his drink to do his bidding still.
In blessed with strength he preached that Sav-
iour's love,
ch now in weakness it is his to prove.
lengthened day of labor nearly o'er,
waits his summons to the heavenly shore,
re is for him who Jesus' love has shared
anion in his Father's house prepared.

old arm chair, thou for a friend was wrought,
ore than friend, brother in word in thought,
my father, guiltless was his heart;
Mary, too, he chose the better part,
though he was not called to preach the Word,
dignified joins still bore the gospel sword.
feet were shod with peace, and o'er his head
heavenly canopy was oftentimes spread.
s score and four the years to him were given.
ank to sleep on earth to wake in heaven.
ow have I known whom sympathy has led
t beside the sick man's bed,
he my mother, many a midnight hour
e some sick man's couch. With magic power
hand was felt, her gentle hand was known
as the sufferer's pangs, to soothe his moan,
atch with skillful eye the time to give
healing balm, that bids the sick man live.
s vigils o'er, her daily labor done,
ight to the gates of day, the setting sun;
in too, this evening hour, devoid of care
mother nodding in this old arm chair.
mother! Ah, that name recalls to mind,
that we ask or wish in parent kind.
s was the form that stood erect to meet
the dark waves that broke around her feet.
s her the heart that meekly bowed to hear
that her heavenly Father gave to share.
s too, to find when outward sight grew dim,
lamp of truth replenished still by Him

Who sells the oil, that each wise virgin's flame
Might not go out before the Bridgroom came.
He came; 't he found her waiting with the last,
Ready to enter the marriage feast.
So died my mother, what of hers I share,
I value not the least her old arm chair."

NOTE.—We had (and in it I am now sitting) an arm
chair made by John Letchworth for my grandfather in
1792; and so when the Arm Chair was published, my
mother said to my father, "Now thee must write a verse
on our chair." The above is the result.

J. K.

The Gophers.

In *St. Nicholas* we find a description of a
little underground worker, whose habits are
not widely known.

Gophers had no lovable traits to strongly
attract us. At least, when untamed, they are
very vicious. When caught in traps they
fight with astonishing ferocity, biting the
steel so fiercely as to break off their teeth.
They can easily bite through a shoe, and will
attack a foe with utmost fury, never manifest-
ing fear in a fight. The fierce little animals
can lay no claim to beauty except in the per-
fect fitness to the life they lead, for there is
no grace of form, nor pleasing contrast of col-
ors. However, their coats of fine hair har-
monize in color with the soil, and are so
smooth and glossy as to repel the dirt, which
keeps the animals bright and clean.

In making the underground tunnels, a gop-
her uses its front teeth as a pick to loosen
the soil, which it throws back by the front
feet. Occasionally the little digger turns in
its burrow and places the palms of its "hands"
under its chin and pushes the accumulated
loose earth out, thus forming a little "gopher
hill." It adds to the burrows year by year,
one animal digging as much as a mile in
length of the crooked tunnels. The eyes of a
gopher are small and the sight is not very
keen. The large teeth grow so long as ac-
tually to prevent shutting the mouth, thus ad-
ding greatly to the unattractive appearance.

On each side of the mouth is a big hairy
pocket that is used for carrying food. As
you all know, squirrels can take food in their
mouths and with their tongues push it out
between their teeth into elastic pouches as
boys put marbles in their cheeks. But with
the gopher the pouch opens from the outside
and extends back to the shoulders. In empty-
ing these pouches the animal brings its fore-
feet along the side of its head to the rear of
the pouch, and then the "hands" are pressed
firmly against the head and carried rapidly
forward, thus squeezing out on the ground the
contents of leaves, stems and roots, to be
eaten at leisure. Sometimes several such
strokes are necessary, "like a boy playing a
jews'-harp," as the young folks would describe
it, except that both hands are used in the for-
ward strokes.

Gophers have never been known to drink.
Evidently no water is needed other than
that contained in the plants that are eaten.
If a gopher is captured when very young it
may become tame and gentle.

We have been repeatedly admonished to at-
tend to our intimations of duty in small
things, that we may receive strength and
ability to perform the more extended service
that may be made manifest to us.—*Western to
New England Y. M.*

Peculiar Times.

Selected.

We often hear it said, the times in which
we live are peculiar; without sufficiently con-
sidering that in every age of the Church there
have been afflictions deemed peculiar by those
on whom they fell; therefore the Apostle
Peter says, "Beloved, think it not strange
concerning the fiery trial which is to try you,
as though some strange thing happened unto
you." What are our sufferings when com-
pared to those of the first followers of Christ?
They endured a great fight of afflictions; and
how? Not by giving way to gloomy fears,
uttering doleful complaints, or casting re-
proaches one upon another. They put on
"the breastplate of faith and of love, and for
a helmet the hope of salvation," and nobly
pressed toward the mark for the prize of their
high calling; and surely it is with the same
heavenly armor we must be equipped if we
would maintain our posts as good soldiers of
Christ Jesus. Let us not then pore over each
others errors, but rather seek for more of
that grace which will enable us to detect our
own. I think I never felt more strongly than at
present the necessity for all who seek the
welfare of our Society to endeavor to follow
diligently their individual path of duty, as it
may be clearly made known to them, looking
as little as possible to the right hand or to
the left. Oh for a single eye and a simple
heart! but how deficient am I herein! We
know who it is that hath said, "If therefore
thine eye be single thy whole body shall be
full of light." With change of place our
circumstances vary; and, if exempted from
some trials that have formerly attended our
path, it is to be expected new ones will arise
and the enemy also will change his tempta-
tions and adopt fresh methods of assault.
This life is to the Christian the scene of his
warfare, not of his rest. Self may be fed by
recounting our trials, which we are apt to
dwell upon. If they spring in any measure
from our attachment to what appears to us
important principles, we are in danger of con-
sidering all our disquiet as sufferings for the
Truth's sake; whereas they may be partly pro-
duced by our indulgence of an unchristian dis-
position or by the prevalence of unfortified
self-love. In this way we may increase our
discouragement; whilst an endeavor to num-
ber our blessings and stir up the mind to a
grateful remembrance of the Lord's mercies
is both animating and humbling. Oh, how
craftily does the adversary work! represent-
ing that as all important to one which, with
equal success, he exhibits to another as of no
importance at all. He cares not in what di-
rection we wander if he can but turn us out
of the straight path and rob us of that peace
sought in simply following our heavenly Lead-
er in the obedience of faith. It is true there
are discouragements enough,—such a mass of
opinions and inconsistencies amongst men that
we might well sink at the view, were it not
for that consoling and strengthening assurance
of the Lord Jesus, that his sheep shall know
his voice, and that He will give them such a
discriminating knowledge of it as shall enable
them to distinguish it from the voice of the
stranger. It is the policy of the enemy to
raise a clamor, that men may not hear or at-
tend to this gentle inspeaking voice. He

knows how to take every advantage, and perhaps is now seeking to hinder the progress and to lessen the usefulness of some in our Society by unduly casting them down.

MARIA FOX.

The Discipline of the Sick Room.

While every important experience in life has its permanent effect on the character, perhaps the results of a period of severe illness are more marked than any other. One always comes forth a different being from the person that lay down in pain and prostration. The sick bed is God's crucible, especially we believe for God's children. Such are raised up with less dross and with clearer shining gold.

A remarkable instance of the Lord's dealings with one of his children in the method indicated, has been a subject of careful study of late to the writer. It has given new views of the comfort of the presence of the Saviour by the bedside, in full accord with the promise of Psalm xli: 3. It also intensifies the necessity of being prepared beforehand, in getting right with God for the solemn hour when repentance and trust may seemingly be too long delayed.

A friend has lain for weeks very ill with pneumonia, following an attack of la grippe. For two weeks the fever raged with this peculiar effect. Where ordinarily the mind is clouded or delirious, in this case it was most intensely clear, thoughtful, active. Not a suspicion of delirium, but just the opposite. The whole past life came up in review. Acts, words, scenes, everything that had long been forgotten, were beheld as if of yesterday. The memory was a recovered palimpsest that gave out clearly all the hidden past.

The sick man was one who had years ago made his peace with God through Jesus Christ, and while once a great sinner, had for a long period been an active worker for the Saviour. In this vision of the past, every sin of his life stood out. They were all there, of whatever kind, not one missing. But, thanks be to God, between them and him stood the Lord Jesus, with outstretched arms and a smiling face, yet clear, transparent, beautiful. The sins were seen, but Christ was this side of them all, and they were all behind the Saviour's back. He looked at the multitude of sins boldly. They gave him no atom of fear or pain, for they were all seen through the glorified body of a living Saviour. The good that he had been able to do did not appear. But in place thereof came an impression of heaven. Here on earth the sins appear; but there shall you find some laid up treasure. Wait for it patiently. While my friend cannot say that the Saviour spoke audibly to him in this vision, yet an overpowering impression rested upon him of gratitude that he had made his peace with God long ago, for now it would be too late. And he comes forth from his sick chamber determined to warn men as never before to get right with God, before it is too late. The bed of pain is a poor couch for an unrepentant sinner.

After this vision of ineffable comfort had passed away came a solemn consideration of the question of living or dying. Was he to recover, or did this very vision mean that he was to be taken from earth? At first, all the

dread of death pressed upon him heavily. When one thinks of the lonely grave, and the decaying form, it is impossible to disassociate all from the horror of being torn away from life and home and friends. He began to pray agonizingly that he might live. But he did not pray thus for any length of time. Again the power of the Saviour's presence was felt, and the sick man was quiet, merely breathing forth again and again, "Not my will, but Thine be done, O Christ, my Lord and Saviour." All fear of death passed away; and he was ready to accept anything that the Master might deem best. This very condition of fearless rest on God's will, seemed to have much to do with his recovery.

One more phase of his experience is worth quoting. All his life he has been troubled with doubts about a future. Probably many of us can understand this. And now as he lay there with an intensely quickened mind, all the old doubts came up as he looked forth beyond the grave. He might die soon. Much connected with this illness seemed to indicate a near solution of the question: "Does death end all?" The old arguments, pro and con, were all rehearsed. But yet again, came the blessed influence of the Saviour; not to answer his queries in the slightest degree, seemingly, in any logical argumentative way, but still bringing great rest and peace in the thought that this tangled problem, like all others, can be rolled off on the Christ. If there is, or is not, a future according to man's conception, what matters it, as long as there is a Saviour in whom we can trust. If he stands between me and my sins in the past, I may know that he will stand between me and my doubts in the future.

My friend has come out into the world again. Not yet strong, or ready to take up life's work; but with the promise of recovery. He is a changed man, however. Life has a new meaning. The discipline of the sick room, with its visions as indicated, has made him something like Paul after he was caught up into the third heaven. The Saviour stands up to him in new and most precious relations. But one great impression he brings forth with him, to warn his fellow men to make their peace with God now; to urge every one to examine his foundation principles and be sure they are right with God before illness comes. He does not hesitate to say, that if he had not already settled those matters long before his illness, he could not have done it then. He may be mistaken; but I am inclined to think that this too was a revelation from God, who has sent him back to the world to warn, urge, entreat, while freely declaring that now is the accepted time, and now the day of salvation. He loves to tell with beaming face of two verses that brought inexpressible blessing and comfort to him while undergoing the above peculiar experience. One was Psalm xli: 1.

"I waited patiently for the Lord, and He inclined unto me and heard my cry." The other verse was from the pen of Harriet Beecher Stowe, in that exquisite poem beginning:

"Still, still with Thee when purple morning breaketh
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee."

LEAVENWORTH, KANSAS.

—Wm. N. Page in N. Y. Observer.

TEMPER AND TONGUE.—A London merchant had a dispute with a Quaker about a bill. The merchant said he would go to law about the Quaker tried all means to keep him from doing so. One morning the Quaker resolved to make a last attempt, and he called at the merchant's house and asked the servant if the master was at home. The merchant heard him and knowing his voice, called out from the stairs: "Tell that rascal I am not at home." The Quaker looking up at him, calmly said: "Well, friend, God grant thee a better mind." The merchant was struck with the meekness of the reply, and he looked in the disputed bill, and found that the Quaker was right and he was wrong. He called to see him, and after confessing his errors, said: "I have one question to ask you: How were you able so often to bear my abuse with patience?" "Friend," said the Quaker, "will tell thee. I had once as bad a temper thou hast; I knew that to yield to this temper was sinful, and I found that it was unwise. I noticed that men in a passion always spoke loud, and I thought that if I could control my voice, I should keep my passion. I have therefore made it a rule never to let my voice rise above a certain key, and by carefully observing this rule I have, by God's help, mastered my temper."—Selected.

MY FIRST BOOK IN TANNESE.—An memorable event was the printing of my first book in Tannese. Thomas Binnie, Esq., Glasgow, gave me a printing-press and a font type. Printing was one of the things I had never tried; but having now prepared a book to let in Tannese, I got my press into order and began fingering the type. But book-printing turned out to be, for me, a much more difficult affair than house-building has been. Yet by dogged perseverance I succeeded at last.

My biggest difficulty was how to arrange the page properly. After many failures I folded a piece of paper into the number leaves wanted, cut the corners, folding the back, and numbering them as they would when correctly placed in the book; then, folding all back without cutting up the sheet, found now by these numbers how to arrange the pages in the frame or chase for printing as indicated on each side. And do you think me foolish when I confess that I shouted in ecstasy of joy when the first sheet came from the press all correct? It was about 9 o'clock in the morning. I was the only white man then on the island, and all the natives had been fast asleep for hours; yet I lit a torch, pitched my hat into the air, and danced like a school-boy round and round that printing-press till I began to think, Am I losing my reason? Would it not be like a missionary to be up my knees adoring God for this first portion of his blessed Book ever printed in this new language?

Friend, bear with me, and believe me, that was as true worship as ever was David's dancing before the ark of his God. Nor that that I did not, over that first sheet of Holy Scripture ever printed in the Tannese tongue upon my knees too, and then, and every day since, plead with the mighty Lord to create the light and joy of his own Holy Bible in every dark heart and benighted home in Tanna.—John G. Paton.

It is unbelief that begs and cries, pleads and teases and yet will not receive in simplicity the gift in the outstretched hand of God. It is always receptive.

MANY unregenerated people are willing to admit that Christianity has brought out the best and best there is in humanity, but they do not seem to realize that this is due to the fact that something that is better than humanity has been the agency through which the best in man has been brought out, and that it is their duty as well as their privilege come personally under the benign, Divine energy that makes all things new.—*Zion's Watchman.*

Notes from Others.

God and man have linked the nations together and no nation can any longer be indifferent to any other. And as we are brought more and more in touch with each other, the less occasion is there for misunderstanding and the stronger the disposition, when we have differences, to adjust them in Court of Arbitration, which is the noblest form the settlement of international disputes.

Let us ever remember that our real interest is in concord, not conflict, and that our real enmities are in the victories of peace, not those of war.—*President McKinley's last public speech.*

The late Governor Newell, of New Jersey, has been called the father of the Government life-saving service on the coast. He witnessed a wreck on Jersey coast in 1839, when a dozen or more were lost, which could have been saved had there been means at hand to throw a rope to the wrecked vessel. This led to experiments by him in firing a cannon a ball which carried the end of a rope, when in Congress in 1848 he made a speech he subject and finally secured an appropriation for a Government service on a section of the New Jersey coast, which should apply this means of saving wrecked vessels. From that beginning grown the great life-saving service as it exists today. Dr. Newell was supported in this by Abraham Lincoln, among others, Lincoln occupying a room next to Newell's in the House and boarding the same place with him in Washington.

Lord Melbourne is said once to have remarked simply, after hearing a very strenuous and earnest sermon on Christian duty: "No one has a more respect for the Church than I have," but I think things have come to a pretty pass when religion is allowed to invade the sphere of private life.

Items Concerning the Society.

The correspondent of the *Manchester Guardian* writes: "John S. Rowntree has prepared—a what have cost him great labor—a very suggestive statistical summary of the condition of the Society Friends in Great Britain during the past forty years. And yet who could tabulate the influence of the Society? For though its membership is comparatively small, its influence for good is as spread as that of any of the larger Free Churches. What a distinguished Cambridge scholar had been one of his pupils said of the late up of Durham—"Oh, Westcott is almost a perfect 'applies to thousands who are outside that unity. Taken as a whole, the membership had been comparatively good progress during the forty years."

The "Quinquennial Conference" is due to be held in 1902, and a sufficient number of American Yearly Meetings having now adopted the new constitution and discipline, the "Five-years' Meeting" thereby entitled to be held at the same time and place as the Yearly Meetings which have adopted the

constitution and discipline appointing the same delegates to both bodies.

A fuller account of Eastern Quarterly Meeting as held at Rich Square, N. C., Eighth Month 31st, than the sketch recently noted, is desired to be found in these columns by a correspondent who, with others, bears witness to the unusual and remarkable favors of the occasion.

The more select meeting of the preceding day was larger than usual. In the solemn waiting on the Lord there seemed overspread a precious covering of his presence, under which the meeting was gathered in one accord. The gospel was preached with power, the doctrines and principles of the Society were clearly set forth, and much pertinent counsel and advice meted out,—so that we were reminded of the early rise of the Society when Truth reigned over all."

On the next day, though it was rainy, the large house was filled. The silence which seemed spread over the entire congregation was first broken in an earnest, weighty supplication that the Master of assemblies would be pleased to pour out his Spirit upon them; after which the vocal ministry was earnestly engaged in directing all to the grace of God that bringeth salvation and has appeared unto all men. There seemed to be an earnest desire with many to seek a closer walk with God.

Under the same precious covering the business of the meeting for Discipline was prayerfully taken up. Minutes were read for two women Friends, one a minister from Baltimore Yearly Meeting, accompanied by her husband, and one a minister from Contentnea Quarterly Meeting, N. C., accompanied by two of her children, who were accepted to the ministry.

From Piney Woods Monthly Meeting, fifty miles distant, there were about forty present, who had driven over a difficult way,—the largest attendance for many years from there. A Friend from that Monthly Meeting was recorded as a minister. A young Friend from another Quarterly Meeting expressed in a weighty manner his thankfulness for the privilege of attending another Friends' meeting, held after the long established manner of our religious Society; and he entreated the young Friends in particular to hold fast to those precious testimonies and principles which were so near and dear to our early Friends that they were made willing to sacrifice their lives rather than give them up. This earnest appeal, coming from a young man who for several years had been surrounded by the active innovations of the modern unsettling movement, made a deep and, it was hoped, lasting impression on members of this Quarterly Meeting who have not been so exposed to the unsound proceedings which had surrounded this young Friend.

The meetings on First-day were largely attended by Friends and those of other denominations. So impressive was the outpouring of the Spirit vouchsafed that many hearts were tendered, and tears bathed the cheeks of many in both meetings, as held at Rich Square and at Cedar Grove. It was at Rich Square and not at Cedar Grove (as stated in our first account) that H. T. Outland was engaged. Under the weight and power which carried home the ministry of older and younger, many in both meetings were convinced of the Truth. In the view of not a few of other denominations the meeting at Cedar Grove was unprecedented in its interest to them.

A prominent Friend of another Yearly Meeting, who is not in the custom of speaking in public, was so reached that he arose and declared in that meeting what the Lord in great mercy had done for him,—that he had lived for most of his days a good moral life, and thought that would do. But about ten years ago he was left all alone and was three days and three nights with God, and saw that beautiful city, the New Jerusalem, and a great company who had washed their robes and made them white in the blood of the Lamb, praising God,

"But I was not in that company, said he, "for I was not worthy, but was trailing on behind; and it was clearly shown me that the Lord would be merciful to me and give me more time, if I would serve Him, which I promised to do; and at the next meeting I requested to become a member with Friends."

This declaration made a deep impression on the congregation, among whom there were those who were living as this man had lived,—without God in the world. It was deemed by some that this day was like early days of our religious Society. But such seasons are not at our command.

On Ninth Month 13th, Joshua P. Smith and his brother William of Kansas (formerly of Iowa), arrived in the limits of Rich Square, N. C., in time to attend the funeral of our beloved aged Friend, William C. Outland, father of Henry T. Outland. He departed this life at his home residence, on Fifth-day, Ninth Month 12th, where the meeting was held, which proved to be a favored one. Several lively testimonies were delivered to the excellency of that grace by which this dear Friend had endeavored to be led and guided through a long life of usefulness. These dear visiting Friends attended the regular morning meeting at Rich Square. On First-day we had an appointed meeting at Cedar Grove in the afternoon, which was largely attended, and was a precious season. They remained in the neighborhood, making calls on Friends until Fourth-day, when they left for Piney Woods, Perquimans County, N. C. After finishing their service in this quarter they expect to attend Ohio and Western Yearly Meeting, if consistent with the Divine Will. They expressed much satisfaction in their visit South in mingling with their friends and brethren who are earnestly concerned to uphold and maintain those precious doctrines and testimonies held by our worthy forefathers in the Truth.

Correspondence.

In the edition of *The Friend*, issued Ninth Month 21st, our attention is drawn to the sad condition of the native children in Egypt and of the extraordinary number of blind adults. Having spent two weeks in Egypt in the spring of the year 1900, the writer was very much impressed with the prevalence of a dangerous type of Ophthalmia in Alexandria, Cairo, and the villages of the upper Nile. Various theories have been advanced for this sad condition of the eyes of the native population of Egypt. The brilliant light, and the reflection from the sand of the desert, the high winds, which at certain seasons of the year blow for three or four days, carrying sand in the air as if it were dust, the superstition of the native population, which prevent them from killing the flies, which abound in great numbers in Egypt, so much so that nearly all the tourists who ascend the Nile, both men and women, wear veils to protect them from these troublesome insects, and which undoubtedly carry the infection amongst the native population; the dirt, destitution and suffering of the lower classes from this cause can only be appreciated by those who have witnessed it. The establishment of an orphanage in Cairo for the blind, and for the destitute children suffering from these causes would be a most worthy charity, and I trust that sufficient funds may be procured to erect the buildings and to form an endowment for carrying on this work.

Very truly,

HENRY S. WILLIAMS.

SUMMARY OF EVENTS.

UNITED STATES.—A new political party has been formed in Pennsylvania called the Union party, which has chosen candidates intended to represent the best sentiment and highest purpose of the community. Its platform says: "The sole purpose of the Union party is to restore the administration of the affairs of our city and State to an honest, efficient and economical basis. The only issues at stake are those which concern the moral and material well-being of the community. The present campaign is

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, TENTH MONTH 12, 1901.

No. 13.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

NO. 207 WALNUT PLACE,

PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

FRIENDS.

Lightly we bear the name of Friend

With passing thought ;

And but too dimly comprehend

"Tis with deep meaning fraught.

"Ye are my friends if ye obey,"

Thus saith our Lord ;

We must obey him day by day

In thought, in deed, in word.

Friends of our God ! If we aspire

His friends to be,

Our hearts with zeal must be afire

To serve Him loyally.

No base design or selfish thought

May enter there ;

This world's ambition must be brought

Under his watchful care.

Each other's friend, love's tie unites ;

Oh, how the bond is blessed !

He who would greatest be delights

Humbly to serve the rest,

In sweet accord we here must live

Before His face,

Because He died that He might give

To us his piteous grace.

And we are friends to all mankind

If friends at all ;

The sick, the needy, and the blind,

We must attend their call.

To every weary sin-sick heart

Our Lord his message sends ;

How short the time to do our part

If truly we are friends !

ONTARIO, Tenth Month, 1901.

"My soul, be on thy guard ;

Ten thousand foes arise ;

The hosts of sin are pressing hard

To draw thee from the skies.

"O watch, and fight, and pray :

The battle ne'er give o'er ;

Renew it boldly every day,

And help divine implore."

We look for inward peace,

Yet will not look within ;

We would have misery cease,

Yet will not cease from sin.

The Infallible Teacher.

The following letter has appeared in an evening paper of this city:

Was Christ divine ? Yes ; then He was an infallible teacher. When He died, He left an infallible guide after Him, who at all times would announce the doctrines which He himself would announce if on earth. What means did Christ adopt to convey his thoughts to future ages ? He trusted to speech. If He was not divine, He adopted the most foolish method imaginable ; for committing thoughts to writing is by far the more secure method of transmitting ideas. Speech is the only method used by Christ to transmit infallible doctrines. Who is authorized to speak infallibly ? Somebody, and that somebody is the representative of Christ on earth. Who is that somebody ? Whoever he is, every man calling himself a Christian is bound in conscience to discover. Christ himself was the infallible teacher up to the day of his ascension ; after that day, his infallible successor. Who is that successor ? He must, of necessity, be as evident to the Christian world to-day, as was the infallible teacher himself, when Christ walked the earth. If Christ did not leave an infallible successor, He was not divine, for He did the very foolish thing of not writing his doctrines and putting them in such clear language that misinterpretation could not honestly be given them. This argument shows the necessity for the existence of an infallible teacher on earth.

There is a sense in which these statements, rightly interpreted, may be accepted, till we come to one more sentence which is the writer's conclusion, namely, that "There is no middle ground between an infallible church and no church at all."

Here it is assumed that the infallible Teacher must, since the ascension, be an infallible visible church. We doubt the identity of the infallible Teacher and any group of men "having infirmity." Let us rejoice that we do have an infallible Teacher and that we imperfect beings, if yielding to be his pupils and members, are of the Church to which the living Christ "is Head over all things," and that the best teaching which we as his fallible assistant teachers are commissioned with is to turn men to that infallible Teacher, "who will teach his people Himself." As said the Apostle John to Christians in general of Christ's Spirit:—"The anointing which ye have received of Him abideth in you, and ye need not that any man teach you ; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

We agree that "Christ Himself was the infallible teacher up to the day of his ascension ; after that day, his infallible successor

was." Then we are asked, "Who was that successor?" Let Peter answer as to the value of the ascension in affording us a successor: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Ghost Spirit, he hath shed forth this, which ye now see and hear" (Acts ii: 33). The descent of his Spirit was and is the descent of his successor and vicegerent on earth, to "take of mine," as Christ said, "and show it unto you." "If I depart, I will send Him unto you. And when he is come He will prove the world of sin of righteousness and of judgment. . . . I have yet many things to say unto you but ye cannot bear them now. Howbeit when He the Spirit of Truth is come, He will guide you into all the truth" (John xvi: 7-14). The same apostle who records this "expedient" going away of our Lord from outward sight that He might return all the more intimately to us by his Spirit, confirms afterwards in his general epistle to all believers the fulfilment of the promise ; saying to little children, to young men, and to fathers, "We know that the Son of God is come, and hath given us an understanding that we may know Him that is true."

In short, we must believe that Christ, by his immediate Spirit, is his own successor ; that all who are actuated by his Spirit make up his Church, whether in an outward organization or not ; and that "if any man," in any church organization, "have not the Spirit of Christ, he is none of his;" that the Church, though commanded to teach with baptizing power, has no member authorized to baptize a soul into the Divine name while he is personally out from under that living power and spirit.

"Christ Jesus, the same yesterday, to-day, and forever" remains to be the spiritual life, power, and teacher of men, "the light that lighteth every man that cometh into the world," the "one Mediator between God and men." The risen Christ still quickens our hearts to burn within us as He walks with us by the way, and opens to us the Scriptures as being himself the Word of God. Ever since the promise was made, "To them that look for Him shall He come the second time," it should have been fulfilled to all who did truly look for Him. The failure of any to recognize his spiritual appearing as Christ in them, the hope of glory, does not annul the fact that He came and comes to them.

Is it for this that churches have gone into business,—to keep the living, infallible Teacher out of sight, that they may have in all things the pre-eminence, the authority, the agency in Divine things, and the fees? Man is a power-loving animal. He naturally rejoices to see spirits made subject unto him rather than that his name is written in heaven. But what a difference the professing church, under all denominations could have made on the face of the earth ere now, had its concern been, not to be a substitute for Christ on earth, but to refer every man to the witness for Truth in the inward life and motives; to the Lamb of God that comes to take away every secret sin of the world; to the inspeaking word as a dis-cerner of the thoughts and intents of the heart; to the lusting of the Spirit against the flesh; to the coming of Christ himself to each heart as its "one Mediator;" to the allowing of "nothing to come between the soul and God but Christ." If there was a season when this principle of Christ's direct light and life made a small Society a light in the world and a "city set on a hill," the sooner that season can be repeated the better for the salvation of our country and the christianizing of churches, our own outwardness not excepted.

Religious Specialization.

The following incident and the reflections upon it, delivered to the graduating class of Wellesley College last Sixth Month, seem to us to have a very pertinent lesson. The Society of Friends has stood with some measure of faithfulness, for a protest against the division between the religious and the secular. What is perhaps more important than this, or possibly the same thought from a different standpoint, the Society should have a positive testimony in favor of inbuing all that domain of life generally known as the secular with a religious spirit. Whatsoever we do should be to the glory of God. There is a tendency however, even with Friends in some places, to measure religious life by special religious movements, and to censure a membership that can not join in such movements. With the world of religious feeling turning to the pole of everyday Christianity as practised in the duties of the hour, let us see to it that we are not turned in the opposite direction.

The quotation enforcing this lesson is as follows:

My husband has but a narrow income. We are not able to keep a servant unless we spend all his income, and I think now is the time to lay by a little for our old age. My boys are at school, and I want to spend a little time with them, entering into their studies, giving them what little help I can, assuring them at least of my sympathy. When my husband comes home at night, he is tired out, and I really do not see what better thing I can do than to read to him, for his eyes are rather

weak. And so with the housekeeping and the children and the husband, I have no time left to serve the Lord.

The speaker's comment to the class upon this incident was in part as follows:

I think there are many such women and a few such men—more women than men, for the simple reason that women are more conscientious. You have gone through your college course. You are going out into life, and the temptation is to say to yourself, "Now I must do something to justify the expenditure which has been put upon my education; I must find some mission to accomplish, some place to fill, some deed to do, else the time and money spent in school and college will have been spent in vain." This is an honorable feeling, but it is a mistaken one. We are not put into life for a mission; we are not put into life to do great things. We are put into life to be made men and women, and to do the things which God has put into our hands to do, be they great or be they little. No person can do a great work who says to herself, "Go to, I will do a great work." Great work is not done in that way. All great work is spontaneous. Out of our character grows our life; we do as we are.

B.

CORRECTION.—In number 11 of the present volume, in the account of Benjamin Kite, a statement attributed to William Jackson should be attributed to John Parker, as may be seen by referring to "Biographical Sketches and Anecdotes of Friends," p. 376, where the subject is mentioned in detail.

Thomas Letchworth on Forgiveness and Conversion.

The poor publican had nothing to plead, no merit to recommend him; and therefore, under the contemplation of the infinite Majesty he was about to approach, he had not courage to lift up his hands towards the habitation of his holiness; but sighing said, "Lord, be merciful to me a sinner!" If we possess these penitential affections, we shall become objects of that mercy which our Lord and Saviour Jesus Christ exemplified in his ministry, in his character, in his crucifixion, in his resurrection, and ascension into glory. It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; and we have all sinned and fallen short of the glory of God; and we have done the things we ought not to have done, and left undone the things we ought to have done. And such is the marvellous condescension of Him who inhabits eternity, that He sent forth his Son, not with a message of unrelenting vengeance, not to assign to fallen spirits a habitation in those realms where the worm shall never die and the fire shall never be quenched, but with the glorious and interesting message, that whosoever forsakes his sins shall be forgiven of his Father who is in heaven; and whosoever frames his life and manners, in consequence of it, with this penitential affection, he shall possess that inheritance which is unspeakably glorious; his sins shall be cancelled from the book of the Divine remembrance, and shall not stand against him in the judgment of the last day. If we confess our sins, God is faithful and just to forgive our sins.

I distinguish between the forgiveness of sins, and the conversion of our souls. The forgiveness of sins is purely owing to the mediation and intercession of Jesus Christ but the work of conversion requires and calls upon the object to be a co-worker with the influence of grace to purify the soul, and turn it, feet into the just man's path, which is as the shining light that shineth more and more unto the perfect day. Therefore, saith our Lord "My Father worketh, and I work." Work ye also.

"He came to his own, and his own received him not; but to as many as received him, gave he power to become the sons of God, even to as many as believed on his name." Therefore we experience the remission of sins through the forbearance of God; but the work of sanctification is not yet completed; the office of the Mediator is not only to procure for us the remission of sins past, but it is to correct those vices in our very souls which the gospel aid is laid to the root of, the corrupt tree in us the root of our corrupt affections; and till this has effectually done its office, we shall not be cleansed from all unrighteousness.—From "Public Declaration by Thomas Letchworth, 1780."

FOR "THE FRIEND."

Life.

One morning in the Ninth Month I was walking in our garden in Rose Valley, when young night heron ran off the path in front of me into the standing corn. About four o'clock of the same day a pack of boys like hounds chased the same bird about the garden. We saved the bird, however, and I took it home where it was found to be sorely wounded and nearly starved.

We thought best to feed the bird and let rest till after supper and then dress the wound.

When the poor bird was again examined was found to be so weak it could not stand up so our entire family gathered about to feed and sympathize with the heron. A little mill some raw egg, a little meat and water were gotten down after much patient coaxing. Dr. Caroline Smith then examined the wound and found that the upper leg was shattered to pieces by shot, little pieces of bone could be seen looking something like a broken match stick.

The condition of the limb made it necessary to cut the leg off. We talked it over, won't it be kindness to kill the bird or try and save it? Was not life dear to the bird? Had we any right to take away what we could not give? The leg was cut off, the best care we knew about was bestowed, but the bird died.

A gunner caused several days of severe pain to a useful and beautiful creature.

Flocks of birds are being shot into by gunners in all parts of our country to day, until torture is borne by wounded birds who slowly die.

The above incident has caused the writer to reflect upon the sacredness of all life. Friends have always borne a testimony against war largely because it was the taking of human life. Should we not again with "old time vigor" renew our testimony on this subject and at the same time include a protest against the needless taking of any life? This testimony would not be full round if it ended with a protest against the killing of the body only. It should include all those tendencies of our

which help kill or stunt or starve the soul and mind of our brother man, and everything at cheapens human life.

Behold a dead President, many dead Philipinos and Samoans, many men, women and children working long hours in unhealthy and moralizing surroundings. Do not these things recall us to our mission, respecting the credence of life? NATHAN KITE.

The Girl Who Cleaned the Steps.

Thomas Champness, in an address at Exeter Hall, while speaking of the young servant girls in the west end of London, said, "I am the son of a household servant. My mother was a London servant maid, and I love these poor women and poor farmer's daughters who come to London. We see mothers coming to the station to see them off, and we know something of what they feel. Early in my ministry a gentleman said of me, 'His teaching is only fit for servant maids.' I've learned this lesson, that if there are no servant girls in the congregation it is a poor arterly collection!"

"We find that a girl that comes from the country, knows when there is a preacher who is alive, and a congregation that can worship. 'You have thousands of young girls who are doing service in the West End, for whom you could care. They make some of the grandest women in the world. I am proud that my other was of that class. I want to tell you my story. I find folks remember my stories even when they forget my sermons. I do not want to go to books for them. I meet with them in my daily walks."

"Some years ago there was in the North of England a family of farmers well-to-do. They came down in the world, as many farmers have done in recent years. The sons emigrated, and the girl said she would not emigrate, she would go out and seek a situation; and she came not a governess, not a companion, but just a straightforward servant girl. This girl did a nobler thing to come and work in a town and earn wages as a servant girl, than to idle at home."

"One day when she was cleaning the steps in the back-lay came by. He saw this nice girl cleaning the steps, and he said, 'I will see you again.' So he managed to find out what place of worship she went to, and it turned out to be a Methodist chapel. So he said, 'I will see you there.' And when he went there for something he liked, he got something he did not like; he found out he was a sinner and needed a Saviour. He gave himself to Jesus Christ, and then he asked her if he might see and see her a bit. And so they 'made up'—you understand what I mean—they were married."

"He worked at his trade some time, and then he began saving money, till by and by he said, 'I will build a house for myself.' His ambition was to build a house fit to receive Methodist preachers. He built his house, and when it was finished he took his wife and children in a sort of little procession from the old home to the new. When they got to the new house, he said to his wife,

"Dost thou see those steps, Mary?"

"Ay, surely!" said she.

"Well, Mary, then was the steps thou cleaning when first I saw thee, lass,"

The master's house was pulled down, and I went to the auction and bought the steps. I said, 'When thee has a house of thy own those steps shall be in the front for thee to walk over.'

"And up these steps have walked Dr. Newton, Dr. Bunting, and the great and mighty men of the Methodist past."

"It is too long a story to tell now. Her son went into business with his father,—a smart Methodist lad, a local preacher, and he said one day to his father,

"We must not always be working like this; we must make some more money. Why should we not buy a clay field and make our own bricks?" The father said, 'Well,' and so he bought the field, and it turned out to be a field of gold. Some of the best bricks in England were made there. It made their fortunes, and the son of the woman who cleaned the steps when I saw him last, was living in a villa of his own, a rich man, and a great blessing to Methodism in his time."

A Discourse on Peace.

[By G. R. Mente, a native of Alsace, whose father was the last survivor of the guards of Napoleon Bonaparte. He was at the time of his death nearly one hundred years of age.]

All about us we hear of wars and rumors of war but the end is not yet. It does the soul good to turn away from these painful spectacles and think of that time when the sword shall be transformed into instruments useful for the peaceful pursuits of life.

We may dwell this morning on a word which opens the way of initiation into that great secret which constitutes the very foundation of a true Christian life; this word is "peace," whose soothing tones still the dismay of the heart and quiet the perturbations of the soul that listens to the voice and obeys the precepts of Him who said, "My Peace I give unto you." Let this Spirit of Peace take possession of our soul to-day, and our weary hearts and tired heads will find a resting place in the bosom of his love. The question uppermost in many minds is how to attain to this state of perfect rest and peace? While some seek to find it in the fading pleasures of the world, others are seeking their ideal in wealth or fame without being able to gratify their longings. Wanting to find a man of perfect peace I should not look for him among the people of great wealth, nor among the pleasure seekers of this world; but I should look for a man who has been in personal contact with Christ and has tasted the sublime essence of peace at the foot of the cross, resting in assurance of the same, because his mind is stayed on Christ, the great burden-bearer of the world.

A man of this class stands on the solid ground of conscious certainty respecting his salvation and hope, knowing of his acceptance into the Divine family, and conscious of the indwelling presence of God's Holy Spirit. Fear then gives way to spiritual freedom, and the dread of duty, haunting so many Christian lives, paralyzing the sensibilities of the soul, thus incapacitating the same for the full enjoyment of heavenly privileges here below, leaves the soul, changing crosses to delights, service into joy, and completely emancipating the soul from bondage. I sincerely believe

the chief reason why so many professing Christians hesitate to say, "My all is on the altar a living sacrifice to God," is a constant fear that they may have to say "Not my will but Thine be done." All this will be changed and the soul full of Divine peace adores God's sweet will, knowing full well that the Divine love of our Heavenly Father will choose for us only the things which are for our advancement in the spiritual life. The heart in possession of perfect peace is enabled, Divine grace upholding it, to live above the clouds and hardship on celestial altitudes of experience, although surrounded by pressing duties, cares and perplexities of this world. Thus by the power of the fulness of peace the soul not waiting for final dissolution may be lifted into experiences of tasting and living the heavenly life while still in the body. The soul thus animated sings out, "Oh, glorious, wondrous peace!" which enables us to know our heaven begun below." Each new sorrow should stir the longing, and each new conflict should make us glad to know that there exists a possibility of attaining to a state of peace.

THE KRAKATOA EARTHQUAKE.—The most terrible earthquake of modern times, that of 1883, in the straits of Sunda between Java and Sumatra, in which the island of Krakatoa was blown into space, has been very fully investigated by a committee sent out by the Royal Society of England. Their report has been published in a bulky volume of five hundred pages.

The cause of the explosion was the fact that for some time previously to Eighth Month 27th, 1883,—when the disaster took place,—the sea had been pouring into the craters of the volcano, and had thus chilled the lava, imprisoning the volcanic gases and a vast quantity of steam, and the pressure becoming greater, on the above date two-thirds of the island was blown into the air, and the remainder sank far under the sea. Myriads of tons of volcanic ashes, rocks and lava, combined with enormous volumes of steam, sea-water, and spray, were ejected to heights varying from twelve to twenty-three miles. These heights could be accurately calculated from the distances from which the phenomena were seen.

The earthquake wave swept over the whole of the neighboring regions, destroying many towns, and resulting in the death of 37,000 people. The coast line was altered. The sky was blackened for days. So terrifically powerful was the explosion, and into such minute particles did it divide the volcanic matter, that the air was charged with volcanic dust for many months after, during which time the sun and moon kept changing color, sometimes looking like silver and copper, and at other times being of a blue or green color. Indeed it was not until two years after, that this volcanic dust had entirely subsided. At sunset these peculiar phenomena could be seen until 1885.

The investigations of the Committee showed that the sound of the terrific explosion was heard three thousand miles away, and the agitation of the sea caused by it was carried right around the earth. The air-wave caused by the eruption was recorded at Greenwich fourteen hours after it took place.—*The Army.*

FOR "THE FRIEND."

"A GARDEN ENCLOSED" (Song of Solomon, iv: 12.)

Down in his enclosed garden
Gladdened by his smile
Walks He there among the lilies
Pure and free of guile.
Spices there and rarest perfumes
Poured out at his feet
Birds and blossoms intermingled,
Paying homage sweet.

Blow, thou south wind, on my garden,
Wake, wind of the north,
Let the sweet scent of the spices
Lure my Saviour forth;
Walk Thou, Jesus, in Thy garden;
Watch the tender vine,
Plenteous be within its borders,
Honey, milk and wine.

Every fruit of Holy Spirit
Plenteous there be found,
Every form of Love in fullness
Cause there to abound.
Drink, yea, drink, Oh my Beloved,
To thy heart's content.
Thine the fruitage of the garden
Only for thee meant.

All its fragrance, all its beauty
Spring, my Lord, from Thee.
Gladly shall heart's dearest treasures
Be poured back on Thee.
All for Thee, my Dove, my choice One,
Pure and undefiled,
Thou hast poured Thy heart's rich treasure
On Thy willing child.

EDGAR K. SELLEW.

EAST LONGMEADOW, MASS., NINTH MONTH 22, 1901.

AN EGG FOR EVOLUTIONISTS.—Frank Buckland, the naturalist, had very decided views in regard to the teachings of nature as the following will show:

"Birds that lay their eggs in holes have round eggs. There are, however, certain birds which incubate their eggs, without any nest at all, upon the ledges of rocks. In this position it is very possible that danger would occur to the egg by being accidentally moved by the parent bird, or maybe by the wind. If the egg were round it would very probably roll off the precipice, and falling to the bottom, be smashed.

"Let us now see how the difficult problem of the preservation of this egg is managed by creative wisdom. The egg of the guillemot, to take a good example, is not round, but elongated at one end. The consequence is, that when it is touched the egg will not roll away like a billiard ball, but it will simply turn round upon its axis.

"This peculiar structure can be seen, and the action of the force upon the egg illustrated by a very simple experiment. Take a common screw and place it near the edge of the table; touch it gently so as to set it in motion. You will observe that the screw, instead of running off the edge of the table will simply turn round on its small end—its own axis. I cannot conceive anything more beautiful than this arrangement of the eggs of birds which build on ledges of rocks, and which are very liable to destruction. This fact, will I think, afford excellent evidence if more witnesses were required, to show creative skill even in such simple things as birds' eggs."

William Penn's Movement Towards Pennsylvania.

We find the following sketch in the Boston Transcript:

"August 30th, 1682, William Penn embarked on the *Welcome* for America. In 1680 we find him moving to obtain from the crown a grant of the land in America which he was to call Pennsylvania. At first sight this might seem to be a rather sudden move on his part; but there is reason to believe that the project had been more or less in his mind for twenty years. His biographers have usually assigned to him the credit of originating this idea of establishing a Quaker colony. But the idea was not at all original with him, and if it originated with any one person it was with George Fox. Even the tract of land selected for the colony was not of Penn's choosing, for both Fox and the Quakers had had their attention directed towards it for a long time. Almost as soon as they were conscious of being a sect the Quakers had thought of establishing a refuge for themselves in the American wilderness. Suffering so severely from the laws made against them, it was natural that they should have this thought. The Puritans had gone out to Massachusetts, where they were having their own way, in religious matters, and the Roman Catholics, under the leadership of Lord Baltimore, had gone to Maryland. But where should the Quakers go? They must have a territory and colony of their own, for those of them who had gone to Massachusetts were being whipped at the cart's tail, and four of them were hung. . . . They did not care to go among the Churches in Virginia, nor among the Roman Catholics in Maryland, and the Dutch held New York.

"As early as the year 1650, certainly as early as 1656 or 1657, George Fox had fixed his thoughts on that great region which lay unoccupied just north of Maryland and behind New Jersey. . . . There was a Quaker in those days named Josiah Cole, who had already travelled in America and had been among the Indian tribes. Fox consulted with him, and when Cole made a second journey to America, in 1660, he was commissioned to treat with the Susquehanna Indians, who were supposed to be the red lords of that great space north of Maryland. Cole went among these Indians and told them his errand. But they were at war with other tribes, and William Fuller, a Maryland Quaker of much influence, who must be relied upon to make the purchase, was absent. Nothing could be done at that time. . . . Although nothing could be done, the subject was no doubt debated among the followers of Fox in England. . . .

"It was about this time that Penn received his first impulse towards the Quaker faith, from the preaching of Thomas Loe. The two great things of his life his religion and his colony were suggested to his mind at almost the same time, or at least within a year of each other, while he was a youth at college. The thought of starting life and religion afresh in the virgin forests of America would appeal strongly to Penn and carry him into enthusiasm. It must have touched him deeply when it first entered his young mind. He says it was an 'opening of joy.' But when his serious moral nature saw the vision of leading out a persecuted people to liberty and happiness,

delivering them from imprisonment, tithes an corruption, and establishing for them, far from contamination, the primitive religion of Christ we can understand why he describes it as 'a opening of joy.'

"It was a stupendous plan, an heroic gras for a whole world of light and truth by one who had been living for centuries in darkness for Penn was typical of his time: he was a voice of his time crying passionately, recklessly, for light after the long night of the Middle Ages. Men came to him at this time and said that they would organize a company and give him £6000 if he would give to them the monopoly of all the trade with the Indian in his province, but he refused it. 'As if Lord gave it (his province) me over all at great opposition. . . . I would not abuse his love, nor act unworthy of his providence, or so defile what came to me clean. No, let it Lord guide me by his wisdom and preserve me to honor his name and serve his truth as people, that an example and standard may be set up to the nations; there may be room there but none here.'

"He had peculiar opinions about the Indian opinions which were very peculiar in his time but shared with him by the Quakers. He accepted the law of that age, that Christians could take the land of heathen savages; but he added to it that the Christians must pay for every rod of the land, and in their trade and dealings with the Indians treat them with perfect fairness and honor. This idea scrupulously paying the Indians for their land was not original with him, but suggested, he tells us, by the bishop of London. It was easy enough to write or repeat a philanthropic proposition like this. Many have done so. But Penn lived up to it.

"At last, in the summer of 1682, a little more than a year after he had received his charter, he was ready to start for Pennsylvania. For his wife and children he left a letter farewell, which is the most beautiful thing ever wrote. He speaks with a reality a directness which seem to show that his nature was strongest and at its best when aroused tenderness and affection. From several passages in the letter one may infer that he had learned from experience that his tender side was also his weak side, and that he saw the danger of wasting one's energy in friendship 'Guard against encroaching friendships. Keep them at arm's ends; for it is giving away of power—age and self too, into the possession of another; and that which might seem engaged in the beginning may prove a yoke and burden too hard and heavy in the end. Wherefore keep dominion over thyself, and let thy children, good meetings, and friends be the pleasiest of thy life.'

"Another passage is of interest, not only for the natural way in which it is expressed, but because it gives us a glimpse of his wife the pretty Guli whom he had married with much love ten years before. 'Therefore hold and obey her, my dear children, as your mother and your father's love and delight; nay love her too, for she loved your father with a devoted and upright love, choosing him above all many suitors and though she be of a delicate constitution and noble spirit, yet she descended to the uttermost tenderness and care for you performing the plainest acts of service to you.'

your infancy, as a mother and a nurse, too, urge you before the Lord, honor and obey, and cherish, your dear mother.' From this letter we learn also that Penn at that time already in debt. He lived and his family and the public projects in which he was absorbed consumed more than a rather large income. So he begs his wife to save. 'Remember,' he says, 'thy father's example, when thy father's public needness had wasted his estate (which is case).'"—*Sydney George Fisher.*

"FOR THE FRIEND."

Precautions Against Anarchists.

An Anarchist is defined by Webster to be "who promotes disorder." In view of the sudden, distressing and unending attack upon President McKinley and, sad results, for which the whole nation mourns, the public mind naturally turns to the most feasible and legal means of preventing the recurrence of such distressing cases. This one differs in some respects from the two preceding ones on Presidents Johnson and Garfield, in that the poor, misguided man, without hesitation, avows himself an Anarchist, virtually a foreigner, whose object it is to destroy governments; what they do without one, does not appear. It is that more stringent naturalization are needed. There is no doubt however, a very close scrutiny on the part of the courts of our Courts before admitting immigrants to the right of citizenship should be exacted.

All Judges were to exercise the same close inquiry practised by Judge William Butler, or, whilst presiding over the United States District Court in Philadelphia, there would be less danger to be apprehended of this class of misguided men. During his legal career in that Court a man presented himself asking to be made a citizen of the United States. Judge Butler being a man of close observation had his suspicions aroused that this applicant belonged to a society whose avowed object is to overthrow all governments.

Usually, or frequently permitted the use of the Court to propound the proper questions to be asked applicants, but in this case he appears to have made the inquiries himself.

Nothing like the following in substance was asked: "Are you a member of any society? Yes, I belong to a benevolent society (such organization). Have you a copy of the Constitution of that society? No, not, but, but his friend who had come to see for his good character had. The Judge asked for it, and at his leisure carefully examined it, and found that this applicant, on being a member of that society, had taken upon him to use all his efforts to overthrow and destroy the government of the United States. On his appearance in Court the next morning, to learn the Judge's decision he was addressed by the Judge in language something like the following:

"I have examined the Constitution of the United States of which you admit yourself to be a member, and I find by that, you have bound yourself by oath to use all your efforts to overthrow and destroy this government. Now

you come here and propose to take an oath to support the government of the United States. I cannot permit you to perjure yourself—you may go." There were other instances of the same close scrutiny on the part of Judge Butler and to such extent as to bring upon him the censure of that class of men.

W. P. T.

Do a Little Work Well.

A gentleman seeking employment and assistance, writes a letter which it is a cross and a burden to read. It is scratched, and scrawled, and scribbled; it is hurried, and slovenly, and jumbled; the lines ascend and descend, and its whole aspect is that of carelessness haste, and disorder. And yet, this is not through ignorance or inexperience, for the writer is a graduate "with honors" of one of the most noted of English universities, and has been in respectable and responsible positions, and is intelligent and doubtless conscientious. What then is the cause of such an abominable scrawl as this, which in itself would be well-nigh sufficient to bar one's way and cause any application made to be received with disfavor? It is probably simply through haste, and such haste as hinders the proper performance of work which is undertaken. Such haste is wasteful. It results in turning out half finished and worthless work, and in causing careful men at a great expense of time and labor, to go over work, which, had it been properly done, they might have avoided to their great advantage. Is it any wonder that such men are unemployed?

It is an important lesson to learn that a little work done well is of more value than a large amount done in a slovenly, ill-adjusted, and half-finished manner. Probably thousands of people are out of work simply because everything they do needs to be done over again in order that it may be right. There are such marks of slovenliness and inaccuracy in all their doings that no prudent man would dare to accept what they had done without examination, or endorse their statements without verification. Such people do themselves great injustice, they are capable of much better work than they do; and the result is they lose positions which they might worthily fill if they would only use the careful diligence which is the prerequisite to all completeness and excellence.

Let the young especially learn the lesson of doing a little work well, so well that no one can find fault with it or with them. Let them, if they would avoid failure and disgrace, see to it that nothing leaves their hands until it is done as well as it is possible for them to do it. Then there may still be defects which only greater wisdom and greater experience can reveal, but they will not insult abler, more experienced, and intelligent persons, by asking them to correct errors which they themselves might easily have corrected if they had only taken ordinary pains to do this.

This slovenly haste betokens bad habits of thinking and acting, and a lack of that mental balance and composure without which no effective and permanent work for God can be wrought. A man who does his work in a hurried and slovenly manner, is likely to speak rashly, unwisely and carelessly, and this defect is likely to run through his entire nature, and

vitiates his life and all his actions. There is a deep meaning in that expression "he that believeth shall not make haste," and happy are the men who will not be hurried and driven out of their wits; who know how to let alone that which they are unable to accomplish; and whose work, wrought in God for time and for eternity, receives the Divine approval, and shall stand when the heaven and earth shall pass away.—*The Christian.*

The Mink:

If, in our walks we frequent the banks of small streams, or the ditches which drain the marshes, we may occasionally see a dark brown animal, about two feet long, with a slender body and a rather bushy tail, glide from behind a stone, under the bottom rail of a fence, from beneath the roots of a tree, or possibly from a hole in the bank, and then disappear—just where, we can never quite tell. This is a mink.

We may find that his body is perhaps twelve or fourteen inches in length, and his tail about seven or eight inches more.

His coat is dark brown on the back, and yellowish brown on the under parts, and probably we shall find a white patch on his chin, and a white stripe on his chest, between his front legs. The hair is of two kinds—a soft woolly fur, beneath, with longer and stiffer hairs interspersed. The latter, which are smooth and glossy almost conceal the finer hair below. Beginning with the head, we shall see that it is small, with a sharp nose, beady eyes, and short broad ears, almost concealed by the thick fur. The neck is long and much the same thickness as the body, the appearance of which is rather snake-like. The legs are short and sturdy, and the toes are connected by short webs, covered with hair both above and below.

How the small wild creatures fear the mink! And well they may, for he knows the flavor of them all. No animal save the white weasel is more bloodthirsty than he, and even the ermine, that prince of murderers, cannot capture his prey in the water. The mink is as much at home in the water as upon the land; swims and dives better than any other quadruped of his size, and the fact that he often dines upon trout, proves that fish are no match for him even when they are swimming for their lives. With incredible speed he pursues them through the water, under logs, and roots, and stones, twisting and turning as they attempt to double, and, finally victorious, he brings his prey out upon the shore to devour it.

But he often obtains food with much less trouble, for in the spring, when the suckers and alewives are running up into the shallow water in schools, all the mink has to do is to wait on the shore until they come near enough to be seized, or until some of them are crowded bodily out of the water. Then he often gets a chance to rob a human fisherman, and never fails to avail himself of it. Such opportunities arise when an angler, having caught a number of fish, leaves his "string" upon the bank, while he proceeds to whip another section of the stream. If there are minks about, his fish will be missing when he returns, and if he searches long enough he may find their partly eaten remains under

some overhanging bank, or beneath the half-submerged roots of a tree.

But the mink does not spend all his time fishing; he is one of the most skilful of hunters, and he makes the most of his ability. Like the ermine, he follows his game by scent, and generally kills it by cutting the main blood vessels of the neck with his teeth. His bill of fare is a long one, and includes rats and mice, squirrels, chipmunks, rabbits, muskrats, birds, birds' eggs, frogs, crawfish, and freshwater muskels. He is also a confirmed poultry thief and having a "narrow-gauge" body, he can enter the henhouse by a very small hole. But, he is said to his credit, he kills for food only; not for sheer love of slaughter, like his cousin the ermine; and where the latter will kill forty or fifty chickens in a night, one or two will usually satisfy the ambition of a mink. Ducks, both young and old, and fowls which drink from brooks and ponds, are particularly liable to attack; for their enemy studies their habits very closely, and the female mink often makes her nest near a stream at some point frequented by poultry. This nest may be among the rocks, in a hollow log, under the roots of a tree which overhangs the water; in a hole which the animal has made in the bank, or in the burrow of a muskrat which has been killed or driven away by the new occupant. From such a retreat she frequently rushes out to seize a hen or a duck for her little ones. When pursued she plunges into the water for safety. She can run very fast on land, however, moving at a gallop after the manner of her race. When shot in the water, she usually sinks, owing to the weight of her bones. She is very much smaller than the male, and this difference in size is said to be a provision of nature, where by the young are protected from their father, who were he not prevented by his greater size from entering the nest of the female would deliberately devour his own offspring.

In trapping the mink men have a double object—revenge for his depredations in the game preserves and poultry yards, and the gain to be acquired by the selling of a valuable fur. The skins are most valuable in the autumn and early winter; after that they rapidly decrease in value, and before spring they are practically worth nothing at all. There are several reasons for this. One is that the mink has a habit of pushing his way through small openings and narrow passages; by doing this he rubs down the hair on his shoulders, so as to spoil its appearance and lessen its value.

Mink skins range in price all the way from twenty-five cents to fifteen dollars apiece, according to their condition, the locality in which they were taken, and the popular demand for mink fur. This demand varies greatly, and skins which are worth from five to ten dollars apiece one year may not bring more than a dollar and a half the next. The best pelts come from cold countries such as Nova Scotia and Labrador, and, generally speaking, the darkest skins are the most valuable. Near the root of its tail the mink has a pair of glands which secrete a very disagreeable fetid odor, and this odor, greatly attenuated, often clings to the fur, even after the latter has been made up into garments.—*E. H. Baynes, in N. Bedford Standard.*

Nurse Maria's Story.

There are some trained English nurses in charge of our hospital in C—. One of them, while visiting at the minister's house one day, told us something of the cases that come under her care. She was a neat, alert woman, with sparkling black eyes set in a clean cut face; and in her close gray gown, white apron, and cap, gave one the idea of a swift machine.

"Do you ever read or pray with the poor creatures?" asked the minister.

"No," said Nurse Maria, "that is not my work. I have twenty-four beds, with night-watch until half-past four. Then I make up the ward, sponge and change my patients, make up twenty-four beds, and attend to twenty-four breakfasts. Four times a week I wash the floor. I have six hours for sleep, one for exercise, and am on duty at three P. M. I sometimes speak a good word to a patient when I can edge it in. But reading and prayer—that is somebody else's work," she replied, looking about her at us all.

"I used to wish sometimes," she said, "that some of my patients had such treatment. Now there was bed No. 36, in Casualty Ward. He was a newsboy—run over. I had him two months. Thursday is visitor's day, but he had no friends; nobody ever came. He had no pain to occupy his mind, either. "When it came to my watch, there was always 36 with his claw-like hands holding down the sheet, and his bright eyes watching me, go where I would. It was a dull life for the boy," she said meditatively. "Dull! yes; with nobody to speak to all day long. Medicine, beef-tea, milk—alternate, every two hours. Patients are not allowed to speak to each other.

"One day, as I gave him milk I tapped him on the cheek and laughed. Would you believe it? That boy trembled all over, and the drops of sweat came out on his face, he was so pleased. After that, when I came in the ward he'd watch me like a half-starved, caged animal, when it sees its food. You may be sure I never forgot to pat him, and joke a little. But he was moved into nurse Johanna's ward."

"Was she kind to him?" eagerly asked a lady who had lost a boy lately.

"A nurse who was not kind would soon be discharged. There never was a more skilful or faithful woman than Johanna; and for this reason she had more beds than any of the nurses. I am sure 36 got his milk and all regular, to the tick of the clock. But Johanna had no time for patting him or saying, 'Well, Bob! or the like.'"

She stopped as if the story was told.

"What became of the boy when he was discharged?" asked the lady, who had lost her son.

"When he?—Oh, you don't understand! There was no chance of the poor lad's recovery from the day of the accident. It was only a matter of time. I meant to go in and see him every day. But I actually had not a moment, and besides, nurses don't like interference, especially Johanna.

"One day she came to the office when I was there, and reported one dead. 'It is your 36,' she said to me.

"I asked her how he went, and she said, 'Quite quiet. He was always quiet. Never

had a word to say to me nor I to him. I wish they were all like him! He used to be waiting all the time, as if he expected somebody and when I came past the little fellow; now, he was lying, his eyes open, watch still. When I touched him, I found that he was dead."

"I went into her ward and there he was; lean little hands holding down the sheet by his chin, and his poor dead eyes still watch for something that never had come to him."

Nurse Maria's pleasant, sharp voice came a little. "I wish I had gone in sooner," said. "It was silly, but I tapped him on the cheek, and called, 'Why Bob! Bob!' But was too late."

The woman who was in mourning for a boy rose hastily to leave the room. But the door she turned and said vehemently, was not half a square from that hospitable idle and wishing God would send some work to do! And now the child is dead and she burst into tears.

"There are many others," said Nurse Maria quietly.—*The Earnest Worker.*

Who's Taking Notes?

"Hear, land o' cakes and brither Scots, From Maiden Kirk to Johnny Groats, If there's a hole in 'a' your coats,

I need you tent it;

A chiel's among ye ta'en notes,

And faith, he'll print it!"

It is said that no matter how well the grammar lessons may be learned at school, the children of parents who speak incorrectly with spite of better teachings, continue to speak incorrectly themselves if they keep on hearing defective language at home. We know that to be true. And so it proves with many people who go out from homes where careless and not refined little habits have been indulged in by parents or those who are in authority. A quick witted young man or woman, although perhaps, lean to avoid the crude or indelicate habit, but the world is a hard teacher, and but scant patience or excuse for what it deems should have been learned before launching forth for one's self into its broad and unsympathetic arena.

To our parents and housekeepers all, we would sound the old refrain, "do not forget that the 'chiel' who is in your midst is always silently taking notes, and if there is a hole in 'a' your coats," or, in other words, a faulty tone or habit being indulged in at home or at the table, if the child does not exactly print it, he will be pretty sure to reproduce it in some way, and perhaps all his life. It is a grand good thing to look upon the children as parrots. We are all more or less imitatively creatures of imitation. The remark has been made a hundred times. Acting upon this knowledge, should it not be regarded as a privilege to set up standards in the play place called Home, in hopes that the children and young people will take notice and follow the carefully set example.—*Christian Work.*

THE worthies in the rise of our religious society did not query, "What shall this land do?" but "Lord, what wilt thou have me to do?" This doing of his will is all that avail in this day.—*Ohio Women's Epistol to Canada Y. M.*

Truth as a Guide.

Truth is a favorite of the Scriptures and would be a word dear to all believers. It is very sacred word, for it is difficult and unnecessary to think of truth as an entity apart from the very being and character of God himself. God may not make truth, but God truth. Truth, when ascertained, must be a guiding principle of the career of a rational and immortal spirit. It must be structural life in all its organized forms. No soul can be happy that is out of harmony with the life of things. No earnest spirit can be indifferent to the truth, no candid soul will be "phrased in terms of common life, truth being describable as righteousness and rectitude. There are men about us whose characters are so just and holy that they are walking expositions of eternal things, by their very interpreting the ways of God to men. It is sad commentary upon the moral obliquity of mankind in general that such truth is actual, or personal righteousness, is so rare as an occasional remark when we see it, instead of being accepted as the rule which should be granted as the universal form of individual and social life. The need is for more heart-love for it, so that the heavenly light will be revealed so clearly and constantly in human lives that none can either resist its fact or refuse to yield to its winsome and persuasive call to like virtue, a like life.

Truth is meant for guidance. Truth as it is and up with the being of God, truth as expressed in his Divine revelation, truth as given in Spirit, can never safely be disregarded or neglected by any human soul. The wrath of God is already revealed from heaven against willful and obstinate rejectors of his truth, who make and who love truth's opposite, a but, conversely, no more blessed condition can be imagined than the state of the one who is coming more and more under the vision of heavenly realities, and no nobler can be desired or held by any man than that of a "truth seeker."—N. Y. Observer.

There is nothing faith cannot make noble in it touches it. You need not say, "I get to get away from my daily business or my domestic concerns in order to show faith." No, no, stop where you are and do it.—D. L. Moody.

Notes from Others.

Three hundred years the average length of human life has been doubled. In the sixteenth century it was between eighteen and twenty years; by the close of the eighteenth century it was a over thirty years, and to-day it is over forty years.—*Public Ledger*.

President Roosevelt die before Third Mo., the members of his Cabinet would be entitled to succeed him in the following order: Secretary of State, Secretary of the Treasury, Secretary of the Attorney-General, Postmaster-General, Secretary of the Navy, Secretary of the Interior.

Twenty-one missionaries will depart for heathen lands when the steamship *Devonian* quits her berth at East Boston and starts on her way for the world. Of the number twelve are married, and nine unmarried all are females except one. There are so many more single female than

male missionaries? Surely, the dangers and hardships and privations of the life of the average missionary are such as to require the greatest bravery, strength and physical endurance. Does it mean that women are more zealous than men, and that they are willing to make greater sacrifices for the upbuilding of the cause that is uppermost in their life work? It was nearly a century ago that Barrett wrote the lines that appear to be just as true and applicable to-day:

"She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

—*Boston Herald*.

But really the outward joining with God's people is only a sign of what has already taken place, the inward taking of one place amongst those who delight to do God's will. The invisible Church precedes the visible. No man, is really, at heart, a member of the Church who has not become mother or sister or brother to Christ.—P. W. Tompkins.

FOR HAPPINESS IN MARRIAGE—BEGIN POOR.—So far from accepting the theory that marriage is justly to be regarded as a business transaction, I should claim it to be one of the best means of securing happiness in married life that young people should not only love each other warmly, but should begin, poor, if possible, and thus have the discipline of mutual sacrifices, and the pleasure of making their way upward in prosperity by gradual steps. It is one of the merits of human nature, or at least of American nature, that a young girl may be brought up to every luxury, and may still, after marrying the man she loves, take a positive delight in sacrificing, for his sake, all her previous ways of living; and she will do the honors of the log cabin as if it were an ancestral hall. I knew a young girl connected with a fashionable New York family, a person of whom her own aunt said to me that, of all the girls she had ever known, this one was at least fitted to be a poor man's wife. She became the wife of a young naval officer who was not even a lieutenant, but only an ensign; and she went and lived with him at a naval station, and managed so well as to save money on his first year's scanty pay. Such a beginning of married life seems to me very desirable (but let it be clear of war.—Ed.) I am conscious of no stoical aversion to wealth, but I think it is a bad thing for young people to begin with: that they are better off without it, and that it always gives them a sense of security to look back in later life on their day of small means.—*Thomas Wentworth Higginson* on "Success in Marriage," in this month's "Successes."

Items Concerning the Society.

A letter received from Joseph J. Neave, dated Longueville, Sydney, New South Wales, Eighth Month 16th, 1901, contains the following:

"I quote here that Friends in these Australian colonies have commenced a new and brighter era in their history. A conference was held in Melbourne in Fifth Month last, in which most of our scattered meetings were represented, and seems to have been a time of blessing and much helpful interest. We are quite hoping that London Yearly Meeting may grant the powers of a Quarterly Meeting to a gathering of this kind, meeting annually, as such a meeting might be very helpful in many ways to our various and widely scattered gatherings, with one exception all of them being four or five hundred miles from the next nearest one. While there is much among Friends in these colonies that may rightly cause a good deal of living concern for the right upholding of the Truth, yet I thankfully believe the Spirit of the Lord is working in our midst, and that in all our meetings there are those that honestly desire to know and to do the Lord's will. Just now we are having a very helpful visit in some parts from three dear

women Friends from England. S. J. Lury being in New Zealand, and Henrietta Brown and E. Maria Bishop in Queensland. Here in Sydney we have just lost our meeting-house and premises, as the Government required them for railway improvements, and we are meeting for the time being in a public hall, till we can get suitable premises.

"I was glad to hear of our Friend, John Bellows's visit to you, and enjoyed his address to your school children [in THE FRIEND].

"With this abundant wheat harvest in Canada, I hope the poorer Donnish laborers are past needing further care for bodily needs, but trust that the needed help in educational matters will be given them, as Friends on both sides of the Atlantic have great responsibilities and great privileges in this respect.

"I hope that Friends generally are growing and deepening in the Truth, and that the Truth prospers in your midst, and amongst others through you."

The uncommon longevity of members of the Society of Friends is noted by a correspondent of the *Times*, London. He says: "During the year ending in 1900 there were reported the deaths of two hundred and ninety-nine members of the Society of Friends in Great Britain and Ireland. The proportions were one hundred and fifty-nine males and one hundred and forty females. The average age at death was a little over sixty-one years and seven months. A table compiled from the returns show that there is a very limited mortality of children, and that it is chiefly in this respect that the death rate of the Society of Friends differs from that of the general population. Only fourteen deaths out of the two hundred and ninety-nine were reported as those of children under five years of age; between five and twenty years the number was nine; between twenty and thirty years the deaths were sixteen, and the same number was that of the deaths between thirty and forty years. From forty to fifty there were twenty-four deaths, and from sixty to seventy there were sixty-two deaths. From seventy to eighty the number was fifty-seven, and from eighty to ninety, sixty-nine. There were eight deaths of Friends between ninety and one hundred years of age, and there were two deaths of persons over one hundred. One of the latter died at Croydon in her one hundred and first year, and the other had passed one hundred and one years of age.—*Boston Evening Transcript*, Eighth Month 24, 1901.

A large and solemnized assembly was gathered last First-day morning, the 6th instant, in the Presbyterian meeting-house at Leed's Point, N. J., under the religious concern of Zebedee Haines, of West Grove, Pa., whose service to all the meetings of Haddonfield Quarter and four appointed meetings, seems now discharged.

The passing away of a beloved minister, John W. Foster, on the 5th instant, from his long service in the meeting of Friends held at Westbury, N. Y., is an event which claims widespread sympathy of Friends with the meeting thus sadly stripped, especially when we recall its late loss of another valued member, Barclay Foster, and are under the fresh sense of our own loss in this city, of our friend Thomas Elkinton, a useful counsellor and helper in many a good cause.

Harriet Green, from England, is about to resume her visit to this country to complete her work left behind some three years since, the steamship bearing her and her companion, S. M. Fry (a granddaughter of John Pease), being due at New York at the present date.

AN AGED FRIEND OF TRUTH.—The last column of THE FRIEND is open to the obituary and marriage notices of members only. But an account received from Ruthton, Kentucky, concerning a constant

reader of THE FRIEND, Henry Spahnower, who died at the age of ninety-two, contains features of interest to us. After settling in Kentucky, we are informed, "he took to reading the Bible, and it was no uncommon thing to hear him quoting passages of Scripture, such as, 'Let us not sleep as do others, but let us watch and be sober.' 'Watch thou in all things.' After heaving out his own path he then could see all kinds of professions leading this way and that way, but he said that he would read, think and act his part of this life the best he could. He bolted all denominations in this country. Some of his objections were church turmoil, hypocrisy and priestcraft. In latter days he rejected wine and water as having any virtue to save. He finally fell in love with the non-combatants, the Quakers, or Friends, and read a paper, THE FRIEND, for several years. So great an admirer was he of it that he would lay down all other papers for it." After his decease "I found quite a store of copies of THE FRIEND stored away nicely in a box."

Though driven from home twice and robbed three times by the rebel army, he returned after the war and "made friends of his enemies, for he loved all mankind, and for twenty-five years he had no thought of an enemy, and those who met him read him as if he was a book, and respected him."

SUMMARY OF EVENTS.

UNITED STATES.—A case has lately been decided by the Supreme Court in Kansas in which it was claimed that a saloon, being under the ban of the law, might be destroyed by any citizen without violation of law. In the opinion the Court says: "All places where intoxicating liquors are sold, or kept for sale, or places where persons are permitted to resort for the purpose of drinking the same, are declared by statute to be common nuisances. This fact, however, does not justify their abatement by any person or persons without process of law. They can be abated only by a prosecution instituted in behalf of the public by the proper officers. The destruction or injury to property used in the maintenance of such nuisances, except in the manner provided by the statute, is a trespass."

A report issued by the United States Geological Survey shows that the total value of minerals of all kinds produced in this country in 1900 was \$4,070,108,893. The total value of the metallic products was \$329,418,627; the non-metallic, \$516,690,262, and estimated value of mineral products unspecified, \$1,000,000. Among them are mentioned 5,200,000 pounds of aluminum, 9,715 pounds of nickel, and 400 troy ounces of platinum.

The city population of the United States during the ten years ending with the last census increased by nearly 37 per cent. In actual numbers 7,642,817, while the increase in the total population of the country during the same period was not quite 21 per cent.

There was an increase of 4160 miles in the railroad mileage of the United States for the fiscal year 1900. The total was 191,861 miles. The average interest paid on the bonded debt was 4.24 per cent, and the dividends paid on the combined capitalization aggregated 2.42 per cent. The increase in the earnings of the railroads the past year has been large.

The books of the postal service of the United States for the year ending Sixth Month 30th, 1901, show a net deficit in the year's business of \$3,581,521. The deficit is about \$1,500,000 smaller than for the preceding year. Owing to the extension of rural free delivery and other augmented appropriations in every department, the expenses of the service were \$8,200,000 greater than the preceding year. Receipts increased \$9,250,000.

A post-office has recently been established at Point Barrow in Alaska, on the Arctic Ocean, which is probably the northernmost post-office in the world. This place, where the northernmost newspaper in the world is published once a year, will receive the mails once a year by a United States revenue cutter. Heretofore the few natives in the vicinity have had to send for their mail about 700 miles and often much further.

The native population of the Aleutian Islands is said to be rapidly disappearing, the people succumbing to disease, mauls being particularly virulent among them.

The number of banks in the United States has increased since Third Month 14th, 1900, from 3,617 to 4,254. Texas has 90 banks, the greatest number in any one State. Pennsylvania has 80.

A despatch from Washington of the 2nd says: Reports to the Marine Hospital Service from all parts of the world

show a continued spread of the bubonic plague in most sections.

Arthur J. Eddy, of Chicago, has recently made a trip, accompanied by his wife, from Chicago to Boston and back, including some visits in Canada, etc., in an automobile. The distance covered was about 3000 miles, and the time occupied was sixty days.

Resolutions urging Christians everywhere to use every opportunity to discourage the use of First-day papers were lately adopted by the Philadelphia Baptist Association.

It is said that there are more than 25,000 Indians and Eskimos in Alaska, of whom 7600 are Protestants, 13,735 are under the care of the Greek Church and about 500 are Catholics.

An elevator is now in course of construction in Duluth for storing grain, which is to hold 5,000,000 bushels. Great pains have been taken to construct it of fireproof material, and the building is made of cement having built, each 105 feet high and 35 feet in diameter, which have together a capacity of 4,000,000 bushels.

There were 392 deaths in this city last week, reported to the Board of Health. This is 27 more than the previous week and 58 more than the corresponding week of 1900. Of the foregoing, 207 were males and 185 females: 49 died of consumption of the lungs; 26 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 15 of cancer; 20 of apoplexy; 9 of typhoid fever and 3 of scarlet fever.

COTTON closed on a basis of 82¢ per pound for middling uplands.

FLOOR.—Winter, super, \$2.15 to \$2.30; Penna. roller, straight, \$3.15 to \$3.25; Western winter, straight, \$3.20 to \$3.30; spring, straight, \$3.35 to \$3.60.

GRAIN.—No. 2 red wheat, 71 to 71½¢.

No. 2 mixed corn, 62 to 62½¢.

No. 2 white oats, clipped, 42¢.

BEEF CATTLE.—Best, 5½ to 6¢; good, 5½ to 5½¢; medium, 4½ to 5¢.

SWINE.—Choice, 3½ to 3¾¢; good, 3 to 3¼¢; common, 1½ to 2¢.

LAMBS.—¾ to 5½¢.

HOGS.—Best Western, 9½ to 10½¢.

FOREIGN.—Helen H. Stone, an American missionary in Macedonia, was recently captured with another woman companion and brigands, while traveling in Bulgaria, who demanded a ransom of \$110,000 for her, which her friends in Boston and its neighborhood have endeavored to raise and in which they expect to succeed. The United States Government has taken steps to secure her release through the Turkish Government.

The South African war has lasted about two years, and has now become caused by it to England is severely commented on. *The Times*, after reminding the Government of the "repeated blunders and miscalculations which have cost the empire such a terrible price," says: "A third campaign has now opened in South Africa, and there is no sign that the Government is doing anything to prepare for, possibly the dragging out of the war for several months more. In anticipation of the speedy termination of the war, it is said that the British Government does not propose to send further reinforcements."

Although it was asserted that when Prince Chun arrived in Germany that he would be the guest of Emperor William for only two days in Potsdam, it is ascertained that the Kaiser paid all his bills, while in Berlin and traveling abroad together with the expenses of the entire party until the expatriary mission crossed the Austrian frontier.

A London sanitary official, Dr. Shirley Murphy, found that the number of cases of consumption increased in exact proportion with the number of persons living in one room.

It is said that the French Government is having special automobiles built to travel over the Sahara.

The Island of Java supplies practically all the cinchona bark from which the world's supply of quinine is made. There are about 25,000 acres of this island used in growing cinchona.

The discovery of vanadium as a steel amalgam has long been recognized; the metal itself has been so rare that its utility has been merely theoretical. Within the last year, however, a mine of vanadium ore has been discovered in one of the Western States of America, and the discoverers have brought samples of their ore to England for chemical treatment.

In view of the criticism of the German action in removing astronomical instruments from Peking, the semi-official *North German Gazette* explains that after the final signature of the peace protocol Germany placed the instruments at the disposal of China. The latter, however, in view of the trouble in recovering and re-erecting the instruments, has not yet claimed them.

A Government decree in Austria in 1854, gave legal

permission to cut up and sell horse meat as an article of food. During the rest of that year and in 1855, horses were slaughtered for food in Vienna; the number in 1859 was the last year for which statistics are available—25,640 head.

In the island of Samar, one of the Philippines, attack was recently made by the natives upon American troops, in which the latter suffered, it is said, the heaviest loss which has occurred in any single engagement during the war. The natives of this island belong to the Visayas, who with the Tagals are the dominant tribes of the Philippine group. Mr. Mason of Washington, says of these tribes, "They are the Anglo-Saxons of the East, in traits, intensely patriotic, sincere and earnest. The fighting for the principle embodied in the sentence, 'Philippines for the Filipinos.' Hence, from a political standpoint, they are people of no mean order."

The London School Board has opened the first of a series of schools for crippled children. The children are taken to their homes to school in an ambulance, and afterwards taken home by ambulance. The school curriculum includes a substantial midday meal.

NOTICES.

WESTWON BOARDING SCHOOL.—For convenience of sons coming to Westwton School, the stage will be in operation leaving Philadelphia 7.16 and 8.13 A. M., and 4.32 P. M. Other meetings will be held when requested, three days, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 1144.

EDWARD G. SMEDLEY, *Sgt.*

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*, Westwton, Westwton P. O., Chester Co., Pa.

THE MOORESTOWN PEACE ASSOCIATION OF FRIENDS send, free of cost, well selected peace literature, such as popular use, to those who desire to distribute gratuitously. Address GRACE EVANS, Treasurer, 205 E. Central Ave., Moorestown, N. J.

WANTED, a Friend and wife or daughter to take care of meeting-house and grounds at Lansdowne. Compensation of five-room house on meeting-house grounds, and \$5 in spring and fall, when house is closed. Lansdowne is on the Media R. R., about seven miles from Philadelphia. Address J. R. ELFRETH, Lansdowne, Pa.

Friends' Library 142 N. 16th St., Philadelphia. Open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M. Recent additions to the Library include:

BECK, William, comp.—George Whitehead.
GIBSON, W. H.—Blossom Hosts and Insect Guests.
GIBBER, H. A.—Empresses of France.
HARRIS, P. C.—American History Told by Contemporaries (v. 4).
HERCOMBE, Chester—Real Chinese Question.
LELOUT, BEANLIEU, Pierre—Awakening of the East.
LOTT, Pierre (pseud)—Story of a Child.
LYNCH, Hannah—French Life in Town and Country.
RICHARD, S. C.—With the Germans.
TABERLE—Life of Napoleon Bonaparte.

DIED, in Darlington, Indiana, at the home of the Rich, her daughter, Ninth Month 26, 1901, SALLY, widow of Henry Coate, aged ninety-seven years and months and seven days; a member of Westfield Meeting of Friends. A life-long member of the Society, she evinced by her quiet and inoffensive life that she was indeed a follower of the meek and lowly Jesus.

WILBIE, in his sixty-sixth year. He was a constant and esteemed member of and elder in Leeds Valley Meeting of Friends, Ontario. He died at his home in Athens, Ontario. The local paper bears this testimony: "Of a quiet and unassuming nature, he occupied positions of trust conferred upon him by the preference to him among his own people, with whom he was joined in his lifelong profession." He bore with patience a protracted illness, having been confined about eighteen weeks. As he had lived, so he died, in the mercy of God in Christ Jesus.

NOTE.—The last obituary account in No. 10 of the present volume gives the name "Daniel Stephen," but it should be DAVID STEPHENS.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, TENTH MONTH 19, 1901.

No. 14.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(Sent from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

'A Friend in Our Need is a Friend Indeed.'

The Holy Spirit is our Friend,—are we his friends? That is the name which our Society saw fit to adopt—"Friends of Truth,"—friends of the Spirit of Christ.

Let us look well to it. Are we Friends of the Spirit,—“doing whatsoever He commands;” friends of the *profession* of the Spirit?

The latter state is sadly too numerous in evidence as a substitute for the really sound friend,—who must be a friend of the Spirit. Truth in all the secret intimations of so

ly a Partner and Guide. His Spirit is our greatest need to-day. Our origin was as a Society of the Spirit. Our

existence and continuance must be in the same spirit, else, though dragging on for a while a mere life to live, we are dead. If we are not going to be practically, by

member for himself walking in the Truth, Society of the Spirit, we may indeed not have life enough left to be honest, but the best thing to do would be to resign the name of Friend. The Holy Spirit, our eminent need, is

it is to be again our eminent diadem of glory. It is not methods we need. It is this change of plan or that. It is Himself, will and to do of his own good pleasure in us with us. He has only to see us standing ready to be a willing people in the day of his power, to endure each of our surrendered souls will with might by his Spirit in the in-

Music as an Antidote to Anarchism.

Among the many medicines for anarchism which are of late suggested from many quarters (as if in a general “conspiracy of silence” about the Gospel being the one true remedy), music has occurred to some prescribers, whose memory has naturally turned to the following old verses:—

“That naught so stockish, hard, and full of rage,
But music for the time doth change his nature;
The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus.”

We would revive here a little of our former contention that the field of operation of music is the nervous system, and so, emotional rather than spiritual. “Every soldier,” says an investigator, “will testify to the inspiring influence of music in war. This, scientifically considered, means simply that sound-vibrations act directly upon the nerves;” similarly “under the power of an eight-foot organ pipe many a man has mistaken the shaking of his diaphragm for the trembling of his soul.”

What we have objected to is the mistaking of emotions, whether grossly or artistically manufactured, for the inspiration of the Holy One.

The purpose of these lines is to introduce an editorial found in last week's *Christian Advocate*, a leading Methodist paper, and entitled, “More than music needed:”

A convention of choirmasters and music teachers in England received a prophecy from their president that anarchism would “die a sweet natural death.” His theory is:

The softening influence of music is so delightful that the time will come when the inability to sing from sol fa will be as extraordinary as the inability to read or write. When the spread of music has reached the required degree anarchism will cease.”

Goldwin Smith in a recent article, attaches some importance to this.

Vegetarians are claiming that their method will put an end to anarchism and assassination. Against this is the fact that some of the most bloodthirsty peoples of antiquity were vegetarians, that the assassin of President McKinley hated meat, and for five or six weeks before his deed, lived on four quarts of milk and a few cakes per day. He could not bear the sight of pork.

The effect of music is undoubtedly refining, but it seems to help everything it is applied to. In a war, music stimulates people on the wrong as much as it does those on the right side. Some troops of brigands have been fa-

mous musicians, and have entered towns disguised as peripatetic performers on various instruments. Atheistic societies have made considerable use of music in their meetings. Music was by no means suspended during the first French Revolution. Few countries have made such progress in music or hear it more frequently than Italy. The people all sing, but they would hardly be regarded as unproductive of anarchists or as of a placid temperament indisposed to resort to violence. History records music in connection with the most oppressive persecution of religionists, and on Easter the people of Spain pass from the splendid music of the churches and cathedrals direct to the bull fights, whose season, in harmony with ancient custom, opens on Easter day.

We are aware that Napoleon said: “Of all the liberal arts music has the greatest influence over the passions, and is that to which the legislator ought to give the greatest encouragement. A well-composed song strikes and soothes the mind, and produces a greater effect than a small work, which convinces our reason but does not warm our feelings, nor effect the slightest alteration in our habits.”

But Napoleon said this at St. Helena when he was in a reflective mood. All the music he ever heard failed to change his essential character.

Musically inclined races have never been specially free from excesses, nor notably moral.

Music is [used for] assistance to true religion. But the feelings which it excites are often mistaken for deeper moral changes.

The teaching of music to both sexes is refining, but to bring it forward as in itself sufficient to destroy or check those elements of human nature from which anarchism arises, or as the main thing to be relied upon to mitigate human excesses of thought, feeling, action or speech, or to change the nature, except “for the time,” as Shakespeare says, is but to propose another panacea which will disappoint. Only a union of all methods of reformation—instruction in religion, morals and refinement—the constant employment of them, and the regeneration of the human heart by the Holy Spirit can prevent those convulsions of human nature which astound the world by sudden outbreaks, when a large majority of those who are thus astonished are more or less under the power of the same imperfect or distorted development.

The President's Last Words Attested.

As a matter of historical accuracy we desire to record a recently published communication from Dr. M. D. Mann, who was the President's operating surgeon.

BUFFALO, N. Y., Sept. 26, 1901.

MY DEAR SIR:—As President McKinley was

dying I stood behind a screen in his room and heard him say his last words. His wife came into the room, and he said to her, "Good-bye, all; good-bye. It is God's way. His will be done, not ours."

There was some further conversation with his wife in the way of leave-taking, but this should not be repeated. About an hour later he said to his wife, "'Nearer, my God, to Thee, e'en though it be a cross,' has been my constant prayer." He tried to say something more, but I could not catch it. I gave out at the time the first sentence as being the most appropriate to be remembered as his last words. I wrote them down at the time so that there can be no question about it.

Yours truly,

M. D. MANN.

Wanted: Inspired Readers.

That the Holy Scriptures are given by inspiration in the reader as well as in the writers, is declared by Herbert R. Ryle, President of Queen's College, Cambridge, England, in an address quoted by the *British Friend* as a modern treatment of the old Quaker belief that men need the life of the Spirit in themselves to make the Scriptures real to them as living messages from God. He said:—

A man will tell you he reads his Bible because it is inspired. Beware of using phrases that you do not really think. If you say that the Bible is inspired, be careful to say that it is inspired because to you it is inspired, because it does contain to your heart a breathing of the Holy Spirit, a true message from on high, a message which leads you to the feet of your Saviour. Unless that Bible which you call inspired has to you a message from God, what is the worth of your inspiration but a mere phrase by which you may drug your soul? I say again, if inspiration is indeed a truth to you, if in reading the books of the Holy Scriptures they are a source of blessing, a comfort, a help, a sustaining power, a guide, a direction, an elevating means by which in your prayers and in your desire to approach God you are given greater means of access, then, indeed, the books of Holy Scripture are to you inspired from on high. But if inspiration is but a mere name, it is but a mere label for a doctrine, what, I say, is the worth of inspiration to yourself? It is but a hypocrisy and a lie unto your soul.

Next Need of the Doukhobors.

In the London Meeting for Sufferings John Ashworth lately repeated his conviction that the only solution of the difficulty occasioned by the continued refusal of a large part of the Doukhobors to any form of registration under the Canadian government would be found in education. In the Saskatchewan district only one baby had as yet had its name registered. Their industrial condition was good, and their health very fair. What was chiefly needed was a supply of teachers to undertake their education. They could not afford to pay teachers themselves yet, but many of them were quite willing to receive men and women teachers from England, especially if these were Friends. They objected to being proselytized, but they had confidence in

Friends as they had in no one else. This laid upon the Society a special responsibility. Friends have already spent some £30,000 on them, and he thought they might well find the £2,000 or £3,000 required to carry on the education of the Doukhobor children till they were able to manage it for themselves. He earnestly hoped that some young Friends would be willing to come forward to help in this work.

The appeal of John Ashworth was warmly endorsed by John Bellows, and Edmund W. Brooks.

In the same number of the *British Friend* another need is brought to view in a letter from Anne W. Richardson, who says:

In the record of Rose Osborne's late visit to them, the most striking fact is the great need of nurses and doctors at the present time. As the result of what she has seen, Rose Osborne is about to train at an American hospital herself and to return to do what she can for these people. But she can do little among so many widely dispersed groups. Is it impossible that at this most critical time some friends trained as nurses or doctors should offer their services for a year or two? Both kinds of professional help are needed, and I gather that the Russian language is not an essential. As I am writing, I may mention that the need of teachers is very great, and perhaps ought to be still more strongly pressed, but at the present moment physical aid is the apparent necessity. The patience of these exiles under their many burdens is a very touching element in a case which, as a whole, ought to appeal strongly to Friends as such. Unless medical aid soon comes it is calculated that three per cent. will become blind.

IN AN English magazine entitled *Sunday at Home*, Hugh Price Hughes writes an article on "The Call of the New Century," in which he treats of "the seven deadly evils of the day"—mammonism, militarism, drunkenness, gambling, impurity, gluttony, and clericalism. In speaking of militarism he says:

It is high time that all Christians should learn from the Society of Friends that war is ultimately inconsistent with Christianity. I have never been able to accept the extreme Quaker position, but I have no doubt whatever that as Christianity has ultimately destroyed slavery, so it will ultimately destroy war; and we ought to be incessantly warning all men, and especially the young, against the favorite delusions by which the war spirit has been upheld in all ages. . . . If all Christian men hated war, for example, as Channing hated it, we never should have war. There is no worse form of atheism than that which asserts that because war has existed from the beginning, it must exist forever. When I was a boy that argument was still used with respect to slavery, but to-day slavery is happily condemned by the universal consent of all so-called Christian and civilized communities. It should be our holy endeavor to create a similar sentiment in relation to war. The line of Divine possibility is to encourage whenever possible the principle of arbitration.

For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God they stretch not hands of prayer Both for themselves and those who call them friend.

—Alfred Tennyson.

Concerning Prayer.

The following from a Washington paper contains food for reflection:

A religious weekly remarks apropos nothing in particular, that "Praying is our revered contemporary, we are moved to submit that a great deal—probably the major part, if measured by the words uttered at the time occupied in their delivery—of the praying by ministers in regular church service bears a striking resemblance to "preaching to God." Although there has been wholesome reform in this respect in the last four or five decades, there is still abundant room for improvement. There are many preachers of various denominations who wear their audiences by long discourses addressed to the "Throne of Grace." This is especially the case in churches where the audience stand during prayers. To a majority of persons standing still is far more fatiguing than walking or almost any other active exercise to which they are accustomed. No amount or degree of piety can render long prayer acceptable to the owners of tired legs aching backs standing before the man who praying.

It seems strange, in view of the admonition and example of the Founder of Christianity his condemnation of those who think that will be heard for their much speaking, a his incomparable model of an invocation "Our Father who art in heaven," that his a "bassorads should deem it necessary or even admissible to put a sermon, an oration, argument, or a general review of the war or, indeed, anything but a brief fervid, simple petition into their official supplications. There are thousands of clergymen, some of them in this city—men of learning, of observation, and experience—who stand before their congregations and really think they are devoutly praying to God while they are counting an infinite variety of events, putting their constructions and giving their opinion upon them.

It is this more than any other cause that commending ritualistic services to increase favor. It is not strange that devout churchgoers prefer a service in which they can stand part to one which requires them to stand or even sit or kneel, in silence, while the pastor puts a long, rambling talk into the form of prayer. The *Post*, as a secular newspaper expresses no opinion as to the comparative merits of various forms of service. The *P* is not advocating a ritual nor condemning the absence of fixed forms. But it is a fact that many of the original and presumably-temporary prayers of clergymen have tended to increase the number of Christians who favor the adoption of a plan of worship in which such praying is impossible.

In this connection it is interesting to note that, although the membership of the Society of Friends, or Quakers, is not increasing, the custom of silent prayer, which is the chief feature of their worship, is growing in favor.

ere is a more general realization of the
ce and beauty of this comprehensive definition
of the real meaning of the heart's appeal
the Father of Mercies.

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The emotion of a hidden fire,
That kindles in the breast."

FOR "THE FRIEND."

Rather Costly Charity.

By adherents of some of the secret lodges,
is held to be sufficient ground for affiliation
growth that they are charitable in their
character, being founded on a basis of practi-
cal benevolence. A careful examination of
its claim, however, goes to show that in very
many cases this charity is of a very costly de-
scription, the miscellaneous expenses for visit-
ing lodges, paying officials, cost of banquets
and celebrations of various sorts frequently
absorbing a large proportion of the lodge con-
tributions or assessments. The following ex-
tract from the annual report of the Grand
Master, at the State Grand Lodge of Odd Fel-
lows, held at Dallas, Texas, was quoted some
months ago by the *Globe Democrat*, of St. Louis:
The money paid into the subordinate lodges
last year amounted to \$134,393.40. There
was paid out for sick benefits to brothers, re-
lief of widowed families, educating orphans,
caring brothers and wives, support of wid-
ows and orphans' homes and for special re-
lief, \$28,362.48; leaving a balance of \$106,
9.98. Of this balance there was paid in
capita tax to the grand lodge, for ex-
cuses and for other purposes, \$100,225.07,
other words, taking this one year's busi-
ness, it cost us \$100,225.07 to pay out \$28,
2.47 in visiting the sick, relieving the dis-
served, burying the dead and educating the
orphan, and left us with only \$5,803.91 more
the treasury of all the subordinate lodges
than we had to begin with. Don't you think,
therefore, this sounds a little like giving \$1.00
the missionary fund and it taking 95 cents
to get it to the place where you want to use

J. W. L.

EDUCATION IN THE HOME.—There is a pro-
cess of education constantly going on in every
thing which care and thought can make an
unpeakable advantage, and at the same time
tribute to make a happy home. To keep
children of pure and high interest before the
children's minds, in a natural and suitable
way—to have them supplied with such books
will occupy with interest—to talk not so
much to them as with them about objects—to
be note of and encourage any advance they
make, and to direct the flow not of a part of,
but of the whole of their lives—physical,
mental, moral, without apparent interference
violence; this happy art—to be sought,
prayed for, labored for,—under God's bless-
ing, goes far to make a happy home.

The tastes of children are naturally simple.
Their child's wooden toy cut with your own
hand, perhaps, and made a link of connection
between your little boy and you may be more
valuable, more influential over his character,
more potent in binding his heart to you while
alive, his memory to you when you are dead,
than a costly gift that you ordered at the
store. And when you, living a loving, nat-

ural life before your children, and with them
are led to bend the knee in their midst, and
speak to God of them and of yourself, there
is a powerful restraint being put on natural
evil, there is a pleasant type of heaven where
the whole family that is named after Jesus
shall be gathered together.—*Dr. John Hall*

FOR "THE FRIEND."

Dreams.

Some of these will no doubt be familiar to
many readers, and yet they will bear repeti-
tion. The effect of an undue attachment to
the riches, the honors, and the enjoyments of
this life is well illustrated in a dream of S.
Fothergill. He says: "One night after re-
tiring to rest I was led to trace back the
transactions of my life from my youth to that
very time. The remembrance filled my soul
with thankfulness, in the assurance that if I
never opened my eyes more in this world, I
should be eternally happy. Falling into a nat-
ural sleep I thought the dissolution of the
world had come—that I heard the trumpet
sound at which the earth and sea were to give
up their dead, and they ascended in great
numbers before the presence of the Most High;
many on the right hand in white, and multitudes
on the left whose clothing was dark and gloomy.
I thought I accompanied those on the right hand
and we were borne away on the wings of archangels
to the regions of bliss. From thence I returned
to view those miserable objects on the left, for
whom all that was within me was concerned.
Some of these were clothed in white, individuals
now in the body. I said, 'Lord, what have
these done that they are left behind?' Then
instantly their white raiments fell off, and I
beheld them bound up with shackles of iron
and fastened to the earth." Among those
S. F. had seen thus fastened to the earth, were
cousins to whom under much concern he wrote
next morning: "I saw a variety of states and
many clothed in different colors. Those who
were in white were in different degrees of
lustre and beauty. I saw many whom I knew,
among whom were thyself and sisters. I
thought your garments appeared more white
than many; and as I mused on this tremen-
dous yet glorious day, the trumpet sounded
with distinguished energy and seemed to say,
'Come, ye blessed.'" I beheld multitudes
arise as from an eminence and ascend triumph-
antly. My eye descended to the mountain
from which many had risen. I thought I
clearly saw you remain on earth, clothed in
garments measurably white, and I queried in
my heart, 'Alas! how is it that these are left
behind?' I beheld chains which seemed fast-
ened about your necks and bound every part
but the head, and these were fastened to great
rings in the earth, and held you so secure as
to prevent you from joining those who had
taken wings and risen on high."

S. Fothergill also records in substance (for
I have not the book at hand) that he vis-
ited one on his deathbed, who related that in
earlier life he had had a dream in which he
saw a beautiful green meadow, enclosed by a
strong hedge, in the midst of which was a
beautiful clear spring of water, many sheep
and lambs were grazing upon the pasture;
that a new sharp weapon was given to him and
he was told that it was to be his business to

keep the hedge in order that none might stray
away, or any hurtful thing enter among them,
and in particular that he was to see that the
fountain was kept clear, that there might be
wholesome water for the flock. He had, how-
ever, suffered worldly things to take up his
mind, and now he said that on his sick bed he
had had the dream of his youth renewed. But
how awful the change. The hedge was broken
down, many of the sheep had strayed and for
those who remained there was little pasture.
Poor and diseased these presented a sad con-
trast to the healthy, vigorous flock which had
been committed to his care. The fountain was
still there, but rank weeds had overgrown
it and in the midst was a nest of serpents
poisoning the water. These hissed at him as
he came near, and as he viewed the sorrowful
scene his ear was addressed with these words:
"All this will I require at thy hand. And he
told Samuel that in looking forward he could
see nothing but the blackness of darkness fore-
ever."

There is still another dream, the signifi-
cation of which is certain, and the interpretation
sure, bearing strongly on those things which
hinder our gaining heaven. This dream may
be thus rendered, premising that it occurred
to a woman Friend during a time of illness.
"I thought I was dead, and beheld my body
lie like a corpse. There appeared one in the
form of a man whose raiment was of a bright
fawn color, who said: 'Follow me.' He as-
cended a hill on the top of which was a
large building of rough stones. I followed
my guide into the house but did not at first
perceive its beauty to the full; it was bright
and a large company sitting, such a number
as I never beheld before. The further we
went in the brighter everything appeared.
My guide made a halt, and I looked at the
countenances of those near me, which were
many, but could not see to the far end of the
house, because of the brightness, which ap-
peared greater than when the sun shines in its
greatest splendor. There appeared a sweet-
ness and composure in every countenance far
beyond what I ever saw in any one in the
body; their garments appeared as a plain sim-
ple robe in one piece. At my first entrance I
thought I had been at a meeting of solid
Friends. I looked to see where the light came
from, but could perceive neither window or
opening. I asked my guide, 'What is this
place?' and he answered, 'Heaven.' The
more I looked the more I admired and wanted
to sit with them. My guide turned about to
go out and looked at me to follow, but I was
so delighted I was unwilling. He then beck-
oned and said, 'come.' I soon stopped, when
he again beckoned and said, 'come.' I then
followed, often stopping to admire the inex-
pressible happiness and content I saw on every
countenance, until we got out. My guide
turned to the left and seemed to descend. We
soon came to a lofty dome of great wealth.
We entered a large room, grandly wainscoted
and beautifully painted. The first sight of
this beautiful room abated my sorrow at leav-
ing the other, which was great while we came
down the descent. I had just time to take a
view of this fine place before a number of per-
sons passed us, richly dressed, who smelled so
strongly of brimstone that I seemed almost
suffocated. All were talking to themselves.

They looked well at a distance, but as they came near there was a blackness in every face. I was seized with horror, and asked 'What is this place? Who are these?' He answered, 'these are miserable forever, they were in tumult in the body and will be so everlastingly.' At some distance sat an old woman in a chair, very fine, and powdered and grandly dressed. I made up to her to see if there was the same appearance of misery upon her, and was more shocked than before. Her lips were moving and from her eyelids came small flames of fire. Looking around I saw a woman Friend plainly dressed, whom I remembered well when young, often watching her solidity in meetings. I eagerly made up to her and said, 'What! art thou, too, among the miserable? tell me what brought thee hither?' She looked very sorrowful, wept, and said: 'It is no wrong I ever done to any; unfaithfulness and disobedience to my God brought me hither.' I thought I wept much, as well as she. I then turned to my guide and said, 'Tell me, am I to remain here forever? I thought in time past that had I died I should have an inheritance among those we first saw.' He looked steadily at me and said: 'thou art not to remain here, but to return to the world again. If thou art faithful to thy God thou mayst obtain a place among those we first saw. But I have more to show thee.' Then we went further, to where appeared something that divided this room from a large chapel where abundance of people were assembled to worship. These were saying, 'Lord, have mercy on us. Christ have mercy on us! These appeared more white and were plainer in dress. I said, 'these are not miserable, too?' 'These are they who thought to be saved by a profession of religion, but have not the white robe of righteousness; they all come by the way of this room. Some stay with these worshippers; others go on to those who smell of brimstone.' My distress was now greater than before, for I knew many of these, and I thought they appeared as if they worshipped. I entreated my guide to let me go. He walked gently out of this place and came again to the entrance of the house, and here I met an intimate friend—who died about a month after—coming toward the gate, two persons conducting him. He looked very sorrowfully on me, as I on him. I asked him if he was going among the miserable. 'What is thy offense? What hast thou done? tell me.' He answered, 'Beware of covetousness and the love of money; they brought me here.' We both wept much and were greatly troubled. We were now in a large inclosed field where I saw many persons, some of whom are since dead. Out of it I could see no road, but was led to a place where there was just room to pass out. My guide, looking earnestly at me, said: 'Thou art going into the world again; remember what thou hast seen. It is not enough to be honest to men, thou must be faithful to thy God, also.' The thought of returning to the world affected me greatly, for I doubted much being able to steer my course, so as to be deemed worthy of admittance among those we first saw. Standing speechless, faith suddenly sprang in my heart with the words, 'Lord, thou canst if thou wilt preserve me through all.' The horror and distress I felt on awaking I am not able to ex-

press. It seemed as if I drew my breath where sulphur was burning, and I thought I could not live many hours, nor do I believe I should, had not the Almighty in the extending of his goodness caused the suffocating smell to pass from me, and gave me power to trust in his name, after which my tossed mind was favored with a calm."

A dream related by Mary England may convey instruction. At the time she appeared in the ministry, several others in their meeting began also to speak. These all appeared to her to be growing in their gifts, and were branching out in their communications whilst she found nothing required of her but a few words. She became discouraged, thinking she was making little progress compared with them. Whilst in this state of depression her mind was relieved by a dream to this import. She thought she was in a room with the other young ministers, when a person of superior appearance came in, and giving to each a stone pitcher, bade them follow him. Glad to be near him she at once arose, treading carefully in his footsteps. He led the way down a descent to a spring of water, the purest she had ever seen, and which might be compared to that which John saw issuing from under the throne. He told her to put her pitcher in the spring. She did so, and when it was filled lifted it out and set it upon the ground. The water at once commenced bubbling over the top and continued to do so until it was empty. He then told her to put it in again, which she did, and drawing it out the water flowed over as before; this was several times repeated. She noticed that the longer she allowed the pitcher to continue in the spring the more water remained in it after the bubbling ceased. Her guide now told her to leave the pitcher in the spring until he told her to take it out. As it was some time before he did so both hands were requisite to hold it and she became almost overcome with fatigue. At last the word was given to lift it out, and this time it remained full. She now recollected that her director had not before bidden her withdraw it. Looking around she saw that not one of those young people who were called when she was had accompanied the guide to the spring. She was thus instructed to keep under exercise until the command was given to hand forth, and she experienced under it, feelings of fatigue similar to that of holding her pitcher. The young speakers referred to all branched out into words and never became established as ministers.

A most excellent man—a Methodist—whose memoirs I have read, records a dream to this effect. That in company with their minister he went up to the gates of the celestial city. The latter knocked loudly three times, when a door was opened and a hand stretched out which drew him in, whereupon it was shut against the minister, who cried out, "I am lost! I am lost!" many times until the sound died away in the distance. "The person who took me in was clothed in a white garment and said, 'Follow me.' We proceeded until we came to a large room where were two ranks of persons dressed in white robes, looking very happy and all singing. But the scene was strange and the words I could not understand. My angel guide again said, 'Follow me.'

We ascended higher and came where were multitudes arrayed as the other and singing tunes such as I had never heard. My kind leader said, 'You are not to stand with these, follow me.' We still ascended to a third large room, where were many singing words which I knew not. There were men and women also of whom it was said these are prophets and ministers of Christ; 'you must dwell with these.' Then I heard voice in my own tongue saying, 'Why did I tarry by the way? we expected you sooner. Looking around I saw my first wife, who had been taken from me twenty years before. This I awakened with joy unspeakable.'

The father of a near friend of mine living in Ohio, related as follows: "I dreamed I was standing in a wide field and saw a great building in the midst thereof. The building seemed to be of stone, very smooth, and beautiful to look upon. It was four square, its length and breadth and height were the same. A great multitude I saw standing round about looking upon it with great admiration. It was an open door and I entered to see well what was inside. And there appeared another building of the same likeness as the other, but smaller. On the corners I saw four trees, one on each corner, and the branches reached over to the other round about. On the inside of the outer wall were benches or seats, and on these were seated a few persons—some three or four women and two or three men, although there were so many on the outside. On the inner building there was the likeness of a wall clothed in a long white robe, who was looking round about thereon. I could not see his face for the branches of the trees hid it from view, but I heard him proclaim in a voice so sweet and melodious as I never before heard. I cannot describe it. The words were, 'My sheep hear my voice and they follow me.' I have often remembered this dream, and the great building, which so fitly represents an outward profession in which people come not into the inner temple, and when I had entered I found few; for true it is that many are called but few chosen."

I have somewhere read of a goodly Christian woman whose inordinate grief for the loss of a beloved and promising daughter, corrected, nay turned into rejoicing by a dream to this import. She thought a person of superior appearance came to her and said, "Would you see Martha?" "Yes, of all things she would see Martha." "Follow me," he said, "and you shall see her." They approached a magnificent building, the door of which flew open and revealed a group of young persons in the midst of a gay carousal, fluted with wine and in the excitement of giddy dance. Pointing with his index finger to the leader of the festive throng, her guide said, "Behold Martha." Awfully struck and appalled at the sight the mother said, "No, it cannot be. That is not Martha. I am bringing her up for Christ and for the Church; that cannot be Martha." "So you thought" was kindly answered. "But she had become your idol; you could deny her nothing. That is what she would have become under your care. Now we will see her as she is." Approaching another building he struck a second spring, when a door opened, revealing a far different scene, a group in joyous adoration—

the mercy seat. Among the happy throng the mother easily discerned Martha as she was, and as it was told her she ever would be, so the before heart-broken parent awoke, filled with thankfulness for the bereavement, on account of which she had so greatly grieved.

J. K.

The Moon and Weather.

A belief prevails that the moon's phases and changes have a controlling influence over the weather, but so great an authority as Professor C. A. Young, of Princeton, assures us that the moon has absolutely nothing to do with the weather.

Such a belief is in the strict sense of the word a superstition—"mere survival from the past credulity. It is quite certain that if there is any influence at all of the sort it is extremely slight—so slight that it cannot be demonstrated with certainty, although numerous investigations have been made expressly for the purpose of detecting it. We have never been able to ascertain, for instance, with certainty whether it is warmer or not, or less loud or not at the time of the full moon. Different investigations have led to contradictory results.

"As to the supposed connection between change of the moon' and changes of the weather, it should be enough to note that even within the United States the weather changes are not simultaneous (in Kansas and Maine, for instance), as they should be if they are due to the changing phases of the moon. Since, however, a change of the moon occurs every week, every weather change must necessarily occur within about three days and a half of lunar change, and half of them ought to fall within about forty-five hours, even if perfectly independent.

"Now it requires only a very slight prepossession in favor of a belief in the effectiveness of the moon's changes to make one forget a few of the weather changes that occur too far from the proper time. Coincidences though can easily be found to justify a pre-existing belief.

"From a very remote antiquity in the twilight of natural astrology, a belief arose that changes in the weather were occasioned by the moon. That the belief still exists is clear to anyone who is acquainted with current literature and common folklore. In fact, it must be admitted that even intelligent and well-informed people have been known to accept the theory."

THOUGH the spirit of discord and war brings the nations into a ferment, and like the restless sea it casts up its mire and its dirt, may we ever remember God ruler over all. The nations, with all the pride of pomp and power, are, in his sight, but as a drop in a bucket, for did not one Angel of God defy the might of Pharaoh, and slay the first born, on the king on his throne to that of the awer of water? And at another time Asria's host vanished as the morning dew before the rising sun. Let then the poets herald the earth strive together. In these wars God's judgments for the unrighteousness and pride of nations, but those, the children of God, who are called out of the world to love the Prince of Peace, are not for these

things to be troubled. Whilst wickedness and wicked counsels abound these must needs be. But may the end of war soon come and its dissolutions cease, and peace and love hold sway.

—Canada Y. Meeting.

American Grapes and the Discovery of the Concord.

"There are perhaps more Concord grapes grown in this country than all other varieties of native grapes combined," said the proprietor of a Chautauqua Lake vineyard. "There are many localities where other varieties are scarcely known, but there is not a nook or corner of the land where the Concord is not found and it appears abundantly even in the vineyards of France. Years and years ago Horace Greeley gave the Concord the name of 'the people's grape,' and in spite of the fact that since its discovery, nearly sixty years ago, many other excellent varieties have been put upon the market, the reliable old Concord has ever maintained its lead.

"A remarkable thing in the history of this grape is that the original vine—the parent of all the thousands and thousands of acres of Concord vineyards and of the untold numbers of the Concord vines that cover the arbors and trellises of home gardens throughout the country—is alive and vigorous yet, and bearing generously every year of the grape that has done more for the general advancement of viticulture as a great commercial industry than any other grape. The patriarch vine is on the old Ephraim Bull place, a mile from Concord, close by the historic home of Nathaniel Hawthorne.

"It is doubtful if even among vineyardists who have made fortunes out of the Concord grape there are many who know how the popular and profitable grape originated. It was the product of a chance wild grape vine. More than sixty years ago Ephraim W. Bull, an invalid, removed from Boston to Concord for the benefit of his health. His brother then lived in the Hawthorne house, and Ephraim bought the cottage and grounds nearby. He had some knowledge of grapes and grape growing and planted a number of Chasselas and Black Hamburg vines—both foreign varieties—and the native Isabella, but the season was so short that it was only with the greatest care and attention that he succeeded in getting ripe grapes from them. He tried other varieties in his experiments in raising a table grape successfully, but none could withstand the late spring and early autumn frosts of that locality. He then conceived the idea of producing a grape from seed.

"A neighbor of Bull's had two sons who were constantly in the woods or fields hunting or fishing. In the fall of 1840 they came home with a quantity of wild grapes, which they said grew on a vine in a piece of woods near the Concord river. They showed Bull where the vine was, but the grapes then upon it were not just in the condition he desired for his experiment. Not until the fall of 1843 did they bear and ripen in that condition, and that fall, early in October, Bull planted a number of the grapes whole. They were a large, sweet grape, tawny in color and with a 'foxy' after taste. They were unlike any wild grapes he had ever seen, and there were no others like them anywhere in the vicinity.

"The seedling vines that came up from the grapes were transplanted and cared for until 1849 without result, but in that year, on September 10th, E. W. Bull picked a large bunch of black grapes from one of them—the first bunch of Concord grapes that ever grew. Delicious as the grapes were he continued the cultivation of the vines until 1852 before he considered that the fruit had come to a state of perfection, and in that year he placed a basket of them on exhibition with the Massachusetts Horticultural Society, with the result that an instant demand for cuttings from his vines arose.

"The creating of the Concord grape was the first successful use of the seed of the wild grape in obtaining a new variety of table grapes. The name Concord was given to this grape by Ephraim Bull. The grape itself was not put into the market until 1854. It has been there ever since with a constantly increasing demand for it. Millions of dollars have been made from its sale and the sale of vines. Its discoverer died a few years ago at the age of nearly ninety years.

"New York city receives 25,000 tons of grapes from the vineyards of this state alone every season and the great bulk of that supply is made up of Concord grapes. The Chautauqua district of 12,000 acres grows comparatively few other grapes, and a great part of the vast Lake Keuka region is planted with Concord grapes. It is probably a fact little known outside the trade that the favorite Catawba grape, which is the latest native grape to come into the market, cannot be profitably grown elsewhere than in Lake Keuka district, owing to climatic and meteorological conditions. Hence the supply of Catawba that comes to this city is from that region.

"It was for many years a source of wonder to consumers of grapes why there was no standard variety of native white grape in the market, such as the Concord, Catawba, and Delaware were among black grapes. In the trade, all grapes that are not white are 'black' whether they are black, red or purple. Ever since grape culture became an industry in this country vineyardists and nurserymen have been striving to produce a native white grape which would possess qualities to commend it as profitable in the market.

"Many excellent white grapes are the result of these experiments, among them being the Lady Washington, Prentiss, Pocklington, Rebecca and Duchess. These are all grapes of fine quality, and when the Prentiss was discovered it was believed that the ideal American white grape had at last been found. It originated at Putney, Stephen County, N. Y., and the first year the vine was offered for sale 70,000 plants were sold by Prentiss, its discoverer, at \$2 per plant. The sale of plants continued to be large annually for two or three years, but when the grape came into general bearing it was found that, although it was a delicious fruit, it had not the qualities necessary to make it a profitable market grape.

"The trouble with all white grapes has been frailty of berry, lack of tenacity at the stem and a disposition to do well only in isolated places or localities of peculiar climatic influences. Thus the Duchess, one of the choicest of white grapes, can be grown to advantage

in only one locality in this country, and that is at Vine Valley, on Canandaigua Lake. The Duchess belt, even there, is limited, and the grape, few rods off that belt in any direction, cannot be successfully grown. The Lady Washington is a grape of delightful flavor, but it will not keep long after picking, and trifling agitation of the bunches tends to the shaking of the berries from the stem.

"These were faults in white grapes grown in this country that experimental vineyardists had been for years endeavoring to overcome. They were believed to be due to the presence of foreign strains in all the crossings by which the various vines had been produced. Thirty years ago, C. L. Hoag, of Lockport, began experimenting in producing a marketable white grape, and accepting the theory that the presence of foreign blood in all previously discovered white grapes was the cause of the failure, he used in his experiment no cross between grapes unless the pedigree of each vine was unmistakably known, and the absence of any foreign strain in its production was absolutely certain, and unless every precaution had been taken to prevent accidental cross-fertilization from foreign bred vines.

"Among the white grapes which previous experimenters had propagated was one known as the Cassady. The vine was not productive and the fruit was small in bunch and berry. But it was a pure native. This was crossed with the sturdy old Concord, and the result was the now familiar yellowish green grape known as the Niagara, the only really marketable grape that can be classed as white that has yet responded to the efforts of vineyardists, in although as a delight to the palate it can in no way compare with any of the white grapes that lack its necessary qualities, hardness and tenacity on the stem.

"If it could only be marketed, grape lovers in the North might enjoy the most delicious grape in my estimation that grows anywhere on earth, although Northern vineyards affect to deride it, and that is the Scuppernong of North Carolina. North Carolina, by the way, is a natural nursery of the grape, the like of which probably does not appear in any other State or Territory of the Union. In all the other grape growing districts of the United States the vineyards are of stock not native to their soils.

"North Carolina grapes, of which there are innumerable varieties, all originated in the State, and at least two important American grapes grown extensively in the North, the Catawba and the Isabella, are natives of North Carolina—the Catawba having its origin on Cane Creek, Buncombe County, one hundred years ago, and the Isabella near Wilmington, five or six years later. The Delaware grape is believed also to be the result of a graft on the vine of a wild summer grape native to North Carolina. But the pride of the Tar Heel State is the Scuppernong, which is a big russet-green berry full of meat and flavor.

"More than a century ago Charles Pettigrew, a clergyman and naturalist, roaming in the wilds of Tyrell county along the waters of the Scuppernong River, found a wild grape vine. He had a plantation in the county and he dug up the vine, translated it to his ground and cultivated it. The vine was a natural seedling of a muscadine or fox grape

and under cultivation it produced a grape the like of which is not known. From cuttings of that transplanted and domesticated vine the State of North Carolina was stocked with the grape which is now its pride, and to which Dominie Pettigrew gave the name of Scuppernong, for the river of that aboriginal name, the meaning of which no one seems to know.

"This grape will not grow north of the line of North Carolina, nor to any extent west of the central part of the State. It does not grow in bunches, but in separate groups of two or three and must be picked one at a time, as tree fruit is. For this reason Northern vineyardists declare that the Scuppernong is not a grape, but a plum.

"The Scuppernong will not be trimmed. It must run at its own sweet will. There are in North Carolina vineyards single Scuppernong vines that cover more than half an acre. The Scuppernong is never 'sick,' never fails of a crop, and is always a profuse bearer. But it will not keep any length of time after being picked, and will not stand shipment. For this reason the Northern market is bereft of the most delicious morsel of fruit in that line that grows beneath the sun.

"The table grapes that come to the New York market from California are chiefly Hungarian grapes of the Tokay variety, and the Spanish muscats. California grows only foreign grapes, and in no other vine region in the world are the rich varieties of grapes of every known foreign nativity found growing side by side, a fact that makes of California the wonderland of the vine.—*New York Sun.*

ASTERS.

DORA REED GOODALE.

Walled in with fire on either hand
I walked the lonely wood-road thro';
The maples flame above my head,
And spaces whence the wind has shed
About my feet the living red,
Are filled with broken blue.

And crowding close along the way
The purple asters blossom free;
In full profusion far and wide,
They fill the path on every side,
In loose confusion multiplied
To endless harmony!

The autumn wood the aster knows,
The empty nest, the wind that grieves,
The sunlight breaking thro' the shade,
The squirrel chattering overhead,
The timid rabbit's lighter tread
Among the rustling leaves.

And still beside the shadowy glen
She holds the color of the skies;
Along the purpling wayside steep
She hangs her fringes passing deep,
And meadows drowned in happy sleep
Are lit by starry eyes!

WE are called upon to uphold the very highest ideals as to the headship of Christ in his Church, and other allied truths. Our own failure to live in accordance with these ideals is one reason why others are so slow to accept them. It is only as we are individually kept in the place of death with Christ, only as we live in Him and are filled with his Spirit, that we can receive power to live and serve as He would have us.—*London Meeting on Ministry and Oversight.*

FOR "THE FRIEND"

The Way of Salvation.

Salvation means absolution from the guilt, sin, deliverance from the power of sin and restoration to the life and holiness lost as effect of sin.

God's covenant with Adam was in substance, "Obey my voice and walk with me and thou shalt live; but if thou disobey my voice, I do that which I forbid thee thou shalt die." It is in mercy towards man that God modifies this covenant suitably to man's changed condition. For in the weakness and frailty of man as man now finds himself, in Adam, as first nature, all have sinned and fallen short of the terms of this covenant. All have died and come short of the glory of God; therefore God hath included all under sin, that his mercy might extend to all and be over all.

Man being dead, God in mercy offers life to man. Not a natural life in a carnal body, which like the first would still be subject to death, such as that bestowed on Lazarus, but a Divine, a spiritual life, which whosoever receives, as Christ Jesus says, "shall never die." God in his love towards his creature man moved in mercy; himself provided a sacrifice acceptable, even that of his dear Son, through whom He opens wide a door of mercy towards all. The Lord as a quickening spirit revisits man, his voice speaks to the soul convicted in trespasses and sins. He opens man's spiritual ear to hear, and his eye to let man see himself, his lost condition and his alienation from God, as the effect of sin. God leads him in repentance, begetting in a man a heartfelt sorrow for sin and earnest desires to forgive it. By the testimony of his Spirit, He leads man to the foot of the cross, pointing to the suffering Saviour, who once on the cross bore every sinner's sins. The God of Truth speaks to the sinner and leads him into mercy who is "the way, the truth and the life." The sinner believed in God, who led him into repentance; still under condemnation, God would lead him to the Son. "Ye believe in God, believe also in me." No man can be justified into the presence of the Father and in through the Son, the only way to God. Through faith in Christ, led thereunto by the Spirit, man receives of Christ's spirit no power therewith; power not only to become a son of God, being born of his Spirit, and on having received the spirit of adoption, but he receives therewith absolution from all sins and from the guilt thereof, and also power to overcome sin in the future.

In Divine justice one sin lost all. In God's mercy many sins are forgiven and washed away, through and by virtue of that one offering of his dear Son, who is the Way to God. He does the Lord leave the sinner in doubt as regards his condition. Peter coming out of the dungeon led by the angel, half persuaded himself it was but a dream. Now the sinner emerging from the kingdom of darkness, sin and condemnation, comes into the light, joy and freedom from sin and its power, which salvation is the portion of God's children. Of condemnation into justification through faith. For Christ as the true light, condemnation wherever found, and justifies the righteous. This is no dream. God's Spirit beareth witness with those who are his and all truly convicted.

ners are such. And God's witness is true to justification, as it was before condemnation.

"Good and upright is the Lord; therefore He teach sinners in the way" (Ps. xlv. 8), as it safe to sit down then on the banks of grace, and presume that no more is needed of men? If the Israelites had done so the Red Sea, would they have inherited the land of promise?

No. This is but the beginning of the Christian pilgrim's journey. He is always liable to temptation, for even Christ was tempted. Now though grace received, the Christian is ended to be watchful, prayerful to receive the promised strength and receiving to overcome sin. He is called and chosen soldier of Christ He enters on "the good fight of faith."

Our Saviour, Jesus Christ, gave himself for that He might redeem us from all iniquity" (Tit. ii. 14). And He is able and willing to do, save to the uttermost those who come unto Him" (Heb. vii. 25).

But if through unwatchfulness and the frailty of the flesh I fall into a sin, do I necessarily all I have gained? Not so. Peter was for his Lord, in weakness denied Him. He granted him repentance, and he was forgiven. David, too, on repenting, was forgiven. He sinned not willingly, but is unguardedly caught in Satan's snares, Christ Jesus not willingly forgives, but the angels rejoice at the return of the repentant sinner. So John, the Apostle, who wrote, that those who read did not sin, yet did say: "If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous." He never sinned, yet he tempted in all points as we are. Know how well our frailty, he pities his children, he is ever ready to forgive. Still no act of obedience goes without chastisement, and had any one refuse correction, he becomes hardened in sin, and forfeits God's proffered mercy. And who ever lives in any known sin, tempted of, and unforgiven and yet flatters self that he is Christ's may truly conclude Satan has blinded his eyes, and that unawakened he is sleeping the sleep of the dead.

Should any willingly sin, or being reprobate, remain in sin, Christ's propitiation can do him nothing, for so doing he is despising the Spirit of grace which would lead to repentance. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. i. 32).

The whole tenor of the gospel is the putting forth the arm of God's power in Christ to redeem the world from sin, purifying them from the filth of it, and enabling them to overcome their motions in themselves. As men yield themselves to this power, God works in them for this end. He who continues in sin, against the Spirit of God, and frustrates the purpose of Christ's coming in the flesh, who coming by the blessed invitation of the Spirit, he practically rejects God's offers of grace, and bringeth swift destruction on himself.

Those having been "servants of sin" and of unrighteousness, so now by the power of grace they become "servants to righteousness" free from sin. So Paul declares, "I am now made free from sin and become a servant to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 22, 23). Nor is he a faithful servant of Christ, who teaches others that a Christian, as long as he lives on earth must of necessity daily sin, in other words must serve Satan being subject to his will; for then would it be possible to serve two masters; but Christ Jesus says "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. vi. 24). Nor can any man serve Christ and Satan at the same time for "his servant a man is whom he obeys whether of sin unto death or of obedience to life eternal." Again the Apostle says, "How shall we that are dead to sin live any longer therein?" (Rom. vi. 2).

One becoming truly a Christian dies to sin and to the world, and lives to boldness and to Christ. Through faith he receives of Christ's Spirit, the Spirit of adoption, being made "a partaker of the Divine nature." Christ Jesus was the fulness, ours the measure according to the gift of God "in Christ." In Christ Jesus the Godhead dwelt bodily. God's glory was seen in Him. The fruits of the eternal Spirit, the attributes of Deity as found in Him were visible to God's children. These receiving of that same Spirit bring forth like fruits.

As God is love, so does love fill their souls; as "in his presence is fulness of joy;" so are they joyful in the Lord; as He is the God of peace, so does the Lord Jesus the Prince of Peace, who himself makes peace between God and man, give of his own peace to all who obey Him;" gently does the Lord deal with the children of men, so are God's children gentlemen above all others; as He is long suffering to sinners and restraineth his anger, so are his people long suffering to all who do them injury, and they are meek in heart. Good, honest and true are they, for they seek to obey the Spirit of God that beareth the witness to the truth. So by grace received are they enabled to walk even as Christ walked when he tabernacled in the flesh and walked amongst men.

This Christ Jesus, by Almighty power vested in Him for man's redemption forgives all sin, by his Spirit breathes into man the breath of life divine once lost; destroying the effects, pollution and power of sin He reconciles man to God, bringing him into a close communion with his Maker through the Spirit of his Son his appointed Mediator between Himself and man his creature. And because Christ lives in them they live in Him enjoying life eternal. Truly we regain more in Christ than what we lost in Adam for, if faithful unto death a crown of glory awaits each one who loves and serves Him here below.

W. W. B.

MANY Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at last, never saw their names in print. — *Surgeon.*

In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit. — *Coleridge.*

The Practice of the Presence of God.

The following letter from Nicholas Herman, better known as Brother Lawrence, is nearly two hundred years old, but breathes a refreshing sweetness, and sets forth the exceeding riches of grace to a fully surrendered and trusting heart.

"I have taken this opportunity to communicate to you the sentiments of one of our society, concerning the admirable effects and continual assistance which he receives from the presence of God. Let you and me both profit by them.

"You must know his continual care has been, for about forty years past that he has spent in religion, to be always with God, and to do nothing, to say nothing, and think nothing which may displease Him; and this without any other view than purely for the love of Him, and because he deserves infinitely more.

"He is now so accustomed to that Divine presence, that he receives from it continual succors upon all occasions. For about thirty years, his soul has been filled with joys so continual, and sometimes so great, that he is forced to use means to moderate them, and to hinder their appearing outwardly.

"If sometimes he is a little too much absent from that Divine Presence, God presently makes himself to be felt in his soul to recall him, which often happens when he is most engaged in his outward business. He answers with exact fidelity to these inward drawings, either by an elevation of his heart towards God, or by a meek and fond regard to Him, or by such words as love forms upon these occasions, as for instance, My God, here am I all devoted to thee; Lord, make me according to thy heart. And then it seems to him (as in effect he feels it) that this God of Love, satisfied with such few words reposes again, and rests in the fund and center of his soul, that it renders him incapable of doubting it upon any account whatever.

"Judge by this what content and satisfaction he enjoys while he continually finds in himself so great a treasure. He is no longer in an anxious search after it, but has it open before him, and may take what he pleases of it.

"He complains much of our blindness, and cries often that we are to be pitied who content ourselves with so little. God, saith he, has infinite treasure to bestow, and we take up with a little sensible devotion, which passes in a moment. Blind as we are, we hinder God, and stop the current of his graces. But when He finds a soul penetrated with a lively faith, he pours into it his graces and favors plentifully; there they flow like a torrent, which, after being forcibly stopped against its ordinary course, when it has found a passage, spreads itself with impetuosity and abundance.

"Yes, we often stop this torrent by the little value we set upon it. But let us stop it no more; let us enter into ourselves and break down the bank which hinders it. Let us

make way for grace; let us redeem the lost time, for perhaps we have but little left. Death follows us close; let us be well prepared for it; for we die but once; and a miscarriage there is irremediable.

"I say again, let us enter into ourselves. The time presses, there is no room for delay; our souls are at stake. I believe you have taken such effectual measures that you will not be surprised. I commend you for it; it is the one thing necessary. We must, nevertheless, always work at it, because not to advance in the spiritual life is to go back. But those who have the gale of the Holy Spirit go forward even in sleep. If the vessel of our soul is still tossed with winds, and storms let us awake the Lord, who reposes in it, and He will quickly calm the sea.

"I have taken the liberty to impart to you these good sentiments, that you may compare them with your own. It will serve again to kindle and inflame them, if by misfortune (which God forbid, for it would be indeed a great misfortune) they should be, though never so little, cooled. Let us then both recall our first fervors. Let us profit by the example and the sentiments of this brother, who is little known to the world, but known of God, and extremely caressed by Him. I will pray for you; do you pray instantly for me, who am, in your Lord,

"Yours, &c."

SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has lately stated to a Representative from Missouri: "I want I thoroughly understood that no Presidential appointee has a prescriptive right to hold office, and I intend to consult only the public welfare in making appointments. As long as a man proves himself fit and efficient his position is safe. When he shows himself unfit and inefficient he will be removed."

It is said that the President meets with the Dutch Reformed congregation in Washington for divine worship. His wife is a member of the Protestant Episcopal Church. The brigands who have captured Helen Stone, an American missionary, are said to have been located on the Mountain Guelpe, on the Turko-Bulgarian frontier, near Dubnitz. The United States Ambassador, Charlesagne Tower, at St. Petersburg, has had several interviews in regard to the case with the officials of the Foreign Office. The Russian Government is cordially supporting the effort being made to secure her release. In compliance with a request from Washington, the search by Ottoman troops for her abductors has been abandoned, it being feared that the brigands would kill her should they be closely pursued. Funds for her ransom have been sent to Constantinople.

Our report on Immigration shows that the number of aliens arrived at the port of New York during the fiscal year ended Sixth Month 30th, 1901, was 453,496. There were also 133,056 citizens of the United States who arrived from abroad. From a comparison of the steerage immigration for the last two years it is shown that nearly 30,000 of the increase of last year over the year before was in the immigration from Southern Italy alone; the report says: "The conclusion, unfortunately, is unavoidable that our immigration is constantly increasing in illiteracy. Not only are we drawing more and more from the countries where illiteracy is high, but also the immigrants themselves are showing higher percentage of illiteracy. Nearly one half of our steerage immigration now presents an illiteracy of from 40 to over 50 per cent. The Italians are by far the largest single element, furnishing over one-third of the whole, but the percentage of increase is much greater of the Rutenians, Armenians, Syrians, Greeks, Croatians and Dalmatians.

The cost of the war with Spain, and the occupation of the Philippines, thus far set down at \$189,000,000. The final census report on the population of the United States shows that the males number 39,059,242, or 51.2 per cent. of the total population in 1900. The increase of 13,233,631 in total population since 1890 is made up of 6,744,179 males and 6,489,452 females. The increase of 20.4 per cent. of males and 21.1 of females. The foreign born element have increased only 12.4 per cent. and the native born population 22.5 per cent. since 1890. As to color

and race the population in 1900 comprises 66,590,802 white persons and 9,312,585 colored persons, the latter comprising 8,840,785 persons of negro descent. The colored element as a whole shows an increase of 17.8 per cent. since 1890.

As soon as the weather will permit and proper locations can be selected, it is stated that there will be pitched near Boston the first of a number of camps for consumptives. This camp (and each succeeding camp to be like it) will consist of ten tents, arranged in a circle with an open-air fire in the centre, and surrounded by a duck wall eight feet high. Each of these tents will be a consumptive's home; a consumptive will sleep there, even through the coldest weather, with no other protection than plenty of felt blankets, felt sleeping boots and a two-gallon jug of hot water.

The flow of the oil wells in the Beaumont field in Texas is rapidly decreasing in volume, and the owners in some places are preparing to pump the oil from the wells.

The three States of New York, Pennsylvania and New Jersey alone consume 65 per cent. of the total output of hard coal. Pennsylvania, which possesses the mines, itself uses one-quarter of all the hard coal consumed in the United States.

A test used by the Department of Agriculture for distinguishing between pure butter and its substitutes, is the following: A piece the size of a small chestnut is placed in an iron spoon and held over the flame. As it melts and begins to boil it should be thoroughly stirred, particularly on the outer edges, with a splinter of wood. Genuine butter boils with very little noise, and produces abundances of foam. Oleomargarine and "renovated" butter boil noisily, spattering somewhat like a mixture of grease and water, and produces little or no foam.

A vein of ore containing gold in large quantity is reported to have been discovered in the Gallura Mountains in Arizona, about seventy miles north of Tucson.

Booker T. Washington thus speaks of the results of the training of colored youth in the Tuskegee Institute in Alabama: "The calls that come to us almost daily, not only from the negro race, but from whites, as well, for our graduates to enter various fields of usefulness are many—more than we can supply. The calls from white people for our graduates to take charge of various departments of agriculture are especially numerous. If we had the room and means, we could find opportunities for the greatest usefulness for many times more graduates than we are sending out."

The Governor of North Carolina has notified the people of that State that all petitions for the pardon of convicts must be first advertised for some length of time in the newspapers of the locality where the offender lived or where the crime was committed.

There are more Chinese (107,000) in the United States than Dutch (81,000), and almost as many as French (113,000).

There were 404 deaths in this city last week, reported to the Board of Health. This is 12 more than the previous week and 66 more than the corresponding week of 1900. Of the foregoing, 204 were males and 200 females; 51 died of consumption of the lungs; 29 of inflammation of the lungs and surrounding membranes; 15 of diphtheria; 18 of cancer; 16 of apoplexy; 10 of typhoid fever; 1 of scarlet fever, and 2 of small pox.

FLORIN closed on a basis of \$2.30 per pound for mill-

OTTOM.—Winter, super, \$2.15 to \$2.30; Penna. roller, straight, \$3.15 to \$3.25; Western winter, straight, \$3.20 to \$3.30; spring, straight, \$3.35 to \$3.60.

GRAIN.—No. 2 red wheat, 72½ to 73c.
No. 2 mixed corn, 62½ to 62c.

No. 2 white oats, clipped, 42c.
BEEF CATTLE.—Best, 5½ to 5½c.; good, 4½ to 4½c.; medium, 4½ to 4½c.

SHEEP.—Choice, 3½ to 3½c.; good, 3 to 3½c.; common, 1½ to 2½c.

LAMBS.—3½ to 5½c.
HOGS.—Best Western, 9 to 9c.

Foreign Consulars.—The Chinese Consulars at Peking have forwarded to the Spanish Minister, for the diplomatic corps, a bond for the indemnity of 450,000,000 taels, in accordance with the late terms of settlement.

A dispatch of the 7th from Peking says: "The Chinese officials are considering the desirability of protesting to the foreign consulars against the conduct of the Legation guards. The Chinese consulars, to treat the Chinese who have conquered people. Groups of soldiers roam about the city, wearing their side arms, often intoxicated, maltreating the natives and committing petty robberies. A party of Americans recently looted a silversmith's store, securing several hundred taels worth of property. The guilty men were confined to barracks until the guilty men were detected."

On account of recent legislation in France, directed

against Roman Catholic religious organizations, more than 10,000 members have left France, most of whom have gone to England to reside.

The effect of the South African war upon the people of England is thus described by a writer in that country: "The enormous drain of money and men is already beginning to tell upon society. Although employment, plentiful, prices are rising. The purchasing power, wages is not what it was, while the enormous pressure of the outlay of the British working classes devoted to the war—amounting in many cases to as much as 30 per cent. of the income—has increased the cost of living in Canada, with only one-fifteenth of the population of the United States, has a trade of more than one-sixth of this country.

Last year England imported nearly 5,000,000 tons of wheat of the 7,000,000 that were consumed.

Martial law lately has been extended in Cape Colony as to include the whole of the colony and men is already occupied by the natives. The Dutch population of the colony continues to be largely in sympathy with the Boers. By a recent statement the war office in England is providing supplies for 314,000 persons, directly or indirectly connected with the war; feeding 428,000 horses, mules and maintaining four months' reserves of food for men and animals.

The average increase in the length of railways throughout the world is about 11,000 miles per annum, equal nearly two and one-half per cent. of the total line of rail, which at the beginning of this century embraced nearly 480,000 miles. Of the increase during the years 1900 miles per annum are added to the British system, 3500 miles per annum to the American, while the addition in Asia is at the rate of 2250 miles per annum, Africa 1100 miles, and in Australia 160 miles per annum.

A Frenchman living at Genesee, near Paris, has a asylum for domestic animals. Among them are aged 25, a cow aged 36 and a mule aged 72 years.

NOTICES.

UWCLIAN MONTHLY MEETING.—J. Preston Thomas, correspondent, informs that Uwchlan Monthly Meeting, formerly held at Uwchlan, Pa., in the Sixth, Eighth and Tenth Months, is now held at Downingtown through the entire year.

WESTWON BOARDING SCHOOL.—A stated meeting of the general committee will be held in Philadelphia on the 25th at 10:30 a. m. The Committee on Revision will meet at 9 o'clock.

WM. B. HARVEY, Clk.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westwton School, the stage will call at the following places: Philadelphia, 7:45 and 8:15 a. m. and 4:32 p. m. Other trains are met when requested. Stage fares, fifteen cents; after 7:30 p. m., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SNEYLEY, Secy.

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in relation to instruction and discipline should be addressed to W. F. WICKERSHAM, Principal.

Payments on account of board and tuition, and donations in regard to business, should be forwarded to EDWARD G. SNEYLEY, Superintendent.

Address, Westwton P. O., Chester Co., Pa.

THE MOORESTOWN PEACE ASSOCIATION OF FRIENDS send, free of cost, well selected peace literature, also for popular use, to all who desire it, and distribute it gratuitously. Address GRACE EVANS, Treasurer,

205 E. Central Ave.

Moorestown, N. J.

WANTED, a Friend and wife or daughter to take care of the pressing-board and grounds at Lansdowne, compensation—use of five-room house on meeting grounds, and \$5 in spring and fall, when house is closed. Lansdowne is on the Media R. R., about seven miles from Philadelphia. Address J. R. ELFRETH, Lansdowne.

DIED, at her residence, Mount Laurel, N. J., Sixth Month 1st, 1901, ESTHER J. DARNELL, wife of J. Darnell, aged sixty-four years; a member of the Friends of the Church of the Messiah, and a devoted follower of Jesus Christ. She was afflicted with illness with patience and resignation, and at the time of her dissolution drew near, fervent were her petitions to be released, having in mercy an assurance of mansion of rest and peace awaited her.

WILLIAM H. FILE'S SONS, PRINTERS

No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, TENTH MONTH 26, 1901.

No. 15.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications
received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia, P. O.

To slay our unchristian propensities and
to slay our country's enemies Here
a patriot's preeminent field for patriotism.
A model house-keeper may be made by train-
ing, but a home-maker is made by Christ's
spirit.

We sometimes speak of men as dead and
none. Not so of Christ, who "was dead" and
is come."

When the guess-work of interpreters be-
comes the revelation of the Spirit, then it will
be high time to receive it.

A MOST hurtful tare throughout a wheat-
field is the tare-hunter. The right selection
of tares from wheat is a work for angels.

ALL the dulness of a silent meeting for
worship is in the spiritually dull. Worship-
ers find no dulness in Christ who is in the
 midst of two or three gathered in his name.

WAR is consistent with itself on land and
a. Essentially Christless, its polish of honor
is to be punctured by investigation, to
love carnal warfare rotten at the core with
mutual jealousies, added to its native inhu-
manities and lusts.

"The law is made for the lawless, and not
for the righteous man." As the Divine law
written upon the heart comes into dominion
among men (which is the work of the new
covenant) and love becomes "the fulfilling of
the law," the need of outward systems of
government may, to that extent, be dispensed
with. Would that the hope of the anarchist
were turned to "the bringing in of a better
age," the "law of the spirit of life in Christ
Jesus," as the only true freedom there can
be from the necessity of outward law, and the
law "perfect law of liberty."

Not Grecian, but Christian Civilization.

The civilization of ancient Greece was far
in advance of that of surrounding nations,
and has left valuable reminders of its fame.
Out of it came a beneficent influence upon
Roman culture and refinement. The power
of its literature and art is felt even to the
present day. Some modern writers have be-
come so fascinated with a study of Grecian
civilization that they have published books,
not only in praise of it, but as furnishing a
model for our generation. They regard it as
ideal, and as a goal to which is to be directed
our highest practical efforts. The *Christian*
of London quotes one of them as saying that it
is "the record of the highest achievements of
the past, and the hope of the highest possi-
bilities of the future."

But those who are so enamored with the
civilization of ancient Greece overlook certain
facts which militate against it greatly as a
model attainment. While it had much that
was praiseworthy, it rested upon inequality
and injustice as a social organism. Slavery
and immorality disgraced it, and brought it
finally to ruin. Attica had over 40,000
slaves. Athens, the pride and glory of
Greece, had four times as many slaves as it
had citizens. At best Grecian philosophers
entertained a low conception of humanity,
and looked upon those in bondage among them
as only "living machines." Nor was there
among them a true and worthy conception of
womanhood, woman being considered as far
inferior to man. Humanitarianism, such as
obtains in the present age, was then neither
known nor inculcated. As far as the outside
world was concerned, no interest was shown
in man as man. The entire atmosphere of the
civil and social life was selfish. Everything
centered upon and about Greece alone, and
mostly upon her favored few. True equality
of citizenship and enlarged responsibility for
the world's welfare were unknown factors in
the body politic.

It remained for Christianity to introduce a
far higher, nobler and purer civilization.
Jesus Christ imparted grander and nobler
ideas of humanity. He embodied in Himself
the ideal of manhood. He taught perfection
of living. He laid down laws for human
well-being. He became the unifier and devel-
oper of the race. In and through Him man-
kind is to be blessed and exalted. The mid-
dle-wall of partition between Jew and Gentile,
man and man, nation and nation, has been
broken down. He gave a gospel for all peo-
ples. He started a socialism, in which all are
to share the temporal and spiritual benefits
which his religion confers. He attested by
his life and principles the nobility of labor.
He demanded the release of the captive. He
insisted upon human rights, and would have
body, mind and soul alike free. He taught

the brotherhood of man and proclaimed the
Gospel which bears in its wings healing for
the nations.

We are living amidst the privileges, oppor-
tunities and duties of a civilization which is the
outgrowth of his Christianity. We possess
advantages and enjoyments which Greece never
had; nay, which were impossible to her spirit
and genius. We have an aggressive and pre-
servative energy which she lacked. With our
Bible, our civil and religious liberty, our re-
formatory agencies, our moral concepts and
obligations, our life-giving and heart-renewing
Gospel, we have "the promise and potency"
of development in all directions, of which old
Greece never dreamed. She evinced a mar-
vellous intellectual activity, but it was limited
to certain classes, while ours affects all con-
ditions and relations. Hers was a physical
and mental culture, while ours is a culture of
the soul as well as of body and mind. She
had none of the regenerative, reformatory,
missionary and institutional genius which is
doing so much for human uplifting every-
where.

Having the God-man ideal of humanity as
it pertains to earth's relationships and activi-
ties, it becomes all who appreciate it to de-
vote all their energies to its larger realization
at home and abroad. What America and Eu-
rope need for the fulfilment of their destiny
as civilizers is, not more of Athens, but more
of Bethlehem and Calvary; not more of Plato
and Socrates, but more of Christ. A world
lying in ignorance, degradation and sin imper-
atively requires to its enlightenment, eleva-
tion and purification, a Gospel-filled and Spirit-
energized Christendom, not a revived Grecian-
ism.—*The Presbyterian*.

We find another writer concerned in a simi-
lar line, as follows:—"We live to-day in a
very revival of the Greek spirit. Art, philos-
ophy, music, culture, have asserted their
power as never before. We are conscious of
it everywhere—in our buildings, in the very
shape of things in the restless skepticism of
the age. The pulpit, the press, the whole
literature of the land testify to its sway. And
there are the same characteristics in the peo-
ple as in the Greeks of old.—the restlessness,
the intellectualism, the craving for excite-
ment, the weariness and the skepticism. How
are we going to meet it? There is but one
thing needful—that those who are called Chris-
tians will set themselves for Christ's sake to
live the Christlike life, striving to let men see
in everything the truth and purity and coura-
geous goodness of Jesus Christ—his gracious-
ness and lowliness; his patience, and yet his
indignation, too, against all evil; striving to
bring into the world the hope for all men, and
the help for all which comes from faith in God
and his self-sacrifice.

We have no right to sigh and think how

difficult it is to live such a life. If Christ fers us the power, where is the difficulty except only that we do not accept it? This christlike life alone is Christianity. Do not let us think of it as anything else; and it is power for such a life that is provided for each one of us.—*Mark Guy Pearse.*

Selections.

Science and Industry.

According to the director of the Geological Survey of Canada, at least one-third of the area of Canada remains to be explored. Nothing whatever is known of one large area, the interior of the peninsula of Labrador, which comprises at least two hundred and ninety thousand square miles. It is thought that the Dominion has dense forests of hardwood and mineral deposits of great value, all awaiting exploration and development.

The London Zoological Society has the photograph of a pair of elephant tusks that break the record. They belonged to an African elephant and measure, along the outer curve, ten feet and four inches. Though they measure the same they differ ten pounds in weight, one weighing two hundred and twenty-five pounds and the other two hundred and thirty-five. The elephant had more than his share to carry about—four hundred and sixty pounds of ivory, in addition to his trunk.

An English naturalist, traveling in the Malay Peninsula, has made two queer discoveries. One is a kind of bamboo, in which are stored, between the joints that connect the stems, large quantities of naturally filtered water. Emergencies might arise in which a knowledge of this might prove of great importance. The other discovery is two species of ferns, growing on trees, the thick stems of which are filled with galleries tunneled by ants; the ferns thus forming living nests for the ants.

The mining of phosphate rock constitutes the only real mineral industry of which Florida can boast, says George H. Eldredge, in *Mining and Metallurgy*. Some building brick is manufactured in the State, and Florida is our only important domestic source of supply for Fuller's earth, but these industries are comparatively unimportant. The first discovery of phosphate rock was made in the vicinity of Bartow, about thirteen years ago, and three thousand tons of rock were produced in that year. In the following year the pebble deposits of the Alafia and Peace Rivers were discovered, and a small portion of the four thousand and one hundred tons of phosphate shipped that year was river pebble. From this small beginning the industry has grown until in 1899 nearly three-quarters of a million tons of phosphate rocks was produced. This is nearly two hundred thousand tons, or about thirty per cent. more than the largest production ever obtained in South Carolina in any one year, although mining in that State has been carried on since 1867. In the twelve years from 1888 to 1899 inclusive, the production of phosphate rock has amounted to four million three hundred and sixty-two thousand seven hundred and ninety-nine long tons, valued at the shipping point at \$15,960,117.

TEN thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.—*Archbishop Whately.*

For "THE FRIEND."

A Substitutionary Saviour.

[She was a tall, rather thin-visaged woman, wearing glasses, her peculiar, unmodish bonnet betokening her comradeship with the Salvation Army. There entered the train with her, occupying the seat next in front, two young women gaily attired, sprightly in demeanor, and noticeably forward in their actions. The elder woman, apparently quite fatigued, leaned her head back, resting side-ways on her seat, and so continued while the train rattled evenly on for several miles; then, rousing up, addressed herself to the one of the girls before her who wore a scarlet bodice. The girl was very soon thrown on the defensive, speaking passionately, almost crying, the plain-bonneted woman talking quietly though earnestly. I could not hear what was said, though it seemed to me that the girl might be protesting that she meant no harm, and was better at heart than her behavior seemed to indicate. Evidently the arrow had lodged in a sure place, and the fleshly part was torn. They left the train at the same ocean-side station that I did. It was past "the season" of visitors. Seeking the home of a near relative to which I was destined, a pamphlet on "Popular Christianity," by Catherine Booth, was observed on a table. Following the little train incident which had just occurred, I read with approval, and now transcribe what was said by that wise woman just named of the so-called Salvation Army, upon the subject of a substitutionary Saviour.—J. W. L.]

Another modern representation of the Christ is that of a substitutionary Saviour—not in the sense of atonement merely, but in the way of obedience. This Christ is held up as embodying in Himself the sum and substance of the sinner's salvation, needing only to be believed in, that is, accepted by the mind as the atoning sacrifice, and trusted in as securing for the sinner all the benefits involved in His death, without respect to any unwrought change in the sinner himself. This Christ is held up as a justification and protection in sin, not as a deliverer from sin. Men and women are assured that no harm can overtake them if they believe in this Christ, whatever may be the state of their hearts, or however they may, in their actions, outrage the laws of righteousness and truth. In other words, men are taught that Christ obeyed the law for them, not only as necessary to the efficacy of his atonement for their justification, but that He has placed his obedience in the stead of, or as a substitution for, the sinner's own obedience or sanctification, which, in effect, is like saying: Though you may be untrue, Christ is your truth; though you may be unclean, Christ is your chastity; though you may be dishonest, Christ is your honesty; though you may be insincere, Christ is your sincerity.

The outcome of such a faith only produces outwardly the whited sepulchres of profession, while within are rottenness and dead men's bones. The Christ of God never undertook to perform any such offices for his people, but He did undertake to make them *new creatures*, and thus to enable them to perform them for themselves. He never undertook to be true instead of me, but to make me true to the

very core of my soul. He never undertook to make me pass for pure, either to God or man, but to enable me to be pure. He never undertook to make me pass for honest, or sincere, but to renew me in the spirit of my mind, so that I could not help but be both, as the result of the operation of his Spirit as he dwelt within me. He never undertook to love God within me. He never undertook to love God instead of my doing so with all my heart and mind and soul and strength, but He came on purpose to empower and inspire me to do this. The idea of a substitutionary Christ, accepted as an outward covering or refuge, instead of the power of an "endless life," is a cheat of the devil, and has been the ruin of thousands of souls. I fear this view of Christ, so persistently preached in the present day, encourages thousands in a false hope, while they are living in sin, and consequently under the curse, not only of a broken law, but of a Saviour denied and [contemned]. Let me ask you my hearers, what sort of a Christ is yours? Have you a Christ who *saves you*, who renews your heart, who enables you to live in obedience to God, or are you looking to this outside and imaginary Christ to do your obeying for you?

Without a Divine Christ, Christianity sinks into a mere system of philosophy, and becomes as powerless for the renovation and salvation of mankind as any of the philosophies which have preceded it. But no, our Joshua has come, our Deliverer is here; He is come, and is now literally fulfilling his promise to abide—"I and my Father will come unto you and make our abode with you." He comes not in the flesh of his true saints, just as really as He came first in the body prepared for Him and He comes for the same purpose, to renew and to save: He is knocking at the door of your hearts even now, through my feeble words, and will come into your hearts if you will let Him. As He came walking over the sea of Galilee to the men and women of his own day, He comes now to you, walking over the storm raised by your appetites, your inordinate desires, passions and sins—a storm only just gathering, waxing worse and worse, and which unless allayed, will grow to eternal thundering lightnings and billows; but He is able to allay it, He offers to pronounce "Peace, be still" and end this tempest of your soul forever. Will you let Him?

SELF-INDULGENCE (and all intemperance, self-indulgence) is innate weakness. It is the mark of the child, rather than of the man. It rules with undisputed sway in the lower orders of society, where men obey their own impulses as first law. It is among such the hate is more common than love, suspicion more common than frankness, deceit more common than honesty, and crime more common than unselfish helpfulness. The person whose chief characteristic is an inclination to indulge self shows himself thereby to be allied to the degree of his self-indulgence, with all the weak and low and unworthy in human nature.

ARE we living habitually in such nearness to the Lord Jesus that the gentlest intimations of his wish comes to us with the force of command, and with the consciousness that, at some way or other, it is possible to obey, so that we shall be carried through in any service to which He calls us?—*J. Hudson Taylor.*

FOR "THE FRIEND."

A Reminder.

Among the many valuable articles in *THE FRIEND* it seems to the writer that there might be a service in calling the attention of our readers again, to the article on page 93 (present volume); entitled "Peculiar Times." No doubt most of its readers are more or less deeply interested in their own and the Society's welfare, but the many and varied misdeeds of the Evil One are so well fitted to our individual weaknesses, that it is feared we must be, as it was of the Jews formerly, the things that belong to our everlasting well-being are hid from our view. And why? Truly, not from any lack on the Master's part. Did He not weep over Jerusalem? Alas! The love, the unbounded love, that drew our tears. And in another place where the young man queried of Him, what good thing might he do to inherit eternal life? when his duty was pointed out, in love, he went away sorrowful.

That there might be more of a willingness on the part of each of us to apply the query asked by the disciples formerly, each for himself, "Lord, is it I?" Not is it we, or is it they, but I; thus denoting that they were earnestly seeking to know each for himself, at the betrayal which had been announced is not laid at his own door. So may we be willing to search our individual hearts and find if we are building on the sure foundation, at which may abide in the day when every man's work shall be tried as with fire.

For great will be our loss if our work does not stand the test.

Many statements are made in the article referred to which are to the point.

And if this note should cause any one to read it and reconsider his standing, and to seek strength where availing strength can be found, remembering the injunction, "He that thinketh he standeth take heed lest he fall," the object of the writer would be thus far fulfilled.

HARRY E. MOORE.

WESTGROVE, Pa., Tenth Month 18th, 1901.

THE INNER SOUND.—The most potent element of strength in the human voice is the presence of the eternal spirit of God, which dwelling in the human heart, speaks in the ear as the embodiment of Divine truth, thus securing conviction in the minds of men. To men who speak as they are moved by the Holy Ghost, God gives a mouth of wisdom that no one can gainsay or resist; and that word tone speaks to the hearts of men with convicting and persuasive eloquence, the effect of which no human teacher can impart. It is hard to imagine a more empty farce in that which is exhibited when a man professing to be a messenger of God stands up before the people, with attitudes taught by the dancing master, and in tones prescribed by the elocutionist, utters the platitudes which have been taught at the feet of some worldly orator. Honest men grow sick at heart of this emptiness, and long for reality and sincerity, which if it is encumbered by false grammar, lame logic, and discordant rhetoric, relating the canons which the skill of men have laid down, still springs spontaneously from the depths of an honest heart, and carries conviction of integrity and truth to the hearts of those who hear.—*The Armory.*

Studying Autumn Leaves.

The government's new bureau of plant industry is taking up the problem of how our gorgeous autumnal foliage receives its variegated coloring. This is one object of the investigations which are now being made by Albert F. Woods, lately appointed pathologist and physiologist of the bureau.

To preserve autumn leaves A. F. Woods says the gatherer should immediately lay them flat between two sheets of new blotting paper spread upon a table top and covered by a stack of high books. It is essential that all moisture should be pressed out of them. By this simple process they should be dry within three or four hours. So treated they will retain their beautiful colors for years, provided they are not exposed in the direct light of the sun. If not thoroughly deprived of their normally large percentage of water they will soon assume a dirty brown tint.

The color of a leaf, said A. F. Woods, in explaining his investigations, is furnished by minute grains of pigment within its cells. What we see in the fresh leaf is not simple green, but a combination of many pigments, which when mixed appear as solid green.

Red is one of the color elements of fresh leaves. Reddish coloring matter is usually in liquid form, within the sap contained by the leaf cells. Yellow, another normal color, element, when combined with green, is the natural shade of the grains of pigment within each cell. Brown is the normal color of the walls of the cell. . . .

If an autumn leaf turns entirely red this tinting is due to the fact that only its red pigment is left. If it is yellow all of the other coloring has been destroyed, except the minute yellow grains. If the leaf turns brown it can be safely diagnosed as dead, all living tissues having disappeared, leaving only the brown walls of the cells. The brown leaf is a dingy ruin, within which every spark of life has been extinguished.

"There has long been a controversy as to the cause of the autumn leaf's coloration," said A. F. Woods. "Some botanists have attributed it to frosts. We are finding that light frosts, not sufficient to kill leaves, greatly facilitate their coloration by causing an increase within them of a normal chemical ferment, which attacks the color compounds or color generators in the cells. We are finding that the oxydation of these color compounds by this ferment causes the various shades of color, especially the purples, oranges, etc. The yellows are normally present in the leaf."

"Autumn leaves containing sugar, such as the maples, sumacs, gums, etc., easily oxydize, and thus form the rich reds, purples and violets so beautiful to the eye. That is why these, especially the hard maples, give the most beautiful autumn leaves. Autumnal oak leaves do not attract admiration because they contain much tannin. The oxydation color of tannin acid is dirty brown. Leaves which die quickly never give autumnal colors."

The most gorgeous autumn leaves are produced by a long-drawn-out-fall, whose days gradually cool from summer heat to winter snow. But if the frost should come early and the weather should be uneven this fall we need not expect the true autumn splendors. A heavy, sudden and early frost would kill all

leaves alike and turn them to a monotonous brown.

Crimson and scarlet autumn leaves, the most beautiful of all, are more abundant in the cooler parts of the country than elsewhere in the world.

European landscape gardeners are coveting the luxuriance of our autumnal foliage and are endeavoring to transplant cuttings of our most vari-colored trees in their own soil. But thus far those trees which produce the rich purples, crimsons and scarlets have firmly maintained a patriotic determination to beautify only the landscape of their native clime.

The East is much more productive of beautiful autumnal tints than is the West, according to botanists. Their explanation of this is that the more humid soil of the East has its beneficial effects.

Young Anarchists.

Anarchy means a state of lawlessness, an absence of government. While riding on a street car the day President McKinley was nearing death from the shot of an anarchist our attention was attracted by a gathering at a street corner. On close observation the cause of the assembling of the people was the sight of two boys about twelve years old, practicing anarchy. The dark, angry frowns on their faces, clenched fists and motions indicating an intent to harm each other, showed that they had learned well these lessons in satanic arts. A child of six years that has to be tied up because it cannot go with its father or mother when it desires, is a young anarchist. Parents who indulge such demands for the sake of peace against their better judgment are going to reap a crop of anarchists.

We once sat at a breakfast table with two of our small children. The baby boy of the family where we were entertained was about three years old. He was difficult to be suited with food, and when the father tried to quiet him by giving him the best on the table, he was not satisfied until his uncontrolled temper had full vent by screams, knocks, and at last by flinging a fork across the table. A big start toward prison and the gallows.

An infant allowed to have its own way a few times by crying for what it wants learns the art very rapidly, and the beauty of innocence on its face is transformed in an instant when control is attempted, to a wicked frown as rebellion asserts itself. That shows that in its heart it has the seed of anarchy right from the "Pit." Parents take warning and nip the evil in the bud.—*The Vanguard.*

"It is a great mistake to let anything be a substitute for a genuine Christian experience. Some are apparently satisfied if they can say that they are honest or charitable or agreeable to those about them. Some let a knowledge of science or philosophy or literature stand in the place of a personal knowledge of God's saving grace. Some are willing to take a little money, or a little honor, or a little amusement in the place of the eternal inheritance, or a part in the kingdom that passeth not away. Anything substituted for that which the Holy Spirit presses upon us must be only a delusion and a snare."

GOLDENROD.

When the wayside tangles blaze
In the low autumnal sun,
When the flowers of summer days
Droop and wither, one by one,
Reaching up through brush and briar,
Sumptuous brow and heart of fire,
Planting high its wind-rocked plume—
Brave with wealth of native bloom—
Goldenrod!

In the pasture's rude embrace,
All o'errun with tangled vines,
Where the thistle claims its place,
And the straggling hedge confines,
Bearing still the sweet impress
Of unfettered loveliness
In the field and by the wall—
Binding, clasping, crowning all—
Goldenrod!

Nature lies disheveled, pale,
With her feverish lips apart—
Day by day the pulses fail,
Nearer to her bounding heart;
Yet that slackened grasp doth hold
Store of pure and genuine gold;
Quick thou comest, strong and free,
Type of all the wealth to be—
Goldenrod!

—Kansas City Journal.

The golden rod is yellow,
The corn is turning brown,
The trees in apple orchards
With fruit are bending down.

The gentian's bluest fringes
Are curling in the sun,
In dusky pods the milkweed
Her hidden silk has spun.

The sedges flaunt their harvest
In every meadow nook,
And asters by the brookside
Make asters in the brook.

By all these lovely tokens,
September days are here,
With summer's best of weather,
And autumn's best of cheer.
—Helen Hunt Jackson.

BE NOT DISMAYED.—The Spiritual Head of his own Church worketh, and will work, in a way that human wisdom and foresight knoweth not; He will bring his own glorious work to pass, though He leads his faithful servants in a way they know not. You are entering again the field of Christian warfare; bear in mind you are one year nearer the end that crowns all than you were twelve months gone by. Let not go the right shield, and the battle axe. Everlasting mercy and help is on the side of the humble and devoted, though they have to pass through many tribulations. As far as condescending favor has led me to discern the work of Divine Grace in the soul, the internal evidence of Christ revealed is the true Light, the Life, the way to God the Father. O! I dare not enter into doubtful disputation. Often in the day my prayer is to be kept lowly, simple, dependent as a helpless child. My old age, now in my eightieth year, is calm with abundant cause to be content; yea, very thankful for innumerable blessings. I lack no earthly accommodation. You dear laborers who have yet to bear the heat and burden of the day, surely your rest will be glorious! This is the view rising before me.

MARY CAPPER.

Boys Who Are Needed.

"I don't know what we should do in this world without boys," said one of the members of a large business house. "There seem to be certain functions which only a boy can properly perform, and if a boy,—the right kind of a boy, I mean, of course—is not forthcoming, one feels at a loss how to get these things done at all. We have half a dozen first-rate boys connected with our establishment, and I don't know how we could run the business smoothly and successfully without them."

This testimony, I am sure, would be warmly endorsed by business men everywhere. The fact that there is hardly any commercial enterprise which doesn't employ at least one boy in its conduct, proves that boys are needed in the business world; and everybody knows that the world of education, the world of the home, the world of society, and the world of sport, would be utterly unable to wag without the versatile and indomitable boy.

The qualities which make a boy so indispensable to all departments of our modern life are not hard to distinguish or define. They are evident on the front of all the boy's activity—his frankness and honesty, his versatility, his abounding vitality and endurance, his teachableness, his obligingness, his good spirits, his readiness and enthusiasm for subordinate service. Because of these characteristic qualities, the right kind of a boy is a treasure to any employer. His cleverness and enthusiasm alone are a perpetual source of refreshment and help to a busy man. The managing editor of a great daily paper in New York City used to call in the printer's boy when he was tired or perplexed, and in the most chummy and confidential manner, state his difficulty to the boy. In nine cases out of ten the vivacity, the quick wit, the keen enthusiasm and unfagged nervous energy of the boy would either suggest or inspire a happy solution of the problem, or, at any rate, enliven and refresh the worn toiler in the sanctum.

Boys put new life into the enterprises of men. As a friend of the writer used to say, "They have so much magnetic 'go' in them that it makes a new man of one to come in contact with them." Although they lack the wisdom of experience, they have an undiminished share of that enthusiasm, and life, and push, which is like an injection of fresh life-blood into the veins that have been drained by the exactions of responsibility and excessive toil.

But, as I have already suggested, it is only the right kind of a boy that is needed in the serious enterprises of life. A spurious boy, a dishonest, selfish, lazy, uninterested boy, is worse than none, and will soon be sent packing by his employer.

The boy who is needed is the boy whose native moral quality has not been impaired by wrong thinking and wrong doing. He has honesty, obedience and loyalty in the glance of his eye and the inward feeling of his heart. There is something distinctly winning about his face and personality. He may be "green," inexperienced, awkward, at first, perhaps, but he is the kind of boy who is needed in the most earnest and important affairs, because his heart and will are pure and right. Details and methods are something which he can learn—that every employer

knows. None is so teachable, so quick to comprehend and acquire, as a bright, good boy, who is thoroughly in earnest about his work. He has no false pride. He will take hold of his simple and subordinate duties with an enthusiasm that seems to quicken the whole business with its overflow. The proud and most devoted employee of a great business concern is very likely to be the boy who takes care of the office and does the errand running. He is glad of a chance to serve and, in due time, to rise. His gratitude and loyalty constantly reinforce his native honesty and obedience. In a word, his whole intent and conduct are that of a good servant who needeth not to be ashamed.

Such is the boy who is needed everywhere in this busy and exacting world—not less in the educational and social world than in industrial and commercial life. His morality will be grounded in a natural, religious belief; natural, because religion is a fundamental germ in sound morality as soil is fundamental to the roots of growing things. If life will be as sincere and pure as the native disposition of the human heart, before it has been seduced and corrupted. A good boy is a natural boy, and that is why we are drawn toward him and feel the need of him, and go so much personal help out of the service and sympathy.—Pilgrim Visitor.

The Strain of Running Fast Express Trains.

Cleveland Moffett tells in the Tenth Month *S. Nicholas* the story of the locomotive drive. There followed some talk about fast runs, and all agreed that for out-and-out excitement there was nothing in railroading to equal man's sensations in one of those mad bursts of speed that are ventured upon now and then by locomotives in record breaking trials. "I heart never pounds with real apprehension a real accident as it does through imminent fear of an accident. And so great is the nerve strain and brain strain upon the men who drive our ordinary flyers that three hours at stretch is as much as the staunchest engine can endure running at fifty or sixty miles an hour. And the same is true of firemen as well as of locomotives, so that the fast mail and express service between New York and Chicago requires relays of fourteen engine drivers and fourteen firemen for every single round trip of a single train. And at a time it appears, when an engineer has fact the rush of one of these terrible flyers to the end of his relay, say, 150 miles, you will sometimes see him descend from the cab weak and unstrung."

"So you see," said one of the officials, "the problem of higher speeds than we have at present involves more than boiler power and strength of machinery and the swiftness of turning wheels; it involves the question of human endurance. We can build engines that will run one hundred and fifty miles an hour, but where shall we find the men to drive them? Already we have nearly reached the limit of what the eyes and nerves will endure. I think we'll have to find a new race of men to handle these locomotives of the future—that they talk so much about."

THE tests of life are given to make us, and to break us.

Principles and Men.

Recently there died in Chicago a man of remarkable character, better known in the West than the East, but not wholly unknown throughout the country—Doctor William Gray, editor of the *Interior* for thirty years. On his deathbed, knowing that his work was done, he left this message: "Tell the brethren that I always loved principles and never a man." That was a noble rule of life, he must have been a good man who could not that he had followed it in all the activities of a life that had been in a way public, and controversial, the life of an earnest editor of a denominational newspaper remarkably vigorous, militant, and fearless, of wide circulation and potent influence. The *Chicago Tribune* says that every person who knew him will subscribe to the truth in his dying words. "His sturdy blows for he conceived to be right often fell upon individuals, but never with the slightest animosity of personal enmity." N. D. Hillis says "he was a way of picking a man to pieces, oiling and putting him together again without marring his pride." In this fidelity to principle without a particle of compromising of truth, but without personal bitterness, the secret of his acknowledged power. It is a high standard, and few attain it. If those duty brings them into controversy on this rule, religion, politics, and business would wear a different aspect. Most of us are apt to identify a cause and its advocates so closely that we cannot love the one without loving the other, nor hate the one without hating the other. This accounts for reckless and savage personal vituperation which life tempts. But vituperation is argument, and, of course, it is not personal. Commonly, it gives satisfaction only to those who are of the same way of thinking, and to only a part of these. It puts into words the feelings they cherish, and are too polite or too cowardly to utter. It is not always manifested in ways so coarse as vituperation; but when it exists, it is not to make itself apparent. There are those who, although they feel it have the art to conceal it, being well aware that it is poorly to display it, because it repels more than it attracts.

Men seem unable to be sure of their duty to an idea or a principle unless they are intolerant toward all who favor it. They seek to break their opposition on something petty, and especially on something human. They are unable to discriminate disapprobation from enmity, they exaggerate their dislike, and make it emphatic, not perceiving the weakness of overstatement, and the point that the thoughtful always apply to such things savors of rancor. A great deal of what passes among the thoughtless is the vulgar for evidence of conviction is more account than so much profanity in disguising truth from error. It really has nothing to do with the merits of the question under consideration, and is probably offensive to the judicious. The great point, however, is to cherish hatreds. Wm. Gray did not say that he had never given expression to his hatred, but that he never hated a man. Of course, then, he had no need to guard his expression. It is out of the heart that the

mouth speaketh when men are sincere. It is possible to suppose that a person may be insincere in professing love and kindness; but more difficult to suspect one of dissembling when he utters the language of hatred, because hatred is not a quality that men desire to have attributed to them unjustly. The sense of its unloveliness is well-nigh universal. We believe it was Dr. Johnson who expressed a liking for "a good hater," but Dr. Johnson, learned and wise as he was in many ways, was not altogether a model of good disposition.

In the estimation of some, indulgence in personal hatreds is reckoned as a sign of vigor and soundness, when, in fact, it is quite the reverse—a sign of intellectual weakness and undisciplined emotion. The "good hater," if his faculty is exercised toward his fellow-men, is commonly an egotistical, unreasonable, and prejudiced creature, whose partial judgments are not to be trusted, whatever piquancy they give to his discourse. Charity is a safer guide, even in estimating the motives of men who are promoting evils in the world. And charity is not inconsistent with the sternest rectitudes in all matters of principle and duty, the most powerful advocacy of one's convictions, the most effective condemnation of all that makes for injustice and iniquity. Indeed, the men who are most serviceable in advancing reform are those who love principles and hate no man. They are the winners; only they can win their enemies, which is a more lasting conquest than to defeat them.—*Boston Herald.*

OUR PRESENT STORM CLOUDS.—What are the causes of these clouds? First, the civil war, for war, whether just or unjust, always increases on both sides intemperance and impurity, and lessens the sacredness of both life and property. Therefore we should seek peace and pursue rather than invite more war, and so more vice, by multiplying warships and armies. A second cause of increasing immorality is the beer invasion which came in under cover of the war and filled the land with foreign saloons when we were too busy in another conflict to resist them. Beer is often counted even by Christians, the least harmful of drink, when for that very reason it has become really the most harmful, the bridge over which eighty per cent. of drunkards go to the asylum and the prison. A third cause of the clouds named, is the flood of foreign immigration that has rolled in on us, ever since the Civil War started it, by the need of men to replace a million fallen heroes, and the sudden opening, in the closing days of the war, through the Pacific railroads, of our whole vast domain, which is itself the fourth of the causes leading to the fifth, sixth and seventh; namely, the absorption of our strong men in great commercial enterprises, which made necessary the impersonal and so irresponsible corporations, that, in popular opinion, could neither cheat nor be cheated; these, in time, developing luxury, which has never failed to corrupt its second generation, which has lately proclaimed itself in such Babylonish feasts as the Seelye dinner. There is at least one more leading cause of these clouds, namely, the doubts thrown by the words of some, and silence of more, on the doctrine of future retribution. Whenever men doubt a future hell they make bells on earth. When the op-

pressed cease to believe that God will in the future mete out justice to those who by corrupting government have escaped their deserts here, they seize the bomb and firebrand and themselves make a judgment day. Not only in order to the salvation of individuals, but for social salvation also we must follow Christ in warning men of the judgment to come.—*J. W. Craft.*

FOR "THE FRIEND."

"That was the true light which lighteth every man that cometh into the world" (John 1: 9).

Oh, Jesus, blessed Master,
Thou only art the Light,
Without thy constant teaching,
We cannot go aright.

But Thou art always with us,
To shine upon our way.
Thine our indwelling Presence,
The same from day to day.

We do not walk in darkness
But have the "Light of Life."
Thy voice is ever speaking
Above earth's din and strife.

So we go boldly onward
Without a fear or care,
Thy watchful eye will guide us
And keep from every snare.

We praise thee, faithful Master,
Our glorious "inner Light;"
'Tis joy to know Thy guiding
Amid earth's darkest night.

Teach us in sweet submission
To follow thy dear "Voice,"
In meek and swift obedience;
Lord, this is all our choice.

EDGAR K. SELLEW.

EAST LONGMEADOW, MASS.

ARTIFICIAL SILK has been produced from a variety of sources such as wood pulp, etc., and in the Glasgow Exhibition, near the Moorish Stall, there is shown a complete series of specimens to show how cotton waste can be converted into silk of very fine fibre, which takes on dyestuffs in a most perfect manner. The product is known as Chardonnets silk, and it is claimed for it that as compared with real silk of the highest class, it is exceedingly cheap; that it shows considerable lustre and brilliancy; that it opposes much greater resistance to chemical influences; that it shows greater stiffness than the best China silk and therefore is more suitable for fringes tassels and braids. Experiments with Chardonnets, China and Tussore silks showed that the first was not affected injuriously by concentrated alkaline solutions, by ammoniacal copper and other chemical solutions, while China and Tussore silks were completely destroyed by the same chemicals, and finally it has been proven that Chardonnets silk does not become brittle and rotten in such a short time as natural silk.

In the stress of our own trial we need, perhaps more than anything, the conviction that God is still leading us on to the fulness of Truth through the teachings of the Spirit sent to us in Christ's name. May He give us grace to welcome the lessons with reverence and to embody them in life.—*B. F. Westcott* in "Gifts for Ministry."

Emphatic Christians.

The Lord Jesus Christ put great emphasis on the spiritual character of his followers. They were to be sympathetic, and yet separate, or peculiar, people, zealous of good works. They were in the world and yet not "of the world." Our Master was pre-eminently sympathetic; He touched human life at every point lofty and lowly. He did not draw back his foot when a sinful woman's tears of penitence trickled upon it, nor did he refuse an unpopular publican's invitation to be his guest. "This man receiveth sinners," was the sneer of the bigoted Pharisee. It is a hasty Christianity which snubs honest work in coarse raiment, or refuses shelter to the harlot who is struggling to a better life, or which builds a "colored pew" in a remote corner of a church gallery.

While of his infinite sympathy—which drew not back from the bitter agonies of the cross—there was a sense in which Jesus Christ was "separate from sinners." He possesses a divine holiness, an unworship spirit, and a spotless life; tempted in all points, He was yet without sin. "Ye are not of the world," He says to his followers, "even as I am not of this world." Just here runs the line of separation. It is to be a separation, not of condition or daily contact, but of character. Christ's people are to be a "peculiar people"—peculiar in loving the truth, peculiar in honest dealings, peculiar in works of benevolence, peculiar in hating sin, peculiar in trying to copy Him who was holy and undefiled and separate from sinners. "Be ye holy" means to be sound, healthy-hearted; it also means to be set apart to Christ's service. The separation of a genuine Christian must be a separateness of Christly character. All his power for good depends upon it. The heaven is separate even when it mingles itself through the whole batch of meal. The different particles of salt are distinct from the mass of food which they season—that is, the salt never loses its saltiness.

The more pronounced and emphatic every Christian is in his aloofness from the codes and the fashions and the sinful ways of the world, the more peace and spiritual power will he have. He has his standard of faith and practice given to him—to be lived up to. There is an increasing tendency to sneer at creed. But the all-comprehensive creed which a man must hold to if he be a Christian is, "Believe on the Lord Jesus Christ and thou shalt be saved," and "Faith without works is dead." Strait is the gate that leads to eternal life, and He whose love has opened up that pathway has a right to demand heart-belief in Him and obedience to his commandments. Much of the self-styled "liberal Christianity" is only a thin veneer to cover shallow convictions; it is liberal in giving away priceless truths, and liberal in putting down inclosures which the Bible puts up. It is an indistinct blur rather than a belief, and has no spiritual emphasis.—*T. L. Cuyler.*

CHRIST'S love is the constraining power and spring of action in every good word and work, and we are brought humbly to acknowledge, without his holy help we can do nothing to advance his kingdom on earth.—*Canada to N. Eng. Y. M.*

Love That Does Not Die.

A pathetic story comes to us from Philadelphia. A man and his wife named Pritchard, died in New York of the cholera in 1838. They left two boys, twins, aged twelve, and a little daughter named Ellen. Ellen was taken by an uncle to the then wilderness of the West, and the boys were left to make their own way in the world. One of them died. The other, Richard, struggled along manfully for a livelihood. But he was beset by a terrible longing for the little sister, who was the only living creature of his kin in the world. From the day she left him she had absolutely vanished out of his life.

The first money he saved he spent in sending an advertisement to some Western papers. But there was no result. Richard grew up. He prospered in business married, and became the father of a family, but in all the forty years he never forgot "little Ellen," or discontinued his search for her. Twice a year his advertisements were sent to the West, first to one section and then to another, in spite of the arguments and ridicule of his friends.

In 1858, an old farmer in Ohio happened to see the advertisement on a torn scrap of paper, and thought he recognized the name of the uncle. The kind old man made a journey of forty miles to search into the matter, and finally found Ellen, the mother of grown sons and daughters. The brother and sister, who had parted children, met after forty years, and half the country came to share in their happiness.

A story still more touching, of the endurance of human love is that of a mother in a West Virginia village whose son went out one evening thirty years ago asking her to have supper ready for him when he came back. Whether he was murdered or ran away to sea, nobody knows. He has never returned. His mother, now feeble and white-haired, makes ready for him every night, places his chair by the table and waits. "He will come some day," she says, "and then he will see that I have never forgotten him." One cannot but hope that the loving patience of the poor waiting heart may yet be rewarded.—*N. Y. Witness.*

A FAITHFUL Christian's manner of words, as well as of life, already has the mark of heaven's purity and truth upon it. Speaking the truth in love men trust him. Seeking not his own, men come to speak unselfishly in his presence. Considering others, they in turn become considerate. Cherishing no resentments, he awakens no angry feelings. Such a Christian self-control is not easily attained, but it is worth striving for, and by God's help, it is not out of reach.

Notes from Others.

WEBSTER'S INDEPENDENCE DAY SPEECH OF 1802.—A noteworthy episode of Webster's pedagogic stay in Fryeburg, Me., in 1802, of whose academy he was principal at the age of twenty, was a "Fourth of July" oration delivered by him in the old village church to a deeply impressed audience. For one so young it was a brilliant, a remarkable effort. And what is still further remarkable, the original manuscript of this youthful address, after being lost many years, was discovered by a city junk dealer and rescued from oblivion. It is now in the possession of Alonzo F. Lewis, of Fryeburg. Another curious fact about this oration is that the

peroration is almost the same, word for word, that of his last speech in the United States Senate, delivered Seventh Month 17th, 1850, forty-years after.

We have been accustomed to sneer at Mormonism as a shallow humbug. But people are beginning to call to mind what Josiah Quincy said, "It was not impossible that the time might come to the question, 'What historic American has exercised the most powerful influence on the times of his country, the answer would be, 'Smith.'" Absurd as this may seem at present, Mormonism is no longer to be regarded with contempt. Its propaganda has invaded our metropolitan cities, and with no mean success. Its increase is due to causes that deserve study. It is our modern Mohammedanism, combining church and State, and swinging together with sledge-hammer force of concentration. This is a reaction from the boasted union of church and State, which lies at the base of Anglo-Saxon individualism. In the end which will conquer? It is as a political factor that the Mormon is to be dealt with, not as a sect. Mormonism is not another church or another of Protestantism, but a new religion, and a religion with political hopes and expectations.—*Christian Register.*

RACE PREJUDICE.—The two sections stand level in this matter, and neither is now in position to taunt the other. And so a boasted American civilization is evidently to submit in silence to these repeated revelations of itself as a great mockery.

The plain fact of the matter is that white people of a dark color seems to be increasing in the United States, and contempt for their rights at the moment a growing quantity. How this has been stimulated by a national disregard for the rights of so-called inferiors, we shall not undertake to say; but that something has happened to stir white savagery to unusual depths of ferocity in dealing with the criminal black, and white prejudice to renew its broadened efforts for race oppression, must be evident to all.—*N. Y. Sun.*

We believe that no one can find any Scriptural ground for a regular salary for the minister of the Gospel. We find no single precept in it, and there is certainly no single example there to warrant it. To imagine any of the apostles or any of the elders whom he appointed in various churches, as receiving a stated amount annually, would be to mar a beautiful picture of faith and love and hospitality and mutual bearing.—*W. J. Mosier* in "Word and Work."

Christian reformers should never lose sight of regenerative grace. Improvement in external relations can never eradicate the corrupt elements of human nature. The heart must be changed before it can be held to truth, virtue and right at all times and under all conditions. Toning down wickedness will not do; a radical cure is necessary. Our Lord insisted on a new birth—a renewed nature. We can do no less. Not only the sinner but the pew, must emphasize in all understanding the need for, and the power of, spiritual renovation, not only for salvation, but for well-being and well-doing.—*Presbyterianian.*

Whoever made that Book made me. I know all that is in my heart. It tells me that of all else except God can know about me. You made me, wrote that Book.—*Bishop Doane's* (in the translation of the Bible).

It is said during one of Moody's meetings, a young man approached a young man with the question, "Are you a Christian?" The young man looked

ing good-naturedly, as he replied, "Oh, no, sir, one of the choir."

The *Midland Christian Advocate* says with much interest: "When we are considering ways and means of dealing with anarchism and anarchists, could be well to keep in view the American movement. Almost all the anarchist meetings which have been public are held in more or less close connection with the saloon. The saloon is the heart of the anarchist, whether he is on the street or in the hall. Even the Goldman woman, cultured as she is, as to be met with her clan in a very common way, and just shortly before the great tragedy. The thoughts and evil purposes of these villains made more hateful and more dangerous because of the alcoholic uplift which they find in these doggeries. If there were no saloons, there would be fewer anarchists. If we could banish the saloon as well as the anarchist, what a wholesome change we should be in America."

Items Concerning the Society.

The members of the conference on "The Social Problem in Town Life" turned to their work, it was amusing and interesting to listen to comments of some of them on the host of the conference and on the Quaker training which had produced such results. An impulsive old gentleman from Kent, who had amused the evening conference by irascible remarks upon the folly and red of some Government doings, asked the writer where there was a congregation of Quakers near him. "They are the people," he said, "among whom I should like to worship; they are the only ones (except some of the Roman Catholics) that have a real grasp of the unseen world." Modestly adding a gentle demurrer to this too flattering opinion; and it was a sorrow to have to grant that he would have many weary miles to go to the meeting-place he wished for.—*British*

little tract entitled "The Society of Friends, or, so called Quakers," was reprinted in THE FRIEND of Seventh Month last. A new edition will be issued during the coming month. Friends who have a supply will please order now. They will be raised in large or small quantities at cost two cents apiece. Address William B. Kirkwood, 908 Berkeley Avenue, Trenton, N. J.

THE YEARLY MEETING.—We have had a very comfortable Yearly Meeting. Parting Friends felt generally that we had great cause for thanks to Heavenly Father, for the overshadowing of His Spirit from day to day, and the bond of love and fellowship, as evinced by the valued correspondence, as usual, from all the Yearly Meetings is not abated. Dear Friends from Philadelphia, Ohio, Canada, Iowa and Kansas Yearly Meetings were present, all truly acceptable. Some lines from their meetings, and some were read. The number in attendance was about the same as of latter years.

J. C.

Detailed accounts are given in the *Barnes' Republican*, from which we give the following extracts, after some abridgement: "This day of rapid changes and advancement, less desire for something new, it is refreshing to find a people whose religion, in its purity and simplicity, has remained unchanged, wearing the same garb that was worn by the founders of the Society, in the days when Cromwell's Ironsides trod England's heath their tread, and addressed as did Christ and his disciples when they came on earth. While the meeting that assembled at ten o'clock was as well attended as usual, yet the most encouraging feature was the unusually large attendance of young people, which indicated that the principles for

which the founders of the Society suffered to maintain shall not perish.

"Seventh-day business was begun by calling the representatives, all of whom answered to their names. Minutes were read from the following ministers from other Yearly Meetings, who were in attendance: Anna B. Crawford, Elizabeth Cooper and Thomas Whitson, of Philadelphia, and Joshua Smith, of Kansas. The epistles from all the meetings with which Ohio is in correspondence were next read, and contained much that should strengthen and encourage all to remain steadfast in the purity of the faith. It was proposed that we send a few lines of brotherly love and encouragement to that small body of Friends in New York, to which the meeting agreed. A minute declared that we must all be certain that our foundation is laid on the immutable rock Christ Jesus; then our encouragement and advice will carry force. A committee was then appointed to essay replies to all the epistles that had been received. After reading notice from the meeting of sufferings, announcing the death of two of its members, Samuel Walton and George Mott, and selecting a committee to name their successors, meeting adjourned until Second-day morning.

"On First-day morning the rain kept thousands away that would otherwise have been in attendance, but the meeting was one of power. The afternoon meeting also was believed to be one of the most satisfactory ever held in its outpouring of good through many ministers.

"On Second-day the representatives reported the name of Nathan R. Smith for clerk and James Walton for assistant, which were satisfactory to the meeting. Minutes were read for David Scott, of Philadelphia, and Catharine Stanton, of Indiana. The meeting then entered into the state of Society by the reading of queries and answers, which showed the Society to be in a normal condition, except that two members were reported to have given way to the unnecessary use of spirituous liquors, and the meeting which reported them was encouraged to disavow them, as our records might not be so disgraced again. Much interest and concern was expressed by thoughtful Friends that we might be more faithful in the maintenance of all our precious principles. The school report showed there to be five hundred and twenty-two children of school age in the Ohio Yearly Meeting, the majority of whom had attended Friends schools.

"Third-day was taken up with the reports of committees, and notices were read from the Quarterly Meetings announcing the death of elders, which were as follows: John Hoge, Ann Dean, Anna B. Lee, Stephen Jackson and Nathan Satterthwaite, of Hickory Grove; Rachel Stratton and Penina Shaw, of Salem; Amy John, of Pennsylvania. The Boarding School report showed the school to be in a healthy condition, with bright prospects for the future. The Primary School committee's report was satisfactory, and they asked for two hundred and twenty-five dollars to assist in the work for the ensuing year. The committee having in charge the distribution of the writings of Friends reported progress in the work and asked for an appropriation of one hundred dollars. Elwood Conrad asked permission to attend the women's meeting, which was granted, and he, accompanied by John Fowler and Joshua Smith, delivered a message of love and encouragement. A committee was appointed to have twelve hundred copies of the minutes printed, and also to have five hundred to one thousand copies of the Discipline published. At the conclusion of the business for the day the shutters were raised at the request of Esther Fowler, who spoke very feelingly to all present, reminding them that we should love God because He first loved us, and that we should be so steadfast in purpose that we could feel an increase in our love for God and man, for the day is fast approaching when there will be but one question

of importance and that is our peace with God. Another minister hoped that the young women and mothers would remember that upon their faithfulness to God largely depended the future of the Ohio Yearly Meeting.

"In the meeting held on Fourth-day the stream of gospel ministry seemed to flow copiously and unto much edifying.

"On Fifth-day, after other reports were considered, the committee to essay replies to the epistles received by this meeting, reported that they had prepared replies, which were read and approved by the meeting. The trustees of the Robert Miller legacy reported two hundred and fifteen dollars interest for use the ensuing year. The interest is used to assist the poor children of the society to procure an education. Thomas Whitson pleaded with the young to come unto Christ, and return to the ancient simplicity of the faith, believing that God would from the young people now present raise up standard bearers on the walls of Zion. Jesse Edgerton offered thanks for the overshadowing of the Divine presence. After a few minutes of general silence the meeting then adjourned to meet in one year at the same time and place, if consistent with the will of our great High Priest.

"So concluded a meeting which has been remarkable for the evidences of the outpouring of the Holy Spirit, the large number and deep interest of the young, indicating a coming together and desire to advance the Redeemer's kingdom on the earth."

SUMMARY OF EVENTS

UNITED STATES.—A dispatch from Washington of the 14th says in reference to the ransom of Helen Stone: "Our Government at Washington has not modified the opinion, uttered by President Roosevelt, that there is but one thing to do, and that is to raise the sum demanded for her ransom as quickly as possible. Of this sum \$60,000 has already been subscribed, far the larger part of it in Boston and in the immediate vicinity."

President Roosevelt has lately had the company of Booker T. Washington, who was invited to dine with him in the White House by his special request of the people of Alabama. There were no other guests. There is a feeling of indignation among Southern men generally that the President should take this early opportunity to show such a marked courtesy and distinction to a colored man. The President is said to have no sympathy with the prejudice against colored people, and has said that "the color of a man's skin should not operate to his advantage or disadvantage in an appointment or a removal from office."

Henry E. Cooper, Territorial Secretary and for several months prior to his departure for the United States Acting Governor of Hawaii, has discussed with Secretary of Agriculture William Wilson the conditions in the Territory. He emphasizes the seriousness of the labor problem. The natives are dying off rapidly, the mortality being great in the neighborhood of forty deaths to the thousand, and foreign laborers are getting out of the country much more rapidly than they are coming in. The encouragement of Chinese labor, said he, is regarded as the most promising solution. About 21 per cent of the total population of the United States attend public schools, and 2 per cent of the rest attend private schools, according to the latest report of the Commissioner of Education. The grand total in all schools, elementary, secondary and higher, public and private, for the year ended Seventh Month last, 1900, was 17,020,710 pupils, an increase of 282,348 over the previous year.

In Kansas apples are cheaper, bushel for bushel, than corn or potatoes. The "Apple King" is Judge Fred Wellhouse, who this year gathers a crop from 1240 acres of orchard. He will have more than 100 carloads of the fruit, and his net profit will be from \$30,000 to \$25,000, or larger per acre, according to the *Kansas City Journal*, this will be made on any other crop in the State.

In the convention of American laborers lately held in Milwaukee, the general belief was expressed that this country is now experiencing a season of great and sound prosperity. Secretary Gage added his testimony in his assertion that "every evidence exists of a general well being in industry and trade," which is reflected in a "condition of unparalleled strength in the public treasury."

It is said that there is one life in America, and that in this country that issues policies only to total abstinence,

THE FRIEND.

A Religious and Literary Journal.

DL. LXXV.

SEVENTH-DAY, ELEVENTH MONTH 2, 1901.

No. 16.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Printed at Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Printed on second-class matter at Philadelphia P. O.

The Cost of Gold.

are taught that all exchangeable values of men are but the labor of men which have cost. But there is room for doubt over the value of gold and precious metals ere nearly approaches their awful cost of labor and suffering, to say nothing of

Xander Del Mar gives a "History of the precious Metals" as one of blood, slavery and war, and substantially relates the facts in chapters on the "Plunder of Europe by the sea," "Plunder of Africa," "Plunder of India," and "Plunder in the West Indies," ending with the looting by the allied forces commanded by Count von Waldersee. His reports give evidence that "the Trans-himalayas have been worked from first to last by natives who were forced into them at their will; that they were brought from the interior at so much per man, bound, strapped drunk with rotten liquor, and thrust into pits which avarice has dug and which is covered over." We are not prepared to refer the guilt of these iniquities to the present warring nations more than to the past. The sin is, not one of nationality but of man's fallen nature, as charged by Virgil when he exclaims, "Oh cursed lust for gold! dost thou not force mortal hearts to crime?" And where does Paul place "the love of money"? and James the source "whence do all fightings come"? Witness the example of the natives found by the Spaniards in the West Indies, and of many forced to labor in the mines of Mexico and South America. One of these of this country boast a righteousness very superior, when we think what the rapidity has done with our Indians and the natives, if not with slaves in mines.

To resume Del Mar's researches, he concludes that "it is quite evident that without forced labor, without slavery, and without working the mills on the Sabbath, the industry in the Transvaal could not have been made to pay." And what further price has it cost?

In another article in the *Literary Digest* a writer intimates that the story that Lieutenant Peary had discovered gold in the region of the North Pole, needed only to have proved true, to cause the Pole to be discovered very promptly by some of the many gold hunters who would flock thither.

Take the case of the vast interior of Alaska, for example. Had it not been for the pioneer prospectors who made the original discovery of gold in that region, it would have been practically an unknown country to-day. In the entire history of Arctic exploration and adventure, prior to the discovery of gold in the Alaskan peninsula, there are few such trips recorded as can compare in hazard and hardships with hundreds which have been made in recent years, not only by the rugged pioneers of Yukon, but even by women and children. Men by the dozens, by the hundreds almost, can be found who have made during the depths of winter sled trips on the Yukon of hundreds, even of thousands, of miles, and this while the thermometer was recording temperatures as low as any encountered and recorded by the scientific Arctic explorers. Every new mining camp which has been opened in the interior of Alaska has, in its early history, the record of some such daring trip as would have brought fame to the scientific explorer.

Had the heart of man been such that the strenuous exertion inspired by covetousness had been inspired by the higher motives, how would the face of the earth and its history long ago have been changed! The quest of souls in the love of the gospel in strange and barbarous lands, may in some instances match the overcoming of outward difficulties encountered in the quest of gold, but in many more instances will it evince a higher heroism. Of the typical gold hunter, or money-grasper, could it be said, "Though he was rich, yet for our sakes He became poor, that we through his poverty might be made rich?" Or is the mammon-server ever an overcomer of self? "Who is he that overcometh the world, but he that believeth that Jesus is the Christ?" Actuated by that faith should Christians of missionary zeal know of a circumpolar people, it might be one of the wonders of grace but need scarcely be a surprise, if the problem of the

discovery of the Pole were valiantly met and solved, in the quest of a higher interest.

Gold costs souls, Christ saves souls. The love of gold is self-seeking, the spirit of Christ is self-sacrifice. The lust of gold inspires to stupendous endeavors and unscrupulous sins; the love of Christ constrains to noblest heroisms faithful to death. Yet the sin is not in the gold, but in the heart that prefers it to the heart's witness for good. Gold and precious metals are among the creatures of God that are "good, and nothing to be refused, if received with thanksgiving." They have their right place, but not above "durable riches and righteousness." It is only sin that makes gold cost more than it is worth, and there is perhaps not a mentionable sin that it is not made to cost. When it costs conscience, what shall it profit a man, though he gain the whole world? But when gained and used by a good conscience, it is a blessing to the steward and to the world. The money-seeker who always seeks first the kingdom of God will find his right service, and be "rich towards God." The penniless who does the same will not fail of the blessing which "makes truly rich, and adds no sorrow with it."

A Friend in Search of a Society.

Instances occasionally come to our notice of honest hearted friends of Truth coming upon the groundwork and principles of our religious Society by a solitary spiritual leading, and afterwards finding our early Friends had been similarly led, and that a society of such had been gathered, whose successors still subsist in an organization known as "the Society of Friends." Sometimes their fellowship with these is comforting, and sometimes they have found the name misleading.

In a recent letter from New England one says: "I became a member of the Society when living about twenty miles from a Friends' meeting, and knowing no Friends within twelve miles of my home. I had read a small book about the 'Principles of Friends,' and was constrained to request membership against what seemed to be common sense, as I could and did go to a meeting of the body I then belonged to, a mile from my home. Finally I went to [reside in] the vicinity of an old Friends' meeting-house. The meeting held there was a 'union' meeting, the large Friends' meeting having died out. Two people had requested membership with Friends, and the meeting became a Friends' meeting. While

it is not large I think there is only one member who did not come in by request . . .

"I confess I have been much disappointed in Friends. Perhaps I made an ideal of what I thought Friends were by reading; but thou can well imagine how little we can tell about the practices of a people by reading an expression of their principles. Of course I knew nothing of the divisions and have had much to learn about differences in custom. There are good things among all I have met with. Three years ago I went to North Carolina Yearly Meeting and felt drawn to Rich Square Monthly Meeting to visit families. [Later] I had a concern to attend Ohio Yearly Meeting, smaller body . . . This year I felt it right to go to the Western instead of the Portland Meeting . . . I am at a loss to know where to find the right among Friends now . . . Among the confusing, varying, conflicting practices of those calling themselves Friends, I see only one way for me to do,—that is, to be led by the blessed Shepherd himself and go where He shall bid me, looking unto Jesus, the Author, to finish my faith."

We see no better course for our Friend to take. This was the attitude of spirit under which the Society was first gathered in "the unity of the Spirit and bond of peace," and it is the one uniting discipline which has power to succeed in gathering into one, as no outward legislation can gather or bind.

It is not for us to assume to prescribe to a Truth-seeker where his fellowship with Christ should lead him or place him. But may any communion which should say, "Come, and have fellowship with us," be justified in adding, "for our fellowship is with the Father and with his Son, Jesus Christ."

On "The Sacraments."

An eminent preacher at the City Temple recently, says the *London Friend*, made such a clear pronouncement on the subject of the so-called Sacraments, and one so largely in harmony with the views of Friends, that we think readers will be glad to have his actual words as given in the *Christian Commonwealth*.

There is no hint that what we call a Sacrament was being established. Jesus Christ established no sacraments. The Church in one of her aspects has established seven, and most of the Churches accept two; and Jesus established neither. There is nothing of the kind in the great, holy, mystic, spiritual Church of the living Christ. I get rid of sacramentalism by getting rid of the sacraments. My Lord established nothing of this mechanical ceremonial functional kind. . . . All this functional mechanical arrangement and sacrament is so far away from the love-scene, the love-feast of the old, good time. Surely the earliest churches knew this, for, more than seven hundred years, the Christian Church had no Lord's Supper; in a sense it is a modern invention; but the taking of the body and the drinking of the blood is as old as Christ Himself, and He brought it up from eternity. Take the Sacrament—as we now foolishly call

it—take the Lord's Supper morning, noon, and night, and every hour between. Whenever you draw a breath, draw it in remembrance of Christ; whenever you lift an eye to the great heights where the stars tremble and burn do it in the name and for the sake of Christ as a grand covenant-making fact.

Western Yearly Meeting.

The letter printed in our last number as representing "Ohio Yearly Meeting" (so judged because the name "Ohio" seemed to be on the postmark), is now alleged to refer to *Western* Yearly Meeting. We are glad of the opportunity to produce the following testimony from a visiting minister concerning this *Western* Yearly Meeting:—

I have been comforted in witnessing the weight and dignity with which Friends have conducted the affairs of the Church, but truly there is left but a very small remnant. In many places they seem as the few berries on the topmost boughs or the gleanings of grapes after the vintage is over, but may we not be thankful a remnant is preserved, whom the Lord refreshes from time to time as with the dew of heaven.

Mid-Week Meeting.

In other religious bodies the mid-week prayer-meeting stands in a similar relation to that of our mid-week meeting, for worship. Only ours is the greater testimony for the spiritual against secular absorption, by being held during business hours of the day. The *Presbyterian* thus shows a similar concern to that so often heard among us:

We notice that the decay of the mid-week service is a subject of alarm and discussion on the other side of the waters, just as it is on this side. "The prayer-meeting" seems to be losing its hold upon the Church at large, and something must be done to revive it if she is to keep up the vigorous and healthy piety which should characterize her membership. It is a bad symptom when there is no sufficient aspiration God-ward on week-days to draw Christians to the accustomed place of conference and prayer. It shows what hold secular affairs have upon the mind and heart when attendance upon the weekly service is neglected, or when conscience no longer rebukes for the remission.

Fitch's Famous Rules.

1. Never teach what you do not quite understand.
2. Never tell a child what you can make him tell you.
3. Never give a piece of information without asking for it again.
4. Never use a hard word if an easy one will convey your meaning, and never use any word unless you are quite sure of the meaning that it conveys.
5. Never begin a lesson without a clear view of its end.
6. Never give an unnecessary command, nor one which you do not mean to see obeyed.
7. Never permit any child to remain in the class even for a minute without something to do and a motive for doing it.—*J. G. Fitch.*

READING THE SCRIPTURES IN THE FAM—Some years ago, an Irish wanderer, wife, and his sister, asked a night's shelter in the cabin of a pious school-master. The characteristic hospitality of his host, the school-master made them welcome. It was his hour for evening worship, and the strangers were seated, he began by reading slowly and solemnly the second chapter of the Epistle to the Ephesians. The young student astonished. The expressions, "Dear trespassers and sins," "Children of wrath," "Walking after the course of this world were new to him. He sought an explanation. He was told that this is God's account of the state of man by nature. He felt that it was exactly his own state. In this way "I walked from my childhood. In the service of the God of this world we have come to this house."

He was on the way to a fair, where he intended to pass a quantity of counterfeit money. But God's Word had found him out. He produced his store of coin, and begged the host to cast it into the fire; and asked himself if he could not obtain a Bible for himself. His request was complied with, and in the morning, with the new treasure, the pilgrim who had now no errand to the fair, returned to their own home. But I cannot enumerate all the conversions which have occurred at the Church in the House. Many servants have been awakened there. Children have heard there truths, which, when the Spirit brought them to remembrance, in after days—perhaps in days of profligacy, and when from their father's house—have sent the prodigal. It is not only of Zion's solemn assemblies, but of Jacob's humble dwellings—the little fireside sanctuaries—"that the Lord shall count when He writeth up the people, "This man was born there." In a house there have been, perhaps, several of its born into this world. Have there been any born again?—*Hamilton.*

REVELATIONS CONTINUING SINCE THE BEGINNING OF ADAM.—The existence of belief in one God prior to the existence of the Bible shows that revelations were received before the Scriptures were compiled. It also shows that revelations take place independently of the Bible. Being the outcome of a living omnipotent agency, they are occurring all the time. God is always unveiling himself and disclosing his secrets to the minds of devout hearts. Hence there is a sense in which revelation never is a finished product. We sometimes speak of the Christian revelation as final in the sense that it contains all truth essential to salvation; but while no new truth respecting Divine redemption has been revealed since the manifestation of God in Christ, new views of truth have become more adequate, having increased in fulness and completeness from age to age. Man, indeed, is constantly getting a deeper insight into the ways of God, a greater knowledge of his works, a larger acquaintance with his laws, and, as a consequence, a better understanding of his purposes.—*C. C. Workman.*

To return good for good is human; evil for evil, carnal; evil for good, devilish; good for evil, divine.

Luke Cock.

For "THE FRIEND."

ke Cock, spoken of as "That substantial minister of the Gospel" deceased 1740, about 83 years. John Richardson bears testimony to his worth, and says "He a minister about 37 years, and I have him say that he had borne the character of the greatest singer—of vain songs—in all part of the country. He sung then the anion song by the muddy waters there; using drank of the brooks of Shiloh that fifty in the new converted soul, he could sing and rejoice in the Lord Jesus."

following quaint but instructive sermon en preserved:

necessity, Friends, outstrips the law. sity has made many people go by the ng cross. I am afraid there are some who have never gone by the weeping I remember being once traveling and side said to me: 'I'll show thee the ng cross.' 'Nay,' said I, 'thou needest I have borne it a great while.' Now e he showed me was four lanes' end. mber that when I first met my guide, I led me into a lane, a very cross one, I was to speak the truth from my gain. Before this I used to swear and lie

ay then,' said I to my guide, 'I must he here. If thou lead me up this lane I ver follow thee. I see be ruined of the e's trade if I musn't lie for gain.' ere I lost my guide, and then, filled with I went back to the place of the weeping and said, 'If I can but find my good again I'll follow him, lead me whither'.

So here I found him and began to up this lane, telling the truth from my I had nought but beggary and povere- sity this but now I began to thrive in my and got to the end of that lane, though some difficulty. But now my guide be-

lead me up another lane, harder than t, which was to use the plain language, as very hard; yet I said to my guide ny feeble pace. 'I'll follow as fast as I Don't outstretch me, prithee.' So by I got up this lane. But now I was a third lane, and it was harder still;—

—my testimony against tithes. My t being convinced, I said, 'Nay, I doubt'er follow thee up here! but don't leave e my pace, I prithee, for I maun rest o I traveled hard a great while, till I urged 'We see all be ruined; what, art one stark mad to follow these silly s.' Here I staggered and cried and of my guide to stay and take my pace esently my wife was convinced 'Well yshe, 'follow thy guide, let what come, e, the Lord has done abundance for 'I'll trust Him.' 'Nay, now thought o my guide again.' So I said to him, ow thee freely.' So I got to the end lane pretty cheerfully. Now, Friends,

ul to keep up your testimonies in this Tell the truth from the heart. Speak n language and maintain your testimo-free ministry. Though you may have ity to make something to yourselves mber Gehazi." Here Luke repeated e account of Naaman—"Here a on comes up concerning an ox, I

don't remember ever to have heard it before. I doubt you know not what it means, but you have heard of an ox aint you? It is a creature put to the yoke. Sometimes it draws, sometimes it holds. So you must sometimes draw and sometimes hold. But I mun read you a little more out of my journal. Bide my din (talk) a bit pray, youse have it for naught. My guide led me up a lane more difficult than the former, which was to bear testimony to that Hand that had done all this for me. This was a hard one, and I thought I wud ne'er see the end of it. I was eleven years, all but one month, in it. Here I began to go on my hands and knees and creep under hedges. I ne'er forgot since nor I hope ever shall, I would fain think it's almost impossible to fail now,—but let him that think he stands take heed. I thought to have had a watering, but you straggle sear (sore). I cannot get you together. We mun have no more watering to-night. So I mun leave every one to his own guide."

THOMAS CASH, a ministering Friend in England, was staying for a few days at a Friend's house. Sitting in silence with his host he said, "John, wilt thou call thy family together?" When they had assembled, Thomas soon said, "John, are all thy children here?" It was answered, "All but my son Samuel." "Wilt thou send for thy son Samuel?" A lad was told to request Samuel to come in. Now Samuel was a disobedient, undutiful boy who hated Quakers, and his answer to the summons was, "What does the old fool want with me?" and refused to go. The failure was reported, when again it was said, "John wilt thou send for thy son Samuel?" To this summons a similar answer was returned. And a third time the lad entreated his brother to come in. "What does the old fool want with me anyway? he had better attend to his own business." But it being represented to him that courtesy required his attendance, he was induced sullenly to come in. On taking a seat, T. C. soon began, "When I sent for thee the first time didst thou not say, 'What does the old fool want with me?' and on the second summons didst thou not make a like remark; and the third, didst thou not say 'What does the old fool want with me anyway, he had better attend to his own business.' And now I will tell thee what I want with thee. As the prophet was sent to the captain so am I sent with a message to thee." And then he went on to say, in effect—for I cannot recall the exact words—That a renewed visitation was now extended to him, which was the last he would ever receive. If it was not closed in with, he would in a short time see his father die in great sorrow for him, and be himself soon after cut off in hopeless despair. But Samuel would not submit, and all came to pass as T. C. had foretold, and he dying in great agony of mind soon after.

AN ANCIENT WARNING.—"The very thing which is now called the Christian religion existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, whence the true religion, which already existed, began to be called Christian."—Augustine ("Retractions," the author's last work.)

Maxims from "The Inner Life."

For "THE FRIEND."

BY T. C. UPHAM.

Many persons think they are seeking holiness, when they are in fact seeking the "loaves and fishes." To be holy is to be like Christ, who, as the captain of our salvation, was made perfect through suffering. We must be willing to bear the cross if we would wear the crown. In seeking holiness, therefore, let us think little of joy, but much of purity; little of ourselves, but much of God; little of our own will, but much of the Divine will. We will choose the deepest poverty and affliction, with the will of God, than all earthly goods and prosperity, without it. If we have God, He will not fail to take care of us.

Always make it a rule to do everything which it is proper and a duty to do, in the best manner and to the best of your ability. An imperfect execution of a thing, which we might have done better, is not only unprofitable, but it is a vicious execution; or in other words is morally wrong. He who aims at perfection in great things, but is willing to be imperfect in little things, will find himself essentially an imperfect man. Such a person wants the essential principles of universal obedience. Consider well therefore, what God, in his providences would have you perform, and if you feel the spirit of those directions, which require us to do all things as unto God rather than unto men, you will not do them with a false heart or a feeble hand. And thus in small things as well as in great, in those which are seen, as well as in those which are unseen, as well as in those which attract notice, it shall be said of you "Well done, good and faithful servant."

A SIGNIFICANT STATEMENT.—At a recent meeting a woman from Persia remarked that "It was forgotten to be mentioned that natives have the privilege of coming to this grand country of America to be educated, and Americans usually receive them kindly and lend them aid without asking the advice of the missionaries of the countries from which they came. Now, it is the very worst thing in the world for them, for us and the work. They become Americanized and return with exalted ideas of what they ought to do, and can do. Natives who become Christians and want an education are very much more useful if educated in their own land, in their own language, and among their own people."

Another endorsed this remark by an illustration of the Japanese girl who won such high honors at Bryn Mawr College. During an interview with this young lady, she said: "Oh, please don't let any more girls do this! It is a grand thing to come to America and be educated, but for us to be useful in our own country it is better that we do not have quite so much education, if we must come to America for it. How can we ever be satisfied to live our lives in Japan after having been in America," and with tears in her eyes she concluded: "Oh, it is so much harder to be a Christian in America than in our own Seminary in Japan!" How sad it is that such a declaration should be made by one who knows what it is to be a Christian in heathen Japan and in this Christian land. The temptations of our civilization are regarded as being great

er than are those where heathenism prevails. They are of a more subtle character, and are all the more dangerous on that account.

FOR "THE FRIEND."

Military Music and Discord.

[The accompanying article was either written or marked out previous to reading in the current FRIEND (No. 14) the article on "Music as an Antidote to Anarchism." It seems to support what is therein said.—L.]

A correspondent of the Boston Transcript, deprecating the inculcation of warlike sentiments on the minds of the young, gives the following illustration of the capability of martial music arousing feelings of combativeness and deadly wrath. "An old army officer," he says, "sat next to me during a celebrated parade. When the music had passed he said, turning a flushed face on which there was painted the most repulsive expression I had ever seen him wear. 'Look out now, I may hurt you I never hear a military band without being roused to a terrible desire to kill. That is what such music is for.'"

This impulsive avowal of the old army officer we may find confirmatively expressed in that treatise of Clement, of Alexandria (2nd century) called "The Instructor," wherein he says, deprecating the simple belief and practice of the contemned and persecuted Christians,—"Man's voice is truly a pacific instrument, while other instruments, if you will investigate, you will find to be warlike, inflaming to lusts, or kindling up amours, or rousing wrath. In their wars, therefore, the Etruscans use the trumpet, the Arcadians the pipe, the Sicilians the pectides, the Cretans the lyre, the Lacedaemonians the flute, the Thracians the horn, the Egyptians the drum, and the Arabians the cymbals. The one instrument of peace, the woe alone by which we honor God, is what we employ. We no longer employ the ancient psaltery and trumpet, and timbrel and flute, which those expert in war and contemners of the fear of God were wont to make use of also in the choruses at their festive assemblies, that by such strains they might raise their dejected minds."

The military band is an expensive, yet seemingly an essential adjunct of the regimental equipment. Desertions from the ranks would probably be far more frequent than they are, were it not for the agency of the strains of music (when in camp) in warding off homesickness and melancholy. In the actual conflict of the battlefield, the fierce blare of the trumpet, the shrill notes of the fife, and the unintermitted rolling of the drum, stir up the spirit of carnage and at the same time drown the groans and the moans of the wounded and dying. It was in the midst of such a scene that the lamented Hedley Vicers, mortally wounded beneath the tower of the Malakoff, was carried away from the field of blood while he pathetically murmured—"Cover my face! Cover my face!" Alas, that it should have been recounted of that other, Colonel Gardiner, so often referred to as "a soldier of the Cross," that when mortally shot through the mouth on the fatal field of Prestonpans "he was calling to his men" [says Dr. Doddridge, his biographer] "probably in that horrid language which is so peculiar a disgrace to our soldiery." Here,

indeed, was military discord! The detail of the incidents of the recent war with Spain, has coupled this "disgrace" with the name of many a prominent Admiral, general or other officer, and it is not likely that the men in the ranks were behind their superiors in this regard.

An army chaplain, writing to the New York Observer during the war of the rebellion, said, in referring to the many evidences of vice which prevailed in the service—"Such blatant and incessant profanity as I heard in traveling from Louisville, Kentucky, to Winchester, Tennessee—some 750 miles—I never had supposed possible; intemperance prevails and vice shows itself shamelessly." The harmonious strains of the regimental band, not only are of no effect in drowning such discord as this, but rather seem to bring out the evil in more lurid colors. The conclusion of an editorial in THE FRIEND (Fifth Month 7th, 1898) may here be pertinently repeated, as pointing to the only harmony that cannot be unattuned:

"Let the time past suffice wherein any by unpeaceableness have wrought the will of the Gentiles. Let us be driven, though now it may seem at the point of the bayonet, to the Christ of Peace, and to that self-examination for the works of the devil in our spirits, that He may destroy them, 'bringing every thought into captivity to the obedience of Christ.' Let our peace be thoroughly made with God, and it will be thoroughly made with men."

JOSIAH W. LEEDS.

THERMOMETER TUBES.—An interesting account is given in *The Idler* of the wonderful state aided industry at Jena where glass and lenses are made for scientists. The industry has been built up by Professor Abbe and Dr. Schott and has throughout been conducted by scientists whose efforts have made Jena famous among scientific men the world over. One of the most picturesque features of the Jena glassworks is the great corridor where the thermometer tubes are blown and drawn, says a correspondent.

We saw this glass in process of manufacture. A boy workman caught a bit of molten glass from the furnace on the end of a blowpipe. It was hardly larger than a walnut, but by twirling and blowing and moulding it grew to the size of an orange, with the shape of an orange. More glass was then added, and there was more rolling and blowing, and when the proper stage was reached the blowpipe was passed quickly to the brawny master workman.

He, in his turn, added glass, blowing from time to time with cheeks outpuffed until it seemed as though they must burst, and then rolling the great ball of glass on his iron kneading board until it looked like a huge yellow gourd. Faster and faster he worked, keeping the ball always symmetrical and yet white hot. At length he lifted the glowing mass quickly in the air, and a second workman attached the blowpipe at the bottom. Then the two men ran in opposite directions, twirling the pipes and blowing lustily from time to time. From a thick, partly yellow globe the glass thinned out quickly as the men ran apart, until it became a dull red tube not larger than a man's little finger and nearly three hundred feet long. Sometimes in draw-

ing these tubes one of the blowers would only run the length of the corridor, but outside on the hill.

INTERCESSION.

BY J. H. KNOWLES.

"The Spirit helpeth our infirmities: for we know what we should pray for as we ought: but the Spirit maketh intercession for the saints according to the will of God" (Rom. 8, 26, 27).

I cannot pray; my tired heart is weak,
My tongue is languid, heavy, slow to speak;
Spirit divine, my intercessor be,
Pray Thou for me.

I am so full of need, yet cannot tell
My soul's deep want which Thou dost know so well
Spirit divine, Thy speech is strong and free,
Pray Thou for me.

I am not wise, I do not even know
What things to ask for or which way to go;
Spirit divine, Thy sight is clear to see,
Pray Thou for me.

My prayer is human, selfishness and sin
May mar what seems to me sincere and clean;
Spirit divine, thy purifier be,
Pray Thou for me.

For when in me Thou prayest, calm and still
I wait the answer of God's blessed will;
Content, assured, I know He heareth thee;
Pray Thou for me.

—Christian Advocate.

FOR "THE FRIEND."

Some Reminiscences of a Good Man—Ebenezer Worth.

Ebenezer Worth on the 20th of Eighth Month, 1862, writes in his diary:—"My father and tender father was taken from us by death about three weeks' sickness. I felt very anxious while he lay sick that he might have passed away with a sense of preparation for the change before he was taken. To my great satisfaction he expressed in a sober calm that he had not felt any anxiety from the commencement of his sickness, how it might terminate; he seemed resigned to the will of Providence. I think while in health he was concerned to prepare for death. What a comfort to feel an evidence that our departed friends were prepared for the mansions of eternal rest."

There does not appear to be any account of the diary of the funeral of Samuel Worth. From a letter written by a ministering Friend who was in attendance it appears to have been an interesting and encouraging occasion.

Some extracts from that letter follow: A carriage from the West Chester depot on the arrival of the trains seemed to be full or over-gorged, I started on foot, but was overtaken by Joseph Scattergood who had his father's law, David Cope, with him; they invited me to ride with them. David was very interesting in conversation and said amongst other things that Samuel Worth had done a great deal of business, but he never knew a big man to speak against him. A very large company was assembled at the house. Samuel Worth being highly respected in his neighborhood. We proceeded to the burial ground at Marshallton and after some consultation with the elders it was concluded to hold a meeting. The house was filled to overflowing. We sat a long time in solemn silence; it did not seem as if there was much room for words. I thought if there could be such a feeling when my body was laid in ground, it would be all that I could

At length Samuel Cope arose with the age. "It is not of him that willesh, nor that runneth, but of the Lord that hath mercy," or words to that effect. A elder remarked afterward, "There quite a savor with it."

While after he was done David Cope got rather Samuel helped him up, he could and straight but supported himself on his in one hand and the gallery railing in the other. He commenced with saying, "It was a satisfaction to him when he had followed remains of one who had led a godly life in grave, that the company, if they were cate to worship 'God, should quietly gather the house and sit awhile together, even though a word might not be spoken. He then at considerable length and was much ed. About midway in his communication said, "My brethren, I am very feeble, and sit down;" then went on speaking from eat. "Was a tendering time; old men be seen in tears. When David was done I thought the meeting would close had been together a good while. Having little on my mind, I expressed it, desir- that all had witnessed might not be as the ing dew that passeth away. 'Tis upon ground that the husbandman sows seed and when heavenly visitations were ted we knew not that we should be favored more, therefore may we cooperate with measure of grace afforded and thereby be ted out of all error into all truth and be pre- for the awful change which awaits us, ceased speaking, David Cope broke forth in rapturous language, manifesting interest in young people, encouraging and desiring a blessing for them. He "I would ask for myself, a poor, feeble man, just passing from time to eternity, God might be with me through the dark- y of the shadow of death, and may He be you and bless you, my dear young friends, I you and preserve you that you may join angelic host on high, when time shall be owed up in eternity, when all enjoyments must cease and ye can no more be in- tents of this earth."

is may not be exactly as he gave it, but y so. It seemed as if the windows of n had been opened, and a blessing poured

on another occasion several years since sitting by the bedside of an aged friend, uring his long life had been a plain, cal farmer, his end was apparently near, his family gathered around in silence ing his departure. He was propped up, face toward the West and chin down g on the chest. Suddenly he raised his and looking intently upward and outward passed over his features such an expres- of holy surprise and awe as I never be- nor since, saw on a human face. It e but for a very brief space of time, his dropped on his chest and the spirit had its flight. We hope and trust, through itted mercy to dwell amidst some such as had been presented to his view be- side departure.

hip Price, also a plain, practical farmer e Valuable Elder of Birmingham Monthly g of Friends, a few days before his spoke thus to some of his relatives as-

sembled in his chamber: "Within two days I have felt my close to be near, I know not why it is; it is no merit of my own; it is adorable mercy admirable kindness and love that death is not appalling. I hope I am not deceived; but I could not feel this peace, were I not confident in his armor, in whom I have trusted all my life long. The natural eye can have no conception of the splendor of the New Jerusalem. No outward palace or representations can give us any conception of it."

City of the pearl bright portal,
City of the jasper wall,
City of the golden pavement
Seat of endless festival;
City of Jehovah, Salem!
City of eternity.

To thy bridal halls of gladness
From this prison I would flee,
Heir of glory
That shall be for thee and me.

—Bonar.

O, the joys that are there, mortal eye hath not seen!
O, the songs they sing there, with hosannas between!
O, the thrice blessed song of the Lamb of Moses!
O, the brightness on brightness the pearl gate en- closes!

O, white wings of angels! O fields white with roses!

O, white tents of peace where the rapt soul rejoices!
O, the waters so still and the pastures so green;
And the rest, oh, so sweet, more than mortal can dream.

—Nelson.

May all the praise, glory, might, majesty, dominion, and thanksgiving be freely, fully and unreservedly ascribed unto Him to whom alone it belongs for bestowing upon his poor fallen and feeble creature man, the ability to leave behind them such encouraging experi- ences, and such inspiring lines, as the fore- going.

W. P. T.

The Basis of Empire.

This empire of ours, through becoming a very present reality to every man in the street, is searching us all through and through; and under its searching challenge it is strange how godless is our instinctive interpretation of the issues set before us. The affairs that we are dealing with are very big and very distant: the nations concerned, the interests involved, are impressive in their material bulk. And this gross bulk is all that we at a distance can manage to realize. The result is that we take only material, visible, tangible matters into account. We omit, we forget, the living hearts of the people we have to deal with, their aspirations, their traditions, their religions, their loves. And yet these are the motives which actually make history, motives far more real and more powerful than any of those commercial considerations which we chiefly assume to be paramount; and then having left out of our calculations all the main forces engaged, we are surprised to find ourselves at last, when it is too late to with- draw, in face of some maddening Chinese fury or some desperate stubbornness of Dutch resistance. We have gone on interpreting man at his lowest ratio, and the invisible and spiritual powers in him rise up against us and take their revenge. My brethren, an Empire like ours, with its tremendous issues, can be governed only by one rule—by faith in the highest, by faith in spiritual realities, by

faith in a Divine purpose, by faith in God. Our peril at this hour is that just at the mo- ment when every one of us has the making of an empire thrust upon him, whether he will or no, we are habitually accustoming ourselves more and more to omit God from our consid- erations. Such a temper will, without our ever becoming aware of it, build an empire from out of which God will have disappeared, and such an empire so built goes down to ruin in dust and ashes.

Depend upon it that you cannot go wrong by clinging to the right. Lift your eyes from the narrow expediences, and remember that there is a code of conscience which has its home within the will of God.—*Canon Scott Holland in St. Paul's Cathedral, London.*

HURTFUL AND HELPFUL GIVING.—"When I was trying hard to get through the State Uni- versity on very little money," writes Cynthia Westover Alden, the president-general of the International Sunshine Society, in the *Ladies' Home Journal*, "one day an old-time friend looked me over, and taking out a ten-dollar bill, handed it to me, saying: 'You actually look as if you did not get half enough to eat. Take this money and straighten up a bit. Don't forget to pay it back to me when you can. I don't believe in giving money to any- body.' Now I was not an object of charity, though I was sadly in need of Sunshine. I put the bill away and cried as if my heart would break. After waiting some days I sent the same ten dollars back, saying I was glad I could return it to her so soon. To this day I hear of her telling how she helped me financially when I was 'hard up.'

"Another woman, that same week, asked me why I did not take my meals at the restau- rant where most of the students took theirs. I replied that it was a little too expensive for me. The next day I was called in by the prop-rietor of the restaurant, and asked if I could find time to look over the books of the concern and verify the work done by some one else, and if I would take out the pay in meal tickets. I thought it merely a bit of luck that had come my way. But at the close of the term the proprietor told me that my friend had paid for my meal tickets. Did the kindness offend me? I cried just as hard as I had cried over the ten-dollar bill, but it was a different sort of a cry."

"A man of no regrets

He goes his sunny way;
Owing the past no load of debts
The present cannot pay."

O, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

—Henry W. Longfellow.

RAINDROPS are, as a rule, larger in summer than in winter. The size of a raindrop when it reaches the earth depends on the height from which it has fallen. In the summer the lower strata of air are warmer than in winter, and therefore clouds are formed at a greater height where conditions are favorable for rapid condensation. The drops falling from these high summer clouds have more time to grow and therefore become larger than those falling from the lower winter clouds.

The German Watchman's Song.

It was formerly the custom for the watchmen in Germany to sing their national songs at night, as well as those of a more devotional character, of which the following is a specimen:

Hark ye, neighbors, and hear me tell,
Ten now strikes on the belfry bell!
Ten are the holy commandments given
To man below, from God in heaven.

Human watch from harm can't ward us;
God will watch, and God will guard us;
May He through eternal might,
Give us all a blessed night.

Hark ye, neighbors, and hear me tell,
Eleven sounds on the belfry bell:
Eleven apostles, of holy mind,
Taught the gospel to mankind.

Hark ye, neighbors, and hear me tell,
Twelve sounds on the belfry bell!
Twelve disciples to Jesus came,
Who suffered rebuke for their Saviour's name.

Hark ye, neighbors, and hear me tell,
One has pealed on the belfry bell!
One God above, one Lord indeed,
Who bears us up in time of need.

Hark ye, neighbors, and hear me tell,
Two resounds on the belfry bell!
Two paths before mankind are free,
Neighbor, choose the best for thee.

Hark ye, neighbors, and hear me tell,
Three now falls on the belfry bell!
Threefold reigns the heavenly Host,
Father, Son and Holy Ghost.

THE INDIANS AND THE GREAT BOOK.—“At Norway House, on a certain occasion,” says Edgerton Young, missionary of the Canada Methodist Church there, “a number of Indians came into my room, noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence I asked whence they were.

“‘From a journey of fourteen nights,’ they replied; for they reckon distance by the number of nights they are delayed to sleep. “We have got the Kessenavchen—the Great Book—but we don't understand it, although, we can read it.” I thought they were joking, for the Indians cannot read unless some one has taught them; and I knew from their account they must live far away from any missionary; but when I asked them ‘From what missionary did you learn?’

“‘We never saw a missionary nor a teacher.’ I took down from my shelf our Bible, printed in the beautiful syllabic character of the Cree language, and opened to Genesis; they read it with ease and correctness. I turned the pages and they read in many places. I was amazed and asked them again where they lived. They described it to me; it was far away, north of Hudson's Bay, hundreds of miles from any missionary. Their hunting grounds it seems, adjoin those of some Christian Indians—they cover great distances in hunting—and, continued my visitors,

“‘We visited your Indians and found that they had the Kessenavchen. We got them to read it and then to teach it to us; and we were so pleased with it that we all learned to read it during the winter.’

“Every soul in a village of three hundred population has thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of the Hudson's Bay Company's agent, these heathen Indians had journeyed through the snows fourteen nights' distance that to them might be given instruction in the Book they had thus learned to love.”

Evidence of Regeneration.

Many persons regard themselves truly regenerated because they are religiously stirred in certain directions. They may be, but it is not safe to rely solely upon such a proof of conversion.

Some persons are naturally sympathetic. They are touched, even to tears, at the sight of occasions. They are responsive to joy and on distresses are lifted into raptures. A stirring presentation of Christ's passion, a tender description of the Garden-agony and a realizing sense of the tragedy of the cross draw tears from their eyes, but this is simply the sensibility which finds expression over almost any tragic event.

As with sorrow, so with joy. Numbers much enjoy certain religious services. They love the minister and take delight in his preaching. But this does not necessarily argue a renewed soul. In one of his striking parables, Jesus described those who “received the Word with joy,” but whose conduct afterward showed that they had neither root nor the fruitage of grace. Herod heard John gladly, but that was all. He made no confession of sin, reformed not his life, and brought not forth fruits meet for repentance, so to-day there are many who rarely miss a Sabbath service, who gladly contribute to the support of the church, and who praise sermons and music, yet never enter into the spirit of devotion and have need to learn the first principles of vital and practical godliness.

Nor does a desire for good always evince the regenerated soul. Longing springs from a sense of want. It is no uncommon thing for unrenowned men to long after the Christian's treasures and to wish they were fit for heaven and were sure of its rewards. Jesus once so graphically and sweetly set forth the blessings of his Kingdom under the emblem of bread that the multitudes cried out, “Lord, evermore give us this bread;” but their longing for it was of short duration, for they soon after basely deserted him as Teacher and Redeemer. To-day hundreds are anxious for spiritual and saving benefits, but not on the terms of the Gospel. They desire immortal life, but will neither seek nor pursue it in the divinely-prescribed way.

Impressibility attends, but is not necessarily, regeneration. Weeping over sin, delight in sermons or longing after heaven are no infallible proofs of a radical change of heart by the Spirit of God. They are good as far as they go, but something more is necessary. Life has its conflicts and trials and this goodness vanishes under the severe testing. Conditions change and it is discovered that sin is loved more than holiness the world preferred to heaven and self prized above Christ. Sentiment is a variable and uncertain quantity. Only as it proves its worth by suitable activi-

ties in the heart and in the conduct does evince a regenerative origin. Regeneration the work of God's Spirit, whereby the whole nature is transformed. Into it enters a principle of life. There is a restoration of the Divine image. Those who enjoy the birth, become members of Christ's family a life, as far as possible, like God. They possess an inner and outer purity. They become sin's existence, and are bent upon its extermination. They follow Christ as Master and Pattern and hold on in the path of righteousness unto the end.—*The Presbyterian.*

A Battle as it Appeared to an Eye-Witness.

I was at Gettysburg July 1-4, 1863, with my brother Gen. O. O. Howard, but not a soldier. It was my first and only battle-field. I received there, not my first impressions, but by far my deepest conviction as to the real and essential character of war. The “pomp and circumstance” were not what we broke camp at Leesburg, Va., and marched to the sound of music and unwavering banners towards Pennsylvania. The report of the first gun following a distant flash and the slow rising of a puff of smoke over the woods excited a thrill of patriotic emotion. Our reinforcements hurrying beyond the town to repel attacks already begun, and others hastening to gain and hold important positions on Cemetery Ridge, won my honest sympathy. But when the first broken line of limping, bleeding “wounded” halted along the Baltimore turnpike, and I contemplated, almost alone, the work of relief felt as never before their cruel sacrifice of blood and limb and life. On the second evening of the battle the moon rose as peacefully as ever and the silent stars looked down unchanged on the upturned ghastly faces of our dead; the otherwise noiseless night resounded with cries of mortal agony from the dying around me. I said to myself “O God the moon and the stars thou hast made, but not this miserable murder and mangled men.” It is not like nature; it is anti-natural; it is of the pit. On the third afternoon I went up, weary with hospital work, for a moment's rest to the cupola of a farm-house. The thin line of blue-coated soldiers seemed to waver along the summit of the ridge, involuntary prayed for their safety, my country and for the right. Just then, above the rattling of musketry and the roar of artillery there came a clap of thunder from a rapidly rising cloud. For a moment no other sound was heard. It was as if God were saying, “an mightier than ye all! Hear my voice! Cease your mad and tumultuous strife!”

Here the question came to me as never before, “Is this the work of God or of Satan? Is there no other way of settling human differences, establishing and confirming human rights? Do union, liberty and law lie all no other road?” Then, as the roar of battle was renewed and volley succeeded volley, seemed to me that each bullet was hungry for a life. Some lives, dear to me personally, or in their noble manliness before me. I spoke imagined farewells to the dying. I seemed look upon dead faces only too familiar, heard in each discharge the possible knell of friend or brother. Oh, wicked extravagance and waste of most precious things! Th

man has, with vast expense of time and trained his bullet-pierced brain for great actual attainments. The other has had gracious spiritual experiences as to be truly marked as an exemplar and teacher of religion. Learning, skill, wisdom, piety, moral power were won by him by years of self-denial and consecration. Ability thus acquired for which the world has a and aching voids. Alas! his body affords an obstacle to the passage of a bullet that of a horse or even a senseless man. Surely here is a wicked waste.

What effect has this had on such as come to him unslain, unwounded? It is not this work seem too like that of beasts or bull-dogs and prize-fighters? Is the military hero himself from his duty deeds; forget for a moment the cause of war in which he fights,—what are the moral motives, impulses, and passions that lead into life and energy by fighting? A Christian soldier once said to me confidentially: "I cannot bear to go into the presence of so angry as I always become in battle." Sherman wrote, "War is cruelty. You refine it." It is that and worse. It is not only kindness and humanity, it lacks righteousness, justice,—it is a moral evil. However justifiable we may think the cause, however beneficent its results, its facts are hideously wicked. In a discredited and ordered universe there is, must be a better way. It is our duty to

FOR "THE FRIEND."
LIFE'S LESSON.

When the heart is crushed with pain,
And aching with its grief,
Every way, it looks in vain
To find a sweet relief;
Even then, as flower crushed,
Still sweetest fragrance give,
Give the joy of sympathy,
With other souls to live.

When pain is given us in vain,
And sweeter we shall grow
When we have learned, through our own grief,
To neighbor's pain to know;
Through the power of our own love
And sweetest sympathy,
Others in their trying times
To brighter side to see.

Let us seek, e'en in our grief,
Our blessings still unseen,
For the lesson we shall find,
That God for us doth mean.
To 'tis selfishness to kill,
To teach us sympathy.
Though, at first, it seemeth hard,
The blessing there must be.

MARTHA SHEPARD LIPPINCOTT.

WESTOWN, N. J.

AN'S COMFORTLESS PALACE.—Few men ever entered within the palace precincts of Sultan of Morocco, for there the woman is supreme. It is known, however, that the beautiful courtyards and rooms, with their walls of mosaics of tiles, with ceilings gorgeously painted and carved wood, and that are marvels of delicate plasterwork. Yet the discomfort must be intolerable. No fireplaces, practically no drainage, and everywhere, and even the attractive

tanks and fountains must look cold and damp in winter. There is an appearance of mystery over all the great palaces, with their tall, windowless walls inclosing acre upon acre of courtyard and garden and palace; walls that are topped here and there by the iridescent green tiles of a roof, by some rich mosque tower, or by the straight tall stem of the cypress. Now and again a European minister and his suit are shown the great, neglected gardens, the paths roofed with broken trellis having vines, wildernesses of oranges and olive and pomegranate trees. The whole is rank with weeds, but everywhere there is water, and in their way there are beautiful gardens, indeed. Scattered about, almost hidden in the dense vegetation, are little buildings, often consisting only of a portico and one room, rich in tiles and painted ceilings, and often marvels of painted art. Here sometimes the Sultan sits to receive the representatives of the Powers, reclining cross legged upon a sofa—a white figure, surrounded with its Oriental setting—while at his side stands his Vizier. The European diplomat, in his uniform of gold lace, attended by his military and civil staff, forms a strange contrast, and on one occasion the writer noticed that his Shereefian Majesty was much more interested in the busby of an officer of the Queen's company of Grenadier Guards than in the conversation.—*New York Sun.*

A CURIOUS OCCUPATION.—In a little house just off Hester street, says the *New York Herald*, dwells an old woman who carries on a most peculiar trade. She is Sarah, or "Old Sal," as she is more familiarly called, and East Side residents know well and most of them patronize her. On the window pane of her little shop is a sign which reads, "Buttons Inside. Any Button Matched. From One Cent to a Nickel." Her stock in trade is stored up in thousands of buttons in little heaps—pearl, glass, bone, jet, shell, brass, cloth, silk, horn and every other variety of button made.

It is said the old woman's business is profitable and that she has managed to save about \$5000 out of her curious occupation.

"You see," she said to me, "it is often the case that a woman buys only enough buttons for a dress, and then, when she loses one, it is difficult to get it matched at a notion store. Those who know me come along here, and I can always do it from my stock."

"I have my regular customers, for most store-keepers around here know me and send their customers to me when they are unable to suit them, and they seldom go away without the very thing they are after."

"Where do I get them from? Many of them come from junk shops, where, on the rags sold, are buttons. All the rag dealers know I pay a fair price for buttons, and they save them until they have a sufficient quantity, and then they come to me."

"Another way I obtain them is by visiting the dressmakers, who often have buttons left over, and their customers seldom ask for them. These I can buy up very cheap. Although my little board outside says that the highest price I charge is five cents, my better class of customers do not hesitate to offer me a quarter, or even fifty cents, in order to make their garments look neat and complete."

THERE are many aspects of the mission of Jesus, but we should not overlook that which He himself emphasized: "To this end was I born, and for this cause came I into the world that I should bear witness to the Truth."

Science and Industry.

An explanation of the fact that our cities show a greater decrease in the death rate than country districts, may be found in the charge made by a writer in a recent number of *Good Housekeeping*, that the stables, chicken houses and other out-buildings on many farms, while kept in an outwardly cleanly condition, in reality reek with disease germs.

USE MADE OF BAD EGGS.—The bad egg is generally supposed to be an utterly useless product, and yet at least one enterprising Philadelphian is doing a lucrative and highly respected business by turning a thoroughly bad egg to account, and enabling it to add its modest share to the sum total of American wealth and prosperity.

During the recent hot spell thousands of bad eggs were rendered what appeared to be worthless. En route to the city from the West the heat destroyed many crates, and many eggs were found useless by the time they reached Philadelphia.

Naturally, you would think these bad eggs would be thrown away. Not so. Nor is the egg dealer compelled to pay for having them hauled away. It is here that the enterprising dealer in bad eggs asserts his ingenuity and usefulness in the community. He visits the commission merchants and offers to haul them away free of charge. Furthermore, when eggs are scarce he pays at the rate of two or three cents a dozen for the decayed products, but now when the heat causes such a large percentage to be rendered spoiled he does not have to pay anything; the dealer is glad enough to have his assistance in hauling the spoiled and useless eggs away.

These he takes to his factory, and they are there converted into a solution used in tanning. The solution loses all offensive odor in its preparation, and is sold to the tanner by the gallon. The latter uses it in the seasoning of the leather, calfskin particularly responding to its application. It is used to whiten the leather, an experienced tanner says, and also to fill in the grain.—*Philadelphia Times.*

A fall of hail to the average depth of one inch over a region four miles wide and eighteen miles long is a fall of 167,340,000 cubic feet of ice weighing nearly 1,000,000 tons. The average elevation from which it fell may be taken as 5,000 feet. All the mass that fell must previously have been raised to that level; that is, 100,000 tons must have been raised 5,000 feet or 5,000,000 foot tons of work must have been done, which corresponds to the work of an engine of a million horse power working for five hours.

—A new industry is promised for North Carolina in the discovery of the matting reed in its river marshes. It has long been said that matting could be made only in China, because the reed suitable for its manufacture was found only in that country. Recently reed has been found growing in the greatest profusion in the waters of the Trent and Neuse rivers, above Newberne, N.C., which experts state is identical with that used in China for making matting.

HORSE CHESTNUTS AS FOOD.—The horse chestnut, says the *International Confectioner*, is richer in albumen than any cultivated plant, richer than even peas and beans. Yet owing to its bitter and resinous taste the horse chestnut has never been used extensively for food. A process of dissolving out

the bitter resin by alcohol has been invented, which leaves a meal containing all the albumen and starch of the chestnut, and "is an excellent food, possessing a pleasant taste."

It appears that ordinary aqua ammonia, or "hartshorn" will extinguish a fire under some circumstances by excluding oxygen. Strong ammonia produces so large a volume of gas when exposed that it is quite capable of "crowding out" all the air if thrown into a room where a fire has begun. *Insurance Engineering* tells of a case where the vapors of a tank containing fifty gallons of gasoline caught fire in the linen room of a laundry. The room was instantly a mass of living flames, but a gallon and a half of ammonia water thrown into it completely and almost immediately extinguished the fire. The ammonia was in a glass demijohn in an apothecary's shop next door to the laundry, and was thrown into the room by the druggist as an experiment. To use his own words in reporting the circumstances, the effect was instantaneous; torrents of black smoke rolled up-wards in place of flames and in a moment every trace of fire was gone. But it would have been death to any one in the room to have thrown a bottle of ammonia in before he could get out.

SUMMARY OF EVENTS.

UNITED STATES.—In the interest of a prompt and satisfactory settlement of China's indemnity, the authorities at Washington are becoming impressed with the advisability of again putting forth the proposition that the claims be referred to The Hague Court of Arbitration for settlement. Secretary Hay and Minister Rockhill are devoting special attention to this feature of the Chinese question, because it contains germs of serious complications.

The partisan legislation enacted by the Legislature of Pennsylvania last winter intended to strengthen the control of the "machine" upon the Government of the State, known as the "Kipper bills" has lately been declared unconstitutional by the Supreme Court of the State. The opinion declares the acts to be unconstitutional on the grounds of special legislation, and grants an injunction restraining the Commonwealth from putting on the ballots the names of candidates for members of the Board of Revision of Taxes.

An effort is being made through the courts to remove the names of fraudulent voters in Philadelphia from the assessors' lists, and in the few divisions already acted upon more than 600 names have been taken off. Further action will be taken by the courts to prevent fraudulent voting by authorizing the appointment of overseers in certain districts to supervise the counting of votes.

The production of gold in the States and Territories producing the largest amounts is estimated by the Director of the Mint as follows: Alaska, \$8,171,000; Arizona, \$1,159,400; California, \$17,816,000; Colorado, \$2,288,000; Idaho, \$1,724,700; Montana, \$1,698,000; Nevada, \$2,006,200; Oregon, \$1,934,700; South Dakota, \$6,177,600; Utah, \$3,972,200.

The commercial value of silver in the States and Territories producing the largest amounts is as follows: Arizona, \$1,857,210; Colorado, \$12,700,018; Idaho, \$3,989,042; Montana, \$8,301,118; Utah, \$5,745,912.

Great excitement has prevailed in Butler County, Pa., a great oil centre many years ago by the recent discovery of petroleum in an oil bearing sand at a depth of 2400 feet. Many abandoned settlements are again the seat of much activity.

A. T. Hay, an assistant to Prof. Hilprecht, lately lectured in Philadelphia upon the results of the explorations by the latter in Nippur in Southern Babylonia and the cuneiform inscriptions translated by the lecturer, stated that the Biblical narrative is corroborated by the writings of the contemporaries of Abraham and Ezekiel in both Babylonia and Egypt, unquestioned evidence existing of the sojourn of the exiles and the conquest of the Israelites. The Assyrian records are of greatest value, because this was the dominant power in the world when the greater portion of the Old Testament was written. "We have many witnesses," he said, "of the truth of the Bible, and it would take almost a month of evenings to tell about the all."

A destructive fire occurred on the 25th ult., on Market Street above Twelfth, in Philadelphia, by which a number of buildings were burned and over twenty persons lost their lives.

The most healthful place in the United States is Marion, Ia., according to the statistics of the Marine

Hospital Service. With a population of 4,100, there were only six deaths in 1901, making the death rate only 1.46 per one thousand inhabitants. The average death rate in all the 1,190 towns and cities from which statistics were obtained was 17.47. Of the populous States, Iowa showed a death rate of 11.17. North Dakota's rate was 6.55.

The United States census reported in 1890 4,600 persons 100 years of age and over. More than half of these were colored. In the record for centenarians the negroes of the United States stand first in number, and Chicago has a larger percentage of centenarians than any other American city.

The Delany system of telegraphy has been adopted by the Pennsylvania Railroad Company. Under present conditions from 1,000 to 1,200 words an hour is considered a maximum for the transmission of railroad messages. Under the Delany system it is claimed that from 100 to 8,000 words a minute can be sent, the rapidity of transmission depending upon the length of the line. It retains the Morse code and key and many of the present instruments, but instead of the operator having to send and receive messages all this work is done mechanically by the means of a chemical receiver and sending and receiving taps. It does not do away with the operator, as he is needed in preparing the message prior to transmitting it and in deciphering it after it has been received.

In the seventeen years covered by the records of the New York State Department of Health the deaths from smallpox have been less than .07 per cent. of the total, or about 11 deaths annually per 1,000,000 of the population; 1138 of the total number of 1275 deaths in that period occurred in New York city, while large areas of the State had not a single death from this cause, which seems to imply that smallpox as a scourge is peculiar to large cities.

The United States continues at the head of the list of the world's exporting nations. The comparative figures prepared each month by the Treasury Bureau of Statistics, exhibiting the imports and exports of each of the principal countries of the world, and the average per month during a given period, show that the domestic exports from the United States are greater than those from any other country, and that the monthly average during the year 1901 has been higher than that of any other country.

There were 358 deaths in this city last week, reported to the Board of Health. This is 43 less than the previous week and 35 less than the corresponding week of 1900. Of the foregoing, 195 were males and 163 females; 47 died of consumption of the lungs; 37 of inflammation of the lungs and surrounding membranes; 7 of diphtheria; 11 of cancer; 16 of apoplexy; 4 of typhoid fever and 10 of smallpox.

COTTON closed on a basis of 88c. per pound for mid-ling uplands.

FLOUR.—Winter, super, \$2.15 to \$2.30; Penna. roller, straight, \$3.15 to \$3.25; Western winter, straight, \$3.20 to \$3.30; spring, straight, \$3.35 to \$3.60.

GRAIN.—No. 2 red wheat, 74 1/2 to 75c.
No. 2 hard, 72 1/2 to 73c.
No. 2 white oats, clipped, 43c.

BEEF CATTLE.—Best, 64 to 65c.; good, 54 to 55c.; medium, 44 to 5c.

SHEEP.—Choice, 34 to 35c.; good, 3 to 3 1/2c.; common, 14 to 24c.

HOGS.—Best Western, 9 to 9 1/2c.

NOTES.—According to reports received 600,000 persons in the Province of An-hui and 300,000 in the Province of Kiang-Si in China are on the verge of starvation, and the famine is spreading. The available funds are insignificant.

Minister Rockhill has brought with him from China a corrected copy of his findings. Steps have been taken for the immediate publication of the report, together with such information in relation to them as will be of value to the commercial interests of the country. One of the important concessions relates to flour, which was placed on the China free list. In view of the present large market in China for American flour, and the enormous prospective trade to develop close relations, this one concession is regarded as of great value.

A despatch from Constantinople of the 27th says: "There has been a voluminous exchange of despatches in cipher between Spencer Eddy, Secretary of the United States Legation, and Consul General Dickinson who is now in Hong Kong, regarding the efforts to rescue Helen Stone, the abducted American missionary, from the brigands of the interior. Nothing has been made public as to the progress of the negotiations."

The *Lucania* and *Campania* recently exchanged messages with each other when at sea, and invisible to each other, at a distance of 170 miles.

A London weekly newspaper states that King Ed is suffering from a nervous affection of the throat, that three operations have been performed.

An active insurance has appeared in Samar, or the Philippine Islands; 2,600 American troops are there. The people of the island of Samar have notified to concentrate in the towns on pain of committing public enemies and outlaws and treating cordially.

The Central Filippine Committee has issued a proclamation confirming Malvar as the successor of Aguinaldo. Copies of the document have been widely circulated. Over 40,000 American troops are now in the Philippines. It is believed that the recent manifestations in island Samar were chiefly due to lack of food. The insurgents finding it necessary to make outlets to the in order to obtain this.

Five more districts in the Province of Samara in Russia have been officially declared famine stricken. Relief has also been extended to seven districts in Siberia. The emigration to Siberia has been lessened in account of small harvests both last year and this.

In addition to finding a circumstance that deterrations and causes the return of many is the exhaustion of available farm land. It is a fact which is not clearly understood abroad that many portions of Siberia are already fully occupied. This is true of nearly all the conveniently accessible agricultural land in West Siberia.

A Prince Edward Island fisherman, Philippe Gault, has saved the lives of no fewer than twenty-seven persons.

A recent despatch from Leipzig says: "The Anti Congress, which opened here yesterday, has appointed a committee to take active measures to foster the spirit of brotherly feeling between the Chinese and the Emperor William would assist the movement."

The second Pan-American Congress has begun its sessions in the City of Mexico. The first Congress, it was held in Washington ten years ago, was prompted by the late James G. Blaine, who sought to establish intimate intercourse between this country and America, and to hold up the good example of reciprocity. The whole subject of international relations was considered in the first Congress, and the delegates adopted an arbitration treaty, which was signed by Ministers of nine South American States, subject to approval of their several Governments. Chile protested, Argentina, to hold up the arbitration, and has declined to adhere to the principle in the present conference if the arbitration is made to cover old disputes questions now pending. A resolution has been adopted in the present Congress urging Colombia and Venezuela to peacefully settle their differences.

RECEIPTS.

Received from James Hobson, agent, Ireland, \$5 being 10s. each for Henry Bell, John F. Duguid, John L. Duguid, John G. Duguid, John G. Duguid, T. M. Houghton, Edward W. Storge, Susan Will, Henry A. Upchurch, William White, and £1 for W. S. Cole.

NOTICES.

Bible Association of Friends in America. The Annual Meeting will be held in the Lecture Room, Friends' Select School, No. 140 N. Sixteenth Street, Fourth-day, Eleventh Month 8th, 1901, at 8 o'clock. The interest of Friends generally in the work of the Association, which has covered a period of nearly seventy years, is desired, and they are specially invited to attend the meeting and take part in the proceedings.

MOUNT HOLLY, N. J.—Charles Darnell informs the time of holding their meetings, both First-day and week, has been changed from ten to ten thirty o'clock.

A YOUNG woman Friend desires a position where she can improve her speed in shorthand and typewriting to teach it. Address "L."

Box 54, Toughkenamon, Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7.10 and 8.15 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SMEDLEY, Secy.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to the same, should be addressed to Wm. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

THE FRIEND.

A Religious and Literary Journal.

DL LXXV.

SEVENTH-DAY, ELEVENTH MONTH 9, 1901.

No. 17.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

at Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

and as second-class matter at Philadelphia P. O.

misrepresentations Kindly Intended, and Otherwise.

ends in representative situations are not frequently brought to grief by liberties taken by publishers with their names, or with their answers to interrogatories which have been sent to them by promoters of this or that cause. Their modes of address to editors of literary papers, when their replies or communications appear in print, have been so tampered with by the publishers as to advertise Friends as deniers of their testimonies. After how a Friend writes to a paper, an answer forthwith makes him seem to say "or" or "Dear Sir," or to have affixed flat titles which a Friend could not conscientiously use. Advertisers of "Charity" Balls, for no other questionable project, send complimentary tickets to a man or woman ministering to us, and though receiving no reply have placed the minister's name in their list of presidents or committees. A reply written by a citizen with special care to conceal knowledge of his engagements in life, is unauthorizedly published with a "Rev." prefixed to his name and a note added as if he were pastor of a Friends' Meeting.

These misrepresentations are made in ignorance of the hurt they are giving to the victims and are doing to impair the confidence of our brethren. We can excuse undiscerning fellow-citizens, when we consider their ignorance, for being unaware of the relation of principle and spirit of truth to the expressions which they put into our mouths or pens; but we are more so when prominent public workers among our religious Society's name are so fully free in conscience to parade before public assemblies all modes of address or communications which have their foundation in lip

honor but not in pure truth. "The reverend Mr. Babcock will lead us in prayer;" "the right reverend So-and-So will now address us;" "his honor will please observe," etc., etc.—these expressions, or the like, we have in public audiences been pained with hearing, as coming through ostensibly Quaker lips, and compromising the position of Friends in the community. What wonder then that non-members thus taught concerning us by members should revise down our words to the popular standard.

Let these reformers bearing our name but otherwise independent, take notice, when they blame steadfast Friends for not entering in with them into associations for desirable ends, that they have themselves to blame for much of Friends' hesitation. When our members seem unable to mix with others in reformatory associations without surrendering, as soon as it is found too singular to be easy, every testimony for truth as held by us so that principles seem steadily to wane along with testimonies, can they wonder that they are making of themselves conspicuous warnings to concerned Friends against joining in such movements? Much more good in public life Friends might do and would be encouraged to do if so many such active reformers were not saying, "Look at my course! You can't enter into public reform work and be a Friend!"

Yet it was in the days when the members of the Society of Friends kept most consistently to their testimonies, that they built up for the Society that large and firm reputation which still survives for righteous benevolence and for being staunch in every good cause,—a reputation which less consistent members are banking on now, and need to thank the living conservatives of the former day for.

Report Concerning Iowa Yearly Meeting.

Iowa Yearly Meeting (conservative) was held at West Branch, Iowa, from the 16th to the 21st of Tenth Month, 1901. The company in attendance was much larger than last year, the increase being mostly from the membership of Hickory Grove Quarterly Meeting, though several Friends from other Yearly Meetings were present. . . .

There was, however, no minister with certificate for service in our midst. Thomas Watson, from West Grove, Penna., liberated for religious service in the neighborhood, very acceptably attended most of the sessions.

Hitherto this Yearly Meeting has been re-

markably favored with the company and labor of devout and gifted servants of the Lord from the other Yearly Meetings with which we correspond, and from Philadelphia Yearly Meeting as well, for which privilege grateful acknowledgment is still offered to the Giver of all our sure mercies. And it is believed and freely expressed that on no previous occasion was the gathered assembly more conscious of the presence of Him whose promise to his Church is "Lo, I am with you always, even unto the end of the world."

On the occasions for Public Worship when the accommodation of the large house was fully taxed the periods of silence were to many baptizing seasons, while the ministry offered, which was considerable, was of the same nature. The testimonies borne had particular reference to the spiritual and practical characteristics which have distinguished the Society of Friends through its whole history. In this way teaching formed no mean part of the service, many persons in the audience having but little previous knowledge of the fundamental truths the body so earnestly contends for and vital to all true religion. This branch of the service seems to be called for quite as much as when early Friends proclaimed the necessity of spiritual independence from all the form and ritualism then holding the masses in ignorance and which it is evident still cling to the systems dominated by clerical authority and teaching.

While considering the state of society it was manifest that our high calling in the Gospel of Christ was endeavored after in much weakness and many shortcomings, while doubtless on the part of some there is living concern to be faithful. And the keynote of the admonition and counsel extended, was, that all might yield obedience to Divine requiring. Walking in the footsteps of Him who in the emphasis and pathos of eternal love declared, "Except a man deny himself and take up his cross daily and follow me he cannot be my disciple."

It was again and again impressed upon the gathered assembly that this self-denial struck at the root of the wide-spread worldliness so manifest in our times, corrupting all branches of general society, and seemingly the great temptation presented to the followers of Christ. That the young should receive their school education in surroundings fraught with influence setting forth the meekness and gentleness of Christ, our boarding schools and other schools are encouraged with results worthy of the effort. But we were forcibly reminded while looking at this branch of the church's service, that the home-training, the education of the family circle, when truly pious is of necessity the foundation effort, and valuable above all others in affording godly impress on the lives of the young, and for which

no equal substitute can be found. And here more than anywhere else, lies the prospect for continuance of our beloved Society. How important is the injunction applicable to parents, "Train up a child in the way he should go, and when he is old he will not depart from it."

The reading of the Epistles from the corresponding Yearly Meeting was eminently a season of heart tendering from the deep sense of unity of experience in the Truth and living concern for its maintenance in the simplicity and devotion of former days. It was clear that no mere formality occasioned their preparation, with the feeling that this branch of Christian fellowship is increasingly useful and far far beyond outward acknowledgment of union.

The proposal introduced last year for holding the Yearly Meeting altogether at West Branch instead of alternating between that place and Earlham, was again considered and resulted in the conclusion that the time had not come for making the change.

Clarkson T. Penrose and Milton Mills were again appointed clerk and assistant clerk.

A. C.

WEST BRANCH, IOWA., Tenth Month 28, 1901.

Signs of the Times.

There are two great masterly causes for the present defection in the spiritual life of the Church and the decrease of conversions:

1. The destructive criticism which impairs and undermines faith, "the mother grace," in clergy and laity.

2. Our splendid, intellectual, materialistic, and secular civilization bewitches the people with a craze of money-making, worldly pleasure, and monumental egotism. Christ is crucified between two thieves, business and pleasure. God shows us the remedy: believe God and come out from the world.

From these two roots crop out some seven offshoots, or manifestations:

1. The neglect of home religion and devotional meetings, to counteract the outside influence of worldliness and secular education.

2. The frenzy of pleasure in worldly amusements and the functions of hypocritical and hollow-hearted society. "Society" is now doing more to injure the spiritual life of our city churches than the saloons.

3. "The amusement heresy and, cooking stove apostasy" in the churches, opening a wide door for fellowship with the world in merchandising, feasting, and fun. The less piety a church has the more oysters, ice cream, and fun it takes to run it, and the faster it runs from God.

4. The general and unprecedented prevalence of novel reading among church members and Sunday-school children, and the rehashing of them even in the pulpit.

5. The multiplication of special days which simply create and nourish the love of novelties outside of the Gospel and which belong to a corrupted or a chromo Christianity.

6. The craze of organization in the church, added to outside lodges, which cumbers and confuses the church with the clatter of unblissed machinery promotes worldly formality and the clamorishness of classes rather than the catholicity of Christianity.

7. Last, but not least, the secular, sen-

sational, and cowardly preaching of the day, which changes the emphasis from eternity to time.

The near future will witness a separation. Christ will soon call his people out.—E. P. Marvin in *Gospel Message*.

How To Make Infidels.

A clergyman of London referring to the death of a noted unbeliever, and to the persecutions which perhaps drove him from honest doubt to infidelity and atheism, remarked:

"The origin of the skepticism of this half century has, I think, few better illustrations than is presented to us in the story of the youth of this skeptic. You all know that he was an earnest and successful Sunday-school teacher; that he wrought well at St. Peter's Church, Hackney; that he was a diligent student of the evidences of Christianity, and was a master of the significance of the thirty-nine articles. At the outset, like most of us, he accepted just as it came to him the faith. Christianity he took as being what it professes to be, and especially he took it as being what its recognized teachers professed it to be. But there came to him as there comes to most of us, a sifting time; a period of examination, when he wanted to know upon what grounds his faith rested, by what he could sustain his convictions in the light of human reason, and in the presence perchance, of those who were prepared to attack them. It is, I think, the most painful and perilous moment of a man's life, when he passes from the position of unhesitating acceptance of the faith to that of one who begins to sift it. Especially is it a period of peril to the young man who hates shuffles, who has an intense abhorrence of anything like cant, and shifts, and devices; and demands frank and fearless treatment of evidence. It is impossible for him to fall into the tricks of middle age, or to be contented with the subterfuges of men who simply want an easy time of it in reference to their Christianity. And, therefore, skill is never so much in demand—the affection, the gentleness, the kindness, and considerateness of the best nurse—all these are wanted when a man has to treat with the soul and its difficulties.

"No moment is so fraught with peril, or so fruitful in opportunity, as that which is offered to the religious teacher in helping a soul to go through this sifting time, and to find for itself a clear grip of the truth, as truth is in itself and in Christ Jesus. Well, it was the misfortune of this man to go to his clergyman—a clergyman richly dowered with bigotry, but unfortunately, very much wanting in good sense; who was, I imagine, in the habit of regarding every moving brain as an indication of a very black heart, and so far as the biographers tell us anything of the matter, he was so treated by this clergyman that the issue was that he went out into the desert a wanderer, penniless, without a home, and without a situation, solely because he had ventured to question the Thirty-nine Articles, and to investigate for himself the principles of the Christian faith. This was pushing off this young man from the very fringes of Christianity into the deserts of skepticism. It was here that his skepticism had its origin. It was at this point, whatever may have been his convictions since that time, and through this

action, that he became an atheist. Is there no instruction for us in this fact? See we light upon our own path from this unquestionable error? Does not half? nay, does not more than half of the skepticism of our day sprout out of the mistaken way in which we deal with doubt and doubters? We stand by and say 'Fling your doubts to the winds, and just believe. Wherefore enquire? Trust. Take as you find it. The Bible is true from first word to the last. Swallow it whole and enter into the blessedness straight away. So has been the habit of men. Consequently upon this treatment, we have had a great brood of skeptics and atheists, who if it had been fortunate enough to receive kindly any Christian treatment—if they had been treated in the way Christ treated Thomas, it would instead of being assailers of Christianity, have come forward as its champions and defenders."

Pulling Teeth with the Fingers.

In spite of China's dislike for innovations, finds it impossible to escape them. At time, says the N. Y. *Evening Post*, the dentist formed an important guild in China, but the past thirty years hundreds of bright young Mongolians have picked up more or less knowledge of the profession from American missionaries abroad, and are now doing business according to modern scientific methods. San Francisco the new school has almost driven the old one to the wall. Nevertheless, the four of the latter pursues the calling in the same manner as their ancestors did for thousands years. At least, one of them visits New York every year, and stays two or three months, until all his customers have had their teeth put "in order."

His work is curiously primitive. For extracting, he relies upon his fingers, and with these he does marvels. With thumb and finger he will pull a bicuspid or a molar which an American operator employs a powerful pair of forceps. The dexterity is the result of years of practice. From boyhood manhood he is trained to pull pegs driven into a wooden board. Three and four times a half-hour at a time, he drives pegs into the holes of his practice board and then pulls them out again. He lifts in similar fashion the weights to which are attached heavy weights. A special training changes the aspect of a hand.

The spare flesh vanishes, and the blood vessels and tendons seem to double in size. The forearm grows in girth and becomes as hard as wood. The apprenticeship period is two years. At the end the student has a finger grip which is a wonder. Its strength is equivalent to a lifting power of three or even four hundred pounds.

ESTEEMING others better than ourselves, let us magnify their virtues and minimize their failings. But, should we see a fault in a sister, and feel drawn to reclaim her, our labor therefore, be invariably in meekness and gentleness of Christ. So let Christ go with us and we ourselves be served from a captious, fault-finding disposition, itself comparable "To the beam in our own eye."—Canada Y. M. W. *Epistle*.

MEMORY OF GEORGE DILWYN.

BY CHARLES WEST THOMPSON.

fully ripe, like the ear for the reaper
He met the pale messenger's ward;
Oh! Sweet is the sleep of the sleeper,
That rests in the name of the Lord.

He slumbers at length with his fathers,
Secure from the tempests of time;
Or the storm that on earth often gathers
Is unknown in the heavenly clime.

They have placed the cold earth on his ashes,
They have given him up to the tomb,
At the light of his virtues still flashes,
The pathway of Truth to illumine.

He is dead, but his memory still liveth;
He is gone; his example is here,
And the lustre and fragrance it giveth
Shall linger for many a year.

FOR "THE FRIEND."

Reminiscences of a Good Man—Ebenezer Worth.*

I, late Eli K. Price, one of Philadelphia's eminent conscientious, and successful lawyers, refer to the writer about the time of the death of Ebenezer Worth, thus depicts his character: "I was made acquainted with his character from his labors in behalf of the Indians and from living within the atmosphere of his life for several summers. He appeared to me like Abraham, as a prince among men, humbly walked with God. He seemed to me one who claimed no deference, yet was so receive the blessing pronounced upon the poor in spirit, the meek, the thirster for righteousness, the merciful, the pure in heart, and the peace-maker. Eli K. Price resided at a farm house a few miles distant from the residence of E. W.

It has been said "The hour of death is an hour," and so it is, or at least should be. In the case of this dear Friend it was truly so. The day previous to his departure was the writer's privilege to sit by his side for some time. On entering the chamber and approaching him, he expressed his affection with my coming and then subsided in silence which was too impressive to be broken by ordinary conversation.

At last thus sitting in silence and gazing at his redeemed countenance the thought distinctly through my mind, "why had I not before observed that Ebenezer Worth was such a handsome man?"—little thinking that his features were already setting their own features, which undoubtedly they were for he quietly passed away soon after. I was already realizing the truth of the words of declaration "that eye has not seen, nor heard nor have entered into the heart the things that God has prepared for them that love Him."

For some time spent under this precious gaze he said, "William, I now believe my life have been my greatest blessings," and more. Such a holy stillness and calmness seemed to pervade the chamber as to the formality of bidding him fare-
well a silent withdrawal seemed most appropriate.

The chamber where the good man meets

present portion of these "Reminiscences" having at the right place last week in the manuscript on page 125, first column, and following the graph.

his fate is privileged beyond the common walk of life," and such it was felt to be on this occasion.

A little time before his departure he said to his brother, John, "When the breath leaves the body I wish the limbs to be straightened out, the mouth closed and thus everything in and about the house and farm kept as near silent as possible for one hour!" This request, I believe, was complied with.

Not long after his decease the following appeared in THE FRIEND, which it is thought might appropriately conclude these "Reminiscences of a Good Man."

FOR "THE FRIEND."

Some Reminiscences of a Few Departed Worth Members of Philadelphia Yearly Meeting.

Joseph Scattergood, Sr., John Carter, and Ebenezer Worth all died in the Sixth Month, 1877—all worthily in the stations of elders. The two former conducted successfully for nearly forty years a considerable business in the manufacture of chemicals, etc. When J. S., who was very ill at the time, was informed of the death of his old partner he briefly remarked "he was a just man."

With Ebenezer Worth he was for a number of years closely associated in the care of the Indians at Tunesassa as well as in the enjoyment of an intimate social friendship which, continued unbroken till the end of life.

Joseph Scattergood, Sr., was in many respects a remarkable man. The following reference to him is made by John S. Stokes in his diary under date of Sixth Month 13th, 1877.

"Attended the funeral of our beloved friend Jos. Scattergood. It was a solemn favored season; several testimonies were borne to his consistent and useful life in his day and generation. He was in the station of an elder and beloved for his integrity and uprightness in the ever blessed Truth as it is in Jesus."

He was a grandson of Thomas Scattergood, the minister who went to England on a religious visit in 1794, and died in 1814. He was one of that band of firm defenders of the Truth whose faithfulness and firmness withstood the efforts that were made to open the way for the spread in Philadelphia Yearly Meeting of doctrines, the tendency of which was to lower the standard which had been raised by our forefathers in the Truth.

He succeeded Joel Evans as clerk of Philadelphia Yearly Meeting in 1865, and was re-appointed to that service year after year, until 1877, when his health had so far failed that he was unable to be present. He filled several important positions in the Church, and was generally esteemed even by those who differed from him in sentiment.

He died at his son William's, in West Chester, and was buried in Friends' burying ground at that place. Our beloved Friend, John Carter of the same Monthly Meeting, was buried just one week before. That Joseph Scattergood was persistent and unflinching in the performance of what he believed to be his duty the following incident will show. He related it to the writer soon after its occurrence and it is now transcribed after several years as nearly as can be recalled by memory.

A bill had been passed by both Houses during the last days of the session of Congress in 1873, which if carried into effect, would probably have resulted in the loss to the Seneca

Indians of fully one-half of their Allegheny Reservation in the State of New York.

A letter from him to his friend Ebenezer Worth may be a suitable introduction to the narrative.

THIRD MONTH 4th, (Third day) 1873.

Dear Friend E. Worth.—I have just returned from Washington whither I went last night at 11 o'clock with T. Wistar, appointed by the Special Meeting of the Indian Committee held yesterday morning. We took with us a short statement of our objections to the bill which had passed both houses, and which the President had referred to the Secretary of the Interior for his opinion. I shall have to leave until I see thee, a particular account of both the bill and statement as well as of our visit. I may say in short that we were treated with marked respect, being ushered into the President's room at the Capitol in the presence of all the heads of the departments, also towards the latter part of the interview of the President himself. The secretary listened attentively to our statement also to some additional matter and told us frankly he could not recommend the President to sign the bill. He wanted us to see * Sessions who it seems has urged him to recommend the President to sign it. He accordingly sent for him. We read to him our objections to it, and commented on other parts very freely. He told us he had tried that day to get one section repealed as he did not like it, but failed. We told him we could not consent to it becoming a law which he wished us to do, promising that next winter the objectionable portions should be repealed. Harrison Halfton and Andrew John † came up with us this afternoon and seemed grateful for the attention we had given to the business and well they might, for the design seemed to me to be on the part of the managers of the bill to pass it without giving notice to any one interested and then quietly send it to the President for his signature. We had the opportunity of impressing on Harrison and Andrew the absolute necessity of their agreeing to divide their land if they do not want it taken away from them. They seemed to be at last convinced that it will be dangerous much longer to delay it.

I have written in great haste supposing from what I wrote on First day thou would like to know the result of our visit. We have cause to be thankful to the Giver of all good inasmuch as He opened the way so fully for us.

Hoping thou wilt soon be able to come to the city. I am thy affectionate friend,

JOSEPH SCATTERGOOD.

J. S. mentioned to the writer that on their arrival in Washington they sought lodgings and in the morning on calling at the residence of the Secretary of the Interior, Columbus Delano, who had the oversight of the Indian Department were informed that he had gone to the Capitol to meet the President and his cabinet.

It was on the morning of the day on which President Grant was for the second time to be inaugurated President of the United States. He had repaired to the Capitol to meet his cabinet and sign such bills as they approved.

*Walter L. Sessions was the member of the House of Representatives from the district in New York State in which the Allegheny Reservation is situated.

†Harrison Halfton and Andrew John two prominent Indians who had come on to Washington to endeavor to defeat the bill.

On arriving at the Capitol the Friends were directed to an upper room where the President and his Cabinet were in session. They applied for admission and were accosted by the door-keeper by the inquiry "are you Mr. Scattergood from Philadelphia." On being replied to in the affirmative the door-keeper said, "I had orders from Mr. Delano to admit you."

On entering the room they found the President and his Cabinet engaged as expected.

Thomas Wistar became apprehensive they were intruding on the privacy of the President and his Cabinet, thought he could not remain and withdrew.

Joseph Scattergood said he had come there to protect the rights of the Indians and felt it proper to remain.

He did so, and on Secretary Delano coming to him to learn definitely Friends' objections to the bill as passed by Congress they were given to him (we may readily believe) as clearly and concisely as the circumstances would admit of. When communicated to President Grant by his Secretary they were sufficient to cause him to withhold his signature.

The bill failed to become a law and the poor Indians were protected in their rights which they continue to enjoy to the present day.

That Joseph Scattergood returned home with the reward of peace in his heart for the faithful performance of apprehended duty we may readily believe.

The timely aid which Friends had thus been able to render to the Seneca Indians was appreciated by them. A resolution of their Council passed soon afterwards expressed their "heartfelt thanks" to the Committee of Friends for their opportune assistance in the matter.

The Humming Bird.

In *St. Nicholas* for Tenth Month, Henry Hales writes of the ruby-throated humming-bird.

The humming-bird builds on the upper side of a branch, a branch generally about the size of the nest. The nest is beautifully felt with fine white vegetable down and studded on the outside with fine lichens and minute specks of bark like the branch itself.

They do not seem to retire to secluded places to build; they are as eccentric in their choice of a nesting-place as in their nature and habits. Some suppose their nests are near the gardens or vines they visit; but that is not often the case. A few magic vibrations of the wings, and they are far away in a few seconds.

The last nest I found was on the outer end of a branch of silver poplar that hung over a public road; every carriage-top that passed under it was within a few feet of the nest—the last place in the world where I should have expected to find such a nest. I should not have seen it except that I was accidentally looking up into the tree, and I saw, protruding over the side of the nest, the long fine bill that happened just then to stir. The nest might have been passed hundreds of times and been taken for a small knot unless thus betrayed.

These birds lay but two eggs—tiny white morsels. The young birds when first hatched are curious little things, and feed by inserting their bills in the mouths and throats of their parents. As the food of the parents is composed of nectar and fine insects, it is easily made ready for the little ones.

A Room of Marvels at the Smithsonian Institution.

"Wonder is the beginning of science," says Secretary Langley, of the Smithsonian Institution, at the National Capital. So he has arranged a children's room, where many exhibits are made, intended to please and instruct the youth who may have the good fortune to go to Washington with their parents or friends.

In trying to interest the children Secretary Langley has assembled as many striking natural curiosities as possible. The stuffed birds are rare curiosities in feathers, gathered from all parts of the world; the insects are either giants in size, brilliant in their color or extraordinary in other ways; and the whole of a large case is devoted to marine shells of strange and beautiful sorts, such as children love.

Another case bears the legend, "How Creatures Hide," and illustrates some of the methods by which birds and other wild animals conceal themselves instinctively from their enemies.

The young and the eggs of the nighthawk are shown on the ground, among a lot of chips and dirt, but resembling their surroundings so closely in color as to be hardly distinguishable by the unaided eye. In the same way the wood pewee sitting over its nest upon a branch is quite concealed, the nest itself closely counterfeiting a knot of the tree. The nest of the calliope humming-bird imitates similarly a pine cone, and is all but invisible.

The young and eggs of the tern look so much like pebbles and sand on which they are laid that they are only detected on close scrutiny. But the gnat-catcher may be said to exhibit more ingenuity in this line than any other bird, inasmuch as it disguises its nest by covering it all over with lichens. Concealed in this painstaking way, the nest, resting upon a lichen-covered tree branch, is liable to escape the eyes even of the most expert collector.

That insects defend themselves against their enemies by similar "protective mimicry" is sufficiently well known. Another glass case in the Children's Room shows a number of such imitators, the most striking of which are the "walking leaves" of Java, which are relatives of the katydids.

The "walking leaves" are wonderfully like green leaves, but are not more remarkable than a kind of tropical butterfly, which counterfeits a leaf when its wings are closed. The very manner of flight of some of the leaf-mimics resembles that of a falling leaf, so as to lend additional deception. But most interesting of all frauds in this line, perhaps, are the "walking-sticks," resembling exactly the twigs of the trees they dwell upon, even the knots and the appearance of the bark being copied.

The largest diamond ever found is shown, and the biggest gold nugget. Of course, the former is merely a reproduction in cut glass, while the latter is a plaster cast gilded.

The diamond is the famous "Great Mogul," which was picked up in the year 1650, at the mines belonging to the Nizam of Hyderabad, known as the Golconda diggings. It weighed about 787 carats, and was somewhat the shape of half an egg. After cutting it weighed 280 carats. The stone passed into the possession of Shah Jehan, then Mogul Emperor of Hindoo-

stan, and is supposed to have been stolen at the sack of Delhi by the Persians, who bore it up into two or more stones to conceal its identity. The Koh-i-noor, now the property of the British crown, is probably one of the fragments.

The nugget exhibited is the "Welcome" found at Ballarat, in Australia. It weighed 2218 ounces, and the original was worth somewhat over \$41,000.

In the mineral case are samples of "mineral wool," "mineral coal" and "mineral clay"—all of them made out of asbestos, which is a kind of fibrous rock related to hornblende. Then there is a big lump of "natural glass," a volcanic product. The Indians, in part of the country where it could be obtained, use it to make knives and other implements out of this glass.

Equally curious in its way is flexible sandstone, which, though it is of solid rock, will bend like a pine board. Finally, there is fall wood from the petrified forest of Arizona—a piece of a tree literally transformed into stone—and a large piece of iron fallen from the sky.

Speaking of asbestos, it is worth mentioning that towels are being made of it now-a-days. They are very economical, for when they get dirty it is only necessary to throw them into the fire, and, on being withdrawn from the flames a few minutes later, they are as new and quite clean. The material is also used for paper stock, for fireproof paint, for stage scenery, and for gloves for handling hot iron.

Among other oddities are various queer sorts of sponges. One of them, from the West Indies, takes the shape of a huge vase, and is called "Neptune's Cup." Another is a beautiful thing from the Philippines, known as the "Flower Basket." From Japan come some very exquisite and rare sponges, one species being so lovely and intricate of design—it is a "sea sponge"—that specimens of it, occasionally seen in Europe, were until recently supposed to be works of art.

A specimen of interest to grown people as well as children is a stuffed "barnacle goose"—a bird that was formerly supposed to grow on trees. The myth regarding it is one of the oddest on record, and has been exploded very recently. Many people in Europe used to eat in Lent the flesh of the barnacle goose on the plea that the animal was not made of a proper sense but fish, being born of the sea. The notion was that certain trees growing to the sea produced fruit in shape like a goose, each containing the embryo of a goose, which when the fruit was ripe fell into the sea and flew away.

How the story started nobody knows together with the goose, some of the fables from which it was supposed to be derived are exhibited.

No less curious is the ancient belief regarding the Scythian Lamb, on which the travelers' tales have been based. Though believed to be an animal it was considered in part of the nature of a plant, sprung from the seed, and was said to feed on the surrounding herbage, turning on its roots as it had eaten every thing within reach, and it perished of starvation.

In reality the so-called "lamb" is the

of a plant. It is covered with soft brown feathers, and counterfeits an animal remarkable for form and general appearance. It is a rare curiosity, and it was only by a lucky accident that the Smithsonian Institution secured one. One of the most attractive exhibits in the children's Room is the so-called "play-room," a pair of hower birds. The little creatures collect all sorts of bright objects, such as butterfly shells, evidently having an eye for decoration. There is a group of the largest smallest birds of prey, from the eagle to the little sparrow hawk, and from the great owl to the tiny elf owl. Among the curious birds are the huge-billed toucan of South America; the bell-bird of tropical America, which does not sing, but utters notes like a bell; the antentry of New Zealand, which has no wings at all; the birds of paradise of New Guinea; the Carolina paroquets, which hang like bats head downward when they go to sleep; and various species of humming-birds, brilliant with metallic hues. The eggs of the hen, the ostrich and the extinct Moa of New Zealand, are placed on the side for the sake of contrast, the egg of the last named fowl being as large as six chicken eggs.

A bird's nest built in a human skull is a rather grim curiosity. There is also a chimney-sweep's nest inside of a chimney, a section of which has been preserved with nest and all; and another interesting nest is that of an elder duck, composed of feathers plucked in the breast of the parent.

Amongst the birds appears the great albatross, to which so much romantic interest attaches. And in the collection of eggs is that of the extinct Great Auk, which is worth more than money. The last three eggs of the Great Auk offered for sale brought respectively \$225, \$1,500, \$1,678.—*Presbyterianian*.

ABOUT THE REVISED BIBLE.—The authorized version of the Bible was "set forth" in the year 1611. The work of the revisers began in 1870. The revised New Testament was published in May, 1881; the Revised Old Testament in May, 1885. The British revisers began work in June, 1870; but the American committee did not get to work till October, 1872. The British New Testament revisers held 407 meetings, while the Old Testament committee held 792 sessions of six hours each. The whole number of revisers was 101; the British company numbered 67; of whom 37 labored on the Old and 30 on the New Testament, and the American company 34, 19 on the Old and 15 on the New Testament.

The revised Bible contains 792,444 words (N. T. 612,530—N. T. 179,914) of which 2,672 words are retained from the version of 1611. The revisers excluded 65,508 words, and introduced 70,772. The number of chapters is 1,189 (O. T. 929—N. T. 260), and of verses 31,058. The Old Testament contains 77 and 3-10 per cent. of the Revised Bible, and the New Testament 22 and 7-10 per cent. The five books of the Old Testament containing the most words are: Psalms, 43,823; Isaiah, 42,960; Ezekiel, 39,603; Genesis, 38,707; and Isaiah, 37,083. The five books of the New Testament having the most words are: Luke, 25,654; Acts, 24,211; Matthew, 23,707; John, 19,007; and Mark, 14,854.

The Upholding Power in Nature.

"And the Spirit of God moved on the face of the waters."—(Gen. 1. 2.)

The doctrine of the all-pervading action of the Spirit of God, and the living Power underlying all the energies of Nature, occupies a wider space in the pages of Divine revelation than it holds in popular Christian theology, or in the hymns, the teaching, and the daily thoughts of modern Christendom. In these the doctrine of the Spirit of God is, if we judge by the Scripture, too much restricted to his work in redemption and salvation, to his wonder-working and inspiring energy in the early church, and to his secret regenerating and sanctifying energy in the renewal of souls for life everlasting. And in this work of redemption he is spoken of by the special appellation of the Holy Ghost, even by the revisers of the early version; although there seems to be not the slightest reason for the retention of that equivocal old English word, full of unfortunate associations, than there would be in so translating the same word as it occurs in our Lord's discourse at the well of Jacob—"God is a Spirit, and those who worship Him must worship Him in spirit and in truth"—where the insertion of this ancient Saxon word for spirit would create a painful shock by its irreverence. All these redeeming and sanctifying operations of the Spirit of God in the soul of man have been treated with great fullness in our own language, in scores of valuable writings. In few of these works, however, appears any representation of the Scripture doctrine of the Spirit of God, as working in nature as the direct agent of the eternal will in the creation and everlasting government of the physical and intellectual universe. And it is this rather frequent omission to which with unequal powers, I am venturing to draw earnest attention.

Our subject is the Biblical doctrine of the perpetual working of the Spirit of God in physical nature, in the inorganic and organic worlds around us, a truth much lost sight of even by Christian philosophers to the serious damage of science itself, of art, and of the Christian enjoyment of the creation; a truth unhappily wholly forgotten or denied by a vast number of physical science men in Europe, who are thereby tossed about in "sunless gulfs of doubt," or tempted to lose themselves in the quagmires of atheism.

The very first verses of the Pentateuch set forth the truth which I desire to bring into prominence, that "the Spirit of God moved upon the face of the waters," and was the immediate agent when Omnipotence set its hand to the last of its many direct acts of specific creation on this ancient globe. The sacred writings from first to last proceed upon the belief that the material universe—so full of blind contending forces, yet so full of the signs of an arithmetical and measuring intelligence in every department, so full of order, of beauty, of utility—cannot be fully explained by self-originating or self-developing powers, or by any agency which is short of one which is spiritual, eternal and divine. The whole series of these sacred records proceeds upon the supposition that nature is endowed undoubtedly with certain limited automatic energies—this is the very word used by Mark (iv: 28) in reporting Christ's parable of the Seed and the Sickle—

"The earth bringeth forth fruit, *automatee* of herself," but the ultimate controlling power is from one end to the other of the sacred Scriptures, asserted to be divine, eternal, and omnipresent. "By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent"—probably the vast arch of the galaxy. It is God who is declared to govern the evolution of all living things on earth. Matter, in all its interwoven and ethereal forms, is treated of but as the vesture of an eternal will: "Thou coverest Thyself with light as with a garment" in all its organic forms is regarded as but the veil of a mind unseen; and the loftiest created spirits are represented as crying Holy, Holy, Holy, is the Lord of Hosts; the whole earth is full of his glory."

And it is alleged, further, that the "animal man comprehendeth not the things of the Spirit of God," either in nature or in Providence, while "the spiritual man discerneth all things," so that he alone rightly understands the visible, who through the quickening of his own spirit, traces its roots and springs to the all-pervading intelligent agency of Him, who "worketh all in all." "In Him we live, and move and exist," said St. Paul to the Athenian Areopagus; just as earlier the Psalmist of the Captivity has sung, "If I ascend up into heaven thou art there! If I make my bed in sheol, (in the deep dark underworld of shadows) behold thou art there!" No man of mere physical science can understand the deepest realities of nature born from an eternal cause.

Now, throughout the sacred Scriptures the renewal of life in its generations is attributed to this Divine energy informing the forces of nature. "Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth." So that all that the sweetest poetry or loftiest science has expressed of delight in the material system ought to be translated into the language of adoration for Him "in whom the creation lives and moves." It is thus, also, the Son of God himself, who had a poet's eye, speaks of the world of flowers as "clothed" with more than the glory of Solomon by the Divine Artist. The soft blue sky, the infinite azure, is his; the golden sunrise and the daily miracle of beauty in the sunset of the western sky, are the works of the same Eternal Painter. The dear birds, whom we love the more we know them, all belong to Him, and "not one of them is forgotten" before Him who frames their miraculous powers of flight provides their food, governs their mysterious migrations, and inspires their song.

It is this Eternal Spirit who is beneath all that world of wonders which modern astronomy, geology, physiology, botany, animal mechanics, chemistry and art unfold to us in our own day, until we now at last stand almost breathless with admiration, the more we know, in the midst of such a universe of fearful wonders and of splendor and intellectual delight. One Eternal Spirit pervades the whole creation—the "wheels are full of eyes"; the living creatures are full of eyes also, and those eyes represent the eyes of the all-seeing, all-upholding all-directing intellect and will of God. The whole earth is full of his glory.—*Edward White, Merchant's Lecture.*

"THERE can be no Christian meeting without Christ in the midst."

Colors Characteristic of Each Season.

When the leaves were but half expanded on the old apple trees in the lane, I remember the scarlet tanager that flitted among the branches, then also laden with pale pink blossoms. The combination of color was superb. The effect was a tropical one—the climax of luxury in leaf, flower and plumage. I recall, too, the scarlet lobelia on the creek bank, a torch with ruddy date, that stood out so boldly against the dark-green background. It could always be seen afar off. Later, the rank Virginia creepers entwining the dead trunks of trees glooped as fire, seen at night when the sky was black.

There is never lack of rich red color, do we know where to look for it. We can often scrape the snow from the mossy turf on the hillside, and find the red berries of more than one creeping vine and the holly holds its fruit until long after the holidays. Red represents the intensity of nature's effort, as it does of our emotions. Nature gets red in the face upon occasion. Savage human nature is fascinated by it, and when they could get it, our Indians painted their faces with vermillion, drawn in glades about here. All bright colors found as a magnet attracts iron. An early autumn leaf will be quickly detected. The wide distribution of brilliant tints repays us largely for the loss of the cool shades of summer's greenery, that we, all reluctantly, saw depart. Still, if the sky was one broad rainbow, we should soon tire of it. Bright colors must be occasional or their charm is lost. The eye delights only in the shortlived sunset.

To be thoroughly appreciated, a display of color by nature should be expected by us. We should not be thinking of it. Surprise, like variety, is a spice of life. In Eleventh Month nature generally is in a brown study, and the rambler is apt to be. It is an excellent month for serious thought; a time to get at the real meaning of the sights and sounds of the spring and summer that has so recently passed by; but we must have some relaxation, and none can be more delightful than that of such an afternoon as this, when the setting sun shoots his level rays through the leaves of a scarlet oak.

This oak is the only one of its kind nearby, and stands alone in the middle of a field. Its branches are the trusty place of many a spring bird that tarries in the fields during summer. It is the outlook of many a meadow lark in autumn and the commanding point of view of many a hawk and crow in winter. It is as prominent a feature of the landscape as a tent upon the plain and better than all else, it is an old familiar oak known long to all my neighbors and myself. The leaves hold on well through the winter, no longer green, but now a warm, ruddy brown that relieves the monotony of the widespread ruin wrought by frost.

As the sun was setting, the light penetrated every leaf and brought out its real hue. The sap had not drained away. It was still there richly red—good blood that gave the tree a charmed life. For the time a new season had dawned upon it.

Approaching closely, the leaves were seen to tremble. A light breeze stirred them gently, and their crisp, rattling was not that of dry bones shaken, but responsive flesh rejoicing in its restoration to life. If nature's or our own, had been a brown study until now it was

so no longer. Thought awakened to that larger activity that "May-day" blossoms and the summer's song birds demand of us.

Perhaps it was coincidence, but why court prose when poetry stands by? The birds of the surrounding field were inspired by the glowing oak. They sought its leafy branches and sang their praises. They wandered through its colored labyrinths and rejoiced. The vesper sparrow recalled its summer song; the lark proclaimed that summer returned.

However bright a winter sunset it does not give us the impression of warmth. Its beauty is too distant to rouse us beyond realizing the color effect produced. The imagination will not travel to the earth's edge without a stronger lure. Not so a tree, and an oak at that, which reflects a sunset. I feel the warmth of the birds, surely, as well as see it. The birds, too, are, in the same way, influenced. No brilliant cloud ever tempts a bird to take a long westward flight, but here in the oak they are gathered in force. They well know the delight of basking in the crimsoned sunshine, even if it be the waning light of an autumnal day. This day has been gloomy, but all traces of the desolate outlook usually ascribed to late autumn had vanished.

It is not so long ago we heard, with sorrow, that the bluebirds were passing away; that they soon would be treasured like other friends that death has claimed and many an outing saddened by recalling them. It was a false alarm. As I stood by the old oak there came drifting down from some unseen current of the air a long line of bluebirds. They, too, while passing by were caught by the spirit of the place and joined in the throng all ready gathered. Bluebirds, vesper sparrows and the larks, and all celebrating a trifling incident of an autumn day.

I say "trifling," but is any incident trifling that gives unbounded pleasure and is long remembered? I know that I am living in a worn-out world, thanks to generations of greedy folk, with all too few ideas above three meals a day and a chance to outreach their neighbors. They built up fine estates in their time, it is true, but they also robbed the future of many a charm equitably its due. Many the broad acres now that are so tame; man, in consequence, has sunk below the level that nature had in mind. Few whom we meet who are not as commonplace as a ploughed field; but there is a remnant of saving grace surviving, for we hear of serious efforts at reforesting of worn-out lands instead of continuous stimulation until the point of absolute exhaustion has been reached. It surely were no drawback to the general welfare if a scarlet oak stood in every field. It would not stand alone much of the time. There would be birds for almost every branch, and trees and birds together are admirably fitted to call us away from the tinsel of the town to the staidness and real worth of nature. We do not often value a warbling bluebird as we should. It carries a message that it is wise to heed. It reminds us that the blue sky is still overhead and unmarred by man. We can look upward when we cannot outward and see nothing to disturb the pleasing current of our thoughts. — Charles C. Abbott, *M. D. in the Ledger*.

"THE only way to feed the sheep is to follow the Shepherd."

Two Jubilees.

A Frenchwoman named Bottard, who born in the year that gave birth to Queen Victoria, has lately, says a recent paper, received the cross of the Legion of Honor for sixteen years continuous service at the Salpêtrière in the ward for women who have incurred nervous diseases.

In 1840 she entered the ward at a salary about two dollars and a half a month and was twenty-five years before she was promoted.

In the sixty-two years she has worked the hospital she has been outside only twice and on both these occasions she lost her in Paris.

Her executive ability and her wonderful power over patients, soon transformed her ward from one of the most troublesome in hospital to a place of peace and quiet. It was said of her that she slept with one open, and in every emergency she was first on the spot.

Humanity did not prompt her to seek vice in the Salpêtrière. Her object was to escape the tyranny of an oppressive mistress, but, once in the hospital, her kindest wishes were excited, and she remained to exercise that pity and comforting care we brought peace to so many patients.

Her jubilee may be compared favorably with that of the monarch whose sixty-year rule an empire celebrated.

Victoria, with all her honors, and all consciousness of the affection of her people could not have been happier or prouder than the humble ministering angel of the infirmary when the President of France pinned the ribbon on her breast.

Being now more than eighty years she retires from active service, and will a little room of her own in the hospital—the only home she knows,—with a small adequate pension.

She does not contemplate her retirement with pleasure, and somewhat naively expressed the fear that enforced idleness "will be death of her."

A glorious career—sixty-two years of ministering to suffering humanity. And when record of good achievements is made up, will say that the crudest monarch has a higher place than the lowly nurse of the infirmary?—*Youth's Companion*.

WASTE OF HAPPINESS.—There is not waste more than happiness. Even those who are thrifty and prudent in other directions are prodigal here. They stint and to save a halfpenny, but they are often indifferent about the loss of days of happiness. Do not enjoy our friends with due appreciation until they die, or we lose them in some way. The early spring and summer days without our realizing their beauty. We through a holiday trip and miss half the scenery, because we are in a hurry, or cross anxious about worthless trifles. Nearly old, or even middle-aged man, who looks honestly on his life, will admit that how wretched he may be now, opportunities of peace were given to him. A Frenchman recorded what most of us know from experience to be true when he said that many people could be made happy with the happy

lost in the world. We lose happiness as we often scorn calm, quiet pleasure, seek only those that excite; or, we make mistake of thinking that happiness lies in big, sensational events, instead of in trifling events of daily life; or, we seek in the future, rather than in the present, is like a man looking for his hat it is all the time upon his head.—*The Pall.*

the most extravagant and criminal of all is our shunning the communion of whom "we live, and move, and have being," and failing to acknowledge "In essence is fullness of joy; at thy right are pleasures forevermore."

KEEPING ONE'S TEMPER. "We speak of a having a great temper, as if it were a mess, and then point out one who keeps temper, as a wise man. Why keep that is undesirable?

his sense, keeping means controlling. is all the difference between a controlled and uncontrolled temper as there is in a horse that has been trained to bit idle, and one which is wild.

horses are not all born with the same of spirit. Some are easily broken in, others need the most careful training in to be manageable at all. The same is true with people. Some are naturally there quick and hasty, and still others and obstinate.

we need not be discouraged. Any temper be trained, and often the worst can be trained into the best. The spirited colt makes steepest horse. It is possible, if you begin enough, to change a balky animal into a faithful roadster.

ough temper under good control usually with a strong character. Such a person, full of life and energy. He can do impossible to the slower, milder man, depends on the "keeping." A temper led is one's slave, uncontrolled is one's

Which would you rather be, master

you keep is your own, to be used as a horse. A man keeps a cow that he may get milk; a servant to do his work; a that he may eat the vegetables.

are "keeping" your temper when you benefit yourself—when it brings you and happiness. It can make you high and gay, but when it disturbs other it is like an animal that escapes from the pen, and destroys your neighbor's

your face grows red, and your lips and you say words you would gladly take back after they are spoken, then it is your temper is keeping you, and making you its pleases.

you answer a cross, hateful remark receive a blow without striking back, when it is far easier to frown, then when you are keeping your temper, making you an obedient, helpful servant.

hibition of trained animals is interesting. It shows what wonderful power over brutes. An exhibition of a trained lion is more wonderful, as it shows what a man has over his lower self—*The Philanthropist.*

Self-Discipline.

FOR "THE FRIEND."

The method of maintaining discipline in the State prison at Folsom, California, is declared to be very successful.

There are no dungeons or dark cells and none of the old modes of punishment are recognized in this institution.

When a new prisoner is received he is informed that they have three different bills of fare in the prison and that it is optional with each man as to how well he lives. If he is industrious, orderly, well-behaved and in all things conforms strictly to the rules of the prison, he is served with excellent food, nicely cooked. He can have chops, steaks, eggs, tea, coffee, milk and white bread; if he is only fairly well-behaved, and does not do his allotted task properly, is inclined to growl and grumble at the regulations of the institution, he is given ordinary prison fare, mush and molasses, soup and corn bread; and if he is ugly and insubordinate, he is permitted to feast on unlimited quantities of cold water and a rather small allowance of bread.

There is said to be an intense rivalry among the convicts to enter the first class, and, once there, it is very seldom that one of them has to be sent back to a lower class.

Items Concerning the Society.

A correspondent writes: "I see that Whittier's line, 'and on the meeting-house stick up a spire,' has a fulfillment in England also, as shown by the cut in a recent *London Friend*. Alas!"

The holding of the afternoon meetings for worship in Westtown School at three o'clock in the summer half of the year and at four o'clock in the winter half has been attended with uncertainty and confusion at times on the part of intending visitors. The recent decision now in operation to begin meeting at half-past three on First-day afternoons throughout the school year is likely to obviate the difficulty. The same change to 3.30 has been made some time since for the afternoon meetings held at Orange street meeting-house, Philadelphia.

We are now definitely informed that a united Peace Conference representing all bearing the name of Friends in this country is arranged for, and to be held in Philadelphia, three sessions daily, on the 12th, 13th and 14th of Twelfth Month. For two of the days Witherspoon Hall has been engaged, and on one day the Conference is expected to meet in a Friends' meeting-house.

THE PASTORATE MOVEMENT.—In a recent Monthly Meeting in Philadelphia a member of a Western Yearly Meeting with certificate as minister testified that the operation of the pastorate system among his fellow-members had been disappointing, not having turned out to be as many of them had hoped it would. He regarded as commendable the care which we were exercising pursuant to our rule of discipline, namely, that of seeing that no members were admitted among us by certificate or otherwise who were approvers of paid or stated ministry.

As we are informed by an auditor that John Wilhelm Rowntree of England, in a special gathering of members at Haverford a few days after, reported the results of his examination of the pastorate system in the West as confirmatory of the above statement. It is remembered that J. Bevan Braithwaite, from the same county, while in the West during the early beginnings of the pastorate experiment, expressed his belief that the tendency of the system would be to "*Babylonism*." Besides a creeping on among the meetings of a worship by

proxy, many now have confessed to their habit of leaning on the pastor to do for them those offices of a mutual pastorage which Paul commends in the words, "all the members having the same care one for the other." The speaker could propose to our members here no better testimony against and antidote to the pastorate heresy, than to be exercised ourselves in a more earnest spiritual life.

In a similar company in Baltimore, as appears by the *Interchange*, he laid special stress upon the importance of maintaining the idea of worship and of a free ministry. He believed that the solution lay in no one method of work, but in individual faithfulness and self sacrifice. "The system of arranging to supply congregations with stated ministers, so far from being a solution of the difficulty, resulted in fresh difficulties, and tended to destroy the idea of worship, and change it into the thought that attendance upon meetings is for the purpose of being instructed or entertained." He quoted one known as Dr. Horton, an eminent Congregationalist minister of London, in which he had said how the idea of worship had been almost lost in the churches generally, and appealed to Friends to prove that their position as correct in practice as he admitted it to be in theory, for, said he, this is what the churches need for the development of a strong Christian character.

A few months since we received word from a correspondent residing in England to the effect that he had written at length for the *Philadelphia Friend* in response to Edward Grubb's statement given in his description of the Society in England, (partly quoted in our columns) that there was no hired ministry in the Society there. He thought the matter was left in that pamphlet "in a way not fair to outsiders." By this we are to infer that there are instances of a paid ministry under the name of Friends in England. But our correspondent's manuscript on that subject has not yet reached us.

Notes from Others.

THE ORIGIN OF THE SANDWICH.—How many persons who daily eat sandwiches are aware that it is to an ancestor of the Earl of Sandwich that that popular form of food owes its name? The story runs that the earl in question was very fond of playing cards, and in order to prevent having to stop to eat he used to have a slice of meat put between two slices of bread and eat such as he played. This got to be called a "sandwich."

The Japanese Christians, perplexed with fifteen or twenty different denominational missionary headquarters on the public square in a single city, got together and sent a message to America begging the good people here not to send them any more kinds of religion.

I have not forgotten that Dr. Upham used to say to us at Drew [Theological Seminary] that many of the people in the pews would be looking up at us from week to week with this unspoken question in your hearts, 'Man, have you seen God this week?'—*W. Mac Mullen.*

More than 20,000,000,000 of checks are used annually in the United States, and of this amount something like 18,000 are "raised," the loss falling on the drawer, for the drawer of the check is chargeable with the amount paid on it, provided his signature is genuine, no matter for what amount he has previously filled it in.

The English language is annually increased by the addition of about one hundred new words.

A celebrated actress who is about to come to America on what she declares to be her last tour is thus quoted in a German paper: "I want to be free from the slavery of the theatre, free from all

its associations. The majority of the actors and actresses whose acquaintance I have made are despicable. When I am once free from this life I shall never go back to it. I say this, I, whom the world has called the greatest actress of the century."

The need for such a talk as that of Justice Brewer's Yale College address is imperative. So much emphasis has been lately laid on the material progress of the country and on the importance of knowledge of the most advanced business methods that there has been danger of overlooking the need of spiritual and intellectual development. It is time that educated men were calling attention to the fact that "a man's life consisteth not in the abundance of the things that he possesseth." But it is necessary that some higher standard than that of mere material success should appeal to him.—*Brooklyn Eagle.*

Higher criticism, in its destructive form, has sent its results down among the masses, and is one of the causes of the loss of faith. While no permanent injury will come to the Bible from the most searching criticism, yet many half-informed persons will suffer loss from this source, as they have neither taste nor opportunity to investigate the facts involved. The destructive phase of this system of thought has already been answered to the satisfaction of scholars, but it will take time for these answers to reach and influence the minds which have been misled by skeptical views of the Bible.—*J. S. Mills.*

There is to be a revival this winter of the "lecturer habit," which was at its height fifty years ago. At least, so says the St. Paul *Dispatch*, naming Burton, Zeublin, Van Dyke, Burdette, Riss, Chapman, Elbert Hubbard and Adams among the list of lecturers. But the *Dispatch* thinks that the "habit" of attending lectures nowadays is due, not, as it was when Wendell Phillips, Garrison, Emerson, Lowell and Holmes lectured, to a desire to learn, but largely to gain the inspiration to learn for oneself. "Therein lies the difference between the lecturer of fifty years ago and the one of to-day. The former brought his audience cold facts. The latter brings them warm inspiration. It is a difference of temperament. To-day a lecturer must have as much temperament as an actor. What he says is almost a minor matter. The lecture is not the thing, but the lecturer."

SUMMARY OF EVENTS.

UNITED STATES.—The rural free delivery of mails has proved so satisfactory and self-supporting that thirteen hundred new routes have been established in the past four months.

The cereals (wheat, corn, oats, rye and barley) raised in the United States during the past five years represent a value to the farmer of \$6,250,000,000, or an increase of nearly \$1,000,000,000 over the preceding five years.

On the 29th ult., three Friends bearing an address from the Meeting for Sufferings in Philadelphia to President Roosevelt, had an interview with him at the White House. A dispatch from Washington says: The President was very much moved by the presentation of the address, and read it aloud, while the delegation stood in front of him. After concluding the reading, the President expressed deep appreciation of the kind wishes of the Society, and commended the delegation that he had earnestly desired to direct the office that had come to him as to deserve the commendations of every class of citizens.

The total number of Indians in the United States at the last census was 237,196, compared with 248,253 in 1880. The loss has been general, except in the South and Alaska, where the Croatan and South Carolina coasted as whites in 1880, were classified as Indians in 1900.

A dispatch from Washington, says: Thirty-five thousand effective men will comprise the force which will maintain American sovereignty over the Philippine Islands.

A dispatch from Gloucester, Mass., says: The fishing season of 1900-1901 was not particularly successful. Sixty-two men killed or drowned and nine vessels lost comprise the

casualties. The year's losses are heavier than last year's, which was the smallest in twenty-three years. The sixty-two men left seventeen widows and thirty-five children. The nine vessels lost had a registered tonnage of 617 tons, and a value of \$1,000,000.

A company has been started to manufacture the Electrophotograph, which is a practical machine for transmitting pictures, maps, designs and drawings by telegraph.

A conflict between blacks and whites, near Hallowton, La., has lately occurred, in which thirty persons are said to have been killed. The Governors of Louisiana and Mississippi have sent troops to the scene of the disturbance.

Professor L. E. McGinness, Superintendent of the schools of Steeton, lately addressed the Dauphin County Teachers' Institute on "The Benefits of Good Books and the Baneful Influence of the Other Kind of Literature." He referred to an interview with Henry Rowe and Watson Keiper, convicted of killing Banker Ryan at Halifax. He said they blamed their fate upon the reading of cheap literature, and asked that he instruct the pupils under him to refrain from the use of trashy books.

The Pan-American Exposition at Buffalo, which closed on the 2nd inst., is said to have been a heavy loss to the projectors of it. The deficiency is estimated to be about \$4,000,000.

There have been brought about four thousand one hundred reindeer to Alaska, and the herds are reported to be thriving and increasing. They are valued for food as well as for their ability to draw heavy loads over the snow.

General Miles has stated in an official report to the War Department his conclusion that the abolition of the sale of intoxicating liquors in the army canteen has been beneficial.

Leon Czolgosz, the assassin of President McKinley, was executed by electricity in the prison at Auburn, New York, on the 29th ult. He expressed no regret for his crime.

Petroleum has been discovered in Honesdale, Wayne County, Pa.

The annual report of Commissioner Hermann, of the General Land Office, says that 15,662,796 acres of public land were disposed of during the last fiscal year, an increase of 2,108,308 over the previous year, which was the largest year in public land sales. The net surplus from the entire land and forest administration is \$3,158,442.

A number of Hague bankers and other wealthy men of Holland are making arrangements to establish a colony of Boers and Holland Dutch in Wyoming. A tract of 300,000 acres has been secured for the purpose. The river in the water county, Southern Wyoming. Surveys have been made for a gigantic canal and irrigation system, and construction is to be commenced at once. The prospective settlers are now being brought over to do the work.

The orange and lemon shipments to the East from Southern California last season aggregated 22,500 cars. It is expected the shipments this season will not fall short of 26,000 cars.

There were 415 deaths in this city last week, reported to the Board of Health. This is 57 more than the previous week and 39 more than the corresponding week of 1900. Of the foregoing, 215 were males and 200 females; 53 died of consumption; of the lungs; 52 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 20 of cancer; 9 of apoplexy; 4 of typhoid fever; 4 of scarlet fever, and 12 of small pox.

COTTON closed on a basis of 8½c. per pound for medium uplands.

FLOUR.—Winter, super, \$2.15 to \$2.30; Penna. roller, straight, \$2.15 to \$2.25; Western, winter, straight, \$2.30 to \$2.50; spring, straight, \$3.35 to \$3.60.

GRAIN.—No. 2 red wheat, 73½ to 74c.

No. 2 mixed corn, 62½ to 63c.

No. 2 white oats, clipped, 44c.

BEEF CATTLE.—Best, 5 to 5½c.; good, 4½ to 4¾c.; medium, 4 to 4½c.

PORK.—Choice, 3½ to 3¾c.; good, 3 to 3¼c.; common, 1½ to 2½c.

LAMBS.—3½ to 5½c.

HOGS.—Western, 8½ to 9c.

FOREIGN.—A naval demonstration has been prepared by France against Turkey to compel the latter to pay certain indemnities to the Sultan. The demonstration consists of a fleet of gunboats at Turkish ports and at the entrance to the Dardanelles, the laying of mines and the mobilization of troops. A strong anti-French feeling prevails at Constantinople.

The brigands who captured Helen Stone in Bulgaria have been communicated with, and Spencer Eldy, the Secretary of the American Legation at Constantinople, has been furnished with authority to pay over to them \$65,000, the moment she is surrendered, but through the mis-

sionaries he is endeavoring to induce them to accept smaller sum.

The wife of the Chinese Minister at Washington, returned a few days ago from a visit to the White House, saying that small feet are no longer the fashion there. She said: "The very first penetrating influence of our civilization on the customs of my country has to be the conditions of women. The emancipation of women in China means first of all the liberation of her feet. This is coming. Indeed, it has already come in a measure, and will continue to come."

A revolution in the method of lighting city chandeliers about to be adopted on the St. Lawrence. It is simple lighting, or, rather marking, by electricity, as if the wall were a wide street. A cable is to be laid in the wall, and an electric current sent through it feeding of different colors on either side. These lights can be as numerous and be placed in such positions as be desired.

The system of wireless telegraphy invented by A. and Armstrong, in England, depends upon currents, varying the earth, instead of currents in the air as the Marconi system. Two short iron rods are placed in ground at any distance apart, up to a distance of twenty miles. The receiving and transmitting instruments are attached to these rods. Then messages are sent. It is claimed that this system can be used for telephones also.

The countries of Continental Europe are becoming seriously alarmed by the encroachments upon their trans-American competition. Discriminating tariffs against American goods are being proposed.

Conflicts between the British and the Boers in Africa continue. In a recent attack upon the town of Bethel, in Eastern Transvaal, several British were killed or wounded, and fifty-four men were and one hundred and sixty wounded. The Boers are to have lost three hundred to four hundred men. British War Office has issued orders to reinforce Kitchener with every available infantry man in England.

The island of New Guinea is now suffering from a visitation of whooping cough. This is the first time this malady has occurred there. It is well known that this disease occurring among a hitherto unattacked people with the greatest virulence, and the native dying by hundreds.

Germany furnishes about seven-eighths of the supply of coal tar dyes, its income from this source over \$25,000,000 a year.

NOTICES.

FRIENDS' RELIGIOUS AND MORAL ALMANAC FOR 1901. CALLED THE "FRIENDS' ALMANAC." PUBLISHED BY THE FRIENDS' BOOK STORE, No. 304 Arch Street. Prices: cents each; by mail, five cents, thirty cents per dozen; by mail, thirty-eight cents. The same with paper five cents each; by mail, six cents, forty cents per dozen; by mail, forty-nine cents. Calendars, five cents, by ten cents.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westwton School, the stage will train leaving Philadelphia 7:16 and 8:18 A. M., and 4:32 P. M. Other trains are met when requested by stage. Fare from Philadelphia to Westwton, Pa., by stage, 7:30 P. M., two cents each, with a reach the school by telegraph. West Chester, Phone 114x.

EDWARD G. SMEDLEY, ST.

WESTWON BOARDING SCHOOL.—Applications for admission, prospects to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westwton P. O., Chester Co., Pa.

DIED, at his summer residence, Media, Pa., on the 14th of Ninth month, 1901, THOMAS E. ELKINGTON, aged 72 years of his age; a member of the M. M. Meeting of Friends of Philadelphia. Early in life, braced, from conviction, the doctrines of the Society in which he had a birthright membership, being endowed with strong mental faculties, by a strong to the sanctifying operations of Divine Grace became a beloved and valuable member of the Society, and since his conversion, good health was not impaired by a slight attack of paralysis. And as passed along, there was apparent a mellowness and peace of spirit, which indicated to those with whom associated a ripening for the Heavenly Kingdom, illness which terminated his life was attended with few days with serene peace and resignation, he borne with true Christian patience and resignation.

THE FRIEND.

A Religious and Literary Journal.

L. LXXV.

SEVENTH-DAY, ELEVENTH MONTH 16, 1901.

No. 18.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Office from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Militarism Traceable to Peace, or to Militarism?

The writer in the *Atlantic Monthly* of last month holds the Quakers of Pennsylvania responsible for unrepentant and corrupt government, reputed to their state and chief city, on the ground that they have always refused to resort to bloodshed;—or, to state his case more baldly, because Friends have not been able to benefit of a war spirit through which they are bred in them certain qualities adapted to proceed from carnal warfare. He credits the Quaker with the staunchness of his convictions, and a moral heroism for his belief," as against the more common element in warlike colonies which would have a man for his belief."

Because we have preferred the weapons of carnal war, not carnal,—the out-of-sight weakness which are "spiritual and mighty through the power of the superficial press echoes the charge that we have become too passive to use any more "valiant for the truth upon the earth." A handful under the name of Friends, amounting to near ten thousand men, women and children, are thought to have made a whole state of six million inhabitants with that unresisting spirit that lets the government have its way. We had accredited our religious Society with a pronounced and sweeping influence. The churches of the doughty Dutch of New York have never been hampered by doctrinal non-resistance, yet just there is where the many system, so directly copied here, is an exponent of the "machine" has been used, was long since allowed to arise. The undemocratic system spring up earlier in a state far less touched by Quaker principles? If the influence of

the *Friends* makes such a difference to a state as was ascribed to them, why may it not be assumed that their secret influence has held back the evil day here, which so much sooner overcame a more warlike state? Friends have, indeed, felt themselves much debarred from seeking or holding many public offices by reason of their entanglement with war, but because they have preferred as steadfast voters to be righteous rather than riotous, are they therefore less opponents of wrong usurpations than the classes who could use carnal weapons? We believe that the attitude of our members, and their diligence in correcting abuses through legitimate channels may be just as exactly expressed for to-day, as it was expressed in one of their minutes recorded in the year 1775, and lately quoted in Isaac Sharpless's "History of Quaker Government in Pennsylvania:"

"We have a just sense," said they, "of our religious and civil liberties and have ever been and are desirous of preserving them by all such measures as are not inconsistent with our Christian profession and principles, and though we believe it to be our duty to submit to the powers, which in the course of Divine Providence are set over us, where there hath been or is any oppression or case of suffering, we are engaged with Christian meekness and firmness to petition and remonstrate against it and to endeavor by just reasoning and arguments to assert our rights and privileges in order to obtain relief."

Our critic reproduces a passage which, in its application to Friends, its author later sought to qualify, and we to forget, as from him, namely: "In the long run, a class of non-combatants is as hurtful to the best interests of a community as a class of professional wrong-doers."

But Friends are not non-combatants, only for righteous warfare they use no weapons of murder. So they are said not to observe Christian baptism,—but that is just the kind they wish to observe,—Christ's baptism with the Holy Spirit and with fire. And they are said not to keep the communion,—but it is the keynote of their profession to observe the communion of the Spirit and partake together of the living bread from heaven and the quickening wine of Christ's life. Let us continue to be combatants, baptists, communicants, according to the power of an endless life. Many in this Christian era are involved in both Testaments: let us be so faithful to the new-

ness of the Spirit rather than the oldness of the letter, as to be "able ministers of the New," and "fight the good fight of faith."

Such combatants and soldiers of the cross are not the class that are hurtful to a nation, but they are agents of the righteousness that exalts it, and our author remembers that they know how to "die for their belief." But the "professional wrong-doer" is a reproach to any people, and if Pennsylvania feels that she has more than her share of such reproach, let her return to the principles of Penn's "Holy Experiment," and there find foundations for such peace and prosperity as she enjoyed for the first seventy years. "As long as exact justice prevailed, peace prevailed, and this is the lesson of Pennsylvania."

It is the military system from which the so-called "boss system" is borrowed; for to it centralized organization under a single head is a necessity. Military government is uncongenial to democracy, for it is strict imperialism. Militarism turned Rome's Republic into imperialism, and ours under the same spirit is charged with taking steps on the same road. The general dominates a military machine of men, the boss a political machine of men, the emperor an organization of states and the pope a system of churches. Thus the principle of militarism is educating us for imperialism, as in army, so in city, and state, and church. It is not Peace that drifts us towards bossism in city, state or church, but War. And imperial Rome when divested of statehood continues on through the centuries vested in churchhood. What Quakerism stands for is the only antidote to that militarism which leads to an imperial church, and that bondage under it which the famous vision of a Friend long ago prophesied would creep over our country.

ANOTHER CLAIMANT FOR CENTRALIZED RULE.—Inasmuch as an extract given on page 118 of this paper (10th Month 26) seems to some Friends in one section of the country as "of doubtful tendencies, and rather advocating Mormonism than otherwise," it may here be explained that it was inserted for the sake of having the opposite effect. It was intended to sound a note of alarm against the encroachments of Mormonism as no mean foe, but a very dangerous foe, even "a modern Mohammedanism, combining Church and State, and swinging both together with sledge-ham-

mer force of centralization." In that article Mormonism was magnified only as a danger not as a virtue; as other powerful influences against our country's liberties should be magnified, or reckoned at their true size, as threatening to overwhelm individual freedom of conscience. Militarism works the same way, requiring blind obedience to one head by each man as part of a machine, and accustoms a people to the encroachment of the same principle of a one-man power in a religion, whether creeping on from the East or from the West to absorb the government in a State Church as Joseph Hoag's vision prophesied. Strange that now his own religious Society should be so generally dotted over with communities gathering themselves under the same one-man principle, as in local training for a larger papacy of some sort possibly ahead. May the closer ecclesiastical union now forming, and its central synod, have the grace to be kept from this tendency.

THE REMEDY IS NOT IN COMPLAINT. — A recent letter from a valued Friend remarks: "It is hard in contrasting the state of these Friends with that of many of our members here, not to feel impatient with the latter for coming so far short of the same standard. But this is a specious, but very wrong feeling to give way to. See how patient, and unfault-finding our Master was with all the shortcomings of his disciples,—and they had grievous short-comings!"

"As [one of your members] said to me, 'There is a right way of handling wrong things'; and the right way of handling the wrong attitude of some Friends is, to bear them on our hearts in a prayer that the right plant may grow and increase in them and in ourselves,—and then the wrong things will lessen and pass under. I have seen this remarkably the case in some instances where the wrong thing seemed at one time hopelessly dominant! We cannot win souls by fault-finding, but we may repel them further! I mean, of course, faultfinding in our own will. As we ripen, this tendency to complaining of others lessens in us."

NOTE.—In our last number the verses "In Memory of George Dilwyn" which precede the reminiscences of Ebenezer Worth were intended to come immediately after them as the appropriate conclusion spoken of.

ONE thing I know, and can conceive more beautiful than youth—viz., that rare form of old age which unites the pleasantness of an unruined front with the beauty of purified emotion and the sublimity of grave experience. —J. Stuart Blackie.

WHAT then can we, a people few in number, do to stem this torrent of militarism? Truly nothing is of ourselves. We have no strength, nor power, nor wisdom of our own. yet we may keep the light of truth, which is none other than the light of Christ, brightly burning in us, and let it shine out to others. —Canada Y. M. Epistle.

THE BETTER SONG.

BY MINNIE MCBURNEY.

I thought to write a grand, sweet song
That would thrill the souls of many men—
A symphony both great and strong,
Undying words from living pen—
But all unsung came back to me
The tuneless notes, with empty ring.
They had not reached humanity
Nor soothed one heart's embittered sting.
In pity for a mother's woe,
I wrote a simple heartfelt lay;
A crumb of comfort to bestow,
And light, perchance, dark sorrow's way.
Men loved my song and praised each part,
And to its every fault seemed blind;
It touched the chord of mother heart
And lo! it touched all human kind.

—Forward.

Ministry in Business.

The following portion of a *Ledger* editorial emphasizes the importance of a Christianity that embraces the whole life. We reprint it in THE FRIEND not only because the sentiments have our approval, in the main, but also because we feel that there is a strong undercurrent of progress Christward in our modern civilization. Truly the gospel of Jesus Christ leaves small place for gloomy views, and the anointed eyes hail the progress of his kingdom beyond the borders of the Church as well as within it.

"The merchant is so to carry on his business that his clerks will be better men; the woman is so to carry on her household that the servants will be better women; the statesman is so to administer in politics that every entrance of his shall appeal to the higher sentiment; the journalist is not to forget individual men and women in his journalism, and is to use the newspapers to lift men up, not to drag men down; the mother is to minister, not to a household only, but a home, and make not only means but life."

"Could such a spirit be infused into business, it would go far to settle the disputes between capital and labor that now bring so much suffering and ruin upon both, and to induce that harmonious action which would insure prosperity and happiness on all sides. Could it animate politics, what changes should we see! How quickly corruption and trickery would fade away, and how soon should we find men of integrity and ability filling the high offices of the land! And if all our rulers and statesmen were impressed with the duty of doing good to other nations and races, as well as their own, how soon would wars cease from lack of impetus! It may be objected that all this would involve great personal sacrifice and loss; but that would depend on the strength of the desire. Whatever we greatly wish for we shall probably obtain and will not grudge the price we pay for it. If we honestly desire to benefit others through our work we shall not feel it a painful sacrifice to do so. But the truth is that every such effort, instead of incurring a loss, reacts upon ourselves as a great gain. The interests of the community and those of the individual are eventually identical; what subserves the one must in time subserve the other, and he who so directs his labor as to benefit others, while he may endure some transient loss, will be far more than compensated in the fuller, happier, and nobler life into which he will enter."

Going to and From Seasons of Worship.

An earnest Free Methodist has recorded incident which may be thus summarized. Believe it would be well for the members consider whether the remarks made would apply to Friends generally in this day and themselves in particular.

He says: "I saw a person at a distance seated upon a log of wood, looking attentively toward my house. Noticing after a time he was still in the same position and supposed he might be in some distress, I went to and found that he was a member of the Society of Friends who believed he had a call to me, and was waiting for a further opening. I gladly invited him in. As he sat some time in silence I concluded he had not any special message for me, and so ventured to interrupt the silence by asking how he thought we could best improve an hour to mutual edification. He said 'perhaps thou hast a plan to propose.' I said if we could tell each other with a temper and sufficient freedom what appeared to us the leading defects of Quakerism as Methodism we might learn something useful. He asked me to begin first, which I did some time, declaring my undissembled statement. He heard me through patiently without any reply, and then began as follows: 'I frequently observed that when thy people go to their place of worship they talk of their outward concerns till they arrive at the very threshold; but whenever thou sees a Friend going to meeting he walks in silence with a heart retired as seeking preparation for so solemn a duty. When thy people come out of meeting it is like bees from a shaken hive. They have messages to deliver, or to receive; then comes the inquiry how he liked the preacher, etc. The reply probably is, 'an excellent preacher; what a flow of language! How earnest he is! This is one of the best sermons I ever heard.' Whereas, if but should observe Friends on such occasions, I wouldst remark that each retires in silence seeking to preserve any good that may have been received, and if any remark is made to the service, it will usually be in this wise, 'I think A was much favored to-day,' ascribing praise where it justly belongs.' I exclaim, 'Guilty! guilty! the naked truth. I am a man! and by the grace of God I hope to be by what I have heard.' And he goes to detail at some length his care for a formation, ending somewhat thus: 'Some may have thought me singular in this case to have a conversation in going to and from the season of worship, but they know not what their Quaker has said to me, the effect of his words. I will trust continue with me to my life's end. This man became soon after this time eminently useful in the Society to which he belonged, and may not the concerned Friend's faithfulness to the pointing which drew to the service have been helpful to this end?'

As the administration of the discipline said—in the queries—to be the Lord's will so in going to such meetings due preparation of heart should be sought after. I remark as a youth being sadly impressed in regard to public conveyance—to such a meeting seeing one active in such matters engaged in reading a newspaper. I thought it a poor preparation for such service.

The inexcusable tendency of allowing

es to become too much absorbed in such thing is well illustrated by an incident which be thus told. A benevolent physician at much pains to assist a pious patient in his learning to read in order that he might have the comfort of reading the Scriptures. He had lost track of him for a year or two, on account of a removal.

When he found him in his neighborhood and calling on him, he did not find him at home, but inquiring of his wife if he enjoyed reading he was as much as he used to, the answer was no, he has got out of the Bible and into newspapers long ago."

I believe it would be a good testimony if we claiming to be Friends would be careful to engage in such reading in public. I may say that I have seldom taken a newspaper in my hand on such occasions, without a sense of condemnation and a feeling that if there was anything in it proper or needful for me, I had better await a private opportunity, where example, infinitesimally small might be, could not operate.

AMOUS OLD MEN.—Cato, at fourscore, began his study of Greek, and the same age saw arch beginning, with the enthusiasm of a his first lesson in Latin. "The Character of an," Theophrastus's magnum opus, was written on his ninetieth birthday. Chaucer's " Canterbury Tales " was the work of the poet's ninety years. Ransard, the Father of French poetry, whose sonnets even translation cannot deny, did not develop his poetic faculty until fifty. Benjamin Franklin at this age just taken his first steps of importance in philosophical pursuits. Arnauld, the theologian sage, translated "Josephus" in his eighty year. Winckelmann, one of the most original writers on classic antiquities, was the of a shoemaker, and lived in obscurity and disgrace until the prime of his life. Hobbes, the English philosopher, published his version of the "Odyssey" in his eighty-seventh year, his "Iliad" one year later. Chevreul, the great French scientist, whose untiring labors in the realm of color have so enriched the world, was busy, keen, and active when he called him, some ten years ago, at the age of one hundred and three.—*Saturday Evening Post.*

LOW CITIES BURY THEMSELVES.—A well has lately been driven in the Place de l'Hotel de ville in Paris, for the purpose of ascertaining the nature of the subsoil of the French capital. The revelations throw light on the cities in which great cities, in the course of centuries, bury the relics of their past. First was a layer of rubbish nearly four and half feet thick, dating from the sixteenth century to the nineteenth. A second layer a foot over two-and-a-half feet thick, consists of rubbish recognizable by the character of its elements as belonging to the period from the twelfth to the sixteenth centuries. This was separated from the first layer by a thin deposit of sand, and a second sandy deposit covered the third layer which plainly shows relics of the eleventh and twelfth centuries. At the bottom is a clayey deposit filled with fragments of pottery and lots of oak timber belonging to the Gallic and Gallo-Roman periods. —*London's Companion.*

For "THE FRIEND."

Catherine Booth on the So-Called "Sacraments."

[There was lately quoted in THE FRIEND a strong expression from an eminent London authority, dissenting from the general view regarding the obligatoriness of what are commonly called the sacraments of Baptism and the Lord's Supper. The *American Friend* refers to a recent meeting in Dublin addressed by Sidney Long, a missionary of the London Missionary Society lately in South India, who was led to accept to Friends' views on the ordinances from the fact that converts attached so much importance to these observances as to cause him to study the subject afresh from the Bible. He had not met a Friend or seen any of Friends' writings, but this original investigation convinced him of the truth of their position. It may be of value to add to the testimonies of these witnesses, that of Catherine Booth as set forth in an address upon "A Mock Salvation and a Real Deliverance from Sin." In reading her forceful charge which follows we need to remember that there may be something of the nature of a dependence upon or resting in a "form" even in an unceremonial meeting after our own order, where such is not livingly gathered as in the Lord's presence.—J. W. L.]

What an inveterate tendency there is in the human heart to trust in outward forms, instead of seeking the inward grace! And where this is the case, what a hindrance, rather than help, have these forms proved to the growth, nay, to the very existence of that spiritual life which constitutes the real and only force of Christian experience! . . . We feel persuaded that if Paul were here now, and could see the deadly consequences which have arisen from the idolatrous regard given to what are called the sacraments of the Supper and of Baptism he would say precisely the same with respect to them; for even if Jesus Christ intended them to be permanent institutions (against which there are very strong arguments, as put forth by many most devoted and intelligent Christians ever since the days of the apostles, amongst whom are the "Friends" of our own time), such is the awful abuse to which these ceremonies have been subjected, that we feel sure Paul would say baptism is nothing and the ceremony of the Lord's Supper is nothing, apart from keeping the commandments of God, especially that and all comprehensive commandment, "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength, and thy neighbor as thyself." Christians often say to me, when I put this view before them, "Ah, but you have no authority to remit the Supper, because the Lord said we were to take it in remembrance of Him till He come." I answer that he left the taking of it all perfectly discretionary; and as to its continuance, that entirely depends on which coming He alluded to. "Friends," and many others of the most spiritual and deeply taught Christians of all times, have believed that He then referred, as in so many other places which are generally misunderstood, to his coming at the end of the Jewish dispensation. Anyway, our Lord, who had long before said to the woman of Samaria, "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem [in any special sense] worship the Father. . . . But the hour cometh, and now is, when the true wor-

shippers shall worship the Father in Spirit and in truth," anywhere and everywhere, could not have intended to teach that God could be more acceptably or profitably worshipped through any particular form or ceremony than without such form or ceremony, and especially if there were weighty reasons on the other side for rejecting it. Neither is it creditable to a spiritually enlightened mind that He who said, "If a man love me he will keep my words, and my Father will love him, and we will come unto Him, and make our abode with Him," could have intended to teach that through the earthly medium of bread and wine his people were to remember Him on whom their thoughts were to be constantly concentrated, or to commune with Him in any special sense above that in which they were to commune with Him always and everywhere. The water which Jesus gives and to which alone He attaches any importance, is that which is "in us a well of water springing up into everlasting life;" and the wine which He values and promises to drink with us in his Father's kingdom, is that wine of the kingdom which is righteousness, and peace and joy in the Holy Ghost. Friends, do you partake of these Sacraments? If not, rivers of earthly water, vineyards of wine, will avail you nothing; they will be as "Nehushtan."

If we were to have any binding forms in the new and spiritual kingdom in which all forms were to find fulfilment, it seems to me that there is a great deal more ground for insisting on washing of one another's feet than for either of those already referred to; and in this we can see a great practical lesson on the human side which our Lord actually laid down. How comes it, I wonder, that many of those who regard the former with sanctimonious reverence, can utterly and without scruple, set aside the latter? I fear that human pride and priestly assumption must be held largely responsible.

Further, nothing is more evident to all who have any acquaintance with the history of Christianity, than that the undue value set upon these ceremonies has been one of the greatest hindrances to the extension of Christianity. Again and again have its valiant warriors paused in their triumphal progress and turned aside from the battle with the great forces of evil, to quarrel amongst themselves concerning these mere externals. When I was in Ireland, some of the oldest and most experienced Christians who took part in that great revival some twenty-five years ago, told me that a great proportion of the results of that wonderful work of God were lost in consequence of a controversy about water baptism.

"MAN becomes a slave to his constantly repeated acts. In spite of the protests of his weakened will, the trained nerves continue the repetition even when the doer abhors his deeds. What he at first chooses at last compels. You can as easily snatch a pebble from gravitation's grasp as you can separate the minutest act of life from its inevitable effect upon character and destiny.—*Success.*"

A RELIGION which fails to meet the witness for God in the hearts of the people must be inadequate, or overloaded. There is a universal spirit which knows its own, and owns that which partakes of its nature.—*London Friend.*

THE CHILDREN.

BY CHAS. M. DICKINSON.

When the lessons and tasks are all ended,
And the school for the day is dismissed,
The little ones gather round me
To bid me good night and be kissed.
Oh, the little white arms that encircle
My neck in their tender embrace!
Oh, the smiles that are halos of heaven,
Shedding sunshine of love on my face!

And when they are gone I sit dreaming
Of my childhood too lonely to last;
Of joy that my heart will remember.
When the feet of the pulse of the past,
Ere the world and its wickedness made me
A partner of sorrow and sin,
When the glory of God was about me
And the glory of gladness within.

All my heart grows as weak as a woman's,
And the fountain of feeling will flow,
When I think of the past sweet and stony,
When the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempest of fate blowing wild;
Oh, there's nothing on earth half so holy
As the innocent heart of a child!

They are idols of hearts and of households,
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still shines in their eyes.
Those trunks from home and from heaven,
They have made me more manly and mild;
And I know now how Jesus could liken
The kingdom of God to a child.

I ask not a life for the dear ones,
All radiant as others have done:
But that life may have just enough shadow
To temper the glare of the sun,
I would pray God to guard them from evil,
But my prayer would bound back to myself;
Ah! a seraph may pray for a sinner,
But a sinner must pray for himself.

The twig is so easily bedded,
I have banished the rule and the rod;
I have taught them the goodness of knowledge,
They have taught me the goodness of God.
My heart is the dungeon of darkness,
Where I shut them for breaking a rule;
My frown is sufficient correction,
My love is the law of the school.

I shall leave the old house in the autumn,
To traverse its threshold no more:
Ah, how I shall sigh for the dear ones
That meet me each morn at the door!
I shall miss the "good nights" and the kisses,
And the gush of their innocent glees,
The group on the green, and the flowers
That are brought every morning for me.

I shall miss them at morn and at even,
Their song in the school and the street;
I shall miss the low hum of their voices
And the tread of their delicate feet,
When the lessons of life are all ended,
And death says, "The school is dismissed!"
May the little ones gather around me
To bid me good night and be kissed!

CERTAIN habits of thought cannot be otherwise than gradually removed. So with certain habits of body consequent on such habits of thought, such as the habit of hurry, the habit of worry, the habit of laying undue stress on things not the most needful for the hour, the habit of trouble-borrowing and many others which permeate and influence every act of life. Their combined effect is exhaustion, and exhaustion is the real mother of most of the ills flesh is heir to.

Is Jesus Impractical?

Hall Caine in a recent letter to the *London Daily News* in reply to an Italian critique of his latest book "The Eternal City," has this striking paragraph: "Is Jesus at fault? Are the laws of life too much for Him. Has the world found out that so far as the government of the nations goes He is impractical and impossible? In saving the individual soul, did Christ leave the collective soul in the lurch? Is it right that, while men in their personal relations should acquit themselves like Christians, they may remain pagans or barbarians in all that pertains to their national life. Or was Jesus a legislator for the nation as well as for the individual? And if so, to what ends do his doctrines of non-resistance, the fatherhood of God, and the brotherhood of man, lead us as nations and races?"

Hall Caine declares that the main purpose of his book was to contend that the teaching of Jesus was equally applicable to public and private life, and that what He taught was taught for all time and for all possible circumstances. We firmly believe that he is right, and that that is the only fair and logical interpretation that can be put upon his teaching. Very pertinently the writer asks to what end Christ's doctrines of non-resistance, of the fatherhood of God, and of the brotherhood of man lead us as nations and races.

Christ's doctrine of non-resistance means the ultimate abolition of war. Hall Caine complains that "the Christian nations uphold standing armies whose object and business it is to do precisely that which He said should not be done." That is true. In so far as the world is not leavened with the principles of Jesus Christ, in so far, that is, as its spiritual evolution is not complete, in so far it is under the sway of principles that are other and lower and, in that sense, hostile to his, and the standing army and the last resort arbitrament of kings are accompaniments of that imperfect, that unfulfilled development. In so far, however, as Christ's principles prevail among men, in so far as there are—and there are—men and women wholly subject to his sway, in just that proportion war is no longer a necessity, it is no longer even a recognized legitimate or even possible contingency. Unhappily the number of such persons is not large as compared with others in whom spiritual evolution is not so far advanced. But they exist. And there are more of them in this year of grace than ever before. Not only so, but the average of Christian life, the national, the racial life, is rising. The evolution of the Christian conscience is going on. It may be a slow way in the estimation of some, but it is God's way, and therefore, undoubtedly, the best way and, probably, the only way for the elevation of the nation and the race, that gradually, bit by bit, year by year, age after age, men in the mass should grow to see eye to eye with God. It was so in the case of slavery. It will be so, doubtless, it will be even more so, in the case of war. Two thousand years of evolution Christward toward slavery was sloughed off. Even at the present rate of progress it can hardly take many hundred more before war shall be left behind.

The same surely holds good of political and social conditions. It is to be admitted that

there is an immense amount of pure paganism in our so-called Christian civilization. The political life. Government theoretically should be of the people, for the people, by the people, to quote Lincoln's famous saying. We are far from that. It is not very long since we heard a prominent politician of the very province declare in cold blood that he could not carry out the teachings of the Sermon on the Mount in the life of to-day. I suppose that politician lives out his creed in his public life. In fact we have good reason to know he does. And there are others. I questionably the coarseness, the greed, the venality, the prejudice, the narrowness and bitterness that characterizes too much of public life are of the very essence of paganism.

Socially, too, we are far from the Christ ideal. Mammonism holds this age in its grip. Jesus Christ, to quote Bryan's strong figure is being crucified to-day on a cross of gold. Jesus Christ, in the persons of the workers of the dependent, of the poor, is being neglected, ignored, in some cases even down-trodden. The maximum of work for the minimum of wage is too often the only desideratum of the employer. The worker is a "hand," a soul, still less a man and a brother. The wage is kept at the lowest and even his day's rest, the law of which is written on his very constitution, is taken from him when it can be done with profit. The combine crushes the small miner or manufacturer, and sorbs all the business interests in monopoly. Wealth centered in the hands of a few enormous disproportion and with tremendous power, buys and bullies all opponents into submission to its will and interests. Individual civic corporations, even national governments are swayed by its immense force. The very thought of the time is corrupted by gross materialism. Success, as taught our children, power to make money, failure is want, power to become rich. Honor, integrity, manly character, these ideals are subordinate to the ideas of material advancement. In state, in social life, in the "church," it is too often, the power of wealth is paramount.

While all this is true, however, it is true that the Christian leaven is working, working strongly and wisely. The purely political and social life is found in Anglo-Saxon communities—is found, that is, where the Bible is most read, and where the Christian religion has become most enfolded in the intellectual and moral life of the people. Go back a century, go back fifty years, and read history candidly and you have to admit that extraordinary changes have taken place and that these changes in the aggregate are on the order of the teachings of Jesus Christ. Go to business life, with all that can justly be said of its oppressions and unfairness, and you find more men than ever who hold themselves to their businesses and their profits in the light of stewardship to Almighty God. The conviction is certainly not practically strong enough to control, but it is getting more power daily in public life—that what is really wrong can never be politically right. Daily, too, the conviction is growing more practical, more universal that from the fatherhood of God follows the brotherhood of man, of all men, and that in social relations

commercial transactions the Golden Rule is only safe, as it is the only permanently able or even possible rule.

Militarism and Mammonism are undoubtedly twin giant forces of evil of our age, and that age has been the first to witness an national Arbitration, and the first to give to a Peabody and Carnegie. The King- of God cometh not with observation, it is not without many an apparent back- and baffling. Satan rages his hour, and 's human myrmidons scoff and struggle it. But it cometh none the less. It is a nature of things that it should come, whosoever shall fall on this stone shall kick, but on whosoever it shall fall, it find him to powder."—*The Wesleyan.*

A Man Who Tried Both Sides.

eph Barker, who died in Omaha in 1875 man of powerful intellect, and a dis- shed orator. He was in early life a mer of the gospel, but being hindered coming somewhat discouraged he fell fidelity and until the last five years of was an active infidel editor and speaker. disgust at the villeness of the men among his lot was cast led him to reconsider his on, and he finally became converted and his closing years preaching the faith once destroyed, laboring with the ut- nergy to counteract the influence for a bad exerted. His excessive efforts down his strong constitution and caused th.

son said of him: "He was constantly ipt of letters from infidels in this and countries, complaining that he had led into infidelity, and now he had forsaken These letters he had always endeavored ver, rising early and sitting up late, to undo the mischief he had done. He at what first opened his eyes and led consider the whole question anew, was ss immorality and licentiousness which on characterizes the lives of infidels. d he had never known an infidel that e Bible who was not an immoral man." ollowing is his own language: "Carried is by a tempest, from my early faith, red for years in the dreary regions of nd unbelief. "I looked for light, and darkness!" I sought rest, and found de. And the farther I went the fared, and the longer I remained in nant shades, the more wretched I be- I found myself at length face to face er darkness and eternal death. God eryl rescued me from that awful state, ight me back to Christ. And here I py in the light of his truth and in the e of his love. I praise the Bible and rist and Christianity more than ever; d and horror of infidelity are greater r. I know it to be the extreme of ad and misery.—the utter degradation of man's soul."—*The Army.*

EVER that any man's life will be filled instant unexpected encouragements if s up his mind to do his level best y of his life—that is, tries to make reach as near as possible the high- ark of pure, unselfish, useful living. T. Washington.

Preaching the Gospel.

It is interesting to observe in the late winter and early spring all the work that goes on in the country. What prodigious efforts are there in operation year by year, as the farmers prepare the ground for the seed sowing.

What a large number of people are engaged in this work, and how heavy the work, is best known to those who live in the country.

The work must be well done if the best results are to be expected and all this is to prepare for the important event to follow, viz., the seed sowing.

If we look away to some large manufacturing town, we may find men engaged there making machines to sow the seed.

Experience has taught us that certain kinds of seed sowing, will be better, and more economically done, by machines specially made for the purpose, than sowing the seed by hand. And so, the wisdom and ingenuity of man, comes into operation, and a great deal of trouble is gone to, to prepare these machines.

Springtime comes and men and horses go over the carefully prepared ground with a carefully made machine, and so the goodly seed is sown!

Is there not a deep lesson in all this for those who are called to preach the Gospel? Those who are the instruments the Lord condescends to use in his service.

The Lord has agencies which are permitted to work in the great world in which we live There is the spiritual plough of sorrow, and the spiritual harrow of disappointment, which are turning up the furrows of the human soul; breaking the ground and making it even, so that later on, in the Lord's own time, He may send his prepared instruments to sow the goodly seed of the kingdom. Ah! yes; instruments that He has long been preparing for the work. And so, one day, the prepared ground and the prepared instrument, with the good message, are to meet, and great will be the rejoicing.

And so, thus there are seasons in the church, when it may be, there is not much outward sign of great religious life; but the Lord is permitting his ploughs to do their effectual work in the human heart, a work as needful there, as the outward work is in the country around.

So through the Lord's creation, we get glimpses of a Divine order in the outward world, and in the spiritual life.

Are there hearts in suffering because sorrow seems added to sorrow, and prayer seems un- answered?

Remember, dear hearts, the eye of the Lord seeth it all, and He sees the necessity of a ground well prepared for his goodly seed. A seed which may come through his instruments or be handed direct by his Spirit. It seems to me the good ground in the parable of the sower, was the ground that was well prepared and ready. And if the Lord in his wisdom is permitting the ploughs of sorrow to do their effectual work, and a rebellious spirit is being broken down, rejoice! and look forward, and upward!

There have been many seeds sown in the country which have come to nothing, and it may be, there have been many visitations of Divine love to the soul in the past, which have come to nothing, earth, and the things of earth, having again stepped in and marred the work.

FOR "THE FRIEND."

But now the Lord in his Divine wisdom is permitting some deep furrows to be cut through the soul; that a heart wearied and sick of the things of earth may eventually close in with the offers of God's love.

In some grounds there is little preparation needed, and in young hearts, which have not yet received the sad impress of earth, these spiritual ploughs are not always used.

How much is going to be saved; how much is going to be gained by an early closing in with the offers of Divine love, is in some measure known to those who have slighted these offers in youth and then have known the things of earth to harden the heart so that the Lord has seen needful to permit the ploughs of sorrow to drive the soul home, as the wayward heart of the Prodigal Son was driven home to the father's house.

How well would it be in the Church of Christ if those who profess to preach the gospel had more often the true eye of spiritual discernment as it ought to be, and that they should stand as watchmen on the walls of Zion, ready to speak the right word in the right season to the right heart.

Surely great is the responsibility that rests on such as are called to be ministers of the gospel; that no earthly thing should be allowed to mar the work, as again and again the Master prepares a heart to give his mes- sage.

A. H. BELL.

WATERFORD, Ireland.

THE FAITH OF HOPE.—I began to think my end was very near. The sense of uncertainty was hard to bear; yet all I could Jo was to look up and hope in the mercy which is new every morning. Hope is a lower measure or degree of faith; but when it is all that is vouchsafed to us, the exercise of it is accepted by our Heavenly Father as sufficient. I remember John Fletcher wrote to some one who complained of the lack of light and comfort, spiritually, that it is best for us to abide with the Master in the state which He has seen fit to allot us, until He is pleased to move us out of it. In such a condition there remains nothing for us but to watch earnestly for the arising of further light,—like the Psalmist who could say, "My soul doth wait more than they that watch for the morning."

The truth is that we walk partly by faith and partly by sight,—and our natural mind, which cannot reach beyond, always craves for more sight, though this means in reality less faith! But as we remain simple,—and "The Lord loveth the simple,"—we are safely led along through these conflicts, gradually gaining strength by what we are exercised in. —*Late Letter.*

"THE awful doctrine of perpetually present Deity and a hastening righteous judgment, should be early impressed upon the minds of all our children."

DAY by day should we strive to conform our lives to a life "hid with Christ in God," for if we are unfaithful in little things, we shall never be made rulers over more; but as we seek to abide in the truth revealed by the spirit of Christ in our own hearts, we will be led to forsake the man of sin and walk in the highway of holiness.—*Kansas to N. England Y. M.*

LINES.

Beyond this life of hopes and fears,

There is a region fair,

It knows no change and no decay,

No night, but one unending day;

O say! Will you be there?

Its glorious gates are closed to sin,
Nought that defiles can enter in,

To mar its beauty rare;

Upon that bright eternal shore

Earth's bitter curse is known no more;

O say! Will you be there?

No drooping form, no tearful eye,

No hoary head, no weary sigh,

No pain, no grief, no care;

But joys which mortals may not know,

Like a calm river ever flow;

O say! Will you be there?

Our Saviour, once a mortal child,

As mortal man by men reviled,

There many crowns doth wear;

While thousand thousands swell the strain

Of "Glory to the Lamb once slain;"

O say! Will you be there?

Who shall be there? The lowly here,

All those who serve the Lord in fear

The world's proud mockery dare;

Who, by the Holy Spirit led,

Rejoice, the narrow path to tread;

These, these shall all be there.

Those who have learned at Jesus' cross

All earthly gains to count as loss,

So that his love they share;

Who, gazing on the Crucified,

By faith can say, "For me He died;"

These, these shall all be there.

Author Unknown.

In a Petrified Forest.

Results of investigations in the wonderful petrified forest in the northern part of Arizona have been reported by Dr. J. N. Pulver and a party of scientists who have been studying the geological formations of that part of the Territory for several months. The remains of the ancient forest are in the heart of the San Francisco Mountains.

"Agate Bridge" is the most notable feature in this land of natural wonders. The portion of the forest where the finest of the gems are found is in Apache county, seventeen miles from Holbrook. The "bridge" is a tree trunk, transformed into the finest agate, which spans a chasm sixty feet wide. This precious gem is one hundred and ten feet long and five feet three inches in diameter at the base, tapering to three feet at the apex, and contains material enough to give labor to all the lapidaries in the world for the next generation. This log is one of thousands. It is impossible to conceive of the marvelous beauty of this region, for the ground is covered with amethyst, red and yellow jasper, topaz, onyx, carnelian and gigantic specimens of agate of every variety—gems as big as flour barrels and steam boilers.

Dr. Pulver reports that there is a fine group of big logs in the foothills about twelve miles east of Winslow, and probably forty-five miles distant from the agate bridge. He was hunting lost horses when he came upon sandstone cliffs notable because of their unusual perpendicularity. These cliffs have been worn away, leaving exposed huge trees, which may be observed from a distance of a mile or more from

the valley, standing out in bold relief, like the pillars of some ancient temple. A closer view shows these trees to be from four to six feet in diameter, and often twenty to thirty feet high with their great roots running off into the solid rock. A great niche in the face of the wall marks the place from which one of these trunks has fallen. Some of the remaining ones appear just ready to fall, while others project but little beyond the face, indicating that the mountain is filled with the remains of these trees.

Several miles westward, along the slope of the mountains, a small but remarkable petrified forest was found. The largest tree, which must have been the very king of its race, stands on the summit of a sun-baked, desolate foothill. It is twenty-six and one-half feet in circumference and fourteen feet in height, with roots imbedded in the solid rock. Almost all of these trees are perfectly preserved, even to the bark, which in some cases is five inches thick.

With the exception of a single cottonwood trunk the trees are of an extinct coniferous species. They lie prone upon the ground. The section or ends of the logs show brilliant reds and yellows and dull blues. The bark is not brilliant, but dull, and wonderfully well preserved. Some trees show even the knots to perfection. Some of the petrified logs are four feet in thickness and from ten to twelve feet long. They have no branches, but the hundreds of pieces varying from a couple of inches to one foot in diameter are probably the remains of branches.

Here and there are heaps of chips from the petrified trees, and their beauty of coloring is bewildering. There are literally thousands of bushels of chips that are red moss agate and may be beautifully polished. There are many more times chips of amethyst, gray topaz and various-hued agates, showing the grain of the trees, as they grew millions of years ago. One may obtain cross sections of fallen trees, showing in complete detail the annual ring marks and the separation of the bark from the trees. The stone is of the hardest and takes and keeps an incomparable polish.

In the rocks all about the trees there are impressions of branches, leaves and even cones and fruits, that must have belonged to them. The trees with the thick bark were conifers, like the sequoias, or "big trees" of California, and quite likely were their direct ancestors. Others were like our common trees—that is, such as oaks, chestnuts, beeches, elms, maples, magnolias and lindens. The only living trees found in the vicinity of the fossil forests are pines and spruces and two kinds of cottonwood.

The scientific theory concerning the petrification is to the effect that after the forest of pines and cedars was established the basin or valley became a lake. This valley has an area, approximately, of one hundred by eighty miles, and is surrounded by extinct volcanoes. These volcanoes emptied themselves into the lake, and the trees became soaked with the siliceous water. Silicia took the place of every fibre and atom of wood. The colors of red, brown, yellow and purple came from the iron and manganese solution in the water. All this took place before the existence of the Grand

canyon of the Colorado. When nature for that big ditch the lake was drained, and water, in its rush to the northwest, left the stone trees, breaking them off as smooth as if they had been sawed. This sustains the theory that the trees were petrified where they grew.

The fact that nearly all the fallen trunks lie in one direction and to the northwest sustains the theory that the lake emptied to the northwest and into the Grand canyon.—*Chicago Record.*

Science and Industry.

EGYPTIAN tourists can now ride direct trolley from Cairo to the pyramids, and declared that before long a line equipped with American cars will be running from the old front at Piræus to the Parthenon.

It is said that Europe and Asia will soon be connected with a bridge over the Bosphorus. This is made necessary by the demands of commerce, the bridge forming a link for transatlantic traveling between Hamburg and Constantinople. German engineers have its construction in charge, and it is regarded as a marvel of engineering. The crossing, it is stated, will be at a point where the King of Persia carried his army over in B. C. 513. Modern science is wonderful. The necessities of trade are rendering it utilitarian and practical wherever possible.

THE STORY OF THE KORINTHIAN CAPITAL. Dr. Quinn, the well-known antiquarian, in *Harper's* a charming legend of the origin of the design of the capital which characterizes the Corinthian pillar:

"In the winter a young girl had died at Corinth," he says. "Some time after her maid gathered together various trinkets and playthings which the girl had loved, and brought them to the girl's grave. There she placed them in a basket near the monument and placed a large square tile upon the basket to prevent the wind from overturning it. It happened that under the basket was the seed of an acanthus plant. When spring came the acanthus sprouted, but its shoots were unable to pierce the basket, and accordingly they grew around it, having the basket for a pedestal. Such of the long leaves as grew against the four protruding corners of the basket on the top of the basket curled around these corners and formed pretty volutes. Kallimachos, the sculptor, walking that one day, saw this, and immediately conceived the notion that the form of the basket, the plaque on top of it, and surrounded by leaves and stalks of acanthus, would be a capital heading for columns in architecture. He found this idea formed the beautiful Corinthian capital of capital. Such at least is the story as Architect Vitruvius told it 1900 years ago."

GUM ARABIC PRODUCED BY ANTS.—Gum arabic is an exudation from certain species of acacia. In order to obtain the gum, the stem must be cut or perforated so that the juice may exude, and we are told by W. B. Busse, who has just been investigating the production of German East Africa, that in a majority of cases this necessary perforation is accomplished by ants, without whose labor, therefore, the world could not get its supply of gum arabic.

arabic—at least with the present ease. V. Busse, as reported in *Le Journal d'Afrique Tropicale* (Paris): "Part from the rare wounds inflicted by man, animals, storms, etc., all on of gum in this country is provoked by the ants perforating the bark of the tree to gain admittance into the wood, where they deposit their eggs in the excavation, which sometimes of considerable extent. The wood with soft wood generally show few of this kind; the hard-wood acacias, filled with them, each perforation being filled with a globule of gum. The ant that produces the gum makes no use of it; it is an obstruction to her work, since it clogs the galleries that she hollows out. For species of ant, however, sometimes the exuded gum before it has become entirely hardened, and gives it the peculiar appearance well known to collectors."—*The New York Digest*.

RAILWAY EMPLOYERS AND EMPLOYEES.—Relations of Railway Employers to their employees was the subject of an address recently before the School of Commerce, Statistics and Finance of the New York University by Samuel McCune Lindsay, Professor of Sociology in the University of Pennsylvania, and President of the American Academy of Political and Social Science. Professor Lindsay's address is of special interest by reason of the fact that he has now in press a report on the subject of railway labor, which will appear in the next issue of the United States Industrial Commission report. After being introduced by John H. Hoskins, Professor Lindsay said that there are over 1,000,000 men employed in railway service in the United States, and nearly 5,000,000 persons dependent on the earnings of railway employment. The engineers, firemen, conductors alone constitute a professional army of 116,000 men, including trainmen, station agents, switchmen, telegraph operators and dispatchers. One of the million employees are engaged in the operating of trains. Over a quarter of a million of men are needed to keep the locomotives in repair, while another quarter are required in shops and elsewhere in the plant. All of the mechanism is valued at less than 10,000 officers, with the 30,000 clerks. "Railway business," said he, "is quasi-public in character; the responsibility of the employer for the acts of his employees is greater; the risks run by both employer and employee, largely financial in character, and dangerous to life and limb in the case of the employee, are vastly more important than in any other general occupation. A more efficient method of recruiting railway employees, examining their previous record, testing their qualifications, educating them for promotion, and punishing them for violation of rules has developed in railroad business than in any other industry. No one can study the problems and life of railway men without realizing that he is dealing with a peculiar and inferior class of industrial labor. Railway business," added Professor Lindsay, "has no precedents. There is some complaint of the blacklisting or combined effort on the part of railway officials to drive men out of the occupation because of activity in labor

organizations in participation in strikes. Such complaints come from a few individual cases which may be well founded, but more often from mere hearsay who are being weeded out for inefficiency. There are a very few indications of any present tendency in the direction of blacklisting, and many more proofs that practices of this sort are things of the past. The majority of the men approve of stricter disciplinary measures intended to improve the service. The railway corporations are doing much to cement the ties that bind them to their employees by providing easy methods for their men to secure sick and accident insurances through relief departments established by the companies, to provide for their families through death benefits, and finally, to provide for old age and incapacity through pensions, largely paid out of the funds of the companies as a reward for long and efficient service and not as a charity."—*Ledger*.

Winifred Saxe as the Queen of a Kingdom.

Tradition has much to say about Winifred Saxe, writes Rebecca Harding Davis in *Success*. There are stories of the singular influence she had over her husband and sons. Every man who came near her—even old Khasuke and the few remaining Indians of his tribe who lingered in the hills—served her gladly, and took orders or scoldings from her in silence. She had not unusual beauty. There is a silhouette of her in existence which shows a delicately cut face, full of tenderness and fun. But certain women in all ages have had an unaccountable charm, a magnetism which did not come from a beautiful person or face. Winifred Saxe probably was one of these. In an old letter her brother says, "Winifred has the voice of a cooing dove, but on occasion she shows the temper of a lioness."

Her own family and the Saxes were the leaders, the dominant minority, in a large territory, with its population of white settlers and Indians. The girl, as much as Victoria, was born to the belief that she belonged to a ruling class. She was a little gentle woman, but she always bore herself with a certain quiet consciousness of power, a native dignity befitting a queen.

She had, assuredly, a wider authority than falls to the lot of the modern woman. To begin with she had eleven children of her own and two or three orphans who never knew that they were not her own. The house was large, and the hearts of John and Winifred Saxe were big and warm. An army of farm hands was fed in the kitchen. The house servants were slaves, both black and white, for Pennsylvania then had slaves. The white ones were immigrants who were brought to America free of cost, and sold by ship captains in Philadelphia for sums representing their passage money. They were bound out to their new owners until they had worked out this money. John Saxe crossed the mountains once every two years, and usually brought home some of these "redemptionists." Winifred Saxe always had two, three or four "bond-girls," the daughters of poor white settlers. She took them when children and kept them until they were of age, instructing them in weaving, sewing, cooking, teaching them to read, write and cipher and to fear God and keep his commandments. They

served her, and she ruled them as a faithful mistress. It was a pure, patriarchal relation. What education had she?

None, according to our ideas. Her only books were the Bible and "Pilgrim's Progress," but she knew them by heart. Her language in her talk or letters was modeled on their wonderful English. All of her thoughts were based on their thoughts. She knew nothing of philosophy and law. She never read a novel or a play or a scientific book; but she talked apart every day with Isaiah and with David; she went through life and met death with John and Jesus Christ. Her company, surely, was not ignoble.

As for her knowledge, she knew men and women. It never occurred to her to paint a picture or to make a political speech or to dabble in science. Her errand into the world, she well knew, was to lift up human lives

Life Power Rather than Methods.

Ministers and churches are now, and have been for years, talking a great deal about methods of work. Fault is found with old ways of doing things, and various substitutions are discussed and projected. The modern worker must have something up to date. Time is wasted in pulling down and in trying to build up. Discussion waxes warm about this and that way of accomplishing desired results. Some persons fall out of service because the old is set aside, and others because the new is not tried. Every denomination is more or less agitated over questions of altering or improving existing agencies.

Those who are always talking up or proposing new methods, imagine that they are the forerunners of reformatory movements and that those who cannot see with their eyes are obstructive. They claim to be the sole progressives and remand those whom they are pleased to call conservatives to the rear. Division of interest ensues and often contending parties arise. There is a weakening of the forces of a congregation or of a denomination. There is much loss of spiritual and aggressive power.

This wrangling or disputing over methods is no good sign. It does not really indicate true progress, or abiding zeal, or vital energy. Method is not everything. It varies. It is relative. One method may be good in one place and bad in another. Due regard must be had to time, place and circumstance. Any method will accomplish beneficent results if it is properly worked. The great thing in each and every case is not the method used, but the life-power back of it and through it. The best of plans, either old or new, often fails because of the lifeless and unconsecrated spirit and force behind them. He who aims at success for Christ and puts his whole soul into his cause soon adapts himself to the situation and makes it turn to the advantage of his Lord's Kingdom. What we need to-day is not so much a change of methods in the Church movements, as more consecrated lives, a more personal enthusiasm, a more praying spirit and a more persistent activity. If all Christians, young and old, would take hold of the various instrumentalities at hand and work along the lines already laid down, there would be less friction and more practical results.—*Presbyterian*.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, ELEVENTH MONTH 23, 1901.

No. 19.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

scriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

th from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

ed as second-class matter at Philadelphia P. O.

The Outspread of Influence.

at we do,—what we have been doing,—now not now; it may be that we shall hereafter. What Westtown does, what FRIEND does, comes up into view later on in a little—here a little, there a little. Now comes from Arizona to our table a copy of the Los Angeles Daily Times, a “minuteman,”—full, pressed down, and well-running over with information of well-known resources of that candidate for statehood. On a sheet portraying “leading spirits of Arizona’s great progress,” appears a portrait above which is pencilled the words, “Westtown Old Scholar.” and at its side the words, “Now getting THE FRIEND.” Looking at the picture we find printed the name of a character for whom both institutions seem somewhat to answer, according to their fitness in the Truth, namely, “Judge R. Street, Chief Justice of Arizona.” It is part Westtown has had in the making of this character, or the FRIEND in the imbuing of the spirit of a chief justice, remains revealed. All we know about it is, in our sense of responsibility has sprung into life through the message of that. We can only hope that both these men, of our Quakerism, the school and the law, by reflecting principles of the Law of the spirit of the life in Christ Jesus, “by the princes decree justice,” have helped to the administration of Law better than had not existed. We hope that they have conferred more than one lawyer to the aid of right law and authority, whereof we are Hooker, in his grave and noble declared: “Of Law, no less can be said, that her seat is the bosom of God, her voice the harmony of the world; all things in

heaven and earth do her homage, the very least as feeling her care, the greatest as not to be exempted from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.”

Still farther also, even from extreme borders on the Pacific slope, come occasional reminders to us of a far-reaching responsibility. The sight and sense of this draws forth the acknowledgment, that, welcome as our subscribers’ contributions of patronage are, THE FRIEND more highly needs their right contributions of prayer.

It has been cheering to see, as one of the outcomes of the Old Scholars’ Association of Westtown, such revivals of tender respect for the underlying principles of that Institution, as to make some Old Scholars, though no longer members of our religious Society, welcome the coming of some continued representative of those principles to talk with them from week to week. Thus the Old Scholars’ movement has added to the subscription list of THE FRIEND. Perhaps more such will be thankful to be thus reminded of what they want.

And as Westtown contemplates her benign motherhood, not only of chief justices, but of incumbents of many a high station and many a vocation over the earth, she is doubtless braced up in a quickened zeal to walk worthy of the vocation unto which she is called.

Of these Old Scholars, what judicial decision has not been tempered more with Christ, what surgical operation has not been guided more with holy help, what essayist has not referred his brilliant thought more closely to the Witness for Truth, what housekeeper not been more turned to be a home-maker, what salesman not more concerned to give “quaker measure,” what talker not more scrupulous of the checks and openings of truth and good, than if Westtown had not worked, and the FRIEND for these seventy-five years not followed, in the upbuilding of our youth and manhood as subjects of the inspeaking Word? Not much are we disposed to claim for the united service, but surely a difference has been made.

There is but one right disposition for every centre of influence whether editorial, judicial,

or executive,—whether parent, teacher, fellow-pupil, doctor, elder or overseer—and that disposition is the concern of heart which is ever saying: “For their sakes I sanctify myself.”

KNOWING THE SCRIPTURES AND THE POWER.

—In view of the awakening interest in Bible study manifest throughout the country, the (Baptist) Watchman, while in sympathy with much of what is urged about the necessity of inculcating a better knowledge of the Scriptures, commends a spiritual, rather than a scholarly knowledge as desirable. It says:

And this kind of knowledge of the Scripture, the most fruitful and rewarding of any, does not come by any mere thumbing of grammars, dictionaries, or commentaries; it comes by meditation upon the words and that spiritual communion with God which anoints the eyes. It sometimes seems as if a season of meditation and prayer gave one a knowledge of the Scriptures, akin to that which one gets of a book when he has the privilege of an unrestrained and familiar conversation with its author.

The best knowledge of the Scriptures is not to be gained by a so-called “scientific study” of them, and least of all by the curious investigations of dates and origins. Something of this is useful, but after it has been done, only the foundation has been laid.

A CORRESPONDENT has pointed out, in the article entitled “In a Petrified Forest” in our last number, an assumption concerning the trees described, that they grew “millions of years ago.” He makes known his distress at seeing it, “fearing it might prove a seed of infidelity to many young minds . . . I know,” he says, “by sad past experience when about nineteen years old, the effects of such a seed on my own mind, which I was mercifully delivered from.”

The editor certainly intended to erase those obnoxious words from the article before it was printed, and is surprised to see that they were overlooked. Aware of the effect of such reckless guesses at time on those who devoutly believe they are taught otherwise in the Holy Scriptures, we are reminded of the solemn responsibility of “causing one of these little ones to stumble.”

Can a Woman Speak in Meeting?

The editor of the *Sunday School Times* gives the following answer to a puzzled woman who asks the above question:

"What Paul stated to the Corinthians, as his practice among them, or as his views for them, is one thing. They are to be accepted and approved accordingly. But, of course, they are not to be recognized as binding on all and for all ways, where they are at variance with God's approved course with his children in other times and places. We know that in the very beginning of the life of the Israelites as a people Miriam was a woman who led and taught the people in worship. Does that woman critic of women teachers think that God made a mistake in inspiring a woman to teach? Deborah was a leader and judge in Israel. What has our woman critic to say of such a way of God in this case? But these facts are of the old dispensation. How is it under the new? Philip, who was inspired, as was Paul, and whom Paul prized, had four daughters who prophesied (taught) under the influence of the Holy Spirit who inspired Paul. Priscilla was a competent Christian teacher, capable of instructing the eloquent Apollos. Paul approved Priscilla's not keeping silence (see Acts 18: 18; 18: 26; Rom. 16: 3; 1 Cor. 16: 19; 2 Tim. 4: 19). Of one thing we may be sure,—Paul approved of women whom God had inspired doing God's work in God's way. If any man or woman doubts this, it is well for that poor, ignorant man or woman to learn the truth. It is possible that such a misguided person may yet be saved. Why do not such persons study the Bible?"

The Doukhobors.

The Montreal Witness says:—
"Our correspondent, Mr. Booth, says it is generally believed in his vicinity that the immigration department has discriminated in favor of the Doukhobors and that if the opportunities given them had been offered to intending emigrants in the Old Country the places of these foreigners would have been filled by Britishers, who, it will not be disputed, are a more desirable class of settlers. We have reason to believe that this is a common view in Manitoba as we have heard the same remark made by very intelligent people from there. Yet it seems on the very face of it to imply too much. Can anyone conceive of any reason why our immigration department should prefer Russians, however excellent, to Britishers? There could be no race or religious reason for it and certainly there is no political reason. The French, if we may judge from their press, do not welcome the Russians, so it cannot have been they who inspired the alleged policy. It was certain that all the other provinces, and particularly Manitoba itself, would immensely prefer British settlers. It might therefore, one would think, be assumed that whatever has been done for these would have been a thousand-fold more gladly done to get English, Irish and Scotch settlers. Of course, there is no comparison between the Doukhobor migration of a whole people and any possible British emigration. There has not been, so far as we have heard, any general movement away from Britain during the past few years. Mr. Booth has not particularized the differences to which he refers. It is often necessary to deal wholesale on different terms from what one deals retail. But we do not know that any temptations have been withheld that could rightly

have been offered to tempt British immigrants to Canada. The question seems to have been, Doukhobors and Galicians or, for the most part, nobody. The question, so far as there was a question at all for the department, was whether the great west should be tilled by these brawny peasants or not tilled at all. Moreover, the country is equally open to all, and especially to those who need it most. We can hardly believe that our correspondent would really advocate the refusal of a refuge to these persecuted people, who had had to flee their own country and who were dying like sheep in Cyprus. We believe that our country is already much the richer for their coming. If, like Quakers, they will not fight on the other hand they will not get drunk, and that is practically a vastly more important item the life of a Canadian community. Nor are they ever idle, but always making the country richer. In this way they in a substantial manner atone for their unreadiness to fight. The Quakers, if they have fought no other battles, have certainly fought out the battle of liberty on the non-combatant question long ago. Mr. Ford's proposal to force them into the army would be the substitution of Russian servitude for British liberty. May the time never come when we shall have to require military service at the hands of those who hold it sinful."

TRIFLES.

BY GERTRUDE MORTON CANNON.

"To-day," said pretty Dolly, as
She opened her bright eyes,
"I'm going to give my dear mamma
A beautiful surprise.
I hardly know yet what 'twill be,
But I'll soon find a way
To do some unexpected thing
- To please mamma to-day."
"I'm tired of doing little things,
Why, any one can sweep
And dust, or wipe the dishes,
Or sing Evelyn to sleep.
'Tis some big thing I want to do.
If I could write a book,
Or save the house from burning, now,
How pleased mamma would look!"
So after breakfast Dolly went
And sat beside the fire,
While mother cleared the table off,
And mended baby's tier;
She wiped the dishes, made the beds,
And braided Bessy's hair,
While Dolly sat and pondered long
Within her easy chair.
And so Miss Dolly dreamed and planned
The busy morning through;
She could not think of anything
Quite large enough to do!
And as she went to bed that night
She really wondered why,
When mother kissed her lovingly,
The kiss was half a sigh!

—*Youth's Companion.*

Sport.

"I speak with the matured experience of one who has seen and taken part in sport in many and varied kinds in many and varied parts of the world. I can handle rifle and gun as well and efficiently as most 'sporting folk,' and few women and not many men have indulged in a tithe of the shooting and hunting in which I have been engaged both at home and during travels and expeditions in far-away

lands. It is not, therefore, as a novice that I take up my pen to record why I, whom so have called a 'female Nimrod,' have come regard with absolute loathing and detestation any sort or kind or form of sport, which in any way is produced by the suffering of a mals.

"Many a keen sportsman searching I heart, will acknowledge that at times a feeling of self-reproach has shot through him he has stood by the dying victim of his sport. I know that it has confronted me many many a time. I have bent over my fair game, the result of, alas! too good a shot. I have seen the beautiful eye of deer, and different kind, glaze and grow dim as the bright life my shot had arrested in its happy course sped onward into the unknown; I have ended with the sharp yet merciful knife the dy sufferings of poor beasts who have not harmed me, yet whom I laid low under veil of sport.

"I have seen the terror-stricken orb of red deer, dark, full of tears, glaring at with mute reproach, as it sobbed its life away and that same look have I seen in the glorio orbéd guanaco of Patagonia, the timid gaze the graceful and beautiful koodoo, springbok etc., of South Africa, seemingly, as it were reproaching me for thus lightly taking the I could never bring back. So, too, I have witnessed the angry, defiant glare of the v beasts' fading sight, as death, fast coming, deprived him of the power to wreak his vengeance on the human aggressor before he died.
"And I say this: The memory of those scenes bring no pleasure to my mind. On the contrary, it haunts me with a huge reproach, I wish I had never done those deeds of violence and cruelty."—*Florence Dixie in Westminster Review.*

THE NEW TESTAMENT CHURCH.—Some of the churches are losing their grip on society. It may be true, and it is certain that the present is an era of intense secularism. But there never has been an era when in some form antagonism of the world to the gospel of Christ has not been fully as potent and universal as it is to-day. The form is not the same for the environment has changed. But the source, man's alienation from God, and hostility to Divine grace is unchanged. The real question therefore is: Have not the churches lost their hold on the gospel? Have they not secularized both in spirit and method? Would they not in any preceding age have been as powerless as they now are, if their spirit and methods were the same? The Apostolic churches were creations of the Holy Spirit; they were exponential of the Church invisible. Their constituencies were filled with the Spirit; they wrought with joy in consecration in the confident of the coming of their Lord, and the final consummation of his kingdom. This was the hiding of their power.

We put the matter in this way, because the New Testament Church is a Divine institution and can fulfil its provisional and temporal mission as it intensifies this idea. The great need of the world in the prosecution of the cause of Christ, is to magnify the local church. First, let it be a creation of the Holy Spirit, then his organism. W. H. H. MARSH

MY LORD AND I.

of the Hugenots when they were hiding in rocks and caves in France during the persecution.

I have a Friend so precious,
So very dear to me;
He loves me with such tenderness,
He loves so faithfully,
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And so He bids me lean on Him;
His help I gladly seek.
He leads me in the paths of light,
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well,
But with what love He loveth me,
My tongue can never tell.
It is an everlasting love,
An ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrows
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys,
He tells me what I ought to do,
He tells me what to try,
And so we talk together,
My Lord and I.

He knows how I am longing
Some precious soul to win,
And so He bids me go and speak
A loving word for Him.
He bids me tell this wondrous love
And how He came to die,
And so we work together,
My Lord and I.

I have his yoke upon me
And easy 'tis to bear,
In the burden that He carried,
I gladly take a share,
For then it is my happiness,
To have Him always nigh,
We bear the yoke together
My Lord and I.

HAMMON'S PROVERB.

JAMES BUCKHAM.

Hammon, well beloved, was wont to say,
"I ought went wrong, or any labor failed:
I know, friends, will be another day!"
In that faith he slept, and so prevail'd.

Give this proverb! While the world shall roll
Till fresh shall raise from out the night,
To baptize the indomitable soul
In courage for its never-ending fight.

And I say, is conquer'd till he yields;
He need not while, like mist from glass,
Does the strain of life's old battle-fields
Every morning that He brings to pass.

And, new hope, new courage! Let this be,
Thy cheerful creed. What's yesterday,
And its shards and wreck and grief to thee?
Let it, then—here lies the victor's way.

As the salt savors the whole, so should
The hands and power of the Lord, be
Of the earth, that truth and peace
Reveal and Christ's kingdom be estab-
lished among men.—Canada Epistle.

For "THE FRIEND."

In a Business Hour.

Having concluded an agreement with a mechanic that he should do for me a certain repair upon a property, his attention was called to the small copper insignia representing an Indian head, less than an inch in size, attached to the label of his vest, which betokened his connection with the secret order known as that of the "Red Men." Being asked how he, who on a previous occasion had hinted at his connection with Friends, should have allied himself with a secret order such as our religious society has a testimony against, the response came that for two hundred years his family had been Friends, but he had years ago married a Methodist, and, in the matter of uniting with the lodge, he had found that the outward token he displayed on his breast was "good for his business."

The reply was made that, conceding this to be so, did he think that the time and money given to lodge attendance, banquets and the like was well bestowed? Did he not think that the connection militated against that "business" which it was of the first concern that we should attend to? Referring to his uniting with the Methodists, he was told that an elderly member and trustee of that denomination, sitting in the chair which he was occupying, had said to me that although he was one of the originators of one of the most prominent secret orders, he had seen the waste of time, money and right effort which the affiliation involved, and he had advised his own son not to have anything to do with any of the orders. In the way of "business," the circumstance was recalled (it is stated by that worthy Methodist, the late Charles G. Finney, in his forcible, printed testimony against Freemasonry) of a man in a western State who had come a long distance with a wagon load of pork to the railway station; that the delivery was much obstructed by others who had arrived in advance of him, but that the freight agent, finding him to be a fellow Mason, had conveniently accommodated him much in advance of his turn. Was this method of self-advantage a commendable kind of dealing? My Red Man admitted that it showed pretty sharp practice in looking after one's interest, yet it was not apparent that he was prepared to condemn it; for, confessing that he was a negligent attender of his order's meetings, he yet insisted that he only cared for the connection so far as he "found it good for his business." Unfaithful, alas, even in the unrighteous mammon!

It is understood that a procedure attendant upon initiation into the secret order just referred to, includes a mock assault with tomahawks and other offensive weapons by the "tribe" upon the new applicants for membership. How entirely inconceivable that any of the Scattergoods, Worths, Elkintons and others, who, for generations, have interested themselves in the true welfare of the Indians, should be found entangled in such puerilities! May any Friend who may have gone into such secret lodge alliance come away from it, and giving what time and service he may to the best "business" of the religious denomination in which his lot has been providentially placed, so "strengthen the things that remain." The following excerpt from a late number of a

lodge organ sufficiently evidences that the fellowship referred to is at enmity with that which has been taught by the Scriptures of Truth, wherein it is searchingly asked—"What fellowship hath righteousness with unrighteousness and what communion hath light with darkness?" The frank admission of the secret order editor is this:

"It should be remembered that a candidate is powerless to defend himself, and that if he attempt to do so there is added danger that he may break an arm, or a leg, or injure himself seriously in some other way. Moreover, some men have weak hearts that are apt to fail them under a great nervous strain, and it is not improbable that a death might occur during an initiation ceremony that is not conducted according to the ritual. [Fatal endings of initiations, whether according to ritual or outside of it, have been many times published.]

"Who has not seen candidates dripping with perspiration and trembling from head to foot when no liberties whatever were taken with them? Suppose these men were roughly handled, what would be the result? Complete nervous prostration, undoubtedly, from which they might never entirely recover. Degrees are intended to convey lessons, and the makers of rituals have taken particular pains to exclude from them anything that might savor of the performance of the circus ring, yet the clown is often in evidence during an initiation ceremony. Let us by all means respect the feelings of candidates and have a decent regard for our obligation to take part in no ceremony that is not sanctioned by the ritual."

JOSIAH W. LEEDS.

The Deliverer.

The effect of the grace and coming of Jesus, is indeed to save people from their sins; and to them who will be his, and believe that He has all power committed to Him in heaven and earth, and had the victory over the world, the flesh, and the devil, He can, and doth give power. Stronger is He that is in us, to wit, Christ, by his Spirit, than he that is in the world; and more powerful is Jesus to save, than the devil is to compel men to sin; for he can but tempt. Yielding to his temptation brought misery upon our first parents; and yielding is the cause of misery still.

The second Adam, the Lord from heaven, the Restorer of mankind, did not say that we should not be tempted, or have no onset in the field, where the usurper goes and hath his food—the earth and the dust thereof. He that was so bold as to approach and tempt the Lord of Glory, will no doubt assault his followers; and the Lord, who well knew what we should meet with, advised and counseled to watch and pray, that we enter not into temptation; which was as much as if He had said, "If anything that is evil trouble you, touch it not, but pray to me, and I will assist you." So that it is the Lord who worketh this deliverance. God must have the praise, who is worthy, for his own works praise Him, because they are wonderfully made manifest in this age of the world, after so long and dark a night of apostacy.

Blessed be God, who is the spirit of light and of purity, and has now eminently broken forth by his Son to enlighten the children of

men in the heart. His spirit and great power hath been stronger than the power of darkness, pulling down and spoiling the works of the old adversary, yea and binding and casting him out; fitting the creature for his heavenly building, to be as a stone or a pillar in this his latter house, which God is building of living stones, disallowed indeed by the worldly wise of this day, but approved of God who is the Chief Corner Stone and Lord of all.—*Alice Hayes (1657—1720).*

HEROES AND HEROES.

We give unstinted praise to the man
Who is brave enough to die;
But the man who struggles unflinchingly
Against the currents of destiny
And bears the storm of adversity
We pass unnoticed by.

We've plaudits and tears for him who falls,
Borne down in the shock of strife;
But a word of cheer we neglect to say
To him who plods on his dreary way
And fights in silence from day to day
The unseen battles of life.

There's courage, I grant, required to face
Grim death on the gory field.
There's also courage required to meet
Life's burden and sorrow; to brave defeat;
To strive with evil and not retreat;
To suffer and not to yield.

Some moments are there in every life
When the spirit longs for rest;
When the heart is filled with a bleak despair;
When the weight of trouble, remorse and care
Seems really greater than we can bear,
And death were a welcome guest.

But we crush it down and we go our way
To the duties that lie in wait,
From day to day we renew the fight,
To resist the wrong and to seek the right,
To climb at last to the sun-crowned height—
And to climb o'er time and fate.

And thus—for my heart goes out to them—
My meed of praise I would give
To those who struggle life's path along,
The host of toil, who are patient, strong,
The unwearied, unnumbered throng,
Who are brave enough to live.

—*Rocky Mountain News.*

Sacrificing Convictions.

There are multitudes of people who in one way or another are led to yield their consciences, sacrifice their convictions, and conform to this world's usages, maxims and principle. They yield a little here and a little there; they assent to something which they do not believe, and do something which they do not think quite right; and they think they can do so much more good, have so much greater influence, and live a much easier life by conforming to the wills and wishes of others. They think a little compliance of this sort will make but little difference. But when a man has yielded his convictions, he has lost his power, he has taken off the keen edge of his conscience, and from that time he becomes a crippled, helpless, powerless man.

How many persons there are who once were strong, but now are weak, who, while they may have gained opportunity, have lost power, who no longer are sustained by the deep, settled conviction of conscience, and the consciousness of right-doing, but who have yielded to be governed by expediency, ruled by circum-

stance, and carried hither and thither by the currents and counter-currents that are surging to and fro through the world.

Young man, beware how you stifle your convictions or sell out your conscience. No matter how fragrant the mess of pottage may be which is offered you in exchange, if you sell your birthright the time will come when you will be glad to recall the past, when you would be glad to accept poverty and suffering with a clear conscience, and when you will hate and spurn the price for which you have sold your convictions, your manhood, your uprightness of heart. Wait till God shall give you light. Do not make haste to yield those principles which you believe to be true. Be strong in God, and He shall open you a way of deliverance, or give you strength to bear your burdens, and bring you off more than conqueror through Him that hath loved us.—*The Armory.*

Cruel Laxity.

The article entitled "Self-Discipline" on page 135 of the current volume of THE FRIEND is calculated with the unthinking to produce such an erroneous impression, that a short comment upon it appears to be not out of place.

On what ground it is possible to justify a general prison diet composed of chops, steaks, eggs, and other delicacies it is very difficult to see. If there were one criticism to which our modern prisons are open as a class it would be that their systems of discipline are not sufficiently rigorous. So far has this reactionary movement gone that a writer in one American review remarks that the "whole system of our criminal policy, viewed as a means of suppression, may be said to have degenerated into a farce," and the late Charles Dudley Warner, himself by no means inclined to err on the side of severity, in an article in *The New Princeton Review*, after commenting on prison attractions, similar to those now under discussion, says, "Do these reformed prisons reform?" and adds "All this better lodging and better feeding of convicts is nonsense, because it does not diminish the volume of crime."

Of course the loss of liberty is a serious—a very serious—punishment to most men; and yet what is the moral effect upon a community where convicts are better housed, better clothed and better fed than the average laboring man and his family? The race has properly revolted from the horrid atrocities practised on the inmates of prisons for generations. That is no excuse, however, for the rushing to the other extreme as is now the tendency, and through a maudlin sentimentality making a hero of every convict, and supplying him with luxuries which honest men are not able to supply themselves with by their ennobling toil.

A prison system, if successful, should strike terror to the heart of every offender. Cruel laxity in punishment is a high crime against society; a social crime, appealing to the tendency of the day but one which is sowing a wretched harvest for both the immediate and the distant future to reap. When men commit crime, as we see frequently reported in the newspapers, with the object of being sent to prison for a season, something is surely awry. An enlightened sentiment will demand that all prisons be managed upon humane principles

in every particular. But that sentiment never lose sight of the fact that reformat of the individual should be the primary object to be striven for. The results prove that efforts in this line are most discouraging measured by percentage. Yet that is no reason for ceasing to strive to obtain better results.

It is a fact that cannot be refuted that most modern prisons, where great numbers of criminals are herded together, are veritable beds of crime, to use a rather threadbare expression. Questions of prison reform and prison discipline are now receiving more attention at the hands of thinking people. Unfortunately too little consideration is usually given to the elevation of the spirit side of the individual, where alone true reform can be hoped for. There is no substitute for Divine Grace. All other means are auxiliaries, which may assist, or may retard in the upward or downward career.

The words of Scripture are that "the way of sin is death." Chops, steaks or eggs for breakfast are not such a diet as is calculated to make any convict think so. Probably a side of jail many of them lived from hand to mouth, not frequently sitting down to "excellent food, nicely cooked." For such men this sort of prison discipline have so deterrent an influence as to assist them to fight the next temptation? I fear not.

Our English Friend, William Tallack, sums up this question in a chapter entitled "The Social Crime of Cruel Laxity" in his excellent book "Penological and Preventive Principles."

"The Law and Penal System should be effectual 'terror to evil-doers' And system of utterly inadequate sentences, pleasantly associated imprisonment, which deals in a lax and essentially ineffectual manner with the perpetrators of such outrages in itself, a serious and cruel crime against the best elements of the community, however plausibly it may be advocated under the guise of a false 'humanitarianism' or of special 'modern reform.'"

"It is not in accord with the precepts of inspired wisdom, or with the example and precept of the Divine government."

GEORGE VAUX, JR.

PHILADELPHIA, Eleventh Month 11, 1907.

THE CHRISTIAN PRINCIPLE OF DRESS.—He who takes in speaking of Friends' principles regulating their dress, expresses himself thus—"Our principle is, to let decency, utility and simplicity be our principal guides; and to conform to the changeable fashions of a vain and fluctuating world; though we occasionally adopt alterations, which are convenient or useful. This is a principle, the propriety of which, I apprehend no one will deny; and it is easy to suppose, that such a rule must make those who adopt it, generally singular in their appearance. It is not, however, for the sake of singularity, that we prefer different from others; yet we have reason to believe, that even this singularity is without its use. It is, in some respects, like a hedge about us; which, though it does not make the ground it encloses, rich and fruitful, frequently prevents those intrusions, by which the labor of the husbandman is injured or destroyed."

Science and Industry.

ATS.—There are two curious things about that are not generally known. Yellow s, however, few in number, always indicate female; no male ever had the slightest of yellow. That is one curiosity, and the r is that a blue-eyed cat is always deaf. e sure, blue-eyed cats are scarce, and it is possible that some deaf cats may not be -eyed; but whenever you find a blue-eyed cat feline is absolutely incapable of hear-hunder. —*Late Paper.*

GINIA'S NATURAL TUNNEL.—While the st comes from afar to view the Natural ge and carries away for ever photographed is memory the stupendous spectacle, yet atural tunnel of Scott County is conceded ost people who have seen both, to sur- the bridge in grandeur and sublimity of yry.

e tunnel is situated fourteen miles west ate City. Stone Creek, a considerable m, flows through it, and at high tide s along its cavernous bed with a noise bling the heaviest thunder. The tunnel out one-eighth of a mile in length, and s in the form of the letter S. At its ern entrance it is very high, the noble g bending gracefully, forming a circular s as smooth and regular as if followed y the hand of art. From this point it ally diminishes in size, the roof coming ill at the northern entrance it reaches hin thirty feet of the surface of the wa- The northern declivity above the tunnel gular and presents little attraction exts bold and rugged height, but the south- e fully compensates for all deficiencies. a perpendicular wall almost as smooth ished marble and as white as alabaster, four hundred feet high, and curves in a manner that to one looking up from be- e regular rim presents a complete semi-

In the spring time the summit of the s fringed with green intertwined with uckles. On the eastern side Chimney an irregular, but perpendicular column, rom the bottom of the chasm to the f the plateau above, standing clear of all from base to summit. The ridge h which the tunnel extends is covered heavy growth of timber, and a public y, leading from Clinchport to Rye Cove, along its crest.

Virginian and Southwestern Railroad n constructed through the tunnel and s, perhaps the only instance of a rail- nning through a natural tunnel. Ow- the curvature the railroad company had el through the angular projection near thern entrance, thus making a double —*Scott County (Va.) Leader.*

SPOOL-PEST IN FORESTS.—The white- rests of Maine are threatened with obn by the ordinary little spool on which ound. White birch is the only wood ed for making them and so great is umption that the trees have a hard supply the demand. The spool mites thirty-five or forty million feet of ber every year, turning out 800,000, pls. Somebody has figured out that

enough thread could be wound on these spools to reach around the earth at the equator 3600 times. Beside the immense quantity of the timber used here, fifteen or twenty million feet of it is shipped to Scotland every year in the form of spool bars.

LOCKJAW, or tetanus, has caused many deaths recently and the malady is being closely studied by leading medical scientists. The subject recalls an incident in connection with the death of a young woman in New York from lockjaw, which reveals some curious facts in connection with the development and propagation of the lockjaw germ. The patient, while walking near her home, on West Twenty-sixth Street, had the thin sole of her shoe pierced by a wooden splinter on the sidewalk, penetrating her foot, but causing only a slight wound. She was taken to the New York hospital, on West Fifteenth Street, but as the anti-toxin remedy was not then in use her death followed from blood-poisoning. The doctor who had charge of the case, in explaining it expressed his firm belief that the tetanus germ had been carried into the wound from the splinter. "The probability is," he said, "that the splinter fell from a stick of wood brought to the city, from Long Island probably, and after it entered the blood the poisoning quickly followed." He referred the writer to a celebrated physician on Madison Avenue for details as to the germs found on Long Island, and the doctor told, what appeared to me to be, a remarkable story.

"The hospital physician was right," said the doctor, "when he said the splinter carried the germ with it probably from Long Island. In and around the villages on the Long Island seacoast, the soil swarms with the germs of tetanus. There are millions upon millions of them just below the surface. The discovery was made by noticing that many of the bare-footed fishermen died of lockjaw while working along the shore, and an investigation followed. In all my knowledge I find no parallel to this condition of affairs. The accuracy of the statement was questioned for a long time, and so interesting was the subject that a commission of British scientists came from England and made a thorough investigation. They found the reports true, and published the results in a medical work (which the doctor produced), showing that myriads of the germs infest the soil to an extent unknown anywhere else in the world. They made the test by plunging an iron rod in the soil. Clinging to the earth, on a single rod, were hundreds of the germs, which were subsequently developed in a broth culture and photographed." [They were reproduced in the medical work referred to in little groups, in size and shape of a small pistol cartridge.] "No one knows what cause the enormous germ deposits in that particular part of Long Island," remarked the doctor, "and probably never will; but the fact is a curious one, and not generally known even to the medical profession."

SLEEPLESS TREES.—The *London Telegraph* reports that some of the trees on the Embankment cannot thrive because they are deprived of rest at night. Powerful electric lights take up the work when the sun sets, and the

trees, it is said, languish from arboreal insomnia. It is the light, not the kind of it, that does the mischief, for electricity stimulates growth. The victims cannot, like the tired night-worker, draw down a dark blind and make an artificial night, nor imitate the lyric maiden who "closed her eyes when she went to sleep." The tree is nearly all eye—its leaf is eye, lungs and skin. A pretty experiment which Professor Dewar showed the other day illustrates all this. The end of a plant covered with leaves is immersed in a small tub containing water, and a picture is thrown on the screen. Instantly the water can be seen flowing into the plant. Then the leaves are stripped off, and at once the transportation of fluid ceases. If too long continued light be the true cause of the trees languishing, then it would seem that they also need rest for reparation.

THE ELECTRIC TYPEWRITER COMING.—Electricity is fast coming to the aid of the over-worked typewriter. Typewriting has become such an important matter in all large commercial houses, in almost every country in the world, except Turkey,—where the machines were excluded by the Sultan, because they were manufactured in the United States,—that the application of motive power, for the purpose of increasing efficiency, will be welcomed. In the new electrical device, the physical force is supplied by an electric current, acting through a magnet. The operator works with more rapidity, for the keys fall to one-third the depth, with one-tenth the pressure required on the modern machine. It is claimed that the electricity will secure uniformity of the writing, and that the light action will make it possible for the manipulator to use all his fingers. An increased current will print a dozen manifold copies with equal ease.—*October Success.*

Some Words and Their Uses.

In *Correct English* we find the following definitions:

Anarchism, in one of its meanings, is a social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty. The most noted expounder of this theory was Pierre Joseph Proudhon (1809—1865), whose views have been adopted, with various modifications, by many agitators. Its present most noted exponent is Prince Kropotkin, of Russia.

As generally understood anarchism means a state of society in which there is no capable supreme power, and in which the several functions of the state are performed badly or not at all; social and political confusion. Anarchism is the wisdom of the man who burned down his home because his chimney smoked. It would destroy by violence, if necessary, all existing government and social order, leaving the future to determine what, if anything, should be raised upon their ruins.

Socialism is a theory of civil polity that aims to secure the reconstruction of society, and a more equal distribution of the products of land and capital (as distinguished from property) and the public collective management of all industries. Its aim is extended

industrial cooperation. Many socialists call themselves collectivists and their system collectivism.

Communism in its full sense means the abolition of inheritance, the abolition of the family, the abolition of nationalities, the abolition of religion, the abolition of property.

Setting the Country's Clocks.

[Although one of our columns last Sixth Month 8th contained a portion of the following article, yet we accede to desires forwarded from different quarters, to print this enlargement of it.—Ed.]

There are seventy thousand clocks set by the Government every day when the noon hour strikes in Washington. In every large city throughout the United States time balls at the same minute indicate the time to hundreds of watches are regulated to correspond with the signal. This time service comes from the Naval Observatory in Washington, and its original design was to furnish mariners at seaboard cities with the means of regulating their chronometers. Like a great many other Government institutions, it has strayed from its original purposes, and now it serves another of more general usefulness.

This time service is ostensibly free; actually it is not free, but costs the owner of each clock \$15 a year. The Government furnishes the signal free, but the Government does not deliver it. If you want to string a wire to the Naval Observatory from your office in New York or Chicago, or San Francisco, the Navy Department will furnish you the signal every day without money and without price. But the stringing of wires is costly and attended with great difficulties. So you necessarily turn to the telegraph company, with its three hundred and fifty thousand miles of wire; and this company puts a wire into your office and connects it with its great system which has a wire running into the Observatory. No one knows what the company receives from its time service, but reckoned on a basis of \$15 a clock each year, and seventy thousand clocks, the amount should be more than a million dollars. This sum it receives for suspending all business on its wires from 11.57 to 12 o'clock, Washington time, each day, giving the operator at the Naval Observatory full control of them. Actually the operator there does not send the signal—it is sent automatically by a remarkable clock—and so far as the time balls are concerned, the preliminary work is done by a man in charge of each, who hoists it to position and throws its machinery into the circuit just before the final signal goes out.

The Naval Observatory contains a great many fine instruments. It holds what was for a time the largest telescope in the United States—the twenty-six inch Clark equatorial—which cost \$46,000, and was erected in 1873. With the Clark telescope Professor Hall discovered the satellite of Mars, and there are other discoveries to its credit in astronomical history.

The big telescope has nothing to do with the time signal. The telescope used in the business of measuring time is the transit instrument, which is much smaller. Here, on each clear night, an observer watches the

movement of the stars, and by their aid corrects the big Frodsham clock which stands in the signal room. In the making of the observations the web of the spider plays an important part. Threads of cobweb are not only fine, but wonderfully strong for the fineness. They also possess a remarkable stability, not being affected by moisture and neither expanding or contracting with the changes in the temperature. These threads are used to make cross lines extending at right angles across the field of view, so as to divide it into mathematical spaces. For this purpose it is found that spiders' webs gathered near Washington are more efficacious than those which can be obtained elsewhere. Some years ago the directors of the observatory sent to China for webs, thinking that the large spiders of that country would produce an especially desirable web. But it was found that in their peculiar field the American spiders were superior to the foreign—another triumph for home industries. The Washington spider webs are obtained by expeditions sent out in June of each year. They collect from barns and fences the cocoons of big "turtle back" spiders. Each cocoon is bound with a single filament, and this is reeled off and used to divide the telescope's field of view. By their aid the observer measures the movements of the stars and determines exactly the time. The big clock is regulated to the minutest measurable fraction of a second and left to feel its measured way through the hours till morning. It is not affected by any of the movements that jar tall buildings and shake smaller ones, for it is secure in a deep sunk pedestal of granite.

All through the signal room, as the day observer enters, there is a buzz as of grasshoppers in the field on a warm summer day. This is the voice of the chronometers, which fill long wooden cases. All the navy's chronometers are sent here to be regulated.

Opposite the Frodsham clock are two less costly timepieces, which contain the mechanism for sending out the time signal. These timepieces cost between \$700 and \$800 a piece.

The Frodsham clock is set for sidereal time. Between this and standard Eastern time there is a difference of eight minutes 12.09 seconds. The other clocks, when they are regulated by the Frodsham, must be made to vary just eight minutes 12.09 seconds from it. This is accomplished by an ingenious recording device. A cylinder standing on an adjacent table is made to revolve at a fixed rate of speed. A stationary pen loaded with red ink makes a straight mark on the paper, which is fastened round this cylinder. In each of the two clocks is a cogged wheel just behind the dial which turns with the second hand. Each of the cogs in turn touches a brass spring, which closes the circuit of the battery. An electric impulse from this battery passes through the pen and by a mechanical arrangement causes it to make a horizontal mark on the cylinder. Thus every second is permanently recorded. The Frodsham clock is also in circuit with this pen. A cup of mercury rests in this clock. It is connected with one pole of the battery. The pendulum is connected with the other. As the pendulum swings it touches the mercury in the cup, closing the circuit and sending an electric impulse through the pen. This im-

pulse also causes the pen to be deflected to leave a mark on the cylinder.

It is easy enough to set either of the clocks within a second of the Frodsham set the minute hand at the eight minute variation and the second hand twelve seconds more. But the fraction of the remaining second is to be measured with great nicety. This is done by measuring the space between the marks on the cylinder with a prepared graduated scale which shows the difference between two beats to hundredths of a second. The operator doing this accelerates or retards the clock to be regulated by touching the pendulum with his finger till the space measured shows that the fractional difference is nine-hundredths of a second. Then the clock is ready for the day's work.

All this takes place not too long before noon hour, so as to give the clock little to lose or gain. There is a sounder on the side of the clock which steadily ticks off the second loud enough to be heard in the adjoint room. At three and a quarter minutes before noon approximately the big clock is switched into the telegraph circuit.

This signal clock has a toothed wheel directly behind the wheel which marks the seconds. The wheel is divided into sixty spaces but the tooth representing the twenty-second is missing, and so are those representing the thirty-fifth, fifty-sixth, fifty-seventh, fifty-eighth and fifty-ninth seconds. As the wheel revolves, the teeth come in contact with a spring which is in connection with the current, closing the circuit and causing a sounder to respond. The twenty-ninth drops out, and that intermission indicates an approach of the half minute. In the same way an intermission of five beats indicates an approach of the end of the minute. This arbitrary arrangement is designed to warn operators all over the country when they cut in at what point they have come on the circuit. Before the final signal there will be a lapse of twenty seconds. This is brought about by action of the operator at the observatory, is not automatic like the other intermissions. It is produced by the operator moving a switch key, which throws out of the circuit the wheel marking the seconds and throws into circuit the wheel that marks the minutes. If an operator comes in on the circuit and first intermission he notes is a single second he knows that he has come in on the half minute. If the intermission is five seconds he knows he has come in just before the minute but not the final minute. If he counts more than five seconds, he knows that it is the intermission before the noon hour, and he is accordingly.

What this operator and what all operators have to do in regulating the time ball is to switch between the sounding of the first second and the signal which marks the minute. As soon as the operator has counted more than five seconds in the intermission, he knows that the next signal will make the act hour of noon. The time ball has been hoisted to its position at the top of the pole.

These poles are in conspicuous places in every large city in the United States, usually on top of the Western Union Telegraph building. The ball is of canvass over a globular frame. There is a mechanical device by which a signal

se sent over the wire when the time ball circuit pulls the trigger and releases the fact that it falls to the bottom of the pole. Intermission which he knows precedes the signal, the operator throws the lever, and in this way all the time balls in the country are brought into the circuit with the Naval Observatory.

The last one hundredth of the last second of the fifty-ninth minute of the eleventh hour strikes the tooth of the big minute hand, and touches the spring which closes the circuit and simultaneously the time balls all over the country drop. When I say simultaneous—course I make no allowance for the fraction of a second during which the electric impulses are going out from Washington. Such an error has been sent from Washington to the clock in one-fifth of a second.

The dropping of the time ball sets the clock on Governor's Island, one of the military posts at New York, through the intermediary of a bugle call. Just before noon of each day two enlisted men are stationed at a post commanding a view of the tower of the Central Union building. One of these is a colored man, with a powerful field glass. The other is the most bugler. The signalman motions the bugler at the moment of the time drop, and the bugler sounds the call for the time.

All over the island watches and clocks are adjusted, and though they do not achieve perfect time to that fraction of a second marked by the electrically controlled clock, they become accurate enough for all military purposes.

The clock regulating is done by another mechanism. The same signal which drops the time balls throws a lever in the mechanism of clocks all over the country. The lever strikes a cam, which governs the movement of the minute and hour hands, and with one motion the lever throws these hands to the correct position, making the clock mark the exact time, minute and second of noon.—*Washington Star.*

FOR "THE FRIEND."

He Shall Teach His People Himself."

Dr. Drummend in one of his addresses to the congregation stated the following:

"One of you have heard of Helen Keller, a deaf girl, who is deaf dumb and blind. She was seven years old her mind was as blank" (so far as outward knowledge was given her). "Nothing could get into her mind, because all the avenues of the world were closed. Then by that great teacher, which Boston has discovered, by the blind see, the deaf hear, and the dumb speak, that girl's soul (mind) was opened. Then they began to build up a mind—to give her a certain amount of information and knowledge. But no one liked to tell her the truth. They reserved that for Phillips."

After some years had passed they took her to the city and he began to talk to her, through the young lady who had been the means of her senses, and was able to communicate with her by the delicate process of touch. Then Phillips began to tell her about God, and what He had done, how He loved her, and what He was to do. The child listened very intently. Then she looked up and

said: "Mr. Brooks, I knew all that before, but I didn't know his name." There was some mysterious presence, some compelling power, some guide, some elevating impulse, within her soul. "It is God," said Phillips Brooks, "which worketh in you. God is with us and in us."

Another instance of the impression made upon very young minds, by the Divine Spirit, occurred near the residence of the writer.

A little girl some five years old, had been corrected by her mother for some misbehavior during the day. On retiring to rest at night she kneeled down by her bedside, and after asking a blessing upon her father and brothers added, in the hearing of her mother, who was sitting in a corner of the room, "Not mamma. There's no use; she's too bad!" Then she got into bed; but was not able to go to sleep until she had got out the second or third time. Then going through the same formula as before added, "and bless mamma, too." Then she got into bed and went to sleep.

Cultivated Living.

Professor Charles Eliot Norton addressed the Radcliffe college graduates this year. The address was listened to with the closest attention by the seventy-four graduates and was greeted by great applause. Among other things he said: "The best service which you can render in the world is to make yourselves living representatives of ideals of beauty in character and in conduct. This is the justification of your education. From lowest to highest act of daily commonplace experience there is none in which an ideal loveliness may not display itself.

"The world will do its best to hinder you by exposing you to the influence of the low motives and the vulgar ambitions of its votaries. But be faithful to yourselves and to your own ideals, so that you may exhibit in the world the fair ideal of true womanhood.

"There was never greater need of the incomparable service which you can render by so doing than there is to-day in our vulgar semi-civilized America. The advance of our civilization depends on the joint efforts of the little band of women and of men whose education has given them understanding of the true aims of life.

"The final aim and effort of civilization is to make life pleasanter, and this is the object of what we can call good manners. With the rapid rise in the social orders of the great masses of men and women who, till very lately, have had little share of civility, there is risk of the lowering of the standard of manners by the mere force of moral gravitation.

"The vulgarity of the multitude affects even those to whom vulgarity is abhorrent. The mind becomes more or less injured to it. By degrees, in its less odious forms, it may even cease to shock. And it is for you, the gentle and well-bred, to conform in nothing to the vulgar standard, and, in the crowd, to set the example of refinement, elegance and propriety.

"There is one form of vulgarity to which young women are in these days specially susceptible and exposed. It is the exaltation of brute force and skill in the exaggeration of esteem for athletic prowess. You are tempted to rival your brothers in sports fit for men

alone, and you are still more tempted to admire as the height of manly achievement what at its best is merely evidence of qualities of body and mind in which civilization counts for little, and in which the barbarian may equally excel.

"Physical strength, athletic ability [are good for little unless they are the basis and support of higher moral and intellectual performance. We forget the names of the winners of the Olympic games. It was not they who won the fight at Marathon. Alcibiades might be among them, but not Æschylus or Pericles.

"In a democracy like ours it is the women who are the makers of manners and who, in a great part, are the makers of morals as well. It is not through the extension of political privileges, nor through possession of the franchise, or the holding of office that you women can exert your strongest influence in the improvement of politics. The greater questions of public concern are ultimately always questions of morals, and your power, in itself mainly a moral power, can be exercised to most effect by requiring of men in public life as strict adherence to the principles of morality, of manners, and of honor as is demanded of them in their private conduct.

"The laxity of women in their condemnation of public crime, their unconcern as to the breaking of national faith, their encouragement of the jingo spirit, their indifference to the sin and horror of war, is one of the plainest evidences of the low stage of our boasted and beautiful civilization."

Items Concerning the Society.

Philadelphia Quarterly Meeting having approved of the appointment of one or more evening meetings for Divine worship, under care of a committee, one such meeting has been appointed to be held on Saturday evening the 22nd instant, at 7.30, in the meeting house on Twelfth Street below Market street. All members and attenders of [Friends'] meetings are invited to attend.

The Managers of the Shelter for Colored Orphans, at Forty-fourth and Haverford Sts., Phila., have added a well equipped infirmary of modern design to their valuable home school. This addition, and in fact the whole institution, was opened for inspection on the afternoon of the 15th. A large company of Friends attested the steady interest of the Society in the colored people and in intelligent work for them. It is to be hoped that speedy contributions will soon wipe out the debt incurred in this addition, so that the Board of Managers will be untrammelled in their efforts for progress. One notes with pleasure that a number of young women Friends are members of the Board, and they doubtless find an ample field for usefulness in caring for the present inmates of the home, and in following those who have gone from it with a sympathetic interest. Strangers to this good work will rejoice to know that in addition to the elements of an English education, cooking, sewing, house-cleaning and washing are regularly taught.

Notes from Others.

Whenever opposite views are held with warmth by religious minded men, we may take for granted that there is some higher truth which embraces both. All high truth is the union of two contradictions, and is not found in a middle path between the two.

The *Religious Telescope* recently published an article on "ministerial whines." A copy of the paper fell into the hands of a lawyer of some twenty years' practice, who has also served some years as judge, and who is now one of the commissioners of the Supreme Court of his State. He is said to be a Christian man and a church-goer. He writes as follows:

"I am just through reading your observations on the Chautauque. That portion relating to the ministerial whine is so thoroughly in line with my own views that I must thank you for it. That whine is the fly in the ointment nine times out of ten. Why preachers cultivate it, is one of the mysteries. Most of them have sensible wives or other relatives, and why such relatives don't interfere, is another mystery."

"HAZING" THAT IS CHRISTIAN.—"Hazing" at Wellesley College has taken on a happy form from the very beginning of the institution. According to the *Silver Cross*, the upper class girls vie with another in making newcomers feel at home, escorting them to their rooms, showing them over buildings and grounds, and relieving the sense of homesickness and loneliness in a crowd that is inevitable under such circumstances. Last year the freshmen were welcomed even before they reached the "College Beautiful" for each girl received during the summer a note from some upper class girl, proffering assistance on her arrival. The plan was started and carried out by members of the Christian Association of the College. It is capable of adaptation and use in many other places. We recommend it to the boys and girls who have just taken up anew their school work.

YALE'S DEBT TO CHRISTIANITY.—In its consideration of the late bicentennial of Yale University, the *New York Observer* thus gives credit to the Christian ideals of that seat of learning:

"The highest learning is to know God, and those Christian ministers who have been at Yale, and [they] who repaired its buildings and presided over its destinies, laid firm foundations, and builded a noble edifice for broad and thorough education, because they began with the knowledge of God, and made all other knowledge subordinate to and co-ordinate with this knowledge. Two hundred years of Christian education sums up the record of Yale. Its philosophy and ethics have been drawn from the Bible. Its scientific teachers, like Silliman and Dana, have been reverent and Christian investigators. Its Oriental scholars have found their most interesting researches in the sacred oracles of religion, and its jurists and publicists, from Chancellor Kent [down], have established the basis of their jurisprudence and statesmanship upon the law of God, and those ethical principles which are matters of revelation rather than of intuition."

SUMMARY OF EVENTS.

UNITED STATES.—The stream of meteors expected to appear this year and believed to be of the same group seen in 1835 and 1867, was visible in some places on the night of the 14th. A dispatch of the 15th from Northfield, Minn., says: Professors and students of Carleton College recorded and charted more than 1000 meteors last night. The shower began about 11:30 o'clock and continued until sunrise. All the meteors of any importance were charted upon specially prepared charts. The climax was reached at 5:18.02, when a brilliant meteor was seen to enter the constellation of Hydra. By accurate determination the trail persisted for twenty-two minutes. Several thousand large meteors were seen at Goodhue's night, the shower began at Los Angeles, Cal., of the 17th, says: The fall of meteors was quite marked in this city just before daylight yesterday. The display was at one time brilliant, but there was a steady fall of the brilliants after 1 o'clock. One watcher counted 385 between 4 and 5 o'clock, while the total number seen in this city is estimated at a thousand. Some of the meteors were very beautiful, leaving brilliant trails of green and red. One hundred meteors were counted between 4.04 and 4.20 o'clock.

Carroll D. Wright, the United States Commissioner of Statistics, computes that for the twenty years ending Twelfth month, 1900, there was a total of 14,000 deaths by strikes and lockouts of not less than \$468,968.581.

An ordinance has been enacted in Reading, Penna., imposing a fine of from \$5 to \$50 for spitting on the sidewalks.

A teacher in the Girls' High School, in Philadelphia, who was lately suspended because she refused to vaccinate, has brought the matter into the court, and a decision has lately been announced in which Judge Arnold dismisses the case, and says: "As School Directors may, in the exercise of a sound discretion, exclude from the public schools pupils who have not been vaccinated, as was decided by the Supreme Court in the case of Duffield vs. Williamsport School District, so they may exclude teachers and other employees for any reason. The protection which vaccination is believed to afford must be reciprocal; teachers and pupils are alike entitled to protection against contagious diseases."

A company with a capital of \$400,000,000 has lately been organized under the title of The Northern Securities Co. for the purpose of consolidating the great Northern Railroad and the Northern Pacific by the ownership of the stock of these two companies, and controlling other competing roads. A community of interests has thus been established among the railroads of the Northwest. This combination is said to be the largest in the world relating to railroad interests.

According to Captain Broadbent, just returned from Alaska, from the northern shores of Kotzebue Sound to the Arctic Ocean, a distance of 300 miles, is one immense bed of bituminous coal, and he says there is enough coal in sight to supply the world for many years.

The preliminary estimate of the average yield per acre of corn, as published in the monthly report of the Statistics of the Department of Agriculture is 16.4 bushels, as compared with an average yield of 25.3 bushels per acre in 1900 and 1899, and a ten-year average of 24.4 bushels. The present indicated yield per acre is the lowest general average ever recorded for this crop, being 2.2 bushels per acre below the yield in 1881, which has stood for twenty years as the lowest or record. The preliminary estimate of the average yield per acre of potatoes is 59.9 bushels, against an average yield per acre of 80.8 bushels in 1900, 88.6 bushels in 1899, and a ten-year average of 78.7 bushels. The preliminary estimate of the average yield per acre of hay is 1.32 tons, against an average yield of 1.28 tons in 1900, 1.35 tons in 1899, and a ten-year average of 1.28 tons.

A recent earthquake in Sevier County, Utah, has caused damages estimated at \$100,000. In many parts of the country landslides have occurred, blocking railroads, changing the course of streams and causing general disorder.

The annual report of Commissioner General Powderly, of the Immigration Bureau, shows the total storage arrivals in the United States during the year to have been 487,918, an increase over the preceding year of 39,346. During the year 365 were returned to their respective countries, having become public charges within one year after landing. The number refused landing was 3516, as against 4246 for last year.

So great is the demand for freight cars that the Pennsylvania Railroad is shortly to let contracts for 4000 more, bringing its total ordered for next year up to 19,000 cars. From all sections of the country the shortage in motive power is reported to be more serious than the scarcity of cars.

A bed of asphalt has been discovered in Northern Michigan, near the Wisconsin line, which has been pronounced by experts to be of as good quality as that found on the island of Trinidad. A company has been formed with the view of developing the extent of the bed.

The use of the X-rays for the treatment of cancer is said by Dr. Gilman, of the Hahnemann Medical College, in Chicago, to have been successful in fifty cases which he had treated in the last eighteen months.

There were 371 deaths in this city last week, reported to the Board of Health. This is 6 more than the previous week and 68 less than the corresponding week of 1900. Of the foregoing, 164 were males and 207 females; 52 died of consumption of the lungs; 54 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 10 of scarlet fever; 1 of typhoid fever; 1 of typhoid fever; 1 of scarlet fever, and 2 of small pox.

COTTON closed on a basis of 8c. per pound for middling uplands.

WHEAT.—Winter, spring, \$2.50 to \$2.70; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.55; spring, straight, \$3.50 to \$3.65.

GRAIN.—No. 2 red wheat, 75c to 77c.
No. 2 mixed corn, 65c to 67c.
No. 2 white oats, clipped, 50c.

BEEF CATTLE.—Best, 5c to 6c; good, 5 to 5 1/2c; medium, 4 to 4 1/2c.

SHEEP.—Choice, 3c to 3 1/2c; good, 3 to 3 1/2c; common, 1 1/2 to 2c.

LAMBS.—3 1/2 to 5c.

HOGS.—Best Western, 7c to 8c.

FOREIGN.—The manufacture of arms and ammunition is said to be proceeding on a great scale at all the principal Chinese arsenals. Large contracts for the supply of rifles are being negotiated by the representative of European firms.

Consul General Dickinson, at Sofia, has notified a Bulgarian Government that it will be held responsible if the United States should be the hands who have Ellen Stone in custody become exasperated by the pursuit and slay the prisoner. The ransom negotiations are being conducted by the British.

Terrific storms have lately swept over the British Isles and have resulted in many shipwrecks, involving the loss of upwards of one hundred lives, and great damage has been wrought in inland sections.

The gales have been succeeded by frost and snow, and unprecedented severity for so early in the season, which is now seriously impeding railroad traffic and is causing the rivers to overflow. The lakes in the London parks are covered with ice.

The British War Secretary Brodick has said that Britain had 42,000 Boers in custody in the concentration camps and on various islands and that 11,000 more had been killed or wounded since the country on paper was said to be believed the number of Boers now in the field was about 10,000.

The Hague Government has reiterated its desire to maintain its policy of neutrality in connection with the South African question, and said: "But, while we do so, we scrupulously observe the obligations of international law, as no one would suggest that the ties of consanguinity existing between the Dutch and the South African States should be forgotten. The Government, therefore, will always remain on the alert to seize an opportunity for the restoration of peace."

During 1881 and 1882 the European immigration to the United States reached its maximum, and amounted to 730,000 persons. The number in 1885 was 832,000; in 1891, 565,000; in 1897-98, 220,000; in 1898-99, 312,000.

From all parts of the Western United States people are being sent to Mexico in amounts never before equaled. It is estimated by buyers and railroad men that the total of Twelfth Month more than 1500 cars will have been delivered into that country.

NOTICES.

A WOMAN Friend desires a position as matron, wash house-keeper, or companion. Address "H."

4224 Viola St., W. Ph.

WANTED, a Friend and wife or daughter to take care of the meeting-house and grounds at Lansdowne. Compensation—use of live-roofed house on meeting-house grounds and five dollars in spring and fall, when he is in Lansdowne is on the Media R. R., about twenty miles from Philadelphia. Address J. R. ELPHRETT, Lansdowne, Pa.

FRIENDS' RELIGIOUS AND MORAL ALMANAC AND PRIMER CARD CALENDAR for 1901, for sale at F. Book Store, No. 304 Arch Street. Price almanacs 6c; cards, 10c, by mail five cents; thirty cents per dozen; fifty cents each, by mail six cents; forty cents per dozen, by mail forty-nine cents. Calendars—five cents, by mail ten cents.

WESTWOWN BOARDING SCHOOL.—For convenience persons coming to Westtown School, the stage will make trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required at Stage fare, fifteen cents; after 7.30 P. M. per person each way. To reach the school by telephone call West Chester, Phone 111.

EDWARD G. SNEYDELL, S.V.

WESTWOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to W. F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SNEYDELL, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WILLIAM H. PYLE'S SONS, PRINTERS
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, ELEVENTH MONTH 30, 1901.

No. 20.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

To introvert is to convert, to divert is to convert.

TAKE care of Truth, and it will take care of your reputation,—and thine also.

HE who loses the supreme Giver in his gifts, sees himself also.

THE fear of the Lord is the beginning of wisdom and the perfect love which casteth out fear is the end of it. R.

THERE is that which makes the hovel a home, and there is that which makes the mansion a hovel; and that is, the prevailing spirit the occupants.

ALL success in life which fails to advance the true success of the inner life, is all failure.

THE PROLOGUE, PRESCRIPT AND POSTSCRIPT. The Word of God spoke to men's condition centuries before the Bible was penned, and to that in men without which it could not have been written, and it "liveth and abideth forever" since the Bible was penned. The prologue from the foundation of the world, which spake also unto holy men of old the sacred Inscript, continues to-day to be its Livingscript; and the latest note of the more abundant life which He is come to be,—having doubtless yet many things to say unto us, we cannot bear them now.

'LET GOD BE TRUE THO' EVERY MAN A LIAR.'—Scientize and historicise the Scriptures, whether down or up, as the event may prove; yet at its worst the whole laboratory of historicism cannot if it would erase the indelible, obliterate that Word of God which spake

in the beginning, who midway between his old and new Testaments was made flesh and a dweller among men, and in these last days as Spirit of Truth is poured out on all flesh to be the inspeaking Word and Witness for Truth to every man's heart. Whatever may be done with the Bible, the Divine Word will not pass away, nor let the Bible pass. It would be unlike his past workings among men, if these apparent unsettlements were not made to fall out rather to the furtherance of the Gospel. By many investigators they are so intended. But the transition period is one of hazard and jeopardy. Yet the onward march of the Divine reign among men is not in word but in power. In a dangerous place indeed are they who "know not the Scriptures, neither the power of God." But they only who know the power of God can rightly know the Scriptures. That inward witness for truth which has made men hitherto claim the Scriptures as sacred to their soul's deepest needs, will still reclaim them as undying echoes of the spiritual life.

PROGRESSIVE BECAUSE CONSERVATIVE.—The wise conservative is the wise progressive. True progress is based upon past experience,—upon known, tried and assured truths. It takes its next step upon a truth surely founded upon that which is already known as sound. To know and conserve the truth behind us in its consistency with views presented as truths before us, is no easy mental process. It is profoundly educating, and requires a stronger, stabler and more discerning mind than that which cannot weigh what has been won, but breaks easily with the past in the glamour of the new. This jumping from the ship upon any promising raft that the tide may be shooting past us, is indeed progressive till the tide turns. If the raft holds together. But there is a hundred-fold more motion in the coal-bunks of the old ship that with its storage of force steadily advances her course against changeable winds and tides, withersoever the governor listeth. To take sailing directions from his proved authority only, will get our ship and its passengers to the desired haven soonest.

EGYPT'S APPEAL TO ISRAEL.—Those who have confidence that our Friend John S.

Fowler's concern for Egypt, as detailed in his article in our present number, is of the Lord (and we could not fail, on hearing him relate it, to be so impressed), will doubtless be moved to return unto the Lord some of his own money, for his work of relief under this concern.

The just gauge of giving unto the Lord's work is, not the proportion which one's contribution bears to another's or to the whole amount, but rather how much one has left.

Jesus himself was sheltered in Egypt as a child, and wants shelter there to-day in the children. "Ye have done it unto me," is a plaudit from the Saviour which imparts a satisfaction that money laid out on earth cannot buy. Peradventure our own house may be relieved of spiritual famine by thus, according to our means, sending down into Egypt to buy corn of the Kingdom for ourselves.

THE TEACHER AMONG THE DUKHOBORS.—Michael Sherbinin, the Russian who with his family, has recently gone out to Canada, as a teacher of the Dukhobors, writes to the London *Friend* from Petrovka, near Kosherny, Saskatchewan, an account of the difficulties they have had to face in making a home for themselves. Owing to the five weeks' delay of the steamer which was bringing the lumber for building, the work was set back, and the family endured privation, at the beginning of the cold season in a little single-roomed hut ten feet by seventeen feet. The making of a roof was another difficulty, as the Dukhobors cannot make the shingle roof, which is best. For plastering the house inside and outside with clay there were no women to be had. Those of Petrovka were not to be got at any price, and the Dukhobor women of Terpenie could not come owing to harvest operations.

M. Sherbinin says: "My family were so suddenly met by the cold which set in that we were short of several necessities; but God mercifully protected us. Only it pleased the Lord to take from us our beloved little baby Salome, who was like sunshine in our home. Her cold frame lies now beside me in the hut where an old man and woman gave my wife a shelter from the cold after we had in vain sought all through the village for a warmer shelter.

"I have not yet taken a whole homestead [i. e., obtained a grant of land under the Homestead Act] but Commissioner Smith writes me that my receiving the ten acres with my building upon it from Mr. Adamson does not interfere with my obtaining a homestead as well."

A PRAYER.

FREDERICK WILLIAM FABER.

O Lord! when I look o'er the wide-spreading world,
How lowly and yet how unhappy it seems;
How full of realities, pure and divine,
Yet how bent, alas! on unworshipful dreams!

There was darkness in Egypt while Israel had sun,
And the songs in the corn fields of Gessen were gay,
And the chosen that dwelt 'mid the heathen moved on,
Each threading the gloom with his own private day.

Ah, so it is now with the Church of Thy choice;
Her lands lie in light which to worldlings seems dim;
And each child of that Church, who must walk in the dark realms,
Has a sun o'er his head which is only for him.

Yet it grieves me sore, Lord, that so many should
Under
Should see naught before them but desolate night;
That men should be walled in with darkness around them,
When within and without there is nothing but light.

But still more I grieve for Thy glory, O Lord!
That the world should be only an Egypt for Thee,
That the bondsmen of error should boast of their chains,
And scoff at the love that would fain set them free.

Oh, we who have light, we must make our light brighter,
And thus show our love to Thee, Lord, for Thy gift;
The faith Thou hast sent us our love can make greater,
And almost to sight our believing can lift.

FOR "THE FRIEND."

Co-Education.

It is 1901 by the calendar, but the *Public Ledger* in Philadelphia and G. Stanley Hall, in Worcester, are writing against co-education! The case of the *Public Ledger* is not hard to explain. Its educational policy is a reflection of Philadelphia experience where conditions are admittedly sub-normal or morbid. Taking the case at its best in Philadelphia, and giving principals and teachers credit for adequate preparation and devotion to the profession, the number of pupils per teacher and the absence of play-ground and street supervision, are reasons wholly sufficient for the failure of co-education. Indeed an enlightened educational policy is insisting upon proper care during these periods of relaxation, as more important, if possible, than the in-school instruction. But the case at its best is not used as the telling evidence for the separation of the sexes in school. In arguments on the subject, some special situation is made to do service in a broad generalization covering the whole subject. Thus circumstances as follows furnish the evidence against co-education in the most recent case on record. An advanced grade of a Grammar School under an able woman teacher is taken out of her hands and put in charge of a young man, an aspirant for the teaching profession. He has had courses in pedagogy and some college training, and men are sorely needed in the educational system of the city! The fifty or more pupils

under his care represent widely divergent environments, but the neglected tenth is there and they bring with them the evil of unhappy homes and of an apprenticeship in street brigandage that only waits the opportunity to spread throughout the school. Only the highest type of teacher has the sensitiveness to the real life of children that can arrest such tendencies and turn them to good account. The average young man is insensible to such tendencies and so the evidence against co-education accumulates.

The case of Stanley Hall, however, is totally different. He is an educational expert of the highest order. No one could impugn his motives, and to question his authority would surely seem like arrogance. The only available means of dealing with the case would seem to be to adopt the Clark University estimate of his limitations, and to see if this could be applied to his position on co-education. Nowhere is Stanley Hall more esteemed than in his own University, but the atmosphere is one of calm judgment, and any undue fervor of enthusiasm is fairly discounted. So it comes to pass that one learns there that Stanley Hall has been somewhat "carried away" with the rapid developments of the new science of physiological psychology. He makes no mistakes, probably, in handling the facts of his science, but his active mind is stimulated into speculative views by the facts, and his conclusions are not yet demonstrated. There can be no question that there are great differences between boys and girls from the ages of twelve to sixteen. The whole organization of education in the past has recognized this difference, and constructed different systems for boys and girls. It surprises us, therefore, to hear at this late date a plea for different systems for boys and girls, because the past has apparently failed. Until there can be some physiological and psychological demonstration that it is difference that is needed for success, why not argue the other way, and plead for a uniform system? This has been so ably done by Lady Henry Somerset that we gladly invite attention to the following from her pen:

"Closely related to the movements that occupy our thought is one which in the United States has been worked out to an assured success—and that is co-education. It is my deliberate conviction, that for the hysteria into which so many men and women novelists have fallen, and for the keyed-up public mind that is willing to exploit their product, there is no remedy so sane and sound as the education of our young people together, from the kindergarten until they complete their course in the technical or professional schools.

"If anybody dared to speak the truth about the boys' public schools in England, there would be a social convulsion, compared with which not even that of 1886 (?) or the lamentable disclosures of the past winter are to be mentioned. It is hard for human nature to kick against the pricks, as hard as it was for Saul, when the pang of conscience got hold upon him, on the highway to Damascus. We cannot circumvent our heavenly Father's plan; He has set the earth in families, and when we try to segregate girls and women into the school or harem, boys and men into the school or government, we have frustrated his

grace and we must pay the penalty. It is unlikely that the more subtle revelations of natural law, which science is continually making, will prove to us on the natural plane that what God joins man may not part asunder.

"There is a certain stable equilibrium the results from the commingling of the sexes, the common interchanges of daily life, that tends toward soundness and safety for every member of the common family, both within and beyond the walls of home. And it seems likely that the stored-up electricity that should be added to the sum total, and so generally diffused as to become beneficent rather than dangerous, whose most vivid illustration is a thunderstorm on the one hand, and a quiet fall of ripening rain upon the other, is analogies that we might well ponder in the relations of the two interdependent halves that make up the human family. It seems inevitable that when this natural relation is interfered with, the unnaturally pent-up power should wreak themselves in ways that may forever mar the life of those who are the victims, and who, in their youth and inexperience, are more sinned against than sinning by the unwise parents and unphilosophical educators, who make a virtue of this mode of massing our sons together in the crudest period of their development. Who doubts but that this method will yet be pointed at as a downright barbarism that still more heavily handicapped our young people in the time of their earlier temptation?"

The Friendly attitude from the start favored these apparently reasonable views, and the Friendly experience as handed forth in fine type of man and woman amongst us, and of right relations between them, seems to give satisfactory force to the argument.

J. H. B.

PHILA., Tenth Mo., 1901.

GEORGE BOWEN of Bombay, used words that are just as forcible to the needs of today as to the need of yesterday:—"He that abideth in God cannot lose ought by consecrating it to God. More difficult to some than the renunciation of their property is the renunciation of their wisdom. Generally I find that they who are most proud of the mental stores have really little that is fit above." The intellect is a noble servus when consecrated to God, but independence Him cripples its power and warps its decisions. "The meek will He guide in judgment, not the self-assertive. "Them that honor I will I honor, and they that despise me shall be lightly esteemed."—*The Friend* (London).

SPLENDOR from within! It is the one thing which makes the real and lasting gladness without. Trust that inevitable law of self-expression. Be, not seem! Be beautiful, and you will by and by seem so. Carry the face from within, not dress it from without. Within lies the robing room, the sculptor's workshop. For whosoever would be fairer, illumination must begin in the soul. The face catches the glow only from that side. It is the spirit's beauty that makes the face, even for the evening's company; a spirit beauty is the only beauty that outlasts the work and wear and pain of life.—*Christian Register*.

Science and Industry.

THE farm products of the United States this year are worth about \$400,000,000 more than last year's output.

THE passer-by who desires to see the bones of his hand or wrist, may now drop his five-cent piece into a slot-machine and place his hand in proper position, when the machine, adapted to pass x-rays through, will do the rest. —*Literary Digest*.

THE boiler tubes of a liner, if placed in a straight line, would reach nearly ten miles and the condenser tubes more than twenty-five miles. The total number of separate pieces of steel in the main structure of the ship is not far from forty thousand.

CONTINUALLY GETTING PAINTED.—Ever since the Forth bridge was opened—eleven years ago—its painting has gone on continuously, says the *Mechanical Engineer*. "Beginning at the south end, the workmen take three years to cover the entire length of the bridge, and three years represents approximately the length of the paint, no sooner have they finished on the men have to begin again. In this way square inch of steel comes under observation at least once in three years. The staff of men employed varies in number from the minimum of thirty-five."

PINE TREES BECOME PEN TREES.—All woodsmen know that pine needles grow in pairs in same sheath, and that when placed side by side the sharp pointed ends are exactly opposite. If you then these two needles together by a thread tie near the pointed end, and you will have a pen with two sharp nibs, ready to write whatever you please. As a pen-holder, insert the pen into a hollow twig, letting the points stick out about half an inch. Drop the pen into an inkstand, letting it remain for a short time in the ink. The ink will rise by capillarity in the tube formed by the junction of the two needles, and will form a reserve of liquid sufficient for the writing of twenty lines. The pen is fine, simple, and anti-rusting. —*Literary Digest*.

JOSEPH READ'S INVENTION; WAS IT WORTH WHILE?—The inventor of the cooking range of the other day, says a writer in the *New York Mail and Express*. He was ninety-two years old, and he lived at Everett, Mass., a suburb of Boston. His name was Josiah M. Read. The old man was unknown to fame, though his invention affected a more profound and momentous change in American domestic life, perhaps, than Morse's electric telegraph or Whitney's cotton gin, or even Howe's sewing machine. There had been stoves before. Franklin made a stove, which still goes by his name: it is simply an open grate on legs with a pipe; the feet can be warmed at it and the room can be filled with smoke. There were no cooking contrivances before Read made ranges, away back in the thirties; but they were crude affairs. Men who are now not old remember when women baked in a Dutch oven—a movable tin box, which was shoved up and out of a hot open fire. The cooking range

made possible an elaborate and careful arrangement of the humblest cuisine. It was economical in the sense that it gave a great deal more heat from the same amount of fuel. It saved heat and time. It enlarged the American bill of fare. It increased the complexity of the domestic organization and abolished old-fashioned rustic simplicity.

For it is a fact that in proportion as the cook stove saved fuel, it made heat, and put an end to the old time cozy social kitchen life. It made the dining-room necessary, even to the poor. By making the menu vastly more complicated, it actually increased the housewife's labors, while apparently economizing effort. By driving the husband out of the kitchen with its heat, its hard, black face, its rattle and its odors, it tended to separate the housewife from the life of the family and convert her into a mechanical drudge. Where once she sat before the fire, stirring the simple broth in the pot, her husband at her side, the children curled up on the hearth looking at their picture book by the firelight, she now toiled with bent back over a half dozen complicated dishes on the stove, acquiring headaches and grievances, while her husband kept away from the blistering proximity if he could, her boy ran on the street and her girl played the melodeon in the parlor. For together with the cooking machine in the kitchen other sorts of domestic machinery came in. The attractive old cozy fireplace, the domestic altar, was gone; the "fireside" became a place to fly, not to seek. But the housewife could not fly it; she became its slave. Or else she undertook to graduate from the kitchen altogether, and employed, possibly when her husband could not afford it, a servant to be her cook. This further tended to hasten the end of the old simplicity, the old domesticity. —*Philadelphia Ledger*.

AN EXPENSIVE TIDBIT.—China, possessing the oldest aristocracy, may naturally be expected to furnish the most expensive luxuries. And she certainly does in so far as costly food is concerned.

Compared with the peanut butter paste of China, such dishes as nightingale's tongues or strawberries at Christmas are merely inexpensive trifles.

This paste, a combination of peanut buds and ginger jelly, is brownish in color, and is to be obtained in small jars. The price is \$10 an ounce, more than half its weight in gold—an almost sufficient guarantee that it is eaten very sparingly.

Peanut butter paste is said to have a flavor for Oriental palates ten times more exquisite than that of birds'-nest soup. At the base of the kernel of a peanut is a small cone shaped formation, usually surmounted by two microscopic leaves. The nuts are first roasted, then these minute growths are carefully extracted. They are so small that many thousands of them are necessary to fill a small teacup, but when a sufficient number are collected they are put into a mortar and ground into a fine flour, which is afterward mixed with ginger jelly and rubbed down to a smooth paste. —*New York Journal*.

THE workmen die, but the work goes forward. And they die, thank God! into the everlasting life, into the perfect work, which is perfect rest, into the vision of the Father and the glory of the just.

Dunkers at Meeting.

The following is quoted from *Scribner's Magazine*:

"So the valley is awake to its Sabbath duties. From its every quarter, along its every road, the rockaways are crawling. They meet at the covered bridge; they move solemnly up the long hill; and our church parade is on. How different it is from that famous one that swings along Fifth Avenue every Sunday, when the human pea fowl of every class strut and spread their plumage. Here simplicity is the effect to be obtained, for the keynote of the teaching of these somber folk is humility. There, for instance, is the Dunker bishop of the district. He drives a fat horse with a monstrous curly mane, and the good animal ambles along as though he is really anxious to make time, but fears to be seen running on Sunday. The brother sits well back in his vehicle, and is almost hidden from view by the dust-covered side curtains, but still we can see his great black hat, with its high, cylindrical crown and broad, flat brim. It looks hot these summer days, but it is well in keeping with his heavy brown coat, which has a straight, clerical collar, close buttoned at the front, and sweeps into broad tails behind. The bishop's hair is long and is trimmed off straight just below the ears, which causes it to stick out in most inartistic fashion. His beard is long, too, and his upper lip is clean shaven, for among his people a mustache is a badge of worldliness. Beside him is his wife. They have fine faces, the women of these simple sects and the austere scoop bonnet and kerchief at the neck almost seem a fitting frame for the placid countenance of the bishop's helpmate. Her dress, too, is plain in color and cut, and is unornamented by frills or furbelows.

"As it is with the bishop and his companion, so it is with every man and woman in the long line of vehicles bound over the ridges. You have seen them, and, unless you know their faces, you have seen all the brethren and sisters in the solemn procession. Yet there are differences. To the stranger in our valley these differences are so small as to pass unnoticed, but to them so big as to divide them at the Dunker meeting-house, to halt some there, to send some on to the farm with the blue gates, some to the gathering in the grove and others to the barn service."

HOUSE-WORK FIGURES.—A Vermont man, with a fondness for figures, has produced the following: "We have often heard of women dish-washing their lives away but did anyone ever think of the number of times, reduced to actual figures, the table has been spread, cleared off, dishes washed and put away during thirty years? A black-walnut dining-table has been in use in my family for thirty years. In that period this table has been spread 32,850 times, and as many times cleared and the dishes washed. My family averaged five during that time, making 164,250 meals eaten from that table. At the low price of fifteen cents per meal these would amount to \$24,637.50. These figures are small when compared with sixty years of continued service, which sometimes happens, but they show how women cheerfully do their duties from the cradle to the grave."

SOUTHPORT FRIENDS' MEETING.

JOSEPH J. SPRAGGON.

In our meeting-house

I saw a stranger with a care-worn face,
A face which told of pain and inward grief,
Or memories of lost or absent friends.
He took a seat and bowed his head in prayer,
Then looked around and seemed to wonder that
No voice was raised, but all sat silently
in meditation deep.

The hush grew deeper and more solemn still—
An opportunity for quiet thought
We cannot prize too much.

Ere long we heard a woman's soft, low tones
in supplication and in grateful praise.

She spoke to God in humble, reverent words,
And bore unto the throne of heavenly grace
The wants and woes of erring, suffering men,
And sought, through Christ, the needed help,
To none denied who come in his great name.
She ceased. Again a hush o'erspread us all.

The stranger, with his tear-dimmed eyes,
Saw visions of deliverance;
And as he sat, he thought of Him who said,
"Come unto me, thou weary one, and rest."

And now, a faithful loving minister

Gave forth the words, which in the silence
Had been brought to him, with living soul,

"Why art thou now disquieted, my soul,
Why art thou still cast down?"

Hope thou in God, for thou shalt speak his praise,
And all thy mourning shall be turned to joy."

The fitly spoken words, not long drawn out
Nor amplified unduly, brought a message,
Clear, direct and unmistakable,

To burdened hearts not far from dire despair.
Then others testified that God was good,
And that in hours of darkness He had shed
His light on the untrodden path and proved
A very present help in time of need.

Again answered prayer and heartfelt thanks;
And after a brief pause our meeting closed
Without a formal priestly benediction.

Was this the end? Nay, rather, the beginning
Of radiant hope, dispelling gloomy clouds
From one discouraged soul. The sunshine now,
From Christ's own face, turns darkness into light,
And makes the way of life, before so drear,
A way of pleasantness, a path of peace,
An entrance to the presence of the King.

LIVERPOOL ROAD, SOUTHPORT, England.

WORSHIP becomes spiritual and uplifting in
proportion as the services have more of God
than of man in them. The question in their
arrangement should ever be, not how attractive
they can be made to the public, but how
acceptable they may be made to God. He
calls for an intelligent, simple, hearty and be-
coming response to his mind and will.—*Ex-
change.*

ALAS for those who have not been true to
the truth given them, and another soul has
been given the truth they were afraid to utter,
and that other has taken their crown.

OLIVER CROMWELL's secretary despatched
on important business to the continent was
detained over night at a seaport town, and
tossed upon his bed unable to rest. At last
he awoke his servant and said "I am so afraid
something will go wrong with the embassy."

"Master," said the valet, "did God rule
the world before we were born?" "Most assur-
edly." "Will He rule it after we are dead?"

"Certainly." "Then why not let Him rule
the present too?" The secretary put the govern-
ment on God's shoulders and in a few moments
was sleeping soundly.

FOR "THE FRIEND."

Some Reminiscences of Departed Worthies,
Members of Philadelphia Yearly Meeting.

(Continued from page 132)

In connection with the reminiscences of
Joseph Scattergood, Sr., it may not be im-
proper to state they are prepared and sent by
a Friend who is no way connected with his fam-
ily, with the hope that their perusal will afford
the same instruction and encouragement to
others as they have done to the compiler.

He was born in Philadelphia in 1808. His
parents were Joseph and Ann (Rogers) Scatter-
good, who were the parents of several chil-
dren.

The gift of writing an intelligent, interest-
ing and yet strictly truthful letter is not
possessed by all, not even by those who are
esteemed as well educated.

To some it is a task; to others, ideas and words
to express them flow as freely as ink from the
pen. That the former class can with patience
and persevering effort attain to much profi-
ciency in this line cannot be denied. To the lat-
ter class it would seem as though our Friend,
Joseph Scattergood, Sr., might belong; he
was what might be properly considered a
good letter writer. This was apparent from
his letters to Ebenezer Worth and others, but
more especially from the frequent intercourse
of this kind with Joseph Snowdon whilst the
latter was Superintendent at Westtown Board-
ing School.

The following appears in a letter to his
brother William, dated 12th Month 5, 1839.—
"Uncle Jonathan Evans,* has been for the
last few days alarmingly ill. On Fourth-day
he was taken with a chill, on Fifth-day morn-
ing he came down stairs and attempted to eat
breakfast; had to return to his bed, where he
has been since. The family agree in saying
they have never known him so ill. Charles
(his son and a physician) asked him if he should
call in Dr. Hartshorne. He said no, he had
confidence in Charles, and added, that human
aid would be of little avail, that he believed
the time would be short; or something to
this effect, indicating that it was his own con-
viction the time would not be long before he
would be released.

"While we must bow with submission to the
event if it should please the Great Master to
take from works to rewards this dedicated
servant, yet we can not help wishing that it
might be right for the church militant to have
his valuable service a little longer. . . . Our
Quarterly Meeting was numerously attended,
Daniel Wheeler, who is, I think, a truly dedi-
cated old-fashioned Friend, appeared in a
very instructive and solemnizing discourse; and
was followed by Elizabeth Evans in prayer.

"In the meeting for business, after Daniel
Wheeler's certificate was read, he alluded to
his certificates, saying he had for a long time a
concern to pay this visit, by remarking that
when he left England to go to the South
seas, he had no prospect of it, but soon after
he left he was impressed with a belief that he
should have to go to America; which conviction
was an evidence to him that he should be
favored to return to England; which conviction
never forsook him in times of peril, when

* A highly approved elder of the Monthly Meeting of
Friends, of Philadelphia, for the Southern District.

there seemed to be no hope of rescue. He
concluded by an exhortation for us to trust in
the same never-failing arm."

Third Month 5th, 1850. "Hannah Rhoads
has the liberty of her Quarterly Meeting to
pay a religious visit to Great Britain; a truly
arduous undertaking at any time, but more es-
pecially at the present. Her brother William
Evans is now visiting the meetings in New
Jersey. Samuel Nicholson, of Haddonfield
N. J., accompanies him." In his partner, John
Carter, Joseph Scattergood found not only a
eminently wise and safe counsellor in business
affairs, but a congenial friend with whom he
had true religious fellowship. In a letter ad-
dressed to him while on a journey to Boston
Ninth Month 5th, 1839, John Carter adds the
following: "At a meeting yesterday our
faithful and exercised friend, Wm. Evans, was
engaged in a close awakening, unflattering
testimony, the force of which was felt by
more beside myself. The great need then
was for some of us who had long been de-
claring ourselves as concerned for the great
cause, to come with full purpose of heart into
Christ's school, and, laying aside every hin-
dering thing, everything that is calculated to
distract or divide our attention from the awful
important work, and be taught and instructed
in humility by his spirit, and bear the exercise
which he would then introduce us into,—was
strongly enforced with an authority which car-
ried its own evidence. May we both, my
dear friend, be more wise, more devoted, more
faithful and more diligent to labor in the vine-
yard of our own hearts and being thereby
conformed to the Divine Will, prepared to fill
the places which may be allotted to us in
Church." W. P. T.

EXAMPLE OF CONTENT.—"The little wayside
sermons we get should be taken into account
in life's valuable discipline," remarked a
thoughtful society matron, "and these are
more numerous than would be believed by peo-
ple who overlook them. I was walking on
the street the other day a trifle perturbed in
mind about some personal matter—perhaps
a new frock which didn't fit, or a formal din-
ner that had not been without a flaw—when a
little ten-year-old black boy ran past me at a
rapid gait. It was a cold morning and he
was barefooted and thinly clad, but his face
was in a broad grin of happiness, his eyes and
teeth shining like precious stones.

"What made him so happy?" Well, he was
flying a kite and that kite was, in my opinion,
a marvelous invention. It was a good-sized
paper bag, with the bottom cut out, a rag tail
attached and a string fastened to one edge of
the end. The way that simple box kite moun-
ted into the air was astonishing, and the joy in
the little colored boy's face was merely the
result of his heartfelt pleasure in his achieve-
ment. "I had a chance to ask him where he
got his idea for the kite, and he answered me,
cheerfully:

"'Done made it up myself, lady.'
"Really, it made me thoroughly ashamed of
my recent complaining mood to witness that
half-clad, doubtless half-fed little black boy
extracting so much genuine pleasure from
such meagre material as an old paper bag and
a bit of string."—*Detroit Free Press.*

Egypt.

FOR "THE FRIEND."

BY J. S. FOWLER.

The writer has thought something more extensive might be of interest to some of the readers of THE FRIEND relative to "a concern of Egypt," as expressed in the tenth number of the present volume; feeling, however, how short any account can convey in its entirety a view of the suffering condition of the poor people in that ancient land, which well alluded to in the account above referred to as "appalling beyond description," a motive that has led me to particularize some of my feelings and impressions, has been such that I had not done what I could, in writing the matter before my friends.

When in the city of Cairo, and after my return (on account of whose concern for the people of that land we had gone there), told she felt ready to leave and proceed to Alexandria, and we were making preparations to do so, suddenly, and greatly to my surprise, a feeling of love for the people of that land so near my heart as I never before had had any conception of. The only thought that I could give was the expression of the Apostle, "The love of Christ passeth knowledge."

The all-absorbing feeling was that any action on my part to enlighten their darkness and alleviate their suffering would be an inextinguishable privilege. I reflected that I was an alien, unacquainted with their language and customs, so turned from it and we proceeded on our way.

After performing what way opened for in Alexandria, we embarked from thence for Marseilles in France. Soon after getting out of the harbor, the reflection passed through my mind that "now we were leaving Egypt forever," when the language arose, "Wouldst thou be willing to return again?" When the vessel came to anchor, "Yes, if I had one hundred thousand dollars, or two hundred thousand dollars to rescue those poor people with," I immediately, the destitute, orphaned and neglected children came up before me, and then I thought of those whom we had seen so many, especially in the city of Cairo. Landing at Marseilles, awhile was spent in the south of France, and then we went to England, spending weeks there; and afterward crossing into Ireland. While in the last place, it came into my mind I might have to ask for money for the succor and relief of the poor in Egypt, referred to, which was much trial to me.

The night after sailing from Queenstown, I again came before me, when the subject presented, as embodied in the title of agreement under the title of "A Plan for Egypt," as published in the tenth number of THE FRIEND, vol. 75. And while reflecting that the work has been long deferred, I felt it was not so much for want of a willingness to do what was believed to be the Lord's will, as from a fear of making some mistake, in so great an undertaking.

A few statistics and observations as they came before my mind when reflecting on the subject, might be of interest, viz: There were in Egypt nine million, seven hundred thirty-five thousand of a population, one-twelfth of whom are supposed to be Mohammedans: the other twelfth, adherents

to, or in sympathy with The Greek Church, except about twenty-five thousand Protestants, or under their care. From a feeling while in that ancient land, that it was a day of precious Divine visitation to the inhabitants there, I thought a little extract from a small work entitled, "Egypt in History and Prophecy," by H. L. Hastings, might be of interest, viz: "If any one inquires the reason why God should select Egypt, the house of bondage of his people, for special favor in the latter days, we might answer, that God is sovereign, and declares, 'I will have mercy on whom I will have mercy.' And yet there are certain rules of procedure in God's dealings with nations, as well as persons. He says to apostate Israel, 'I remember the kindness of thy youth, when thou wentest after me in the wilderness. Israel was holiness unto the Lord.' So, also, Egypt, before she became 'the house of bondage,' was the house of refuge for the church from famine, and Abraham, Isaac and Jacob, and their households, were fed by its fertile soil, and drank the waters of the Nile. And as God is not forgetful of Egypt's work of faith, and labor of love bestowed on his people in preserving Joseph and the patriarchs from famine, so neither does He forget that One greater than Joseph, greater than Pharaoh, when pursued by Herod's murderers, found safety there, till God brought him back to the land of Israel, and fulfilled the oracle, 'Out of Egypt have I called my Son.' He who repays even the cup of cold water given to one of his disciples, will doubtless well repay such substantial aid to himself in his hour of need."

"And now the monuments of Egypt come forward again to testify to the deliverance of Egypt from famine by Joseph, to Joseph's exaltation as vizier to Pharaoh, and, inferentially, to the truth of the Bible history in Genesis. Osburn in his great work, 'The Monumental History of Egypt,' vol. ii, p. 90 describes Joseph's tomb recently discovered at Sakkarah with his name and blazon and titles which he thus translates from the hieroglyphics, 'The name of Joseph is thus written, *et-tushp*, he came to save.' It is paronomastic and alludes intelligibly to the good work he accomplished for Egypt during the seven years of the famine besides embodying the sounds of his name."

"The title under which Joseph was first inaugurated, *abreeth* (which our translators render 'bow the knee,' Gen. xli, 43), appears also in his tomb, and at the head of his blazon. It will, we believe, not be found among the distinctions of any other prince of Egypt. It is written *hh-resu*—royal priest and prince."

"The office to which Joseph was appointed by Pharaoh is in like manner fully comprehended in the titles which appear on his tomb. He was extensively empowered in regard of the tame cattle of the king. He was the director of the granaries of the chiefs of both Egypts. The 'full and the empty channels of irrigation,' were in his charge, and the adjustment of the supply of water to them; so that 'Joseph was over all the land of Egypt' in special respect of the provisioning of the land; which comports exactly with the inspired narrative. It is, therefore, historically true that Joseph was sold into Egypt as a slave, and that he was afterwards prime minister to Pharaoh—

Aphosis. The men named in the Bible are real men, and the events recorded actual occurrences. Whatever be the value of these facts to the history of Israel, they are far more important to that of Egypt, where so little that is precise and tangible has hitherto been found."

"We add to this undeniable conclusion of the learned Egyptologist, that this discovery of Joseph's tomb, is of profound interest to the whole Christian world. By it, he being dead yet speaketh. It is a rare and beautiful coincidence that the patriarch who, dying in the faith, gave commandment concerning his bones, should from his tomb, after the lapse of sixty generations, speak to the world with a voice of blessing, confirming the word of the God whom he served."

And now this work, which I have felt myself called to, which abstractly speaking is a common charity, simply feeding, clothing and educating orphaned and destitute children, so that they may be fitted to exert an influence on the side of right; as also the treatment and education of the blind; the destitution and suffering of both classes, any effort to portray in this way is vain to attempt.

Having returned to Philadelphia in order to give further attention to the concern, I wish to say it is an arduous undertaking, and it would much lighten the burden and facilitate the work, if such as feel like aiding in it would send in their contributions to The Provident Life and Trust Company, 409 Chestnut Street, Philadelphia, with their names and Postoffice addresses.

PHILADELPHIA, 23rd of Eleventh Month, 1901.

ONE day a woman said: "For more than two years I have been worrying over troubles that I was afraid would come upon me. They have not come yet, they may never come; during this time I have been comfortable in the main, and fairly provided for, nevertheless I have worried and probably I shall continue to worry, but thus far, at least, there was no need of worrying." To her as to multitudes of other people, it might well be said, "Sit still, my daughter, until thou know how the matter will fall" (Ruth iii: 18)—Sit still—Wait. There is a luxury in waiting, when you wait upon God. "They that wait upon Jehovah shall renew their strength."

MANY a good man who trembled at his own weaknesses, and feared to be exposed to temptations, has found, in the critical moment, that he was stronger than he knew. His very diffidence and self-distrust have put him on his guard and enabled him to gain a victory where he dreaded the possibility of defeat. Is it irrational to add that in such emergencies, God also intervenes by the direct agency of his Holy Spirit to give help and strength? Is not that, in fact, the very thing that we should expect Him to do? If He suffers his servants to be afflicted with such trials, He will surely not forget them while the trials are in progress.—*Christian Advocate*.

THE VALUE OF CRITICISM.—"What a tame world this would be if we had not perpetually the shock of adverse judgment and opinion. Storms root the oak, fire tempers steel, great epochs make history and adversity well borne makes character."—*Francis E. Willard*.

This earth is but a sparkle in the glow
Of the great universe—a planet small,
Around one sun revolving, that is all;
We reck not whence we come, nor whither go.
And of the other worlds few things we know,
Yet laws omniscient hold them in enthral,
As in processional they rise and fall,
Now to our vision brought, now sunk below.
But when we think that on this lesser sphere,
Man in his Maker's Image hath a place,
And ponder on the hope, the joy, the fear,
The destiny of all the human race,
And that Chief Sacrifice once offered here,
Fain would we prostrate fall, and veil the face.

—Living Age.

For "THE FRIEND."

An Opening in the Light.

The West Lake Quarterly Meeting was last held at Athens, Ontario, on the 5th of Tenth Month 1901. Evidences of Divine goodness and favor were manifested during the first meeting for worship. In the course of the following meeting for discipline, Matilda Branscombe, a minister of the gospel among Friends, one in good unity and held in good esteem among them, felt, as she said, at liberty to relate the following, since which time she has expressed her willingness to let it become more generally known to Friends through the columns of THE FRIEND that it may comfort them as it did her, and be an evidence to all that we are not forgotten of our gracious, long-suffering Lord.

"Whilst engaged in my daily employ in my workshop, a holy solemnity overspread my soul. I perceived the drawing nigh of my Lord. I dropped the knife I was using, and burying my face in my hands, I felt constrained to cry, 'Lord, what is it? Why, Lord, this weight over me?' To which my Lord replied, 'All societies have sought their own glory, and of building up their own name in the earth, and they have neglected my glory; and Friends have been too fearful that their own name would perish with this generation. But the change which shall be brought about will not be by thy help, nor of any other man or woman, but by myself.'

"Oh! the light and the glory, the joy and the gladness of that day, so overspread my spirit, that it was quite a length of time before I could resume my work. And since that time in meditating upon the vision, I have been led to believe that when this, the Lord's work comes to pass, that Scripture will be fulfilled, which says, 'Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Mal. (iii : 18.). And the light will be such that we shall see and know each other in the Lord, and our several positions which He has assigned to each of us in the body, in such a manner as never yet has been in any former generation."

Taken *viva voce et verbatim*, 24th day of Tenth Month, 1901.

Nor is the above recorded, that it may cause any rightly qualified, diligent servant of the Lord to slacken his hand in the work, neither he who may deem himself to have but the one talent to bury it, for the Lord of the harvest may send plowmen and sowers into his fields to prepare the work, yet the increase and the glory are his and his alone. So shall the Lord and his faithful servants rejoice together in the end.

BENJAMIN W. WOOD.

For "THE FRIEND."

Waiting on the Lord in Meetings for Discipline.

The following extract from the life of Henry Hull conveys admonition much needed among us at the present time. There are things frequently brought before our meetings for business, so secular in their character, that it is not best to attach any special solemnity to their disposal. But most of what concerns such meetings—answering queries, cases affecting the religious rights and welfare of our members, etc., is strictly "the Lord's work."

In instances that have passed under my notice I have feared that the business generally is put through as if it were a perfunctory or mere worldly matter.

It has been a comfort that in the sittings of our Yearly Meeting the goodly order required by Truth is so well observed. They have generally been kept free from the spirit of debate and the clerks have proceeded as though manifestly under the restraint and guidance of the Holy Spirit.

It is about ninety years since these observations by H. Hull were made.

The business-like spirit he then noticed in meetings in England has spread its influence in those in this land also. If it should become common in our meetings for business as these are a reflex of our meetings for worship, we may have sorrowfully to lament 'the glory is departed from Israel.'

COLORA, MD.

"Having the opportunity of sitting with Friends of London in the Monthly Meetings of Devonshire-house and Grace-church Street, I had to reflect upon the disposition there is in men to adhere to old customs, as well from the preference I had for the method of managing the concerns of society in my native land as from the attachment I discovered in Friends here to their own mode; and also the easy way in which they did business, in some cases without waiting to feel their minds impressed with religious concerns, manifesting little more seriousness than if met to consider any interesting matter pertaining to the affairs of this life. Yet I found they were no strangers to the baptizing power of Truth, which, in considering the proposal to recommend as a minister a precious sweet-spirited woman, seemed to prevail among them, and she was acknowledged as such. I thought I saw that my recommending them to weightiness of spirit was considered by some as 'stamping things too high'; they seemed not to understand me, and I was grieved at the want of a right understanding among the knowing, who certainly had correct views of the letter of the discipline—but where this alone is relied upon, it renders insensible to the Divine life, so that a resurrection through the power of Christ Jesus, the blessed head of the Church, is necessary in order to do his work. I am fully of the belief that it would be better for our Society, if there was more generally a dependence upon the "Spirit that quickeneth"—the humble and sincere laborers would be more comforted by seeing an advancement in the work of reformation, and our meetings would be more to edification than they now are."—*Friends' Library*, Vol. 4, page 284.

The Snow Hill Institute.

The following account is given in the *Canaan Register*:

"Several years ago a ragged, dirty n boy walked into Booker T. Washington's school at Tuskegee Institute, and announced that he had come to school. His name was Wil J. Edwards, he said, and for lack of money had walked all of the way from his home at Snow Hill, one hundred and fifty miles. He remained at Tuskegee until he graduated working on the farm and in the shops to his way. He developed so much ability by the time he graduated he had received several flattering offers to work or to teach, he declined them all.

"I am going back to Snow Hill, my home," he said, "to work for my people there. And he went.

"The young man went to Mr. Simpson, planter who owns more than four thousand acres of rich Southern land and obtained mission to begin a school for colored children in an old log barn on the place. The community of colored people was one of the most discouraging. Many lived in filthy one-log cabins which they did not care to make any better. They had 'two Sundays a week.' That is, they spent Saturday loafing about the village stores. Their religion a thing to be remembered only once in weeks, on the one Sunday in a month when a preacher held service for them. Few cared whether their children went to school or not.

"The young teacher labored faithfully, taught his pupils to work—as he had been taught at Tuskegee—quite as much as he taught them books; and, when school was out, followed them to their homes to try and interest the fathers and mothers. In time his work began to tell. An interest in the school sprang up, and grew until it began to change the lives of the colored people in the community so much that Mr. Simpson noticed. Convinced that here was a movement which deserved encouragement, he gave forty acres of land for a site, and the school was located permanently. A Board of Trustees of men of both races were chosen. Mr. Simpson is President of the Board, and one of his sons is the Treasurer. Not only have they given land and money, but they have manifested consistent, intelligent sympathy, which has enlisted the interest of the other white residents of the community.

"At the last census there were in Wilcox county, in which Snow Hill is situated, twenty-four thousand blacks and six thousand whites. There are few places in the South where the relations between the two races are so satisfactory as they are here. Both whites and blacks speak in the most friendly terms of each other, and both declare that the influence of the school is largely responsible for the present conditions. I believe that a land-owner like Mr. Simpson and a teacher like Principal Edwards would cooperate with each community in the South the vexatious race problem would solve itself.

"From a log barn built of pine poles in 1893, the school has increased until now it has, in addition to its land, seven wooden buildings, some farming tools, and a few head of live stock. Last year there were four hundred

ills, and there would have been more had been room. The school has al-regular income, and it could not have if it had not been for the almost con- of Mr. Simpson. The parents of s give produce and what little money, and the principal has been untiring orts to secure money enough to pay hers. There has been no year when of gone without any pay himself for ore months of the school year. Other e graduates as they have been need- on to their books the students are lsmithing, carpentry, wheelwright- ing, farming, brickmaking and laying, work, cooking, sewing and general rk. The students have built all the dings. The last of these is a four- dom structure named Washington er Booker T. Washington."

Notes from Others.

at words of President McKinley, "It is y; his will, not ours, be done," an impres- of faith and trust imparted by a dying a great people, and the solemnity with y were received, adds special interest to it," "Last Words of Distinguished Men." The arrangement is alphabetical and cient as well as modern history. There ment, simply a description of the circum- ounding each death-bed. The idea of was possibly given by the following word- igne, quoted on the fly-leaf: "If I were a books, I would compile a register, with of the various deaths of men; if he who ach men to die, would at the same time o live." (F. H. Revell Co).

Christian Intelligencer thus refers to a orthy of public attention: "The repeated e venerable missionary to the New John G. Paton, to this country have had object, in part, the securing from our ent, co-operation with England and other ountries in prohibiting the sending of arms and firearms to those islands. A bill this for the New Hebrides and other ands nearly succeeded in passing the last t. It will be introduced again this winter, t not fail of passing. It is vital to the on of the native races, and would remove ndrance to their Christianization. This f passed, would be preparatory to a gen- ally like that protecting the native races o which seventeen nations have given ncluding the United States. England ay such a law relating to the Pacific Is- it is believed that France and Germany o follow us in enacting a similar one."

Items Concerning the Society.

anted meeting was held at Oxford, Pa., iberian meeting-house last First-day, Allen, being accompanied in his service e Elkinton.

terly Meeting's appointed meeting for ounced last week was held in Twelfth ington-house, Philadelphia, on Sixth-day e 22nd instant. A good attendance in d in interest appeared, and living con- earnest laying hold on eternal life was ov the meeting.

meetings, if arranged for by the com- e be duly announced.

ES OF OTHER YEARLY MEETINGS TRAVEL- E CONTINENT, &c.—At the Conference

on Liberation of Ministers, which met, according to the appointment of London Yearly Meeting, at Devonshire House, the 31st ult., the following minutes were passed:

"The Conference recommends that certificates should not in future be granted to ministers of other Yearly Meetings for service abroad, believing that the responsibility of liberation can only rightly be exercised by the Yearly Meeting that has full knowledge of the ministers applying for such certificates. One of the results of this arrangement would be that this Yearly Meeting would not be responsible for expenses incurred in such visits.

"The Conference is not prepared to recommend any alteration in the arrangements as to the expenses of Friends with certificates from other Yearly Meetings whilst in this country.

"CHARLES C. MORLAND, Clerk."

THE FRITCHLEY FRIENDS, AT THEIR GENERAL MEETING.—The following letter to a British paper may interest some of our readers:

"If any one wants to have a peep into the religious life of England a hundred years ago, let him go to Fritchley for the General Meeting of the Fritchley Friends. And if he asks how he is to get to Fritchley, he had better take the train to Ambergate, the station that mounts guard at the entrance of the lovely Matlock valley, and then walk a couple of miles up into the heart of the hills. There he will find one of the quaintest villages in the British Isles, a tiny hamlet, and yet its name is known throughout the length and breadth of this land and of the United States.

"General Meeting was held this year on Thursday, October 10th, and large numbers of Fritchley Friends met together in the newly-opened meeting-house. The Fritchley Friends are a secession from the general body of Quakers—or rather, as they put it, they are the original body from which the Quakers have withdrawn. The leader of the secession was one John Sargent, who owned a mill at Fritchley, and who, in the middle of last century, was a prominent member of the Society of Friends. About the year 1860 he became very distressed about the condition of the Society; it seemed to him that Quakers generally were becoming more and more tinged with the spirit of the world, and were abandoning many of their distinctive features. He therefore organized a series of conferences up and down the country for the purpose of discussing this question. These, however, only served to deepen his conviction that he was right, and consequently in 1869 he, along with several others, separated themselves from the London Yearly Meeting, and formed a distinct body.

"The followers of John Sargent may be regarded as the Conservative section of the Quakers; [wherein they seem to be liberals or ceremonialists, it is for the maintenance of spirituality.] They rigidly maintain the old dress and style of conversation, and use the old Book of Discipline. Their aim is to draw the hard-and-fast line between themselves and the world that was drawn by the early Friends. As to any amalgamation with the parent Society, they are very pronounced in their opinion that it cannot take place until the other Friends come round to [the earlier] views. So strongly do they feel that many of them do not care to attend the ordinary Friends' meeting if there is not one of their own at hand.

"It was very sweet to get right away up in the hills with these simple-minded people, and join them in their quiet meeting for worship. There were Friends from Norway and Ireland, Scotland and Wales, London and Yorkshire, all drawn together for the day at the little Mecca where John Sargent lived. Strong, sturdy men in stiff collarless coats and white neckerchiefs filled one side of the meeting-house, while on the other side were row after row of the old 'poke' bonnets, with many a lovely and demure face just visible within

the shade. There is no bonnet so becoming to a pretty face: let fashionable ladies take note. So we sat in quiet worship for nearly two hours, with a few brief prayers and addresses to direct our thoughts. It was all so restful and simple, and one could quite understand what one Friend meant when he said, 'I cannot tell you how good it is to get away from the great metropolis and spend a few quiet hours here.' There are joys in life that London knows not of!

"After meeting, all life and animation.

"How dost thou do, John Naylor? I am glad to see thee. Where art thou for dinner?"

"Thank thee, friend, I am going with Peter and Deborah Thompson."

"To me, a stranger, they are kindness itself, and carry me off to dine with the descendants of John Sargent, who still live in the village.

"At the business meeting one gets an insight into how things are going. Unfortunately, their numbers are not growing; no 'convincements' have been recorded since last General Meeting. Letters are read from the Fritchley Friends in Pennsylvania and New York Monthly Meetings, and a deputation of men and women Friends is appointed to visit the American societies. Many of the older Friends are exercised by the fondness of the young Friends for cricket, football and the like; but one Friend puts an end to the discussion by a beautifully expressed thought—that if the younger members will cultivate a life of close communion with their Saviour they will not go wrong in the matter of sports; 'they will be preserved,' as he put it.

"They are so tolerant, so open-minded, are Quakers, whether Fritchley or otherwise. There is often difference of opinion, but each speaker is heard in respectful silence, and there is no display of feeling whatsoever. Can the same be said of any other Christian body, I wonder? When all have had their say, there is no voting, but the clerk sums up what he takes to be the predominant feeling of the meeting and frames it as a minute. Very rarely does the clerk make a mistake, or have his 'minute' questioned.

"I am sorry thee has to go, friend," said my hostess as I took my departure, and so was I. One does get tired sometimes of conventionalities even in religion, and is glad to climb the hills of the spiritual life with people who meet God face to face, and need no mortal being to stand between them and their Maker." G. K. HIBBERT.

SUMMARY OF EVENTS.

UNITED STATES.—A convention has lately been in session in Washington of manufacturers, representatives of various trade organizations, &c., to consider the subject of extending the business of the country by means of reciprocity treaties with other countries. The convention adopted resolutions favoring reciprocity, provided no harm is done to any home industry; and urging the creation of a Department of Commerce and Industry.

President Roosevelt has shown great independence in the appointments he has made to various offices, and he has apparently been uninfluenced by political considerations. An order has been issued by his direction by which 1600 persons have been restored to the classified civil service appointments.

A number of cases of lock-jaw have occurred in Camden, N. J., following vaccination. Investigation is believed to show that it has resulted from germs of tetanus, which had lodged upon the abraded surface of dust in the air.

Dr. Benjamin Lee, of the State Board of Health of Pennsylvania, is emphatic in his declaration that vaccination should not be either avoided or postponed on that account, and gives the following reasons to support his advice:

"First, the Camden epidemic of tetanus is purely local.

"Secondly, cases of tetanus have recently developed there in persons who have not been recently vaccinated.

"Thirdly, during the same period half a million or more persons have been vaccinated in the city of Philadelphia and its suburbs, and among these not a single case of tetanus has resulted.

"Fourthly, the germ of tetanus does not exist in vaccine virus.

"Fifthly, if tetanus occurs in a recently vaccinated person, not presenting any other wound or abrasion of the surface, it is because proper precautions have not been observed for ensuring cleanliness both in the act of operating and in the subsequent care of the wound.

"Sixthly, smallpox is still increasing in the neighborhood of this city. To suspend vaccination at the present time would be most injurious, as it would undoubtedly favor the spread of that disease."

The census returns show that there were 119,050 Chinese in the United States, 25,767 of whom were in Hawaii, and 67,729 in the Western States and Territories. There were 86,000 Japanese, of whom 61,111 were in Hawaii. The statement shows a general increase of Japanese for the past ten years and a decrease of Chinese for the same time.

A new treaty has been concluded with England respecting the construction of the Nicaragua Canal. Secretary Hay has said that he felt highly gratified at the result, which had been reached without the usual difficulty and with an abiding desire on both sides to reconcile differences and establish a permanent understanding as to the questions involved. In the view of the Secretary this question has gained all that it has asked, and there can be no question of the acceptability of the treaty in the Senate.

A remarkable find of lead ore has been made near Friendsville, Tennessee. It is said a vein twenty-two feet in thickness has been uncovered. The vein has been traced along the side of a mountain for half a mile.

It is computed that the Gatling gun has killed 250,000 men since 1862. The cost of living to-day is a third higher than it was in 1897, yet, according to the Springfield *Republican*, "present conditions are plainly more satisfactory to the masses of the people than were those of the low-price period. There is more work and steadier employment for large numbers of wage-earners, and while the great majority of the employee class find regular employment in hard times as well as good, and hence the masses of all classes rise in price, they find some compensation in the greater assurance of continuous work, which business under rising prices gives.

C. F. Benjamin, professor of applied Science, after conducting a fifteen months' crusade against the smoke nuisance in Cleveland, and practically clearing out the atmosphere, claims the secret of his success was all in installing of mechanical smokers. These smokers range in cost from four hundred to a thousand dollars per furnace, and are said to pay for themselves in a short time in the fuel and wages saved.

The Chicago *Record-Herald* says: "Beyond any question the most marvelous development of the century in the field of applied science may be seen in the electric lighting industry. There is nothing comparable to it in the whole history of civilization. The electric light was exhibited for the first time in 1876, but the history of its commercial use dates from the introduction of the Edison incandescent lamp in 1882. In nineteen years this industry has grown to become the dominant in electric lighting plants in the United States alone now reaches the enormous sum of \$700,000,000."

A dispatch from Erie, Pa., says that by a consolidation of trolley lines now proposed, in the course of a few months it will be possible to make a journey to Martinsville, Ind., 562 miles from Erie.

New York has more than twice as much greater than the entire population of Philadelphia lives in tenements; that is to say, in houses occupied by more than three families maintaining separate households. Philadelphia is likely to retain indefinitely her distinction as a city of homes. No other large city contains so many separate dwellings occupied by one family. These are the homes which imply the largest measure of privacy, comfort, independence and happiness for family life.

Smallpox is raging among the Sac and Fox Indians on their reservation, in Tama County, Iowa; thirty-five deaths have occurred.

A well of almost pure lubricating oil has been opened inardin County, Iowa, it flows 150 barrels a day. It is about thirty miles northwest of Beaumont.

The Rocky Mountain Industrial Sanitarium, organized by Denver professional and business men last spring, is now in successful operation. On a ten acre tract five miles from Denver fifteen or twenty patients in the early stages of consumption are under the plans of the proprietors, who virtually have no other patients. The rules of the institution compel a continuous outdoor life to be maintained summer and winter. Each patient is provided with a roomy tent, plenty of warm clothing and blankets, and a small stove, to be used only in extremely cold weather. Experience has proved that with proper food and clothing and a life in the open air and sunshine,

artificial heat is unnecessary, and becomes absolutely unbearable to the patients, who, without exception, are gaining rapidly.

Allotments of land in severity, embracing in the aggregate 7,862,475.11 acres, have been made since the passage of the act of Second Month 5, 1887 to approximately 64,000 Indians.

Of 21,329,819 males of voting age in the United States 2,826,295 are illiterate. Nearly one-half of all the illiterates in the country, it is said, are negroes.

There were 412 deaths in this city last week, reported to the Board of Health. This is 71 more than the previous week and 16 more than the corresponding week of 1900. Of the foregoing, 219 were males and 223 females; 46 died of consumption of the lungs; 66 of inflammation of the lungs and surrounding membranes; 13 of diphtheria; 11 of cancer; 23 of apoplexy; 2 of typhoid fever; 3 of scarlet fever, and 7 of small pox.

COTTON closed on a basis of 8c. per pound for middling upland.

WHEAT—Winter, super, \$2.50 to \$2.70; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.55; spring, straight, \$3.40 to \$3.65.

GRAIN—No. 2 red wheat, 76¢ to 77¢.
No. 2 mixed corn, 67¢ to 68¢.

BEFF CATTLE—Best, 6 to 6½c; good, 5½ to 5½c; medium, 4½ to 5c.

SHEEP—Choice, 3½ to 3½c; good, 3 to 3½c; common, 1½ to 2½c.

LAMBS—3½ to 5½c.

FOUR—Best Western, 7½ to 8½c.

FOUR—Another letter, has been received from Ellen M. Stone. Her health has been somewhat affected by her continual imprisonment and hard fare, but she expresses herself as confident of ultimate release. The brigades are still claiming a high ransom.

Violent opposition has been made in Athens to the translation of a part of the Holy scriptures into the language of the common people. A dispatch of the 21st says: "The agitation against the proposal to translate the Gospels into modern Greek was continued to-day. Twenty thousand persons assembled around the ruins of the Temple of Jupiter Olympus, and took part in a demonstration organized by the students. A resolution was passed, calling on the Holy Synod to excommunicate any persons who translated the Gospels into the Greek as now spoken." Seven persons were killed in a riot which took place, and the Ministry has resigned. The question involved is said to be the most vital in the life of modern Greece. It is the question of keeping unbroken the Greek tradition against the Slavonic, and the Priests are said to have declared against the translation. A Mecklenburg steel manufacturer, named Griebeler, has, according to his statement, discovered a process of hardening steel to such an extent that its resisting power is far in advance of the Harvey and the Krupp hardening process. Wedges made of the new steel will split ordinary steel as though made of wood.

A dispatch from El Paso, of the 24th, says: that a mining prospector, Henry Bierman, has lately discovered a cave near Victoria about 200 miles north of the city of Mexico, which appears to have been at one time a temple of the ancient inhabitants of Mexico in which were strewn many ancient implements of warfare and cookery, and which was decorated with inscriptions in the Aztec and Mayan alphabets. The walls of the early inhabitants of Mexico and with many carvings of men and animals. He found round after room in this great underground temple or palace, and stores of prehistoric relics. Here and there were large drawings of men apparently in ancient armor, and of others evidently dressed as priests. In some rooms were altars with carved idols of stone standing back of them.

Representative Shafruth, of Colorado, has lately returned from a visit to China and the Philippines, and says in relation to the latter "For years we can expect nothing from those islands but loss." "They will be absolutely of no service to us in controlling the trade with China. At the least calculation, to hold the islands an army of 30,000 soldiers in the islands for many years. That means an expense of \$45,000,000 a year. Such a sum is all the Filipinos can pay by taxation, let alone the cost of civil government, which is more expensive over there than a similar government would be on this hemisphere. There are almost no improvements, such as civilized countries make. I have seen that we ought to let the islands go, just as we are letting go of Cuba. Allow them to have their independence." Five Americans and three Filipinos form the Commission charged with the government of the islands.

There has been an alarming spread of the plague in South Russia, according to the despatches from Lemberg,

hundreds of fatal cases are reported in Moscow, O. Kieff, Kherson and other towns.

A dispatch from St. Petersburg, says: It is being apparent that the famine is worse than the Government seems to have anticipated, or at least the means now available for relief will suffice for a few days. From the local government boards of many provinces and special districts there are being sent in daily reports of deep and increasing distress and an appalling scarcity of grain and provender.

Temperance hotels have recently been established several Swedish towns. Meals are offered at cost. The plan originated in a town called Vexio, and is the Vexio system.

The alarming increase of drunkenness among in large centers in England is creating disgust in quarters.

Strong lights, with basins of petroleum below are now used in France to destroy nightflying insects that injure vineyards. As many as 4500 insects have been caught in a basin in one night.

NOTICES.

Received from James Hobson, agent, Ireland, 1 Edward Bell.

The following subscriptions have been received to establishing an Orphanage and Blind Asylum in Cairo, Egypt, viz: E. R. \$1,000; G. R. \$500; C. W. \$250; C. W. \$200; L. R. T. \$100; L. T. & N. \$100; R. P. \$50; J. B. & A. C. R. \$45; C. W. & B. \$25; S. L. \$25; B. P. L. \$20; J. W. L. \$20; J. \$20; R. G. R. \$15; M. T. L. \$15; Cash, \$10; \$10; S. C. \$10; H. P. C. \$10; P. M. L. \$10; M. L. E. \$10; \$10; H. S. & M. R. \$10; J. & H. N. R. \$10; W. P. & R. E. R. \$10; H. P. O. \$5; —, \$5; S. E. W. \$5; E. L. \$5; \$2; A. W. \$2; —, \$2; M. H. \$2; L. H. \$2; B. \$2; E. G. P. \$1; R. W., 50 cents.

WANTED, a Friend and wife or daughter to take of the meeting-house and grounds at Lansdowne, Pennsylvania—use of five-room house, meeting grounds and five dollars in spring and fall, when needed. Lansdowne is on the Media R. R., about miles from Philadelphia. Address J. R. ELPHRE, Lansdowne.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in reference to instruction and discipline should be addressed to W. F. WICKERMAN, Principled.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN OLD SCHOLARS' ASSOCIATION.—The scholars of Westtown Boarding School, with some of their families and all others interested in the School collectively invited to attend the Fifth Annual (third "Philadelphia reunion"), to be held at the Meeting-house, Fourth and Arch Streets, Philadelphia, Sixth-day evening, Twelfth Month 6th, 1901 from 10 p. m. After hearing from representatives of various churches, care will be taken to make the evening will list to be addressed as follows:

For the Westtown Faculty, by . . . Wm. F. Wickersham, Principal.
For the Undergraduates, by . . . Walter S. Thomas.
For the Scholars of the School, by . . . Agnes L. L.
For the Old Scholars, by . . . John R. Crum.

MARRIED, in Friend's Meeting House, at Fort Pa., Ninth Month 19th, 1901, DR. J. CLINTON ST. JOHN, of North Eastern, Mass., and LOUISA W. PARK, Pennsile, Penna.

DIED, at his late residence, 460 North Seventh Philadelphia, on the eighth of this month, 1901, W. H. WICKERMAN, in the seventy fourth year of his age, member and Overseer of the Monthly Meeting of Philadelphia for the Northern District.

at her residence, Haddonfield, New Jersey, the 5th of Ninth Month last, SARAH H. REDMAN, seventy-fifth year. She had long expected her death, and was evidently prepared for the event. Being dead, yet speaketh."

WILLIAM H. PILES' SONS, PRINTERS
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

DL LXXV.

SEVENTH-DAY, TWELFTH MONTH 7, 1901.

No. 21.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Subscriptions should be sent to the Publisher, 207 Walnut Street, between Third and Fourth.

Advertisements designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Advertisements as second-class matter at Philadelphia P. O.

ANKS FOR THE UNSPEAKABLE.—There is a pervading and baptizing all rightly gathered assemblies in Divine worship,—an endowment which cannot be put into words, for it is in the light which no language can approach unto, and in the life which is itself the Word to man. It transcends all speech and under its own inspiration, and is best described, felt, and lived in when all out-sounds are hushed and all flesh is silent unutterable presence. Unspeakable is it, unspeakable are the thanks which it owes to bow themselves before the Giver.

HE UNDERSTANDS ME."—He who speaks in man's condition, whether it be his Saviour's, who ministers, must have a sense of state, a sympathetic insight and recognition that is permitted only to the love which puts one in the offender's place. Any sentiment of hate or alienation frustrates our efforts in reaching a brother's condition, because it places us outside of him merely to condemn him, rather than within to labor with him, as one that he can feel under. Hence the futility of censure, the utility of sympathy, if we wish to gain him. "First be reconciled to thy brother, then offer thy gift." There are indeed "revelations" of instruction which are the way of where they win their way in love. But do not get inside of one's heart to minister to conversion, or stand aloof and scold to harden his heart. Our Saviour's method of joining our humanity, what is in man, coming into touch with the feeling of our infirmities, and now bringing to our condition within us and not distance.

A Deputation of Friends to the President.

Soon after the recent elevation of Theodore Roosevelt to the chief magistracy of this country, a deputation from the Meeting for Sufferings of Philadelphia Yearly Meeting proceeded to Washington as bearers of an address to the President which had been prepared by that body. We have not as yet felt at liberty to publish the language of the memorial, since it was offered to him as a personal letter. Having, however, obtained from members of the deputation a sketch of their visit, we are able here to produce it, mostly in the language of one of them.

In this address was expressed its Christian interest and sympathy with President Roosevelt upon being called so suddenly, and under circumstances so sad and unlooked for, to exercise the functions of the highest office in our national government.

The address dwelt upon the great importance of the President maintaining throughout his administration a course actuated primarily by the spirit and precepts of the gospel. The practicability and efficiency of conducting the affairs of civil government upon a Christian basis, was illustrated by the experience of William Penn in connection with the State which he founded, the peaceful prosperity that marked the first seventy years of its history, and the dealings of William Penn with the untutored Indians. As a like spirit and practice should now enter into the management of the internal affairs of the nation, and no less control its growing international relations, the belief was expressed that rich blessings would thereby result to our beloved country and the whole world; and that as the powerful influence of the executive is exerted in this direction, he will not only merit the lasting gratitude of his fellow countrymen, but receive the approval of the Most High in that day when all nations shall stand before Him, and every man shall be rewarded according to his works.

The deputation was received by President Roosevelt with his characteristic frankness and courtesy. As they and others stood about him, he read aloud the address, commenting occasionally with appreciative emphasis upon passages that especially impressed him; making the remark (another informant says) at the use of the singular pronoun in allusion to him, that he liked those expressions, having some relatives in Philadelphia whom he had heard

speak in that way. He then thanked the deputation for their visit, and wished them to express to the Friends who sent "the message," as he termed it, his warm appreciation of the thoughts and wishes regarding himself and his administration, that had prompted its preparation.

The interview, though brief, left the impression upon the visitors, of a man of much native force and energy, who realizing the heavy responsibilities now resting upon him, is actuated by an honest and strong purpose that these shall be bravely met, and faithfully discharged.

By What Governments are Friends' Conscientious Scruples Against Carnal Warfare Respected?

In a petition from the Religious Society of Friends addressed to the Parliament of the Commonwealth of Australia, we find the attitude of several governments towards Friends in relation to their conscience against war thus summed up:—

In England their conscientious objections to military service is provided for by the existing law.

In Canada the "Militia Act" contains a conscience clause which absolves all members of the Society of Friends, and some others, from personal military service.

In Tasmania the "Defence Act" (which the present Bill would supersede), contains a similar clause.

In Victoria there never was compulsory service, and consequently no exemptions.

In Europe even, conscientious objections are respected.

In Norway, alternate service to the State, not at all connected with war, is accepted.

In France, Louis XIV. exempted Mennonites (a religious sect holding Friends' views as to war), from military requirements. The Government of 1793 did the same, and so did Napoleon.

In Denmark, they are exempted from obligations either to take judicial oaths or to serve as soldiers, In Prussia, Frederick the Great granted them full liberty of conscience and exemption from soldiery.

Even the ultra-military German Empire in practice allows military service to be commuted (in cases of conscientious objection), for hospital and other pacific work.

"It requires but little talent or thought to murmur, censure or complain. The devil certainly helps all such to cultivate the disposition: for by no other means can he so certainly gain his victories. They lay the flattering unction that they are doing God's service, when really they are sowing the seeds of discord, envy and strife."

THE DOUKHOBORS.—From accounts given by our Friend John Ashworth, of Manchester, who has recently visited the Doukhobors in Canada, the progress they are making is very encouraging to those who have given them help. Their thorough honesty and hard-working habits are already putting many of them in a position in which they are self-supporting. Some of them show no little mechanical skill; they have constructed a bridge over the Swan River, and in one house J. Ashworth saw a home-constructed lathe, and in another a loom. In some places they are giving up their communistic system, and are taking land individually; but most adhere, as at present, to the former method.—*Australian Friend.*

PRINTING BIBLES.—Notwithstanding its enviable reputation for producing learned books, the printing of the Bible is the great glory of the Oxford University Press. Here the Bible has been printed for over three hundred years; and it can be printed in one hundred and fifty languages and dialects; and over six hundred tons of paper are used up annually for this purpose alone. Orders for one hundred thousand Bibles are common; and the stock of printed and folded sheets is generally so large that an order for five hundred thousand copies could speedily be executed. The average production is from thirty to forty Bibles per minute; and this could easily be increased. There are no fewer than one hundred and ten editions of Oxford Bibles in English, from the stately folio for the Church Lectern down to the Brilliant Bible, which is the "smallest Bible in the world"; and of these fourteen are of the "Revised" edition.

The total average annual output is considerably over one million copies, which, piled on top of each other, would make a pillar eighteen miles high. Upwards of one million copies of the Revised New Testament were ordered in advance of publication in [Fifth Month,] 1881; and the honor of the Oxford Press workpeople was proof against offers of from two thousand pounds to five thousand pounds by American agents for a copy in advance of the day of issue. In Bible production, the Press holds its own triumphantly in the new world against the severe competition of American printers and publishers.—*Carlton Press.*

INDECISION.—Indecision is many a man's ruin. This is true spiritually as well as temporarily. The soul's safety demands prompt action. Favorable opportunities for salvation must be seized at once. Gracious calls are to be heeded without delay. When the Spirit is working in a human heart it is a risky and fearful thing to say, "Go thy way for this time; at a more convenient season I will call for thee." The wise will immediately fall in line with his motions and accept the Saviour whom he tenders, and live as He directs. "Now is the accepted time; now is the day of salvation." Close in with the overtures of mercy. Run no risks. Time presses. Eternity is near. The Judgment is at hand. It may be now or never with you.—*The Presbyterian.*

"A MODEL house-keeper may be made by training; but a home-maker is made by Christ's Spirit."

Science and Industry.

SUBMARINE GOLD MINING.—An account of the placer mining that is now being carried on through the ice off-shore at Nome, Alaska, as given by the *San Francisco Mining and Scientific Press*, is as follows:

The beach at Nome is flat and beneath the sea slopes away so gently that at the quarter-mile distance where the boring—or, more exactly, shaft digging—in the ice is going on, the sea is still so shallow that it is solid ice to the bottom. Diving suits are not necessary. There is no water at the sea bottom to contend with.

Geologically, there is no reason why such explorations of the sea bottom at Nome—but not the sea bottom at any or every other place—should not develop payable placers. The stream whose old beds and channels have proven so rich in gold in the high lands back of Nome once had a comparatively direct line of flow from the high lands, though the tundra as it now is and through a gently sloping valley, occupying an area now covered by the waters of Behring sea. One of the regional earth movements, such as is now going on on the coast of the Baltic sea in Europe, has lowered the level of the old plain till the sea now flows over it. The channel beds of the old streams are now beneath the sea surface—part of that old plain—and contain beneath the sea the gold brought into them when they were part of the land. It is this gold which will be found and mined as the result of the novel exploration now being carried on at Nome. The sea-covered locus of the payable deposit should not be particularly difficult to locate by prospecting. It will be the seaward extension of the richest portions of the beach and tundra. Unlike the beach the sea bottom will be mined through the lighter deposits containing the fine gold, and beneath them will exploit the old channel bed rock with its possible deposits of coarse gold and certainly much larger accumulation of fine gold.

The sea-bottom mining, while novel, is not entirely original. The Russian miners in Siberia have been doing much the same thing there. The difference is simply in the place of the mining. In Siberia it is the stream beds that have been mined. The Russian miner's practice is to cut out from the ice the area he designs to make his shaft. This exposes a water surface. Poles are then forced vertically down on the sides of the shaft to the bottom of the stream. The water again freezes on the exposed surface and also freezes behind the poles. The freshly frozen ice is cut out and the ice formed behind the poles makes a wall, preventing the further influx of water. The miner then thaws the bottom of the stream bed with fire and removes to the stream bank what he wishes of it within the limits of his shaft. Later in summer he washes up his dump and recovers the gold.

STORKS IN CONSTANTINOPLE.—One of the most interesting sights in Constantinople is to watch the storks rearing their young. Every year the old birds return to their former nests, which are generally placed on the flat tops of the Turkish chimneys. They are supposed to bring good luck, and rather than frighten them away a Turk will not use his

kitchen chimney while they are in possession. The parents' bill of fare for their little ones is varied. A snake or a frog is evidently great delicacy, but the former gives its cat a very bad time. The writer has often seen a stork coming home holding in its beak a long live snake, which all the time is trying to get hold of the birds' feet, which a tucked away as far as possible out of danger. When at last he arrives with his tid-bit, the little storks stand up, and, throwing their heads back till their beaks rest on the backs, begin clapping their bills, just as they were applauding with their hands. Some times the old bird is so pleased with this family tribute that, forgetting the snake, he indulges in a similar display, and the snake promptly wriggles off down the chimney. It is difficult to describe the disappointed air the hungry group as they see their dinner disappear. One of the disadvantages of stork-nests is the quantity of snakes and frogs which are constantly finding their way in this manner into the "lucky" house below.

Here is a tragic story of stork justice fully misapplied. It is said to have been actually observed recently by a student of law. Some unkind person put a strange egg in one of these homes on the house tops. When a Stork came home he became very indignant and had long and stormy arguments with his wife. As she evidently could not explain the matter satisfactorily, he went off and collected a large number of his fellows, who after fully examining the strange egg, every one agreed equal to his own. They then within a short distance and held an animated conference, after which they all returned and upon poor Mother Stork and killed her—*L. J. ger.*

OLD BANK NOTES.—A Bank of England note is old when it finds its way back to bank. The note may have been in circulation for a few days only, but if it gets back to bank its life is ended. It is burnt. The Bank of England never reissues a note, and will change for a check is desired new notes issued. The Bank of France, more economical, does not reissue a note, but turns the old one to some use. These are reduced to a pulp means of acids and the pulp is afterward used, but it cannot be remade into notes. The Bank of Italy is not so old until it has been examined carefully by experts, in order that every one of the old notes may be thoroughly destroyed.—*Late Paper.*

DEPTH OF THE ATMOSPHERE.—The British Royal Meteorological Observatory has published the estimates made by various mathematicians and physicians regarding the depth of the atmosphere surrounding the earth. The calculations of the various savants on this subject are widely divergent. Biot estimated that the depth was only about 40 miles; Bravais, seventy miles; Mann, eighty miles; Callandran, one hundred miles; Schiaparelli, one hundred and twenty miles; Marie Davy, one hundred and eighty miles; while Ritter stated that it reached a height of two hundred and sixteen miles. In Great Britain, during the early part of last century, the depth of the atmosphere was generally accepted as being forty-seven miles.

the fact that meteors became incandescent at a much greater altitude incontrovertibly proved that this calculation was fallacious. Robert Ball states that meteors have been observed at a celsitude of more than two hundred miles, and since they only become incandescent when they come into contact with the air the calculation of Ritter appears to be most correct.—*Public Opinion.*

GROWTH OF THE NORTHWEST.—A correspondent of the Philadelphia Press writes as follows. After giving some account of the growth of the railroad systems of the Northwest he says:

"I have had some idea of that development from the reports that have come to us of commerce that passed down the Detroit River in the season that is just closed. It is estimated. Not far from seventy millions representing the products of the Northwest were floated down the Detroit River the past year. Not many years ago the steam barge James F. Joy was built, capable of carrying 1100 tons of ore or grain, was deemed a remarkable exploit, and the citizens of Detroit who were so disposed, who had summer places along the St. Lawrence River, used to sit on their piazzas of a summer evening and watch the James F. Joy barges not quite so large, as they floated down the stream to Lake Erie and extend congratulations that so great a thing was possible for that river.

"Now, there are barges capable of carrying a thousand tons and in a year or two ten thousand ton steamers will be steaming there, and there is no slackening in the development of the Northwest they will go through the laden to their capacity. The railways of the Northwest feed these great freighters, and some of the railways centering at Buffalo or Cleveland take their products, and this is only an item. It is that part of the development of the Northwest which the commerce represents.

OLDEST NEWSPAPER.—It was supposed recently, says the *Golden Penny*, that the *Lat Pau*, a Chinese journal published in Peking, had one thousand years, was the oldest paper in the world. In a very able work recently published, however, Imbault Huard, Consul at Canton, shows that this belongs to the *Tsing-Pao*, or *Pekin News*, which has been published continuously since 1710, and is even said to have been published some two hundred years before that, or early in the sixteenth century—eight hundred years before a newspaper was known in

the parts of Peru—for example, in the shape of Jaaja—hens' eggs are circulated as coin, forty or fifty being counted for the market places and in the shops the make most of their purchases with this sort of money. One will give two eggs for brandy, another for indigo and for cigars. These eggs are packed in the shopskeepers and sent to Lima. Jaaja alone several thousand loads of are annually forwarded to the capital.

"cements unity."—*Dr. Jenkins.*

A Long Life.

The following is found in the London Times, of Eleventh Month 1st, 1901:

"Elizabeth Hanbury, of Richmond, Surrey, a member of the Society of Friends, died yesterday, aged one hundred and eighty years and one hundred and forty-four days. We are indebted to a relative for some particulars of her life. She was the youngest child of John Sanderson, who was born at Arnthorpe, Yorkshire, in 1749, o.s. Elizabeth Hanbury was born in Castle-street, in the parish of All Hallows, London-wall, on [Sixth Month] 9th, 1793. Her mother died on [First Month] 31st, 1795. Her father's warehouse was in St. Mary's Axe and he resided in Leadenhall-street, the house having a garden at the back in which were trees and a summer-house vividly remembered by Elizabeth Hanbury among her earliest associations, for here her father liked to walk enjoying the flowers they were able to grow there. She remembered the opening of the East India-house in Leadenhall-street, long since pulled down, being on the occasion carried on the shoulder of a man-servant to see the illuminations. She also used to speak of being taken to a window in their house early one morning to see George III., who rode past on a large white horse with a few attendants. About 1800 the family removed to a roomy house in Old Jewry, and E. Hanbury often spoke of her nurse frequently taking her for a walk in Moorfields, where Finsbury-circus now is, to see the cows milked and to look at the poor patients at the windows of Bethlem Hospital (Bedlam), which then occupied the side of the "Fields" adjoining London-wall. A few houses only were built in what is now Finsbury-square. She inherited from her father a strong taste for poetry, and throughout life even at the age of one hundred and six or one hundred and seven she would frequently quote considerable passages. About 1816 she accompanied a sick brother to the Isle of Wight. At that time communication with the island was kept up by a sailing packet between Southampton and Cowes, twice or three times a week. When Elizabeth Fry began to visit the prisoners at Newgate Elizabeth Hanbury joined in the work, and thus began many years of untiring labor among prisoners. At this time the convict ships, especially those for women, were sent out with a disgraceful and scandalous disregard of proper and even decent arrangements for those whom they carried. No matron was provided on board and no employment for the convicts, during the months of the long voyage. They were under the sole direction of the men of the ship. Drink was plentifully supplied and the demoralizing influences were often ruinous to young offenders who hitherto had been strangers to the evil influences of those long hardened in vice. Elizabeth Hanbury threw herself energetically into the effort made to reform this state of things. The convicts proved willing to second the changes introduced and to obey a matron, to do useful needlework, and to be taught as in a school. An immense amount of good work was thus achieved, but it continued to need care for many years. Every convict ship for women was visited before its departure, and everything possible was put in order so as to ensure to the utmost to the welfare of the many women

it was to convey. The valuable aid given in this important work by Elizabeth Hanbury led to requests to join other societies of a philanthropic and benevolent character. Of these the Anti-slavery Society held the most prominent place. E. Hanbury worked vigorously among ladies to gain their influence and support for the anti-slavery movement, and, in association with the Gurney and Buxton families and William Allen and Thomas Clarkson, she continued for years an unbroken work for the cause. For many years she was treasurer of a small but very useful society for assisting servants of the poorer classes when out of situations, and also took an active part in an invalid asylum, a refuge, a district visiting-society, and various means of affording sympathy and assistance of less permanent character. In 1826 she married Cornelius Hanbury, and afterward chiefly resided at Stoke Newington. Her Christian and philanthropic work, though begun much earlier, was largely carried on after this date. The Society of Friends admit the ministry of women in their meetings for worship, and Elizabeth Hanbury felt it her duty to speak from time to time. In due course she was recorded as an "acknowledged minister." Her addresses were generally brief, thoroughly evangelical in doctrine, and always correctly and admirably expressed. She took a deep interest in the various religious and benevolent objects which engaged the time and attention of her granddaughters, two of whom became missionaries, one in connection with the China Island Mission, and the other with the Church of England Zenana Missionary Society. Her sight enabled her to read and write, though with some difficulty, till she was over one hundred, and she daily dressed and went into her sitting-room till about the middle of her one hundred and seventh year. During the next twelve months of her life, she remained free from any malady, took her meals regularly and slept well, but her weakness slowly increased, and she became less disposed to converse, though her interests and the bent of her mind remained the same. Elizabeth Hanbury leaves a son, Cornelius, and numerous grandchildren and great-grandchildren.

READY access to the library tempts to quick and hasty reading. A taste is formed for devouring indiscriminately what comes to hand. The habit grows, and one reads, without due digestion, whatever lures his eye, or he hears commended, or talked about. He becomes the miscellaneous and omnivorous reader. A good thing thus degenerates into a vice or mania. He is the best reader of books who masters them, and makes their contents his own by careful reflection and comparison. It is not so much the quantity, as the quality, of our reading that benefits us intellectually and morally.—*Ex.*

"We cannot all be in the most desirable places or in the most favored positions, but we can all make the best of our surroundings. By mastering our conditions, we develop the strongest, noblest and worthiest powers of character, grace, intellect, heart and life which we possess, and so come to a fulness and ripeness of manhood and saintship, otherwise unattainable."

AN OLD FASHIONED WOMAN.

No clever, brilliant thinker she,
With college record and degree,
She has not known the paths of fame,
The world has never heard her name,
She walks in old, long trodden ways,
The valleys of the yesterdays.

Home is her kingdom, love her dower—
She seeks no other wand of power
To make home sweet, bring heaven near,
To win a smile and wipe a tear,
And do her duty day by day
In her own quiet place and way.

Around her childish hearts are twined,
As round some reverend saint enshrined,
And following hers the childish feet
Are led to ideals true and sweet,
And find all purity and good
In her divinest motherhood.

She keeps her faith unshadowed still—
God rules her life in good and ill;
Men in her creed are brave and true,
And women pure as pearls of dew,
And life for her is high and grand,
By work and glad endeavor spanned.

This sad old earth's a brighter place
All for the sunshine of her face;
Her very smile a blessing throws,
And hearts are happier where she goes,
A gentle, clear eyed messenger,
To whisper love—thank God for her!

—L. M. Montgomery, in the *Congregationalist*.

Be Observant.

A child may know more than a philosopher about some things. A little girl entered the study of Mezerall, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was the reply.

And then, very much to his astonishment, she filled her hand with ashes and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movement of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I notice they fly away in pairs," he said.

"One has a little pellet of mud the other nothing. Are there drones among the wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do nothing' had a mouthful of water. They reach their nests together; the one deposits his pellet of mud, the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

You see, one boy observed a little, and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys, be observant. Cultivate the faculty. Hear sharply. Look keenly. Glance at a show window as you pass it, and then try how many things you can recall that you noticed in it.—*Ec.*

FOR "THE FRIEND."

The "Away from Rome" Movement in Germany.

With a Bohemian Retrospect.

There was an account given in the *New York Independent*, several months ago, concerning a quite remarkable spread of anti-Catholic sentiment in some parts of Germany and Austria. It has come to be spoken of as the *Los von Rom*, or "Away from Rome" movement. It is reported that fully thirteen thousand persons (another account says ten thousand) have left the Roman Catholic denomination and joined the Protestants, while seven thousand have affiliated with the partially reformed element, the Old Catholics. There has also been a spread of the movement over the border into Saxony. Although it began rather as a national and political agitation, being violently felt in the Austrian parliament, it is gratifying to be assured that it has lately taken on an increasing spiritual and non-political character. The affirmation of a purer faith, by Dr. Eisenkolb, perhaps the most prominent of the newly convinced ones, before "Emperor and Empire," has been given wide publicity. "We will not permit anybody, not even if he be a minister, to step between us and our God, the Saviour, as a Mediator," sounds the note of a definite parting with clericalism.

In the *Converted Catholic*, (New York), the following remark is made by a writer concerning a sympathetic movement, away from Rome, in Germany's recently acquired provinces of Alsace and Lorraine: "These two provinces, with a thriving agricultural and industrial population, have been for centuries under the dominion of Rome. Alsace especially was counted as loyal to Rome and Romanism as Dublin and Innsbruck. In a manner not to be explained by any human reasoning, Protestantism has made unprecedented gains in Alsace. The severe military system forced upon the Alsatians—and forced upon them with all the harsh intolerance characteristic of Prussia—would seem to be an impediment to the spreading of Evangelical doctrines among the liberty-loving peasants of Alsace. In spite of these handicaps, Protestantism has already advanced, and entire congregations have turned away from Romanism and have become sincere and aggressive Protestants."

During the summer just past, the editor of the *Converted Catholic*, James A. O'Connor, was in Europe expecting to visit the scene of the "Los von Rom" movement. Prevented from so doing, he has given in his monthly journal some further information thereabout, which had just been furnished to the *London Christian* by the wife of its editor who herself is one who had come away from Romanism. It appears from this statement that the cradle of the movement was in Bohemia where, at Teplitz (a town noted for its saline baths), the first Romanists, for a long period of years, have severed their church connection and declared themselves Protestants. There are said to be now nineteen such congregations in Bohemia alone. It is remarkable that Prague, the capital, with thirty thousand German Catholics (about one-seventh the city's population), has not one German priest, the reason

wherefore being, that the Roman curia found the Slavs to be both more docile teachers and subjects.

While the Austrian law ostensibly leaves subject free to choose his own religion at his fourteenth year, this freedom in reality does not exist, except it be under very considerable hardships, officials who have been Protestant being summarily turned out of office, and pupils dismissed for the same reason. The Government, acquiescent in priests' demands that it should combat "treasonable movement," prohibits assemblies where religious addresses are to take place; confiscates pamphlets which formerly could easily be distributed; seizes newspapers favoring the movement, and even opens letters suspected of containing Protestant matter. Meanwhile, petty persecutions, set on by the priests, are prevalent, as might rather be expected. It is surely cheering to know of this revived Reformation in that historic province watered by the Moldau and the upper Elbe, where the seeds of a better manifestation of the Christian faith than then generally prevailed, were sown by faithful one century or more before the appearance of Luther. Among these gospel seed-sowers was Conrad Waldhauser, who, after leaving Vienna, where for fifteen years he had been an influential preacher, and visiting Rome where his eyes were opened to the excessive corruption of religion and the priesthood, passed through all Austria, preaching reformation, and finally coming to Prague, in Bohemia. A contemporary, Matthias of Jaxa refers to him as a powerful preacher of repentance, who "spoke forth to the people sharp warnings to flee from the wrath to come. No prevalent vice escaped his rebuke. Pride of dress, usury, lightness, and youthful vanities, were rebuked, and a powerful reformation was made. The usurer gave up his ill-gotten gains. The thoughtless and proud became serious. Quite a number of converts were drawn to listen to his sermons. A great change was effected in the hearts of a large number of his hearers, while the piety of his own life exhibited an example of what he commended to them."

A native of Prague was Matthias of Jaxa just quoted. He was the author of notable works against Anti-Christ, the Abominations of Carnal Priests and Monks, and other writings pertinent to those decadent times, such as might have entitled him to be called the Wilfrid of Bohemia. A graduate of the University of Paris, afterward a parish priest in Prague, and also confessor to Emperor Charles the Fourth, of Germany, the result of his spiritual conflict is very touching and instructive. After telling of his earnest prayers "to God and the Father of my Jesus Christ," that he might be directed in the right way, and not be allured by worldly reverence, he continues:

"Whether I should seek out and chase the benefices, and thirstily grasp after honors, which to some extent I did, or rather go without the camp, bearing the poverty and reproach of Christ; whether, with the material should live in quest of an easy and quiet life for the moment or rather cling to the faithful and holy truth of the gospel; whether to commend what almost all commend, lay my

many do, dispense with and gloss over the pictures as many of the great and learned famous of this day do, or whether many inculcate and accuse their unfruitful works of darkness, and so hold to the simple truth of the Divine words, which plainly condemn the lives and morals of men of this age, to prove them false brethren; whether I will follow the Spirit of Wisdom with its suggestions, which I believe to be the Divine gift of Jesus, or follow the sentiment of the multitude, which, in their self-indulgence, without show of mercy or charity, are lovers of this world and full of carnalities, they claim to be safe,—I confess that between these two courses I hung wavering in doubt; and unless our Lord Jesus be our power, none will escape the honeyed face and the tricks of the harlot—the tricks of Satan and snares of Antichrist."

Another brave heart of the same time was Milicz, born in Moravia, student in the University of Prague, later, preacher and deacon (for the limited time his conscience did allow him to be), in the latter city, living thenceforward a lowly place, his sincere efforts for the moral and spiritual regeneration of the capital, then noted for its revelry, gained him in a degree the hearts of the populace. "Having been," says Matsch of Janow, "a simple priest, and secretary of the prince's court, before his experience of the visitation of the Spirit of Christ, he grew rich in wisdom and all utterance of doctrine, that it was a light matter to him to preach five times a day—once in Latin, once in German, and then again in the Bohemian tongue—and this publicly, with a mighty voice and a powerful voice; and he constantly brought forth from his treasure things new and old." A visit to Rome, where he was imprisoned, writing there a valuable work against Anti-christ, his liberation, and return to Prague and establishing a large school of copyists for the transcription, in order of circulation, of religious and other improvements; his arrest by order of the pope for sedition; his appeal from the jurisdiction of the archbishop of Prague to the pope himself, with his journey to Avignon, where the pope then was; and his death while his cause was pending,—these are but briefly the usefully dedicated life of the reformer, John Milicz.

Matthew of Cracow, another opposer of superstition and reprobator of the priestly corruption of the age, was for a while lecturer of theology at Prague as well as at the University of Cracow; later by invitation of the Emperor he was the occupant of a post at the newly instituted University of Heidelberg; and through the same high influence, he was made bishop of Worms. His treatise on the Pollution of the Romish Court, containing which his repeated missions to Rome on affairs of high importance enabled him to come with authority, showed at the same time that he was free to deliver his testimony without fear or favor. The very usual custom of buying and selling of ecclesiastical offices was severely and at much length condemned. Replying to the objection that the priests ought not to judge their rulers, he said, "that the principle is true in all things that are either good or indifferent;

but where there is manifest mischief, the case is altered. The head ought to govern the members but not to mislead or destroy them. When he does that, he does not govern them, and then neither are they bound to obey him [in matters of conscience], because he thereby ceases to fulfill the duties of the head." Matthew of Cracow died in the cathedral city of Worms, and was buried there, in 1410.

In this same year, 1410, was born at Ober Wesel, on the Rhine, the learned and eloquent John Ruchrath, who, half a century later, and during the space of some seventeen years, was found in the above city of Worms preaching with the utmost plainness upon the need of a reformation by priest and people. This one passage I quote, as showing his right apprehension of a testimony which Friends claim to be founded in the truth:

"The zeal with which the Saviour sought to extinguish ambition may be inferred from the fact, that he does not leave his followers at liberty to take a name designative of pre-eminence, but expressly forbids them to assume the proud titles of Master and Lord. For this reason I am often surprised that these names have found their way to the spiritual heads of the Church, and that theologians and philosophers assume them as their peculiar privilege; although there is but one who is our Lord and Master, and in whom are hidden all the treasures of wisdom and knowledge; not to speak of the blasphemous and fulsome titles of Most Wise, Most Venerable, Most Blessed, Vicar of Christ, hero, demigod, and even Most Godly, with which his flatterers fawn upon the pope, and which, considering the self-love of man, can scarcely fail to make him vain of his ornaments, and lead him to exult and fancy himself beautiful."

A simple reference need only be made to the name of John Huss, and to that of Jerome of Prague, his true yoke-fellow in the defense of the gospel, and fellow-sufferer in tribulation and at the martyr's stake. Their faithfulness to God and His grace, with that of those other worthies already alluded to, will, I have not a doubt, be renewed and livingly felt in the spiritual enlightenment and resurrection of Bohemia, and of all Germany. The subject may now be left, in glancing at Alsace, into which, as stated, the new protest against Rome has extended, by recalling the name of John Tauler, of Strasburg, the chief of the province mentioned. His principal work, "The Imitation of the Humble Life of Christ," as it illuminated the way in the fourteenth century of many seekers of the Kingdom, on both sides of the Rhine, may still have a service for honest wayfarers at this late day.

JOSIAH W. LEEDS.

WHAT are the abuses of reading? These (1) Hurried reading without concentration. (2) Reading for mere entertainment without reflection. (3) Reading when we ought to be doing some other thing.—*Ladies' Home Journal*

The stream which is to heal and vitalize humanity must rise on a height above humanity. Moral and social reforms which rise from lower levels will be like rivers in the desert, which trickle feebly for a few miles and then are lost in the sand.—*Alexander MacLaren.*

Indians at the Burial of Bishop Whipple.

The Indians present in Fairbault at the burial of Bishop Whipple bore testimony to the noble missionary work he had done among them. About forty Sioux Indians were present from Birch Coulee and twenty-five Chippewas from White Earth Reservation. Among the eight active pall-bearers, clergymen representing the different phases of the Bishop's work, were two full-blooded Indians, one of whom, a son of an Indian clergyman, is now serving as a deacon among his own people.

The aged Emmegabowh voiced the thought of all the Indians present when he spoke of the grievous loss they felt in the departure of such a friend, "The Great Warrior," as he called him. This reverend minister, whom Bishop Whipple had ordained, said:

"I write the language of my sorrowful heart. I cannot say much at this time—my heart is too heavy. When I heard that our Bishop had died, I said, 'No, this cannot be.' I did not think our Bishop could die. But in another hour a second messenger entered my house to assure me that the loving Bishop had died truly. I and my wife went alone in our lonely room, and then for hours spoke not to one another.

"The Indians began to come from all directions and to ask with startled faces what it meant. I said: 'My friends, the best friend our people ever had in this world—the great warrior, the great Bishop, the great loving man—has fallen.' The grief was terrible to see. They could not believe it. Some went away with bitter weeping; others stole to their homes stunned to silence.

"I went to Fairbault for the last time with my sorrowing people. I said to them: 'This time we go to Fairbault with feelings unlike any that we have ever had. Before we have gone with bounding step and happy hearts. We have known that we were to look on the face of our loving Bishop, the friend of our lives. It was our joy to see the face of the man who loved and sympathized with my people. Before we have been going to get inspiration, courage, counsel. We have gone away full of hope and courage, blessing our Bishop and with our hearts ready to go on as he had bidden us.

"Our Bishop was all love. He preached always, from the beginning, love! love! 'My children, love the Great Spirit; love one another; love all other tribes.' His one great aim has been to unite us by close connection in Christian fellowship.

"He is no more here to give us these lessons. His loving face is hidden from us. His voice is silenced. Silenced, did I say? Yes, and no. His voice shall sound, and be forever ringing in our ears. Yes, and it shall be ringing as long as his red children live, throughout the Indian country.

"More than forty years ago, when I went with him through the forests, he carried his blanket, his robe case and other things, and many times the Indians said, 'We must not let him do this. He will kill himself. He cannot work in this way and live.' But he would smile—oh, how we loved that smile!—at every step he took and say, 'Oh, this is nothing! This does not tire me!' And his voice filled us with hope and courage.

"Our beloved Bishop has stood for over forty

years and defended the defenceless. He has spoken and written for the rights of his red children, and that, when no man gave much thought to the forlorn outcast of the world. He alone the first Bishop who entered into the Chippewa heathen land. To-day throughout the Chippewa country tears are blinding the eyes, hearts are heavy loaded with sorrow, and are looking upward, crying, "My father! My father!" like Elisha of old when his friend was taken away from him. In a loud voice he cried, "My father! My father!" The double portion of Elijah's spirit was given him. May the double portion of our departed Bishop's love be given us! His has been a long battle for us. His Indian work has been blessed in the conversion of many. He has built churches and has ordained many Indian deacons who are doing their work faithfully. How truly can he say in the language of St. Paul, "I have fought a good fight, I have kept the faith."

"But we, what are we to do? What courage can we take away? We are lost children. Our hearts are lead. I bid you farewell."—*Spirit of Missions.*

HOME LIFE.—There is probably no other subject in the world about which there has been so much sentiment as home. The sweetest poets have sung its delights; the finest oratory has laid the fairest garlands upon its altars. There is no fancy so dull it does not picture a place where the weary heart may find peace and rest, and where love binds up the wounds the world has dealt.

It is the ideal home of which every man dreams, and in which every true woman hopes to reign some day as queen. So far as the outward signs go, many achieve their desire. But if "stone walls do not a prison make, or iron bars, a cage," still less does the mere possession of a house make a real home. It may be beautiful within and without, rich in art treasure and costly bric-a-brac; yet, if consideration and forbearance and love and patience do not furnish it, it is as lacking in the essential attributes of a true home as the bare stones in the street.

"Shall I not take mine ease in mine inn?" asks bluff Sir John. "Shall I not take mine ease in mine own house?" we ask. "Shall I not there be free from prying eyes, and at liberty to do even as it pleases me."

Only too many of us roughly translate this to mean that we feel at perfect liberty to make our homes a dumping ground for all our bad temper and irritability, and the boorishness that we would not dare to inflict on the outside world.

It is a strange and very pathetic fact that we give our best to strangers and chance acquaintances, and keep for our nearest and dearest only what is left of our brightness and amiability.—*Phila. Ledger.*

We often talk of men who succeed, and the measure of success differs largely. I don't mean by success the tumble bugs that roll their treasure home, pigs that succeed in finding acorns, bankers who pile up dollars, trust organizers who rob, or gamblers who successfully swindle. When I mention successful men I mean those whose lives have added something to the dignity and decency of the human race.

Why We Live Longer.

The Government bulletin showing that the length of life in the United States is materially increasing, will be taken as a matter of course by all observing persons. It would be astonishing if it were otherwise. The great gain is in the lower death-rate among infants, among children under five. The death rate among this class is very much lower than it was before, and by before, I mean twenty-five years ago. The improvement within that period has been nothing short of marvelous. Children under the age of five are peculiarly susceptible to bad sanitary conditions and it is along the lines of sanitation that we have made the greatest improvement in the period I speak of.

Adults live longer now than they used to, because the conditions all about are constantly improving. The surroundings in every dwelling place are better than they were, and, what is quite as important, the opportunities for getting good food are very much better. There is more money in circulation, people are more prosperous and they are putting into their stomachs a higher grade of food than was the case twenty-five years ago. The question of diet has received very close attention and on all sides new and nourishing foods have been put on the market at a very low price.

We have learned many other lessons in the past few years that help us to prolong life by avoiding fatal diseases. We know that contagion is carried by insects. We have learned the danger of promiscuous spitting and everywhere the health boards authorities are having laws passed against it. We have learned the value of cleanliness. Among the masses ten people hate regularly now where one did a dozen years ago. We have learned the value of cleanliness in our food. We realize the danger of keeping our supplies in dirty ice boxes, where food is readily decomposed. We have learned to guard carefully against impure ice.

A feature that has materially decreased the death rate is the more rational system of amusement that has come in within the last fifteen or twenty years. People have learned the danger of overworking and underpaying. They take vacations during some parts of the hot months; they live out of doors as much as possible. Golfing, bicycling and other out of door sports have come in, to the great advantage both of our minds and bodies.

Cities, large and small, have learned to keep their streets clean, and clean streets have a direct bearing on the death rate. In New York I have seen the death rate go up and down, according to whether the streets were well or poorly cleaned. Towns of any considerable size have adopted fairly rational methods of sewage disposal.—*Dr. Cyrus Edson.*

Service Lost for Gain.

The ideals of our business world come very near being proper ideals. The ideal for instance of exerting wide influence, of wielding power, is a noble ideal where the power is one of character and service and not one of mere brute force. Our business in the world is to express ourselves, to make ourselves felt, to leave our mark on human affairs as far as we can. Insofar as a captain of industry is doing

that he is doing well. The ideal of supplying the people with any of the necessities of life such as oil, sugar or corn is also a high ideal. It is one of the best forms of usefulness a man who does it has a right to claim place beside the poet and the teacher; and indeed in some respects, his function is more fundamental and important than theirs. The field of usefulness in material things is one which the highest qualities of humanity can well show themselves—in which we may lay for the devotion of saints and heroes and self-sacrifice of martyrs. Why do we not find these traits in the business world?

It is because the ideal of the business man is not service, but gain. The soldier, the clergyman, the professor or the editor think little of his salary. It is a mere incident. The business man thinks of little else and the higher he gets into the world of finance the more his success is measured by the money makes. There is no reason in nature why man's success in furnishing kerosene to the world should be measured in money any more than another's success in providing it with poetry or sermons. Milton got £5 for "Paradise Lost," and yet we think none the less of him. We measure his value by what he did and not by what he got for it. It ought to be a proud thing for a man, of things being equal, to supply millions with sugar, but it is a matter of comparative little importance how much he gets for it.

The business world has become so one-sided in its preoccupation with mere questions of gain that its highest ideal to-day is to get something for nothing. The man who can "make" a million or two "on the street" a day, without rendering any service to mankind is considered pre-eminently a "success man." As no man can get something without earning it, unless someone else earns it without getting it, the result is that the main occupation of the business world now is to get away other people's earnings from the. This is done in a thousand ways—by watered stock so that dividends are paid on nothing, speculations of all kinds (which is, of course, gambling, and nothing else), by municipal franchises, by land monopoly in the growing cities and other similar things. Upon such privileges all the trusts and combines are built. They effect enormous savings in advertising, in plants, and in the number of employees, and then go on charging the price fixed under the old expensive competitive conditions, or else actually raise them. The ideal of service is thus completely lost. The ideal of annexing the earnings of others, a thing that which might be a noble, unselfish dedication to the interests of the human race, comes an inordinate desire to squeeze all that can be got out of it.—*E. H. Crosby in Success.*

If only for an hour man gets at least a glimpse of the larger, nobler life, the ground is taken away from life, and visions of greater stir the energies of hope.—*Berry.*

JESUS took no man out of society who was founding his Church; He left him as he stood. He changed the man, and through man the society. He withdrew no father from his family, no daughter from her mother; he changed them there, but, changing the men, changed all.—*A. M. Fairbairn.*

THE CRIPPLE.

T. WILKINS.

meet a cripple when I'm out upon the street wonder: Were I crippled would this life be as sweet as sweet?

He answers and its echo make me tremble on my feet, the truth is so apparent that the echo must repeat.

Such a touching sermon that no language can utter, no tongue can ever handle and no pen can e'er display the sweetness of the living of a whole man day by day, passing by the cripples in the throngs upon the way.

He knows till he has tried it, what it is to lose leg,

to be obliged to travel all through life upon pegs;

He knows the crushed ambition of a cripple who must beg;

He senses others' troubles till he tastes their bitter drag.

He can subdue much sorrow and allay the deeper pain

of cripples, by assisting with a portion of our sin.

He knows not what the morrow will be bringing in its train,

His life with all its changes is uncertain in the main.

A London Gentleman.

A London gentleman, who had a beautiful provided him with a collar on which his name and address were engraved. He asked whether this had ever served the dog back to him, he told a re- of the Boston Herald the following in- ing incident:

One occasion I lost Scotti in Piccadilly. Now how much I rush about in hansom and Scotti always goes with me—we many miles in a week together in this but on this occasion I was walking and him. Search was in vain. The crowd eat, traffic drowned the sound of my feet; and, after waiting awhile and look- where, I returned to my suburban home to my companion, and sorrowful, yet that he might find his way back.

About two hours after my arrival a cab drove up to the door, and out Scotti. The cabman rang for his fare asking he had somehow captured the dog. I inquired where and how he found it. Oh, sir," said cabby, "I didn't hail him. He hailed me. I was a-standing close James' church, a-looking out for a fare, and I jumps the dog. "Like his impu- says I. So I shouts through the win- let he wouldn't stir. So I gets down to pull him out and shows him my out he sits still and barks, as much as "Go on, old man." As I seizes him, the collar I reads the name and address. Right, my fine gentleman," says I. "I see you where you're wanted, I dare you. So I shuts to the door, and my gentle- leases himself with his head just looking out. I drives on till I stoos at this here when out jumps my passenger, a-clear- door, and walks in as calmly as

though he'd been a regular fare.' I gave my friend the cabman a liberal fare, and congratulated Scotti on his intelligence—he is instinct, or reason, or whatever it may be—that told him that hansom cabs had often taken him safely home, and therefore a hansom cab would probably do so again, now that he could not find his way and had lost his master.'

Dignified Schoolboys.

The model schoolboy is to be looked for in China. Eleven hundred college boys, all bound for Queen's College, Hong-Kong, and not one of them indulging in boisterous laughter or even letting off his superfluous spirit by a run or a leap, is a sight to be witnessed any day in that Eastern city.

A correspondent of *The Captain* stood in one of the streets crowded by these Chinese school-boys, and watched them as they passed. They did not hurry, but walked sedately along with their books under their arms. The utmost exhibition of youthful feeling was a reserved smile which lighted up the face of a boy here and there, as he listened to the conversation of his companions.

Boisterous behavior would have been considered by these Chinese lads as undignified and quite contrary to all ideas of schoolboy good form. The more sedate a Chinese boy is in his behavior, the more he conducts him- self like a little old man, the more aristocratic he is considered by his school-fellows, and the more praise he receives from his schoolmasters and his parents.

In America and England parents and sons do not invariably agree as to what virtues are to be admired in a schoolboy. In China they always do. Strange as it may seem, Chinese youths go to school with the sole idea of ac- quiring knowledge. Hence the stolid, deter- mined faces of those eleven hundred boys as they entered Queen's College.

There was little variety in the color and cut of their dress. They wore no hats. Some had brushed all their hair straight back into the long queues; others had a fringe of stiff bristles dividing the shaven from the unshaven territory of their heads. All carried fans.

In age the boys varied from nine to twenty-three, and many of them had family cares in the shape of a wife and children at home. Every year, however, sees a decrease in the proportion of married schoolboys and the average age becomes less each year. In the early history of the school, boys of all ages were to be found in it, and it was not an un- heard of thing for father and son to be running a close race for the first prize.—*S. S. Visitor.*

Correspondence.

Seeing in your last issue the statement from "late paper," that no yellow hairs are ever seen on male cats, I want to say that must be a mistake. I had a pet cat when a child, yellow and white, named Josey, and he was a large, fine fellow, too. Besides being handsome, he was smart. When I would chant geography, as we were taught to give the States and capitals, he would jump up in my lap and place a paw on each of my shoulders and look me in the face as though enchanted. I could tell more of him, but this will suffice. *Tri- colored* cats, white, black and yellow, I think it is safe to say, are always females.

ANGIE H. WHITE.

FOUNTAIN CITY, Ind., Eleventh Month 27th.

Of late THE FRIEND has not contained reports concerning the doings of the Doukhobors. I trust they are increasingly prospering, and soon will not be obliged to labor far from home, in contact with the motley crowds of men employed on new rail- ways, rather rougher than the average of workers. I can sympathize with those dissenters because an- cestors of mine had to yield and migrate, harassed by bitter papists.

R. HECKER.

PHILA., Eleventh Month 29th.

This (Wenatchee, Washington Territory), is one of the finest fruit growing sections in the Union. Wenatchee fruit took the premium at the Pan-American Exhibition and also at Spokane. It is really wonderful to see the fine fruit of almost all kinds growing in such abundance and to such perfection.

We are here in the Squil Chuck Valley, about seven miles from town, near one of the clearest mountain streams that ever flowed, among the evergreens. This is a very healthy place and land is cheap. We are one mile from school. Some of our neighbors have lately taken homesteads not far away. I think it is the best place for a man to get a start that I ever found; many have done well here, and many more can. Now is a good time to get a home. Our climate is mild, with some snow and very little wind. We have one of the best markets on the Great Northern Railway. I am in no way connected with the sale of land here, but am glad we have found so good a place for a poor man who is willing to work. Good lumber is nine dollars per thousand at the saw mill only a few miles from here. A man can get plenty of work at good wages. [A meeting of Friends held in our house].

Those wanting more information can enclose a two cent stamp to my address, and I will endeavor to do the best I can to answer questions.

LOUIS P. HAMPTON.

WENATCHEE, Chelan Co., Washington Territory, Eleventh Month 15th.

Items Concerning the Society.

A public meeting is appointed to be held at West Grove, Pa., to-morrow, the 8th instant, at 3 P. M., under religious concern of William C. Allen.

T. Wistar Brown has presented to Haverford College nearly one thousand clay tablets, many of which are believed to have been in existence three thousand years before the birth of Christ. This means that Haverford is in possession of a collection at least five thousand years old. The tablets, or Babylonian books, as they are commonly called, were recently purchased in New York by George Barton, professor of the Assyrian language at Bryn Mawr College. When the existence of the collection in this country first became known among the foremost historians in America, representatives of a half dozen colleges endeavored to secure it.

Newgate Prison, in London, which will shortly be removed, was first built in the twelfth century, but was destroyed in the great fire of 1666 and again in the Gordon riots of 1780. This prison was the scene of much suffering among early Friends, confined for conscience sake. Thomas Ellwood gives a graphic account of a coroner's inquest held there on the body of an inmate who died of prison fever.

Little Egg Harbor Monthly Meeting, comprising Barnegat and Tuckerton meetings, was laid down by Burlington Quarterly Meeting at its recent session, and the members were joined to Burlington Monthly Meeting.

A second evening meeting for worship to include all members and attenders generally, was appointed by a committee of Philadelphia Quarterly Meeting,

to be held last Fourth-day, at 7.30 P. M., in Friends' Meeting-house on Twelfth below Market Street.

We observe an announcement of a book entitled "Early Settlers of Nantucket," compiled by Lydia S. Hinchman, a second and enlarged edition. It gives a brief history of the settlement of the island, and prominent events in the lives of the following settlers or their associates: Thomas Macy, Edward Starbuck, Tristram Coffin and his children, Christopher Hussey, Stephen Bachelor, John Wing, Stephen Greenleaf, Peter Folger, Thomas Barnard, Robert Barnard, Thomas Prence, William Collier, Thomas Gardner, Richard Gardner, John Collier, Samuel Shattuck, Peter Hobart, Thomas Mayhew, Sr., Thomas Mayhew, Jr., Richard Swain, John Swain. Also some genealogical detail of the following Nantucket families and their descendants: Mitchell, Russell, Swain, Barker, Swift, Rotch, Bunker, Coggeshall, Wing, Hathaway, Newhall, Colcord, Wadley, Waterman, Stanton; and of the families of Lucretia Mott, John G. Whitaker, Thos. Earle, John Milton Earle, Josiah Macy, Aaron C. Macy. (Ferris & Leach, publishers, 29 N. Seventh St., Phila.)

SUMMARY OF EVENTS

UNITED STATES.—In a paper read before the Philadelphia County Medical Society, Dr. William M. Welch, physician-in-charge of the Municipal Hospital, stated that since the beginning of the present year about 300 cases of smallpox have been treated in that institution, and of this number not a single patient had been recently vaccinated successfully. The shortest period elapsing between a successful vaccination and the contraction of the disease was five years. It was the case of a boy, who had the disease in a very mild form.

Two passenger trains on the Wabash Railroad met in collision about 7 o'clock on the evening of the 27th ult., at Seneca, Michigan. A number of emigrant cars were crushed and burned, and many lives were lost; the number of dead and injured is estimated at from 60 to 150.

The 57th Congress convened in Washington on the 2nd inst. David B. Henderson, of Iowa, was re-elected Speaker of the House.

The Supreme Court of the United States has rendered a decision in a case known as "The Fourteen Diamond Rings Case," in which it affirms that the Philippine Islands are not foreign territory, but domestic territory of the United States. An important feature of the decision is its affirmation that all the acts of the government in reference to these islands are valid. The issue is cleared for Congress to say what sort of government and customs tariff shall be accorded to the Philippines, Negroes, Mindanagos and others of the Philippine Archipelago.

The fifth annual report of Secretary of Agriculture Wilson, announces an important extension of the forecasts of the Weather Bureau, which now includes reports from certain points on the British Isles and the western coast of Europe, from the Azores, Nassau, Bermuda and Turk's Island. The Atlantic forecasts based upon these reports now form part of the regular night forecasts issued in Washington. Three new forecast districts have been established—in Boston, New Orleans and Denmark. An extension of the forecast to farmers through the rural free delivery is contemplated. A considerable success is reported in experiments in plant breeding to secure samples of cotton resistant to wilt and other diseases.

A cross of hardy Japanese with the Florida sweet oranges has resulted in the hardest evergreen orange known, and there is promise of ultimately securing a fruit free from hardiness and from the diseases which have hitherto been its bane.

The development of the rice industry in Louisiana and Texas since the introduction by the Department of the Japanese rice, during the past three years, has been remarkable. At the same time the imports of this product have decreased from 154,000,000 to 73,000,000 pounds.

90 per cent. of the date palms introduced in recent years from Africa are now growing vigorously in Arizona and Southern California. This year a collection of the choicest varieties in Egypt have been obtained. Progress is reported in the introduction of Egyptian cotton.

The annual report of the General Superintendent of the life saving service for the year 1901, shows the smallest loss of life from documented vessels suffering disaster since the general extension of the service, and

also with respect to vessels of all classes, including the undocumented, with the exception of the years 1880, 1882, 1888 and 1889. The average number of lives lost annually during the entire period (twenty-five years), was 37, one life having been lost in every 13 casualties, while the number lost during the past year was 17, or one in every 43 casualties. The life saving crews assisted in saving vessels and their cargoes valued together at over nine millions of dollars. The cost of the maintenance of the service was \$1,640,013.

The estimates for appropriations for the War Department, as presented by Secretary Root, for the year beginning Sixth Mo. 1, 1902, aggregate \$157,409,836, which includes about \$29,000,000 for the improvement of rivers and harbors.

The Superintendent of Indian Schools, Estelle Reed, in her report, takes up the subject of agriculture, embracing dairying and other branches of farm study, as well as domestic science for the girls. Speaking of agriculture, the Superintendent says "No occupation will so soon dispossess the Indian of his nomadic instincts, and fix upon him permanency of habitation as agriculture. Tilling of the soil will necessarily oblige him to remain in one spot, and the performing of certain duties at proper times of the year will instill into him the necessity for systematic work, and for giving attention to details. To make any real progress the Indian must have a home wherein will centre all his interests, hopes and ambitions, and a home on a farm will best fill these requirements. As there is no one to whom he can so rapidly contribute to his own support, he should not only be encouraged, but urged to cease leasing his allotment, to cultivate more acres, raise better crops, and live the thrifty, independent life that falls to the lot of tillers of the soil." Attention is called to the fact that the first Government appropriation in 1819 was but \$10,000, while during the past year the sum of \$3,244,250 was expended for Indian schools, and that the total number of pupils enrolled was nearly 25,000. A gratifying feature of Indian education, as indicated by the report, is the rapid growth of industrial training methods in the Indian schools.

There are 2800 acres of celery this year in the past-latest Westminister, Cal., which, it is estimated, will produce 1600 carloads. There were 410 deaths in this city last week, reported to the Board of Health. This is 32 less than the previous week and 36 less than the corresponding week of 1900. Of the foregoing, 209 were males and 210 females; 48 died of consumption of the lungs; 66 of influenza; 10 of lung disease; 10 of pneumonia; 10 of diphtheria; 11 of cancer; 11 of apoplexy; 4 of typhoid fever; 3 of scarlet fever, and 14 of small pox.

COTTON closed on a basis of 8c. per pound for mid-ling uplands. FLOUR.—Winter, super, \$2.50 to \$2.70; Pennsylvania roller, straight, \$8.75 to \$9.40; Western winter, straight, \$3.35 to \$3.50; spring, straight, \$3.40 to \$3.65. GRAIN.—No. 2 red wheat, 77¢ to 78¢. No. 2 mixed corn, 66¢ to 66½¢. No. 2 white oats, clipped, 51¢.

BEEF CATTLE.—Best, 5½ to 6c; good, 5¼ to 5½c; medium, 4½ to 5c.

SHEEP.—Choice, 3¼ to 3½c; good, 3 to 3¼c; common, 1½ to 2c.

LAMBS.—¾ to 5½c. HOGS.—Best Western, 7½ to 8½c.

FOREIGN.—In a late edict the Dowager Empress of China has authorized the instruction of foreign sciences in Chinese schools.

Diplomatic relations between Colombia and Venezuela have been severed by the act of the former Government.

A battle has recently taken place on the isthmus of Panama between the Government troops of Colombia and insurgents, in which several hundred men were engaged. The United States, under treaty obligations with Colombia, is authorized to preserve freedom of transit across the isthmus, and has sent a force of 100 men for that purpose. Colon, which had been taken by the insurgents, has been surrendered to the Colombian authorities.

The Peruvian Minister and the Bolivian Minister of Foreign Affairs have signed a protocol submitting to arbitration the pending questions between their respective countries.

Negotiations for the liberation of Ellen M. Stone, the captive missionary, have received a decided set-back as a result of the refusal of the brigands holding her to accept a ransom of \$65,000.

The brigands have acquainted the American authorities with their purpose to hold the woman until the sum of \$100,000 is paid, and then to send her to Bulgaria. The Bulgarian government repudiates the responsibility of Bulgaria, and alleges that the officials had given every assistance possible in the matter.

In answer to a cable message of inquiry sent by *Christian Herald* to President Washburne, of Bo Christian, Connecticut, concerning Ellen M. Stone, following reply was received: "Stone negotiations pending. No immediate prospect of release. Satisfactory evidence she has been well treated."

Stewart Culin of the Free Museum of the University of Pennsylvania, after a visit to Cuba in search of remnants of its aboriginal inhabitants, says "My general conclusion is that there is a considerable number of Indians, of Indians, who intermarry among themselves and are descended from half a dozen different families, still sun in the province of Santiago. They have lost their guage and most of their customs, and can only be identified physically from the other inhabitants of part of the island. They live in no sense wild, but are secreted in the hills. In his annual report reviews in detail the actions of the Taft Commission in the installing the various branches of government to 70 per cent. the estimated population of the Philippine islands habiting 58 per cent. of their estimated area, the maining area and population continuing under military administration.

Secretary Root reports that three religious orders were established under Spanish rule, had at the time American occupation a holding of about 403,000 acres agricultural lands. The native tenantry is hostile to friars. He recommends that the religious orders should convert this property into money, for the protection of their own interests; that the lands should be purchased by the State, and that title upon proper terms should be offered to the tenants, or to the other people of the islands. For this purpose, says the secretary, it will be necessary that money shall be obtained from other sources than the ordinary revenues of the Philippine Government, and any bonds issued can be paid for by receipts in admission of the land to tenants.

The latest report of the Suez Canal Company called attention to modern improvements, to meet the requirement of navigation, which will be inaugurated in the future. The deepening of the channel to 31 feet has been begun, and it is contemplated to light the canal with electricity, so as to let the traffic proceed at night.

NOTICES.

WANTED.—For two weeks, beginning Twelfth Mo. 20th, a young woman as mother's helper in a family in Germantown. Apply promptly to S. T. E., Office of The Friend.

HADDONFIELD QUARTERLY MEETING is to be held at Moorestown, Twelfth Month 12th, at 10 o'clock. For coming from Philadelphia and Camden may take a last boat leaving Market Street, Philadelphia, at 10 o'clock, and arrive at Moorestown at 10 o'clock, leaving Philadelphia at 8.52, and Market Street, Cal. at 9.03, reaching the Meeting-house gate about 10 o'clock.

RACEL G. HALL, plain milliner, 1953 N. Camden, between Twelfth and Thirteenth Streets, will receive orders after Twelfth Month 5th, 1901.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. Wickes, Westtown, Pa.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN OLD SCHOLARS' ASSOCIATION.—A group of scholars of Westtown Boarding School, with members of their families and all others interested in the School, cordially invited to attend the Fifth Annual Meeting of the Philadelphia Friends' Association, to be held at the Meeting-house, Fourth and Arch Streets, Philadelphia, on Sixth-day evening, Twelfth Month 6th, 1901, from 7.10 P. M. After hearing from representatives of various interests cared for by the Association, there will be a list of addresses as follows:

For the Westtown Faculty, by . . . Wm. F. Wickes, President.
For the Undergraduates, by . . . Walter S. Thomas, Jr.
For the Friends of the School, by . . . Agnes L. Tinsley.
For the Old Scholars, by . . . John B. G. Smith.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, TWELFTH MONTH 14, 1901.

No. 22.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Not from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Not as second-class matter at Philadelphia P. O.

Concealed Weapons.

"Ingrateful," says Cicero, "and unrighteous is the citizen who, while himself exempt from the danger of arms, nevertheless retains concealed spirit."

Most of us would repel the charge of carrying concealed weapons, yet we may be carrying just that are so concealed even from our sight, that we are slow to recognize them. Our victims discover them, they find hidden shaft of sarcasm has hurt them, know what dispositions have wounded in the house of their friends; they smart at the covert taunt, they learn what an arsenal of irritability we carry, with what a store of explosives we are inwardly stocked, poisoned arrows our spirits can throw by word or gesture, or glance of the eye.

What the laws call concealed weapons, pistols or daggers, are but the outcome of more hidden springs of warfare,—the animosities, dislikes or ill-governed passions which war or slumber in our inward parts. Moreover, all national armaments for destruction proceed from the same source, the heart of man;—"come they not even from the lusts that war in your members."

Accordingly we would call upon the members of the religious Society for a "general disarmament." Thus will the sincerity of our peace professions and conferences be put beyond all doubt. Concealed weapons in any of us are revealed by the spirit of life in Christ Jesus. There is only one war which is Peace, and that is the war of Love, which worketh no ill to fellow-being. There is but one Peace that is war, and that is the war of the Spirit against all the secret springs of war. Christ

is our Peace, Christ is our Overcomer in the battle-field of the heart;—the olive branch of the nations, because its seed and root in the individual.

Our sole remedy for concealed weapons is Regeneration. Congress may fulminate laws to make assassins more cautious, but it cannot regenerate anarchism into the spirit of peace, and will not, we fear, lay a hand on those outward incubators of anarchy which are named saloons. Still, legislatures are needed to legislate in the outward against crime, till regeneration in the inward removes the need. Through the regeneration of citizens must be lifted those higher standards of righteousness, which will call for laws of the land to re-echo the spirit of Christ.

The Society of Friends having given out word to the world of its special acknowledgment of the Holy Spirit as the rule of life, cannot afford to have any concealed weapons lurking in the hearts of its members, contrary to the Prince of Peace. And as the source of wars and fightings is abolished from heart after heart by the washing of regeneration and the renewing of the Holy Spirit, Friends will best become able ministers of the new testament to advance the day when war shall be no more. But first, last, and always, the Gospel individually applied must be the power by which this great change is wrought.

Reminiscences.

For "THE FRIEND."

(Continued from page 156.)

The following is from a letter addressed by Joseph Scattergood to Susanna Bigg, formerly Horne, a minister in England, who had in 1812 and 1813 paid a religious visit to this country. It was written about 1837, probably upon learning of the death of her father, Thomas Horne: "The bereavement which thou hast met with, since my last was written, was heard of, soon after it occurred, and although not qualified to enter fully into sympathy with thee on such an event, yet I have felt for thee, and believed that thou who had so often been qualified to administer comfort and consolation to others, under similar affecting dispensations, could not under like circumstances, be without his holy help, by which alone afflictions are sanctified and rendered blessings, and under the influence of which those that sincerely trust and confide in Him, can truly say, 'Not my will but thine be done.'"

"It was this holy confidence and reliance which enabled my grandfather, when at your house, when informed of the death of a much

loved daughter, to exclaim, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.'

"I have often instructively reverted to the holy resignation and submission to the Divine Will which he manifested on that and other occasions of a trying and proving character, and I think I may truly say, a desire has been raised to experience a like degree of it, whatever may be allotted to befall me, by Him who doeth all things well. Thy allusions to trials which he passed through while under thy father's roof, as well as in other parts of your country, brought very forcibly before me the descriptions of them which are preserved in his journal, in the reading of which I have so often been instructed. The long continuance of and peculiar character of them, together with the manner in which they are described, although very instructive to those who can understand such baptisms, has induced some to whom they have been read, to doubt the propriety of their publication, at least in the form in which he left them. I finished making the extracts I thought proper, some time since, and previously to submitting them to the Committee appointed by the Meeting for Sufferings to examine them, they were handed to my brother William, to examine.

"It is very probable that it may be got ready for the inspection of the Meeting for Sufferings, so as to be put in the first number of the next volume of the Friends' Library. As soon as published I will endeavor to send thee a copy."

Under date of Twelfth Month 7th, 1837, Susanna Bigg thus replied to this letter:

"My Dear Friend:—I duly received thy letter of Seventh Month 12th, which I can truly say, gave me much pleasure, both as it conveyed the information of thy intention of compiling something relating to thy valued and much-loved grandfather, also to find that one of his descendants appeared well disposed and qualified for the service; believing that the revival of the exercises and experiences of faithful servants are of use to those who are endeavoring to follow in the same path which is trodden by the Company of the Suffering Redeemer. I am sorry that I have been almost necessarily hindered from making any inquiry of the very few who are at all likely to be possessed of any material to add to what thou already has in possession. Only six out of the long list thou sent me, I believe, now continue in mutability. I hope thou hast already sufficient to form an interesting Memoir. Thy dear grandfather used to keep a kind of Journal from which I was sometimes favored to hear a part, by which, as also by his exemplary conduct, I was instructed.

"The extracts from his letters to myself are all I have now to contribute, of which any can be made use of that are thought best for pub-

lication. Although many years have passed away since we witnessed the deep exercises and conflicts he had to wade through while detained as an ambassador in bonds among us; his patient abiding under them is not forgotten, probably by others as well as myself.

"I see you have some of the publications of those in this country who continue to be defenders of that faith which, if still maintained, will defend from all the fiery darts of the wicked.

"Our valued friend John Barclay, has been well engaged in making selections from some of the works of our first Friends, and to the fifth volume just printed, has written a preface worthy of all acceptance in the present day of trial."

It is known to many readers of THE FRIEND that while in England, Thomas Scattergood was long exercised under the belief that it was his duty to seek a religious opportunity with King George III. When this duty had been performed he was able to leave that country in the year 1800 with peaceful feelings. His absence from home in this visit extended to more than six years. The following account of this interview is taken from his Memoirs:

"It will be proper to observe, that in the interview which his companions had with one of the king's advisers to whom they had applied for permission to visit him, they were informed that it was not likely he would consent; alleging as a reason, his unwillingness to see any strangers, in consequence of attempts which had recently been made upon his life. He, however, suggested that as he regularly walked upon the esplanade at a certain time of the day, they might have an opportunity then, if they thought that would answer. When they met, Thomas Scattergood was introduced to the king as a much loved minister of the gospel from America, who had been engaged in a religious visit to the Society of Friends in England. Thomas then took off his hat and said, 'I have a message from the Lord to thee, O king.' The king instantly uncovered his head, also his attendants, and made a full stop at this salutation, and listened with respectful attention to what Thomas said. When he concluded, the king said to him, 'I thank you,'—and instead of pursuing his walk, returned at once to his apartment."

The following incident in reference to Susanna Horne is taken from an account of George Dillwyn, published in a former volume of this Journal.

"In the year 1812 she came to this country on a religious visit, and George had near unity with her in her ministerial labors amongst us. A few weeks after Susanna had sailed from this land, George Dillwyn rose at the close of a meeting for worship in Burlington, and in much brokenness and humility said, 'As many Friends are interested in Susanna Horne, I may tell them she has arrived safely in England.' This announcement was startling to all,—and the weak in faith were no doubt full of fears, lest the slowly revolving weeks should not bring its confirmation. But time proved that George had been enabled to follow her in spirit even to her port, and was made sensible, although at three thousand miles distance, of her landing."

W. P. T.

THE ULTIMATE APPEAL.

Hold not thy peace, God of all worthy praise!
Exalt thine own above our mortal ways;
Rebuke the erring thought
By which the sense bound world would fain exclude
Each entering germ of Thine infinitude!
Reveal, however unsought,
Thyself to every age increasingly,
Such large intent in all Thy works we see—
Prescribed, or life in-wrought.
Excite in us, beyond each faith effort,
New aspiration for Thy lore complete,
Counting our lore as naught
Except as we behind each partial scheme
Read Thy one method in no fitful gleam!

Imprinted on the Face.

The influence of beauty is universal, an influence to which every one will confess himself susceptible, whether it be the beautiful in nature or in art. But the beauty of the human face is perhaps the most impressive, and yet there are few who think that it depends at all on cultivation. The commonly received idea is that one is born good or ill-looking, and cannot help himself, which is a very injurious notion.

There may be cultivated upon every face an enchanting beauty and expression which will kindle admiration in everyone who looks upon it, which will attract attention and win love far more than any mere physical combination, any perfection of form or coloring.

The psychologist insists that the character is indelibly stamped upon the face—that what one uniformly thinks and feels, traces itself in unmistakable lines on brow and cheek.

It may seem a foolish motive to present to a child the desire to be beautiful, and it might very easily be misconstrued and misapplied.

To attempt to cultivate the expression without the qualities of heart on which it alone depends, would be very likely to stamp upon the face a meaningless simper, a hypocritical smile which would be anything but pleasing. Our first impressions of a person are derived from the expression of the face and manner.

We hear every day the expression, "There is a good face, I like that countenance," or "What pleasing manners," and these are generally true indications of character. And a face from which we involuntarily shrink, will be almost sure to belong to a character from which we should shrink.

A young girl often met a certain old Quaker lady in the street cars. One day, acting on a sudden impulse, the girl turned and said, "Won't you let me kiss you?" "Yes, dear, certainly." As the acquaintance ripened, the young lady asked, "Weren't you surprised that time in the cars, when I asked you to let me kiss you?" "O, no, dear," was the answer, "they often ask me that."

Some one asks, "Have you never met the beautiful surprises of the street—met a man or woman 'who had the Ten Commandments written on the face?'"—*Health*.

"For if thou went to plough a hundred years, thou couldst not bring one stalk out of the earth. But God, without work of thine, whilst thou art asleep, creates out of the little grain a stalk, and on the stalk many ears, as many as He wills."—*Luther*.

What Ruth Had.

"Oh, there's that Ruth Knolls and brother again! Do you know, teacher Mer she is just awfully dull in school, and we laugh at her so much. She hasn't a particle of brilliancy."

Viva chatted this speech out as she was along the street beside her teacher.

"She has something far better than lianzy," said teacher Merton.

"What?" said Viva, her cheeks flushed uncomfortably; for she felt that she made a mistake, and she was very anxious to stand well in teacher Merton's opinion.

"She has a courteous manner. That grace that is very great, but far too I know Ruth quite well, and her kindness, courtesy are unfailing in company or at home. She is going to grow into a lovely womanhood."

"I am sorry I spoke so," said Viva, really didn't know anything about her except that she stumbles so dreadfully in her lessons.

"No doubt she is very sorry about it, is a fine gift to be quick and bright in understanding things; but you know, my dear, it is far more important to be kinder and gentler. When you go out in the world one will ever ask or know whether you have done in algebra and Latin. It has made your best, it is wrought into whether your best is very good or only mediocre. But be sure of this: Everyone meets you will know, without putting through an examination, whether you are a tiewoman or not. It isn't practical to be Greek or discuss psychology or read Shakespeare with every one you meet; but you always speak kindly and listen courteously and quietly look out for the opportunity the little deeds of kindness that make lives so much more worth living."—*Union Signal*.

PREPARATIONS FOR WORK.—Work is a curse. To the first man, before his sin, task was given to till and to tend; the punishment for his offense was that his work should be unproductive, that despite his efforts, labor should give forth thorns and thistles, penalty still inflicted for ill directed and proper undertakings. Then it is of essential importance that the young man or woman should be fitted for the work in which are to be engaged. The dignity and rewards of profession or business should cast no glamour around or obscure the real point which attention must be directed. Parents sometimes destine their children from a certain occupation. If they consist trained their offspring for this particular work, their authority might not be so misused, as it is when without any such careful thoughtful provision, but by a mere arbitrary direction at a certain period in their offspring, they declare that he shall be physician, lawyer, engineer, electrician or what human beings are not clay in other men's hands, to be moulded at will for desired purpose; they have faculties, dispositions, predilections and facilities which be taken into account in determining to make them most useful, and, therefore, prosperous and happy in the world.—*Exponent*.

FOR "THE FRIEND."

ledge of Romanism in France, and its Apparent Weakening.

ough the moral enormity of the sale of souls in the Roman Catholic church had now prevail as it did in the time of Julius, when the soul's merchandizing of Mountebank monk Tetzel hastened the advent of the Lutheran Reformation, yet the guilt of the sale of prayers—of masses said—for the release of souls from purgatory," is continuous, as it is also a sanctioned and highly approved ceremonial denomination referred to. Man's spiritual enlightenment, during the nearly four centuries that have elapsed, would appear not to have kept pace with his wonderfully enhanced material knowledge. One stands at the recital of the blasphemy of the Roman trafficker, who with his red cross, was claimed to have "as much efficacy as the cross of Jesus Christ," and his big, money chest, made bold to sound the bell,—"Draw near, and I will give you your souls sealed, by which even the sins of the hereafter desire to commit shall be forgiven you." Nevertheless, there are in the present day a great multitude of people who pay money for purgatory and not a few mercenary priests ready of Peter's reproof to Simon,—"Thou perish with this, because thou hast said that the gift of God may be purchased with money."

able revival of this method of making money out of religious credulity, is at present operating in France, the facts here being obtained from an article furnished by Beaumont, of Paris, to the *Converted*

secluded valley of the department of the Meuse, perhaps a hundred miles southwest of Paris, on an affluent of the river Sarthe, the city of Montligeon, a place which, until twenty years ago, numbered scarcely three hundred inhabitants. The bishop placed a priest here, a certain Abbe Buguet, the poor vegetable woman of the district. His parishioners all very indigent, the view of relieving the hardship of life as well as his own, Buguet went up and secured contracts of work for the people in the way of cutting and mending clothes for the great shops of the

For a while the new industry seemed to them more money than their former occupation as small husbandmen, but, the introduction of labor-saving machinery in the tailoring craft, the abbe's parish came poorer than before, and grumbled deal at Buguet as the cause of their misery. Pondering on possible ways of relief, the priest, one day, speaking from the pulpit, broached the idea of engaging for getting poor souls out of purgatory, seeing that there were millions thus circumstanced, it was evident, he said, many prayers and many masses had to be said. His flock rather surprised the proposal, Buguet purchased an and, with the help of his sacristan set to printing a little sheet of paper containing to be a cry of distress from the purgatory, and addressed to the whole of the Catholic believers. Working day

and night for weeks and months, the abbe and his helper prepared and sent out a great quantity of these papers on which it was stated that by means of one sou every Catholic faithful could for one year participate in a mass daily said by the Montligeon priest for the souls in purgatory. This appeal came as a great temptation to poor, weak-minded peasants, who felt that they were kept in a sorry case as compared with the well-to-do, who could so readily leave large money to the church for masses for the repose of their souls.

Now, the poor French peasants, delighted that for one sou per year they could participate not only in the alleged redeeming prayers of the mass for their relatives but also for themselves after death, eagerly caught at the device. Soon hundreds, then thousands, finally millions of sous began to pour into Montligeon, so that the abbe, unable to keep up with the prayers, had to hire ten other priests to help him. The town therewith began to prosper, for, with the superfluous sous, Buguet built himself a magnificent church building, superior to many a cathedral; next, an immense workshop as large and as ornamental as a university, and has since added one large building after another to accommodate all his employees, of whom he has nearly five hundred. The regular office force, who arrive every morning at fixed hours, to engage in this factory, soul-redemption employ, comprises eight chaplains, fifteen interpreters, twenty secretaries and a crowd of accountants and bookkeepers.

At first, the bishop had opposed the work of the abbe, but, with the coming of great success, he had not only consented to bless the church building, but had raised the resourceful priest to the dignity of a canon. And now, every year, on the second day of Eleventh Month, Montligeon has a general festival, when the whole population turns out in a body, and with mournful banners flying wends its way to the cemetery, there (outwardly) to pray for the poor souls of the whole world. Meanwhile their successfully enterprising priest becomes the recipient of many plaudits, for the town's people feel, says the account, that their "prosperity has increased a hundredfold since the good abbe had the idea of making wings for the souls in purgatory instead of slaving at making garments for ordinary mortals." At its recent rate of growth it would seem as though Montligeon were in due time take its place as a favored settlement of the Romish church, along with their famous shrine of Lourdes in the department of Hautes-Pyrenees in the south of France. The latter place has a strong castle, with ruins of fortifications of the time of Julius Cæsar; but its fame of late years is altogether founded upon an alleged appearance (in 1858) of the Virgin Mary to a peasant girl, Bernadette Soubirous, to whom was disclosed the miraculous healing properties, so claimed, of the grotto-spring, which is now visited by multitudes of pilgrims.

It is to be hoped that the French people will awaken to the degrading effects of these superstitions and idolatries. Many, indeed, are being aroused. The recently enacted Religious Associations bill, in recognizing the so great mischief done by the Jesuit order, pro-

vides that all their wealth shall be confiscated, to be used for the benefit of the people. The monasteries and convents generally, heretofore closed to any supervision or regulation of their affairs, must now submit to such inquiry. It is said that the number of religious establishments engaged in traffic, reached the surprising number of twenty-five hundred. An outcry was made against these, because, as the inmates had taken the vows of poverty, and no wages were paid, they could, and did, easily undersell regular tradesmen. While commodities in great variety were manufactured, the most flagrant "industry" was the traffic in strong drink. The French statesman, Clemenceau, who has published statistics of these houses and the various branches of trade carried on by them, says of their drink traffic: "We know that the 'charity' of our monks embraces speculations in alcoholism, that is to say, in the worst vices of humanity—and all to enrich the coffers of the church. Five religious communities sell wine wholesale; six sell liquors wholesale; two, alcohol exclusively; four sell liquors retail; seven convents are patented as distilleries; and nine as inns, with billiard playing allowed."

While a good deal of the opposition to the Romish religious orders may have a political and rationalistic animus, there is no doubt, on the other hand, that many seeking souls, humiliated at sight of the superstitious, spiritual darkness and clerical bigotry so prevalent over the land, are sincerely solicitous that the true Light and the knowledge that enlightens should be more widely disseminated. The land of Irenæus, Bernard, Fenelon, Pascal, Grellet and Oberlin, of the Waldenses, Huguenots and Camisards, needs spiritual rehabilitation on better lines. Lately, two large meetings have been held in Protestant places of worship in the city of Havre, attended by many converted Catholics and Roman Catholics, whereat several former priests spoke of that new liberty of the gospel into which they had entered, and the struggles and difficulties met with in their path to freedom. Their testimony, it was said, made a profound impression on the people of Havre.

In his review of the religious state of Europe prior to the Reformation, D'Aubigné remarks, that "few countries seemed likely to be better disposed than France for the reception of the evangelical doctrines. Almost all the intellectual and spiritual life of the Middle Ages was concentrated in her. It might have been said that the paths were everywhere trodden for a grand manifestation of the truth." Then follows the following discriminating reflection in explaining how, when a happy attainment in the truth seemed so near, the political course of the kingdom suddenly turned at the moment of the Reformation, and the religious life took a contrary direction. He says:

"France, after having been almost reformed, found herself, in the result, Roman Catholic. The sword of her princes, cast into the sea, caused it to incline in favor of Rome. Alas! another sword, that of the Reformers themselves, insured the failure of the effort for the Reformation. The hands that had become accustomed to warlike weapons, ceased to be lifted up in prayer. It is by the

blood of its confessors, not by that of its adversaries, that the gospel triumphs. Blood shed by its defenders extinguishes and smothered it. Francis, the First, in the very beginning of his reign, eagerly sacrificed the Pragmatic Sanction [limiting the Roman prerogative] to the Papacy, substituting a *concordat* detrimental to France, and advantageous to the crown and to the pope. Maintaining by the sword the rights of the German Protestants at war with his rival, this 'father of the sciences' plunged it up to the hilt in the hearts of his own reformed subjects. His successors did, from motives of fanaticism, or weakness, or to silence the clamors of a guilty conscience, what he had done for ambition. They met indeed with a powerful resistance, but it was not always such as the martyrs of the first ages had opposed to their Pagan persecutors. The strength of the Protestants was the source of their weakness; their success drew after it their ruin."

The text of D'Aubigné thus illustrates how the fighting Protestant princes of France and their following, reversed the testimony of the Apostle Paul, where he said, in extolling God's grace and strength as superior to all earthly advantages: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." It also sorrowfully illuminates the caution of David: "Put not your trust in princes, nor in the son of man, in whom there is no help."

JOSIAH W. LEEDS.

BLESSED are the men and women who do not see all clearly yet, but who feed their soul on God and wait to know Him better!

"GREATNESS evinces itself more in the constructive than in the destructive. It is easier to pull down than to build up. It requires a genius to construct a watch, or to devise the electrical instrument, but a child can destroy either. It is the man of construction, not of destruction, whom the world most needs. It is the builder in the material, mental and religious domain who leaves behind him an abiding and beneficent impress."

THE POWER OF RELIGION.—"It is religion which, penetrating to the depth of each one's conscience, makes him feel the force of duty and urges him to fulfill it. It is religion which gives to rulers feelings of justice and love towards their subjects; which makes subjects faithful and sincerely devoted to their rulers; which makes upright and good legislators, just and incorruptible magistrates, brave and heroic soldiers, conscientious and diligent administrators. It is religion which produces concord and affection between husband and wife, love and reverence between parents and their children; which makes the poor respect the property of others, and causes the rich to make a right use of their wealth. From this fidelity to duty and this respect for the rights of others come the order, tranquility and the peace which form so large a part of the prosperity of a people and of a State. Take away religion, and with it all these immensely precious benefits would disappear from society.—*Encyclical Letter of Pope Leo XIII.*

Our Inheritance.

Some years ago I paused to speak to a young man whose face attracted me.

"Yes," he replied in answer to one of my inquiries, "I have had a hard life. I am poor and wretched, a stranger in a strange land. And yet," he added, "I have heard there is money waiting for me in the old country if I could get back to claim it."

"If that is the case," I asked, "why do you not go back?"

"Well," he answered, "you see it may not be true, after all, and, besides, I would not know just what steps to take. No; I will try to make my way here."

After a little talk with him about the better inheritance that could surely be had for the claiming, I left him and passed on.

Nearly a dozen years later, I sat listening to the sermon of a minister from England. During the course of it he spoke of a Refuge for Boys in which he was much interested; and told of a lad who had run away from this home, unwilling to perform the duties assigned him there. "Shortly afterwards," he said, "we heard that a fortune had been left to him, and every effort was used to trace him, but in vain." "Somewhere, to-day, perhaps," he added, "that young man is wandering poor and homeless whilst an ample provision is held in trust for him, and all he has to do is to come and claim it."

When the sermon was over, I sought a private interview with the minister, and told him of the boy who had so interested me. The date of his coming to America, his appearance and his story, all seemed to point to him as the fugitive sought so long and vainly.

Again, through the newspapers, the effort was made to inform him that an inheritance was his for the claiming; but again it was unsuccessful.

Often, since then, my mind has dwelt on the wonderful teaching in this little life parable. How many there are who like this poor lad, are contenting themselves with a life of poverty and hardship whilst "the glorious inheritance of the saints" may be theirs for the seeking.

Without merit or effort of their own this inheritance has been provided, and He, by whom it has been provided, is sending forth his messengers day by day to search for his wandering sons that they may be lifted from the depths of their degradation into the joy and abundance of the Father's house.

We might suppose that the poor hungry, thirsty, homeless souls, who vaguely grasp the thought of the "all things" that are promised them, would seek with joy for a fuller knowledge; but no, like the poor boy they say, "It may not be true after all, and I know not what steps to take; I shall try to be content as I am."

Ever it is the same old story—blessings offered and rejected. "Ye will not come unto Me that ye might have life," said our blessed master and through the centuries the cry still rings, and we see the wonderful spectacle, one of the lost seeking a Saviour, but the Saviour seeking the lost, and offering to sinful souls the possibility of becoming "Heirs of God, and joint heirs with Christ."—*Altit.*

"GOODNESS may win gold, but gold will never win goodness."

The Soul's Atmosphere.

In these later ages the world has developed new sense, that of climate. We have been mightily fastidious in breathing. There are medical cures which stake everything on air. In the late autumn increasing hosts of well-to-do people preen their wings and follow the migrator birds. They are in search of a pure atmosphere. Colonists settle for the winter the keen heights of Davos, or pursue the southwards to San Remo or Algiers. We pay any price for an atmosphere. In the sunlight it flashes on the retina, in the fragrances which it intoxicates, in the secret vigors it conveys, we find some of life's choicest gifts.

And atmosphere, now so centrally important to the health and pleasure seeker, has become in other ways, a new thing to our generation. It has been transformed by science. We only know its chemical constituents, but, obtaining glimpses of the tremendous forces that incessantly play through it. We are investigating the mystery of that luminiferous ether of which it has been strikingly said, "a shock in any part of it causes a tremor which is felt on the surface of countenances." The scientist is trying to measure those "shivers of undulation" in which it presses themselves successively as heat, or light, or magnetism or electricity. We stand in awe of the stupendous energy which is represented in the conveyance to us of the light of a star. We try to grasp what is meant by the statement that one faint star far away on our retina represents a wave movement which has travelled on through long years at a rate of six hundredths millions of millions per second.

But when we speak of atmosphere, in the language either of the pleasure-seeker or the physicist, we are far from having exhausted the term's significance. The universe consists of something more than of solid planetary systems, and of the swift telegraph of luminiferous ether between the interstellar spaces. Behind that universe lies another and a bigger. It is the world of consciousness, the invisible realm of souls. That we bring to both is to us all self evident, though the one is related to the other remains unpenetrated and seemingly impenetrable mystery. And it is this chasm between matter and mind which makes it so difficult for us to think accurately from one to the other. As we discuss the problems of our spiritual nature our terms, borrowed from the material outside, are the very rudest of implements. At best they permit us to speak only in metaphors. And yet we speak "not as uncertainty." For while the mind holds secrets of itself which can never be interpreted by the physical, an instinct within, which is the unconscious ground of all our reasoning, assumes of an underlying unity binding these two together; a unity which makes everywhere the truth of the outer to be a projection of the plain hint of the truth of the inner.

It is under this persuasion that we speak here of the Soul's Atmosphere. Our story of a climate not mentioned in Baedeker, but yet as real as the sunshine of Nice or the sunset of Arachon. For as certainly as our physical organism, so certainly does our spiritual self, live by the air it breathes. But the analysis of the one atmosphere is

ly so easy as that of the other. When we of oxygen and hydrogen, carbon and nitrogen, of the atomic theory and of the law of combining proportions, we are in the sphere of weights and measures, of the accurately measurable. It is a more dimly-lighted region when we reach this other side, and our measuring instruments are all to seek. We stumbling up against dim perceptions, admissions of truths which, while they increase with their grandeur, leave us only a vague sense of their outline and content. The more of the highest in man will never be reached, because it loses itself in the Infinite. And yet we can make some affirmations. Our planet is immersed in a deep, dense sea of air, that plays incessantly through our organism and carries in itself mysterious powers which we are just beginning to discern. Our thought-world-to-day surrounded by ether, not less pervasive and potent. We cannot tell its whole content, or the whole modus of its operation. Some of this is ad in books, is preserved for us as what we know. A Galileo, a Newton, has in sense been the light of our seeing. But exact knowledge which our race has inherited forms only a small part of its thought-sphere. The whole past life of humanity, soul's immeasurable movement, is in it, in us we cannot guess. But we should be in a wretchedly inadequate account of the soul's atmosphere if we spoke of it as merely such stored up world-thought. We might well speak of our planet's atmosphere as only an affair of a few gases. Neither the nor the other is quite so parochial. The our body breathes gets most of its vitality beyond its own sphere. It quivers with such that stream through it from the farthest stars. It is lighted and warmed from out. It would become poisonous to us if it were not for a central sun which, by the force of its shining, turns a deadly gas into air for the plant-world and into vitalizing oxygen for our human lungs. And it is something, assuredly, more than analogy, an assurance "deep seated in our mystic frame," which points to our physical sphere as in all a pattern of the word within. What is in silence forms the smallest half of mystic forces that surround and incessantly upon our soul's life. If the farthest send on quivers which register themselves on our earth's surface, who can say influences from innumerable [thoughts] of an Intelligence permeate our spiritual envelope, and work in ways unnoted upon our consciousness? And this inner atmosphere, visible from all worlds, has also its sun. Soul's system has its centre as surely as a planetary. The history of religion is the story of the soul's gravitation to the centre, aspiration for its birthplace. The saints pour out this aspiration into every language. Behmen's words on the new birth stand as a type of the whole human movement here. The account of the soul as a light originating in Father's essence, *lumen delumene*, immersed in darkness, feeling "a fire of anarchy" until its longing for the light is satisfied by God's witness in it, when there arises "a sweetness of rest and peace," is the same story from Plato and St. John to Fox and to William Law. A Catholic

medieval mystic recounts the experience in words which one of Wesley's evangelists might have used in an experience meeting: "And then do we all come unto our Lord, our self clearly knowing and God fully having . . . Him verily seeing and fully feeling; Him spiritually hearing and Him delightably in-breathing, and of Him sweetly drinking." To have moved into this climate is to have lighted on life's best. Michelet, in his fascinating book "La Montagne," speaks of a certain hill-elevation where the human organism breathes freest and reaches its height of exhilaration. The soul knows that height better than the body. The luxury of climate is missed often by the deep pursed traveller who roams from China to Peru, while engaged to the full by some humble artificer or patient woman whose physical boundary is a workshop or a cottage. The question of the soul's atmosphere has, however, another side. So far we have discussed it as a something which works upon us and from which we incessantly draw. But we do not merely draw from it. We also contribute to it, and it is here perhaps that the chief significance of our life exhibits itself. If we knew it, a bigger thing than our arts and manufactures is the making of atmospheres in which souls can thrive. When from the centre of us leaps out thought, desire, or volition towards friend or foe we cannot measure what we are effecting here in the eternal world of souls. We are pouring out powers that create or destroy. If waves of force, flowing from physical centres, flash, as we know they do, through atmospheres, and penetrate every form of matter, who shall estimate the effect of the forces emanating from our spirit centres, that beat upon our brother's thought and will? It is from this point of view that we best study the significance of prayer. When a mother wrestles in spirit for her child or a friend for his friend, we have at work the highest and the purest force the world knows. And the results? We may not see them. But unless all the discoveries both of the physical and spiritual universe are in a conspiracy to deceive us, nothing is more certain than the certainty of these results. The forces here unlocked may have a circuit as wide as that of a comet, but they will not waste themselves nor fail of their goal. From this standpoint, too, we could best discuss the whole life of the Church. Its business is to create an atmosphere. More than its assertion of dogma, more than the perfection of its ritual, is its function of filling the area of its influence with an air which the poor, poisoned soul of humanity as it inhales the oxygen and warms to the sunshine, shall realize as the Divine it has panted for, the very breath of God. —British Paper.

CHRISTIANITY is not merely a collection of propositions, whether ethical or religious, but rather the revelation of a Saviour in Jesus of Nazareth. Its power and value reside in Him, in what he was and is, and in what he did and said, and in what he is still doing. We can detach the platonic philosophy from Plato without harming it; but we cannot detach Christianity from Christ, since He himself is the substance and essence of the whole system. —The Independent.

A CONFESSION.

"You ask me how I gave my heart to Christ?
I do not know.
There came a yearning for him in my soul
So long ago.
I found earth's flowers would fade and die—
I wept for something that could satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you how;
I only know
He is my Saviour now.

"You ask me when I gave my heart to Christ?
I cannot tell.
The day, or just the hour, I do not now
Remember well.
It must have been when I was all alone
The light of his forgiving spirit shone
Into my heart, so clouded o'er with sin;
I think—I think—was then I let Him in.
I do not know—
I cannot tell you when;
I only know
He is so dear since then.

"You ask me where I gave my heart to Christ?
I cannot say.
That sacred place has faded from my sight,
As yesterday.
Perhaps He thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.
I do not know—
I cannot tell you where;
I only know
He came and blessed me there.

"You ask me why I gave my heart to Christ?
I can reply;
It is a wondrous story; listen, while
I tell you why.
My heart was drawn at length, to seek his face;
I was alone, I had no resting-place;
I heard how He loved me, and with a love
Of depth so great—of height so far above
All human ken
I longed such love to share;
And sought it then,
Upon my knees in prayer.

"You ask me why I thought this loving Christ
Would heed my prayer?
I knew He died upon the Cross for me—
I nailed Him there!
I heard his dying cry, 'Father, forgive!'
I saw Him drink Death's cup that I might live;
My head was bowed upon my breast in shame!
He called me—and in penitence I came.
He heard my prayer!
I cannot tell you how,
Nor when, nor where;
Only I love Him now."

It is wisely ordered, that neither nations nor individuals can deteriorate each other, without injuring themselves; nor promote the welfare of others, without partaking of the benefit conferred. —Dilwyn's Reflections.

We are all the time in life wanting to do some good and wondering that we fail. We fail because we are not first full of the spirit of what we want to do or give. We undertake to do where we have nothing to do from. We are dry springs, empty reservoirs. We have no fountain head. We have never established a source of supply. Before we can be the best and do the best and it is all important that we be ourselves filled with "sweetness and light" have the fountain of them in us. —J. F. Ware.

There remains one principle on which the various classes of professing Friends are united, and that is the cause of Peace. Representatives of all that have convened in this city and are holding a conference during these last three days of the week for the presentation of this great cause before people in many addresses, papers and discussions. Whether the people are in a mood to hear a breath against militarism at this juncture remains to be seen, but it has been judged that the time might be opportune. Or whether the presentation of the peace question would have arrested more attention in another than "the Quaker City."

en a query. Few if any known as paid pastors per on the program— that departure which must, while it lasts, frustrate much living co-operation. Friends in such demonstrations on behalf of objects. Accordingly the apprehension which has been felt in prospect of a visitation of such an order to our meetings for worship is considerably altered—to that extent making peace. But whatever the composition of the Conference, there can hardly be but one desire—that its effect may be good, and the cause of Peace on earth be advanced through its labors.

In Western Quarterly Meeting, Guilford County, C., last month, a minute granted by his Monthly meeting to a member for service in New England. Western Yearly Meetings, was, after a lengthy discussion, not endorsed. The trouble was that, by the issuing of the minute he had administered the rite of communion. "The ceremony occurred on a canvas tent on a hollow camping ground, not in a Friends' meeting-house." If the place alleged as a palliation, it is difficult to see how alters the principle.

At the meeting appointed by William C. on at West Grove, particularly for young Friends, First-day afternoon, another is appointed for tomorrow, the 15th instant at Coatesville. We now learn that in pursuance of the concern expressed in his minute, he was in attendance at No. 9th in the Monthly Meeting held at Shalton, at East Caln on the 13th, at West on the 27th, and in the afternoon at an aped meeting, which proved to be large, in the C. A. building at Coatesville; at the Monthly meeting at Parkville; the Eleventh Mo. 5th, at West Eleventh Mo. 6th, at London Grove Eleventh 7th, at Kennett Eleventh Mo. 10th and aped meeting at Little Britain in the afternoon, at Shalton Eleventh Mo. 17th, in Oxford at an aped meeting in the Presbyterian place of worship Eleventh Mo. 24th, and on the evening of the day in the Methodist place of worship in New on.

Notes from Others.

Methodism's growth has been most noteworthy. According to the compiled statistics it now has 1 ministers, and 7,833,456 members.

THE NEW DIPLOMACY, STRAIGHTFORWARDNESS.—A considerable interest has been aroused in our own country by the speech recently made in New York City by John Hay, Secretary of State, and other things he said, were the following

My experience of diplomatic life, which now more years than I like to look back upon, I have the greater record of American diplomacy. I have read and studied, I can say without hesitation that we have generally told squarely what we wanted, announced in every negotiation we were willing to give, and allowed the other side to accept or reject our terms. During the time in which I have been prominently connected in our foreign relations, I can also say that we have been met by the representatives of other nations in the same spirit of frankness and sincerity. Men of large affairs, will bear me out in there is nothing like straightforwardness to us like."

LITTLE LAMB'S MARY.—Mary Tyler, the heroine of the familiar poem, "Mary Had a Lamb," resided at Somerville, Mass., until, which occurred not long ago. The infant of the pet lamb following her to school occurred in her childhood, just as is told in the poem, and was afterwards put into verse by her mother, who was then one of the school children. As a woman, Mary Tyler was always proud to

show bits of the famous "fleece as white as snow" in various stages of evolution, from the raw wool into a soft dress fabric.

The average person is scrupulously honest. This may be denied by the skeptics who question the existence of any good traits in humanity, but it is nevertheless a statement founded not upon mere sentimentality, but upon exact knowledge. Here is proof of it in the experience of people who have to do with the "lost and found" columns of the newspapers and the bureaus established by the railway companies, the traction companies, the theatres, the hotels and the great stores for the reception and restitution of lost articles. Not everything that is lost finds its way back to the owner, but in these bureaus there is constantly more property awaiting owners than there are claimants for it. Because now and then somebody loses something which is never found the impression is created, perhaps, in that person's mind that the average human being is dishonest, but the fact remains that only an insignificant fraction of the money or articles lost in public conveniences and public places is unrecovered by the losers.—*Chicago Inter-Ocean.*

A MODERN MOABITESS.—"And Ruth said; 'Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go; whither thou lodgest I will lodge; thy people shall be my people and thy God my God.'"

An example of a wife's devotion that almost passes understanding has recently come to light. It did not occur in the society circles of one of our larger cities, but in the city of Honolulu, and the woman who was determined to follow her husband "even unto death" was a native woman belonging to a race that is only removed from barbarism by two generations. Lulia, the wife of a leper who had been deported to the island of Molokai, stained her body with iodine and presented herself for examination, claiming that she had leprosy. When her nurse was discovered the woman broke down and confessed that she did not have the dread disease, and, as an excuse for her action, stated that in her marriage vow she had promised to remain with her husband "in sickness and in health." She wished to go to the leper island to nurse him and resorted to subterfuge in trying to gain the end of her desire.

The action of this woman should furnish a lesson to those who regard marriage as a social or business arrangement. While it could not be advised that her extreme example should be copied, her act of devotion is one that should call forth the highest admiration.—*Kansas City World.*

In the course of an address delivered last week by Bishop Potter in New York City, he said: "Over and against the herd of men there stands the Man, with the secret of divine strength. The whole point of view changes. Step by step there comes into the consciousness the sense of an indwelling strength hid with Christ in God. Here in the last analysis lies the secret of all social and moral problems. We are harassing ourselves here in this city with what we call the drink problem, as affecting the sober observance of Sunday; but we must realize that the true solution of that and of all social and moral problems is in some force touching the inner springs of conscience and of life. It is that that will make men sober, not drunken, because they will not be drunk with wine, but filled with the Spirit of God."

The zeal of the foes of righteousness and purity is a continual lesson to the friends of uprightness.

A brief note in the *Public Ledger* announces that "Evelyn Abbott, the Greek historian and fellow of Balliol College, Oxford, died recently at the age of fifty-eight years. Soon after graduating the lower

half of his body was completely paralyzed, and he was obliged to deliver his lectures and to do his work all his life lying flat on his back." Few things can effectually handicap a man who is in earnest. Evelyn Abbott, the cripple; Helen Keller, the girl unable to hear or see; and last, but by no means least, Booker Washington, the slave, have shown what can be done when there is the willingness to pay the price of hard work and self-sacrificing, persevering effort. Each had to surmount a seemingly insurmountable obstacle, and each succeeded grandly, so grandly that we are apt to shame when we permit ourselves to be overcome by the petty difficulties which so often cause us to lose heart in the struggles of life."

THE CRAZE FOR AMUSEMENT.—It does not need a long experience to show us that those who surrender themselves to a desire for amusements miss their realization. The every day duties, the close at hand service, the longing to be worthy of the gifts of life, while driving from the mind the unworthy aim towards getting a good time out of the world, will instead supply that peculiar, broad, varied interest, which furnishes happiness, including that lower order of satisfaction named amusement.—*Mary B. Baldwin, in the Interior.*

THE CHRISTIAN MAN IN POLITICS.—The pastor of President Roosevelt's church in Washington, John M. Schlick, lately said: "The Christian man is in politics for his country's good, and not for personal profit. That is characteristic, and when once he feels the responsibility, you are bound to see his marks in results at the polls and his party's councils."

"Do I think he is in party politics? Why, yes. He thinks and has convictions, and he is always right, even when he belongs on the other side. He has sense enough to see that a man may be loyal to his country and yet vote against him. He has both room and honor in politics. You have seen him preside at conventions, in senates, at the helm of the ship of State, and he always honors his place. Unbelief may try to get him out, but it cannot."

The cost of living, says *Dun's Review*, has materially risen in the last two or three years. Necessary supplies for family use that would have cost \$72.45 in the summer of 1897, and \$91.29 a year ago, would now cost \$97.74.

Lord Roberts is credited by the *London Daily News* with corroborating the view that the war was responsible for Queen Victoria's death. In a speech at Manchester, he is reported to have said: "I cannot help thinking that, but for the intense anxiety caused by the war in South Africa, and by the deep sorrow which [she] felt for the loss of so many of her devoted sailors and soldiers, and of her own grandson, she might still have been with us."

SUMMARY OF EVENTS.

UNITED STATES.—In his message to Congress President Roosevelt enforces the need of enacting laws against anarchists; recommends the regulation of industrial combinations, especially the publication of their financial conditions; the creation of a Cabinet officer to be known as Secretary of Commerce and Industries; the re-enactment of the law excluding Chinese; the betterment of social conditions; the passage of a better immigration law; reciprocity; the building up of a merchant marine; the need of strict economy in expenditures; the amendment of the interstate Commerce Act; the preservation of forests, particularly in the West; the construction of reservoirs for storing water, and the reclamation and irrigation of arid regions; additional legislation for the Philippines; the construction of a Pacific cable line to Hawaii and the Philippines; and of a canal across the Isthmus of Panama. In connection with the Monroe doctrine, he says: "We do not wish to see any Old World military power grow up on this continent or to become a military power ourselves." He also recommends an increase in

efficiency of the navy and army; the extension of the Civil Service Law; the allotment of lands to and the education of the Indians, the breaking up of their tribal relations, etc.

Many measures have already been introduced in Congress dealing with the question of anarchists and assaults upon the President.

The Postmaster-General has just issued his report for the past fiscal year. It shows that the total receipts of the Department were \$111,681,199.33. The total expenditures were \$105,654,672.47, leaving the expenditures exceeded the receipts by \$5,926,527.48. The expenditures for the year were nearly \$8,000,000 greater than in the preceding year; nevertheless the deficit was nearly \$15,000,000 less.

The average cost of carrying the mails is about six cents a pound. Last year there were about 430,000,000 cents a pound. Second-class matter which gets at pound rates. With all allowances, the carrying of second-class matter costs the Government about five cents a pound, so that the total cost for this class last year was about \$21,500,000, while the same class paid in postage about \$4,250,000, leaving a net loss on transportation alone of about \$17,000,000. An effort is being made to lessen the cost of the small matter of this class by the Post Office authorities.

During the foot ball season of 1901, there have been nine deaths, and seventy-three cases of serious injury resulting from this game, besides probably hundreds of temporary bruises and sprains. Influential voices are being raised against this brutal game, being made to issue by professional teams; and the effect upon thousands of spectators thus familiarized with the shedding of blood and the suffering of others; and also the demoralization resulting from the betting and frequent intoxication accompanying it.

It has been determined by the Board of Health to enforce more rigidly the act of Assembly requiring all principals or others in charge of public, private, parochial, First-day or other schools to refuse admittance to any child who cannot show a physician's certificate of successful vaccination, or that he or she previously had smallpox.

A corps of forty-five physicians have been engaged to make a systematic canvass of Philadelphia and offer free vaccination to every person.

Dr. A. Leteue, of the C. L. Magee Pathological Department of Mercy Hospital, in Pittsburgh, has discovered what appears to be a successful serum treatment for tetanus or lockjaw. Dr. Leteue does not claim the treatment will cure every case, but believes the problem of treating tetanus successfully has been solved.

On the 6th inst. very cold weather prevailed in this section, the thermometer in some parts of Pennsylvania registering 5 to 10° below zero. In the Catskill Mountain region a temperature of 33° was recorded at Hobart.

The report of the Isthmian Canal Commission favors the Nicaragua route, and makes an estimate of \$189,351,062 as the total cost of construction of the canal through Nicaragua. With adequate force and plant the Commission estimates that the Nicaragua Canal can be completed in six years, exclusive of two years for preparation. The total length of the Nicaragua route is 183.66 miles, and the Panama route 49.09 miles.

It is proposed to establish as a fog signal off Egg Rock, Long Island, to be heard 50 miles under water. The theory upon which the plan is to be worked out is that the bell, being under water, its sound may be heard by persons on shipboard at a much greater distance than if the bell was suspended above water in the open air, while for the same reason its noise cannot be objectionable to residents along a nearby shore.

In carrying into effect the Compulsory Education Act in Philadelphia, the chief officer and his fifteen subordinates made during last month 6588 visits to homes and schools and took in one month 438 children from the streets and put them in the way of receiving an education, and, we trust, of becoming useful and respected citizens.

The larger car of the Pennsylvania Railroad has been brilliantly lighted by acetylene gas. No generator is carried on the train, the gas being stored in a tank of about eight cubic feet capacity under the car without the need of any attention from the train crew.

The number of milk cows in the United States in 1868 was 8,691,658, valued at \$319,681,153. The number in 1900 was 16,292,000, valued at \$51,432,100.

Judge Sanborn, of the Federal Court at South McAlester, Indian Territory, has decided that after Indians become citizens they are still wards of the Government, and that after Indian Territory shall be allotted and the Indians are voters it still will be a crime to sell them whisky.

Estimates have been made which show that beginning Twelfth Month 1st, 1901 is \$101.37, while the same on Seventh Month 1st, 1897 would have been \$72.45, and on First

Month 1st, 1860, \$121.75. These records are compiled by multiplying the quotations of all the necessities of life by the per capita consumption. Prices are now at the highest point in many years.

An organization has been formed in this country for the benefit of the native races in this and other nations. The object of the organization is to continue the agitation for treaties and laws to stop the sale of opium and intoxicants to natives throughout the world.

Columbia, S. C., has been selected as the example of several California cities, by sprinkling certain of its streets with oil. It has been found by actual practice that it costs about \$36 per block, and that it not only settles the dust, but makes a better road.

The decision of the United States Supreme Court that the Philippines are American territory was affirmed 5 of the judges, 4 others dissenting. In conformity with this decision, it is said that \$7,000,000 collected in Manila as customs duties must be returned by the United States authorities to merchants and others.

The Pennsylvania Peace Society, lately meeting in Philadelphia, expressed its conviction that governments should have a Peace Department in lieu of a War Department, and the Constitution should be so amended, and made obligatory, that all national difficulties tending towards war should be referred to the Peace Department, the decision of which should be final.

In his annual report Professor Moore points to the complete failure of the Weather Bureau for the accurate complete collection and dissemination of crop information, having a large number of paid employees and volunteer observers and 14,000 persons reporting weekly to central points on the effect of weather on crops in their respective localities.

There were 140 deaths in this city last week, reported to the Board of Health. This is 30 more than the previous week and 64 more than the corresponding week of 1900. Of the foregoing, 211 were males and 229 females: 42 died of consumption of the lungs; 81 of inflammation of the lungs and surrounding membranes; 13 of diphtheria; 18 of cancer; 16 of poeplexy; 4 of typhoid fever; 7 of scarlet fever; 8 of small pox.

Cowboys closed on a basis of 8¢. per pound for miding uplands.

FLOUR.—Winter, super, \$2.50 to \$2.70; Pennsylvania roller, straight, \$3.30 to \$3.50; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.60 to \$3.85.

GRAIN.—No. 2 red wheat, 80 to 80½c.

No. 2 mixed corn, 67½ to 68c.

No. 2 white corn, 65 to 65½c.

BEEF CATTLE.—Best, 6 to 6½c; good, 5½ to 5½c; medium, 5½ to 5c.

SHEEP.—Choice, 3½ to 3½c; good, 3 to 3½c; common, 1½ to 2½c.

LAMBS.—3½ to 5½c.

HOGS.—Western, 7½ to 8½c.

FOREIGN.—Reports received from Constantinople at Washington state that Ellen M. Stone has been heard from as late as the 1st instant.

The statistics of smallpox in London, England, of 420 cases, show that the rate of mortality among the vaccinated was 20 per cent; among the unvaccinated 60 per cent.

Over 2,000,000 quarters of wheat consumed annually in the British Isles, no fewer than 24,000,000 quarters come from abroad, for which nearly 240,000,000 is paid. Official investigations made by the Municipal Council as to the number of unemployed in the various industries of Germany, show that the unemployed in the larger towns amount to from 7 to 10 per cent of the population, and that the aggregate of unemployed in Germany reaches 500,000 men, or 4 per cent of the total number of artisans in the country.

There are schools in Germany for farmers, gardeners, florists, fruit growers, foresters, blacksmiths, carpenters, machinists, cabinet makers, bookkeepers, tailors, shoemakers, druggists; there are cooking schools, institutes for training servant girls, barbers and chiropodists. These are usually supported by the Government and free to all comers, or perhaps only a nominal tuition is charged.

It seems that girls, as well as boys, of Reykjavik, Iceland, have contracted the habit of smoking cigarettes, and the law allows any adult man or woman, who finds a boy or girl smoking to inform on the young offender corporal punishment and to seize and destroy any cigarette found in his or her possession.

The local press of Vienna announces the formation of an Anti-Dwelling League. The league includes members of the Reichsrath, a number of high officials and other notable personages. They propose to urge legislation for the establishment of courts of honor to arbitrate in questions of honor.

It is said that Nebuchadnezzar's throne room, 60 by 170 feet, has been discovered in Babylon.

NOTICES.

FUND FOR ORPHANAGE AND BLIND ASYLUM IN OR S. CAIRO, EGYPT.—Subscriptions and contributions, with names and addresses, may be sent to the President and Trust Co., 409 Chestnut St., Phila.

JOHN S. FOWLER.

WANTED.—For two weeks, beginning Twelfth Mo. 20th, a young woman as mother's helper in a family in Germantown. Apply promptly to S. E. O'NEILL, Office of The Friend.

RACHEL G. HALL, plain milliner, 1953 N. Camac, between Twelfth and Thirteenth Streets, will receive orders after Twelfth Month 9th, 1901.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to dismissals should be forwarded to ELLIOTT A. SAGEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of those coming to Westtown School, the stage will leave trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SMEDLEY, Sup.

Friends' Library, 142 N. 16th St., Phila. Open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M., also on evenings in which Friends' Institute Lecture is held, from 7 to 7.45 P. M. Resolutions to the Library include the following:

BACON, Las.—Our Home Base on the 31st.

BURGESS, J. W.—Civil War and the Constitution (2 vols.).

COURT, Cecile de, Baroness.—Memoirs.

GLESTONE, J. P.—George Whitefield, Field-preacher.

GREEN, W. D.—William Pitt, Earl of Chatham.

REFLECTOR, Agnes.—Fireside Sphinx.

RAY, C. A.—Making of an American.

TIMMONS, C. M., Jr.—Tearing Alaska and the Yosemite.

WELCH, A. C.—Anselm and his Work.

WHITE, E. A.—Art of Teaching.

DIED, at his residence, Marlton, N. J., on the twelfth of Seventh Month, 1901, SAMUEL WOODMAN, a member and ex-officer of Crosswell Presbyterian and Lehigh Monthly Meetings, aged seventy-seven years. He had handed a cup of cold water in the name of the disciple shall receive a disciple's reward."

—, on the twenty-second of Twelfth Month, 1901, at the home of her niece at Moorestown, N. J., REBECCA T. TROTH, widow of Joseph E. Troth, aged ninety years and six months. She was a member and ex-officer of Upper Springfield Monthly Meeting, N. Y. Her illness and resignation with which she viewed the approach of death, together with many peaceful expressions, were to her relatives and friends the consoling evidence that she has been gathered into that Heavenly City where sufferings are unknown.

—, at his home, near West Grove, Pa., Twelfth Mo. 24th, 1901, THOMSON FRAME, in the sixty-first year of his age; a member and elder of New Garden Monthly Meeting, West Grove, Pa. During the last week of his life, his bodily suffering was frequently intense which he bore with Christian patience, saying he did not have any of it taken away until all for which he intended had been accomplished. In the early part of his sickness he seemed much exercised for himself and for his family, but he was comforted by the presence of the beloved Society of which he was a member. He was full of a deep concern, desiring none should be deceived by any feeling of security, nor born of the Spirit. The nature of the disease was such, that for some time before his death, he was almost entirely deprived of the power of intelligible speech, but he seemed frequently to be in supplication, and we have evidence to believe that his petitions were understood by His Heavenly Father. The many mansions prepared for the people of God.

WILLIAM H. FILES' SONS, PRINTERS,
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

Vol. LXXV.

SEVENTH-DAY, TWELFTH MONTH 21, 1901.

No. 23.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,
PHILADELPHIA.

Post paid from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Appeals to Heaven and to Men.

On the same day that witnessed the closing of the Peace Conference provided for all bearing the name of Friends on this side of the ocean, might mention to us of meetings appointed for the London Meeting for Sufferings for unity prayer "for the removal from the hearts of men" of all that hinders the conclusion of Peace. The meetings on this side of the Atlantic were for persuading men, and on that day for persuading the Throne of Grace. While man has not authority to "command of the days of the Son of Man," or foretell a day of prayer, and while no religious society can appoint prayer by appointing meetings for it, yet we must respect the principle acknowledged by the holding of such meetings, namely, that the cause of Peace on earth is of those invisible spiritual processes which can best labor in by the true exercise of prayer. Philadelphia Yearly Meeting, in the opening of our Spanish war appointed meeting for united waiting on the Lord in a common sense of impending events, but leaving the Head over all things to his Church." The special form of religious exercise which such a meeting should come under. Yet the movement to assemble thus was an acknowledgment of the turning of the hearts of men "as a man waters the water-courses in his field." is within the power of the Father of Spirits and within the scope of men's labor together with Him in prayer. Even science shows increasingly that the Father has left in store mighty unexplored forces invisible for ages awaiting man's discovery and manipulation by the proper application. Just as rational it is to believe that there is in reserve an heavenly host of spiritual powers available for our right spiritual touch

and travail, through the one Mediator of all power in heaven and in earth. "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love Him;" but He reveals them by his Spirit as we are able to bear them, and often in response to the prayer of faith, if we have it as a grain of mustard seed. He moves the prayers that shall move his love and power, that men may know that holy help is placed within the reach of their holy appeal.

A concern was uttered at the beginning of the present volume, that Friends should be availing themselves of this mighty engineering in heavenly places to overcome the spirit of war that was stalking over the earth. For it was high time that we should see that all this atrocity must be overcome from above. Vain is the help of man against the sin of man, except through God. The Spirit of the Prince of Peace, we believed, yearns for the co-operation of the living members of the Society of Friends in living prayer, that the remainder of wrath may be restrained.

This praying always with all supplication in the Spirit we ought indeed to do, and not to leave the other undone, namely, all its forthgoing testimony and appeal to the hearts and reason of men. Apprehending that they should now move to persuade men, individuals delegated by no official bodies under the name of Friends, came together last week in Philadelphia as a voluntary Conference, to repeat our views and desires in regard to Peace on earth, and to urge them upon public attention. Some of the papers read were remarkably impressive. For a company presumably of so diverse persuasions as regards our other principles, its unity in facing the problems set before the nine sessions seemed unbroken. No section under the name of Friends seemed to think its business was to represent itself, but simply and solely the cause of Peace. In this single eye to Peace lay the safety of the Conference towards itself and generally towards legacies possible to be left behind on other grounds, which had been feared. Of the sayings of which we are informed, we cannot say we would not have had some things stated differently, or not at all. But as they who came hither for Peace departed in peace, in that we would abide, and hope for the best.

The statement of principles adopted, and given forth to the public press, is as follows:

This Conference of members of different bodies of Friends in America is convinced that lapse of time has not made necessary any change in the position which the Friends have always taken on the subject of war. Rather have reasons accumulated, with the passing generations, for believing that war in all its forms is not only irreconcilable with the precepts, example and spirit of the Founder of Christianity, but that it is likewise out of harmony with the common principles of reason and morality, whose foundations are laid in the essential constitution of humanity. War, in its spirit, its deeds, the persistent animosities which it generates, and individual and social degeneration produced by it, is the antithesis of Christianity and the negative for the time being of the moral order of the world.

We believe that love, good will, self-sacrificing service, the faithful and courageous inculcation by teaching and example of truth and righteousness, are the divinely ordained means for the promotion of justice and right, for the eradication of error and iniquity, for the creation and maintenance of social and political order, and that the efficiency of these is not promoted but impaired by the instruments and methods of war.

We recognize with profound gratitude the progress toward the peace of the world that has been made in recent generations, in the elimination of certain forms of war, of the establishment of peace over wide areas of territory within the nations themselves, in the supplanting of brute violence by law, and in the progressive substitution of arbitration for war in the settlement of international controversies.

The establishment by the civilized Powers of the permanent International Court of Arbitration we gratefully recognize to be one of the greatest events in the history of human society. The setting up of this institution is the practical adoption by the nations of the principles and methods of settling controversies which have always been agitated by the Friends. The existence of this court makes it practicable and therefore, morally obligatory hereafter to adjust in a pacific international way controversies that may arise, and, therefore, takes away every ground that has been urged for considering war a necessity. . . . We believe that the time has fully come when the voice of enlightened humanity should make itself heard, calling for an adjustment of the matters at issue by the Christian methods which have in numerous instances of successful operation proved themselves as practicable as they are reasonable and humane.

In the spirit of our Master, the Prince of Peace, we call upon Christians of whatever name prayerfully to consider whether they are

faithfully holding and advocating as fully and earnestly as their profession demands, the great principles of love, brotherhood and peace which lie at the very heart of our common Christianity, and the faithful maintenance and propagation of which by all who call themselves Christians would, we firmly believe, speedily make all war impossible, and bring in the reign of permanent and universal peace.

As to our omission of a few words in the above, it seems a rule of wisdom not to prejudice a good cause by directing the hearers' attention unnecessarily to a side issue, or special case, on which strong and perhaps partisan feeling is apt to foreclose their seeing the larger truth on its own merits. We join in the deploring of the present wars, as all others; but not in their intrusion here as blunders to the pure principles held up to view.

Strength in Unity for our Schools.

The well founded concern of our Friend Dillwyn Stratton, in regard to unity of purpose in the elementary educational mark of Ohio Friends, is gladly admitted to our columns. We learn also with interest of the intention of the superintendent of the Educational Committee of Philadelphia Yearly Meeting to meet the teachers of the small schools in three centres in Ohio during the last two weeks of the present month, to further this excellent idea of a common course of study, and of uniform text books and methods of teaching.

This work of unification has been carried to a good degree of perfection in the limits of Philadelphia Yearly Meeting. The Superintendent is fortunately connected with the large and flourishing Monthly Meeting school in the city. Naturally, the standard in this school is high, and methods and means must be of the best to meet the competition of numberless educational institutions claiming patronage. With such a centre of radiation of the best, the work of unification has been simplified. Thus the teachers in the larger school, being in good part specialists, have gladly given the teachers of the smaller schools instruction in their specialties. In this way work in drawing, in gymnastics and even in reading and English has been quickened into new life all along the line. That our Ohio teachers are to feel this quickening and, we trust, through a similar supervision, is cause for hopefulness, not for education only, but also for a larger fellowship of faith in a rich and common inheritance.

WELL knows he who uses to consider that our faith and knowledge thrive by exercise, as well as our limbs and complexion. Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression they sicken into a muddy pool of conformity and tradition.—John Milton.

Jukes—Edwards.

A. E. Winship, the enterprising editor of *The Journal of Education*, has published a striking study under this caption.

It traces the descendants of Jonathan Edwards to the number of fourteen hundred and contrasts their record for usefulness in the world with the record of the twelve hundred descendants of a criminal character under the name of Jukes. The Jukes family was investigated by R. A. Dugdale, of New York State, and his paper published in 1877 was something of a sensation in the study of heredity. Of the twelve hundred Jukeses three hundred and ten were professional paviors, three hundred died in infancy from lack of good care and good conditions, fifty of the women lived lives of notorious debauchery, there were seven murderers, sixty were habitual thieves and there were one hundred and thirty who were convicted more or less often of crime. The cost to the state of this family in pauperism and crime was over one million two hundred and fifty thousand dollars.

In the Edwards family, on the contrary, out of fourteen hundred there were only four for whom an apology must be made, while the record of college presidents and professors, of judges and influential merchants and missionaries is quite bewildering. The conclusion of the whole study are summed up in the opening sentences of the monograph, and with some abbreviation they are as follows:—

"Education is something more than going to school for a few weeks each year, it is more than knowing how to read and write. It has to do with character, with industry and with patriotism. Education tends to do away with vulgarity, pauperism and crime, tends to prevent disease and disgrace, and helps to manliness, success and loyalty.

"A boy that leaves school and shifts for himself by blacking boots, selling papers, and 'swiping' fruit, often appears much smarter than a boy of the same age who is going to school all the time and does not see so much of the world. A boy of twelve who has lived by his wits is often keener than a boy of the same age who has been well brought up at home and at school, but such a boy knows about as much and is about as much of a man at twelve as he will ever be, while the boy that gets an education becomes more and more of a man as long as he lives."

"Jukes—Edwards" is inscribed to Wm. R. George and a fitting tribute is paid by the author to all those workers who are attempting to solve the problems of crime by practical systems of education. In the face of the statistics in this study with their overwhelming force on the side of heredity, it is refreshing to find such faith in the educational process and in the power of Divine Grace.

J. H. B.

The Atlantic City School House.

Some weeks since a notice of the proposed school house in Atlantic City, to be built as a second story to the meeting house, was printed in *THE FRIEND*. Since that time the improvement has been made and the school has had the use of the new rooms for three weeks past. The meeting room remains substantially as it was, with the exception of several steam ra-

diators that now supply the heat and seem tirely cool to any cold weather emergency.

The three school rooms are amply large have an abundance of light and by means hospital transoms can be comfortably ventilated. So far as appears they are admirably suited to accommodate the school. Ab fifty Friends have made contributions to the cost of this improvement, in sums vary from five dollars to one thousand dollars. There remains about one thousand dollars to be subscribed. It is hoped that Friends will up this amount by the end of the year. stated in the first notice, there is no Preceptive or Monthly Meeting to carry this undertaking. Its position is not unlike that of other educational institutions in our midst, the appeal is to Friends generally and for cause of elementary education under the foster care of the Yearly Meeting. The Treasurer is David Roberts, Moorestown, N. J.

FOR "THE FRIEND"

Co-Education Again.

The educational public in Philadelphia been somewhat surprised during the past week to have the Superintendent of the Department make a public declaration in favor of co-education. This is more notable in view of several adverse reports on the subject that have emanated from the local boards.

following abstract of the report of Superintendent Brooks is taken from the *Public Ledger*. In recommending the establishment of "ritorial high schools," the Superintendent gives in favor of co-education therein in part of separate schools for boys and for girls. recommends three distinct courses of study for each school—a general course for boys, a commercial course for girls, an manual course for boys, while any boys desiring to take the commercial course could enter the regular class in that subject. This arrangement in providing additional high school facilities, he argues, will be undoubtedly most economical, and in his judgment nearest to the most advanced ideals of age. "I realize," he continues, "that I touching upon a mooted question when I advocate co-education in our new high schools, yet, from the experience of many years in management of a large institution, where young men and young women were educated together, reciting daily in the same class, do not hesitate to recommend that these high schools should be open to both boys and girls."

THE OLDEST BIBLE IN THIS COUNTRY.—It is said to be the oldest Bible in the United States belongs to John Herr, of Lima, Ill., whose family it has remained for twelve generations. There are but three copies in existence, though originally fifty were printed. The original binding is of Beechwood covered with stamped leather, and is in a good state of preservation. It is a fine example of the printing of the Middle Ages, it having been printed in 1553, at Zurich, by two apostolic Carthusian monks, who, we are told, were burned at the stake, three years later, for printing in German when Latin only was permitted to be used in religious books. It contains a picture of the last judgment, wood engravings with hand painting.—*Protestant Banner*.

FOR "THE FRIEND."

inst Countenancing the Spirit of Speculation. temperance paper refers to the financial er of an apparently very successful owner temperance restaurants, seventeen in num- in several large cities of the Union. e of these establishments were located in e situations for good business, in Phila- ia. No liquor was ever served in any of e. Bible texts were hung upon the walls, food was excellent and prices moderate, e the business generally was "conducted in onorable way in keeping with the profes- of the proprietor." The latter, the writer s to have been a generous-hearted man and many laborers in the Lord's vineyard had aken of his bounty. How did this lamenta- eversal come about? The account in the e paper says, "It is not surprising that a failure came, through speculation in s." A woeful sequence (there have been any such) to a weak giving way to the sible invitation to "invest the surplus" in mes which may realize very large divi- s. Some of these adventures are ad- ed to the capitalist, some to those of erate means, others again to those who closely to count the pennies. Here, for nce, is one in the last issues of my daily r, and it is believed to be the best daily city of a million and a quarter of inhabi- t. It is an invitation to help choose a r for "a first-class monthly publication," ng that "you can win any amount from hundred and fifty dollars up to thirty-five red dollars," although the representation e the large figures of the grand prize is eed by the explanation that one hundred s of the publication concern at twenty-five rs a share, make up the larger part of the h." The scheme may not, technically, be nted an illegal lottery, yet it is a strong pon the so-prevalent passion for specula- the same passion which breaks out in those mmon, morally perilous pastimes of soci- progressive euchre, whist and other games ance. A favorite line of speculative adver- ents of late has been to proclaim the un- ed chance of winning a fortune by invest- in suburban lots of certain very progres- ities. Very many of these alluring pros- es find entrance into papers of the philo- pic and religious press. Indeed, there one such in the excellent paper, not d, alluded to in the first sentence of this nication, wherein there was a plausible e of a China dinner set for (seemingly) a yet the very trashy paper which it was rpose of this advertisement to "boom," tained many advertisements which e cover any right-minded person with e to respond to. Many Friends, in their ctive places keep clear of an infringe- of that portion of the Sixth query of our line which counsels "against encourag- eries of any kind." For the guarding membership against encouraging the spec- e or the gambling spirit, is surely ad on the Truth. J. W. L.

E cannot be too much in earnest when g with the rising generation. We can- e too careful to use the right seal in g with tender wax if we want the right sion."

BEAUTIFUL HANDS.

The beautiful hands are the useful hands,
That are ready for any work;
That improve the moments that others waste,
And the duties of life never shirk.

The beautiful hands are the helpful hands,
That lighten a mother's toil;
That cheer up her heart, weighed down with care,
And bring to her lips a smile.

The beautiful hands are the loving hands,
That smooth a father's brow,
When it aches with the worries and cares of life,
Or smarts 'neath affliction's blow.

The beautiful hands are the willing hands,
That gladden many a home,
With their tireless devotion and ready aid,
When hours of affliction come.

The beautiful hands are the kindly hands,
Dispensing good to all;
Soothing the pathway for others' feet,
And raising those who fall.

The beautiful hands are the clever hands,
Which make home attractive and bright,
With their skill and cunning in many odd ways,
To charm and gladden the sight.

The beautiful hands are the reverent hands,
Which clasped in earnest prayer,
Bring blessings down from heaven to earth,
For weary hearts to share.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show
Like crystal panes where heart's fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterances prudence guards.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patience, grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful gale, with race well run,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands—oh, beautiful sleep!

UNTIL TO-MORROW.

Oh heart! be patient yet awhile
Until to-morrow,
Push back the curtains of the night
That hide from thy desponding sight
The stars which look with friendly light
From out the blackness of thy grief—
Until to-morrow.

O soul! be patient yet awhile—
Until to-morrow.
Lift silent lips and trusting eyes
And hands of faith to darkened skies;
Somewhere—sometime—the sun will rise;
Be patient till the morning breaks—
Until to-morrow.

—New Orleans Times-Democrat.

FOR "THE FRIEND."

Primary Schools in Ohio Yearly Meeting.

Of the few expressions that concerned Friends make to the world through their Institutions, perhaps none, aside from their meeting stand out so prominently to it as their schools. Those who are drawn to us by our Christian doctrines, held as they are almost as free from form, ceremonials and priestly trappings, as were those of the Primitive Church, have good reason to expect a correspondent simplicity of living in our homes, of education in our schools, and moderation in our business.

The home life and business standing of Friends are not so directly governed by the organized body as the school, it being subject to an appointed committee and conducted by a teacher who is a member. Education has always had encouragement from Friends, but long established schools may come to be accepted as permanent institutions and not have the same lively concern that their condition demands of the body they represent. As a consequence, a fear has arisen lest they should lack in efficiency.

This year's minutes of Ohio Yearly Meeting report that two hundred and eighty-three of the five hundred and twenty-two children of school age in that body have attended schools under its care, and that twenty-two terms of primary school have been taught the past year. It appears that the schools in different neighborhoods lack a uniform course of study and that students entering the Boarding School at Barnesville differ not only in having studied different text books, but that there is lack of uniformity in the branches taught in different primaries. This has received some attention from the teachers, but a more general interest is desired from the committees and employers, that all may work together to establish such a uniform course of study as will give system in our educational work. The methods employed in the instruction in different schools might be drawn nearer together, producing more harmonious results. May we not also hope that a consideration of these apparent defects will lead to a fuller realization of the religiously guarded education for which our schools are maintained.

DILLWYN STRATTON.

WHAT SHALL BE DONE TO SUPPLY THE MISSING ELEMENT IN MEETINGS?—In the sense of the pure love of God, which flows in my heart towards you, do I warn and exhort you to walk in the cross of our Lord Jesus Christ, which crucifieth us to the world and the world to us. And watch in patience, and meekness, and calmness of spirit against everything that would draw out the mind, in any measure, from the true meeting-place, either in or out of meeting. For truly, my Friends, he or she that doth not watch diligently out of meeting, but let their minds go a gadding to the ends of the earth, and take no heed to have them gathered in before they come to meeting—truly, it is no wonder to see such disappointed. And therefore, my dear Friends, be careful, every one in particular, to have your minds stayed upon the Lord, and the Lord will not be wanting to you; for great is his condescending to us in the day, and wonderful is his work to those who truly watch and wait upon Him!—Letter of George Gray to Friends in 1676.

A World-Wide Authority for Measurements.

A recently published book of travel, "Seen in Germany," by Ray Stannard Baker, gives an account of the Imperial Physical and Technical Institute at Charlottenburg, adjoining Berlin, extracts from which may be of interest to readers of THE FRIEND.

"Here," says the writer, "are set up the most perfect instruments in the world for measuring heat and cold, for finding the pressure of the atmosphere, for determining the strength of electric currents, for measuring light, and for a score of other purposes for which the utmost exactness is required. Here are kept the purest gold, silver, platinum, iridium, rhodium and other metals in the world—the standards of purity. Here is the purest water in the world, and the finest glass, and the most perfect weighing machines. Here can be produced and measured every temperature from that of liquid air to that of the electric arc light . . . Does the famous German thermometer-maker wish to know if his thermometers or his barometers are absolutely correct? He sends them to the Reichsanstalt for testing. . . When the American government wishes to be certain that the incandescent electric lights which it is purchasing, are marked with the proper candle-power, it must needs send them to this distant German institution for testing. There is, perhaps, no other place in the world where it can be done with such certainty. Such a consignment of American lamps had just passed through the Reichsanstalt at the time of my visit."

This wonderful Institution has been established twelve years, but is said to be little known, even in Germany, outside of a limited number of scientific investigators and technicians, and it is probable that only a few hundreds of Americans, excepting a few colleges and manufacturing establishments, have any knowledge of its existence.

The Institute was founded through the foresight of two of Germany's greatest men, Siemens and Helmholtz, the first in engineering, the latter in science. Siemens especially saw the necessity of the greatest accuracy in standards of measurement of temperature, electricity and light, and also knew that Germany's future lay in the development of her manufactures, and that this exactness in technical processes meant not only increase in quantity of product, but also in reputation resulting from perfection in the manufactured article. In order to further his idea Siemens gave the Imperial government a plot of land worth about one hundred and twenty-five thousand dollars only a half hour's drive from the emperor's palace, to which the government added considerable ground, and within three years nine buildings arose out of the sand. "The original cost of the establishment, exclusive of land, was over one million dollars, all paid by the Imperial government . . . Money was not stinted, and it is probable that no other Institution in the world is so thoroughly equipped." For delicate tests of instruments of precision the utmost stability of construction was indispensable. The two main buildings are sunk deep in the ground, set on a foundation of stone and asphalt, the walls being built thick and solid, thus providing for as even a temperature as possible. The writer says—"I was shown the method of con-

struction in the basement, of the physical building, first an outer wall eighteen inches thick, pierced with tight-fitting double windows, then an air-space reaching from floor to ceiling, and wide enough for a man to walk in, then an inner wall of solid masonry two-and-one-half feet thick also fitted with tight double windows and doors. Still inside of this there are rooms enclosed in masonry walls and having thick glass floors and ceilings, glass being the best heat insulator." These rooms are not artificially heated but can be kept at a temperature that will not vary more than two degrees throughout the year, each room having its own ventilation, and all the larger apartments being arranged so that they can be divided into smaller ones should extra space for delicate manipulation be required. These buildings are covered with thick layers of soil thoroughly grown to turf, the writer saying that he saw the grass turning green on them, with a few dandelions shining in yellow patches. One small building on the grounds is set diagonally to be in the line of the magnetic meridian and is built without any iron locks, nails or anything made of that metal, being used for delicate experiments in magnetism. Every precaution has been taken to keep all disturbing influences away from the buildings, even the electric railroad passing the grounds being compelled to bury all trolley wires within a kilometer (five-eighths of a mile), of the Institution. The streets around the grounds are asphalted to make traffic as near noiseless as possible and to reduce the jar to a minimum.

The annual cost of this work to the German government is about one hundred thousand dollars. One department which has charge of testing instruments of precision and measurement receives about ten per cent. of its expense in fees for service rendered, the other, dealing with abstruse scientific inquiries, receives no income whatever. "The chief work of the Reichsanstalt in both of its departments, deals with heat measurements. It is patiently adding figures beyond the decimal point; in its last report there is an account of a series of experiments which had for its sole object the carrying of certain established temperature calculations from the fifth to the seventh figure beyond the decimal, thereby adding just so much to the minute accuracy of determinations in which this calculation plays a part." An interesting and extremely important part of the work of the Institute is testing thermometers. These instruments being constantly used under conditions requiring accuracy of measurement the Reichsanstalt experimented in the endeavor to produce a glass which should be chemically pure and then contracted to the last degree, the resulting thermometer tubes being the most perfect ever made. Then attention was given to securing pure mercury and that the scale of degrees should be accurately marked on the tubes. The thermometers were then tested for variations in situation, horizontal and perpendicular; they are subjected to different degrees of air pressure within and without, the corrections being carefully noted, and the result was the production of instruments that will measure to the thousandth part of a degree. One of them that R. S. Baker touched, carefully enough, he says, indicated in the

upward leap of the mercury the heat of an instant's contact with the hand. These results were obtained in thermometers calculated measure from —30 to 350 above zero, Centigrade, and then efforts were made to make instruments measuring lower than —30 a above 350. Mercury boils at the latter point but if placed under pressure of gas within a tube liquid it can be kept up to 550 degrees this being the limit for thermometers as usually made, as the glass softens at this temperature. Beyond this point heat is measured by what is termed a thermo-electric junction; two fine wires of some infusible metal, usually platinum, iridium and rhodium, connected and the junction heated, when electric current is sent through them, and the current being measured the temperature the junction can be closely calculated. This arrangement has been successfully used in measurements as high as 1,775 degrees, Centigrade, but as platinum melts not far from this point an end was put to the experiment. Temperatures as low as 190 below zero, Centigrade, or over 300 below, Fahrenheit, were measured by a thermometer filled with ethyl petroleum ether, the first result of distilled crude petroleum and hitherto a waste product, which does not freeze at the temperature boiling liquid air —192, C., although it comes of a molasses consistency a few degrees lower.

In 1899 over seventy-seven thousand physicians' thermometers were tested at the institute, with thousands of other kinds. We tested the tubes are marked with the initials of the German name of the Institute, P. T. and a certificate given, printed in nine different languages, showing what corrections necessary for accurate readings. For a service a small fee, fourteen to twenty cents for each instrument, is charged, merely nominal sum.

The improvement of the existing measuring light is another department of the useful institution's work, and the United States government has submitted electric lamps for testing, and our manufacturers repeatedly have had standard lamps sent to Charlottenburg to furnish a basis of measurement for their own product.

The Institute has become a final authority for the measurement of all kinds of electric currents, strong and weak; in electrical measuring meters, dynamos, and other electrical devices, having a laboratory with a cumulative battery producing twelve thousand ampere of current, devoted entirely to testing instruments of every sort. It has standard instruments for determining the purity of substances, measuring the accuracy of all sizes of testing safety valve caps, and for magnetic determination. There are now wherein the experiments are so extremely delicate that visitors are required to leave knives, keys and all articles of iron or steel behind before entering; there are mechanisms for balancing the delicate galvanometer, they will not be disturbed by opening or closing doors or the tread of feet; you see scales which weigh in water, and near by are the most delicate balances in the world, the weights made of aluminum, the heaviest one gramme, about a quarter the weight of a copper cent, while on these scales, which

osed in an air-tight case, one may accurately weigh a hair from the eye-lash. The most remarkable part of all this scientific work is that it is doing almost without exception, excepting some small fees, to any person or corporation needing the Institute's assistance, and while this is the case, this Institute is sneered at as "paternalism," there are many ways in which public funds are spent in the United States for less useful purposes than would be the cost of an institution like the Imperial Physical and Technical Institute of what has been hitherto considered a phlegmatic Germany.

Science and Industry.

Travellers in Siberia have noticed with surprise the ability of the native camels to withstand, without protection, the greatest extremes of heat and cold.

In winter the thermometer on the Mongolian plateau sometimes drops to -40° Fahrenheit, yet the camels wander about with no sense of suffering. On the other hand, the Russian explorer, Prejevalski, found the temperature of the ground in the Gobi Desert summer to be more than 140° Fahrenheit; the camels are apparently as indifferent to this degree of heat as they are to the winter.—*Youth's Companion*.

PARADISE FOR SERVANTS.—Australia, especially New South Wales, may be regarded the paradise of household help. Not only are wages high, but household labors are performed under conditions much more favorable than those which prevail in this country. Members of the Australian houses are of one opinion only, and few exceed two. Excepting the towns, where there is often a good deal of dust but very little smoke, the air is pure and clear, and there is relatively very little cleaning to be performed. For seven or eight months in the year there are no fires kindled except for domestic purposes, and in principal cities the gas stove is beginning to supersede the kitchen range. There is no piping downstairs in the cold and darkness of a winter morning, with blue fingers and freezing limbs, to light a fire, thaw the frozen water pipes and clean a night of front steps, while everything is icy to the touch and gloomy to the vision. Moreover, there are few of the restraints, wholesome or otherwise, which are imposed upon the freedom of the domestic in most well-ordered households. In Australia the mistress's authority is exercised on sufferance, as it were, she is obliged to temper it with extreme leniency, lest her cook or housemaid should actually leave her.

DO THEY KNOW?—Do animals know how to find their way? Some instinctive consciousness of time? Naturalists believe that they do, and many well known facts observed in different men in different places lend color to this view.

AN ORIOLE ARRIVES IN MASSACHUSETTS every year about the tenth day of Fifth Month. He pays little attention to differences of weather. He may have his late seasons and early seasons, but the very large number of years in which his arrival has been noted on the tenth day indicates that his chronolog-

ical machinery, like that of a cuckoo-clock, brings him into view at a given moment.

Birds which migrate southward early, not waiting for frost or cold winds, also seem to be aware when the date has arrived for their departure. Many king-birds, for instance, may be seen in Massachusetts on the last day of Eighth Month, but very few are ever seen after the first day of Ninth Month.

The wood-chuck knows when the time has come for him to "den up." He not only feels the necessity of rolling himself up in his own sustaining fat and going to sleep for the winter, but he feels it at a particular time, quite regardless of the state of the weather. Wood-chucks have been domesticated, and allowed to sleep in a warm place, with all the food they needed, yet they "denned up" when the regular time came for them to do so.

They awake in the spring with much the same regularity. The "ground-hog day" is ridiculous. It is of course, unreasonable to suppose that in a country like ours, with a range of climates from the semi-tropical to the completely arctic, a creature will come out of his hole everywhere on the second day of Second Month and then regulate his future conduct according to the weather on that day, staying out if it be bad, and going back if it be good. But the legend belongs properly not to the woodchuck but to the badger, and to the European badger, at that; and moreover, the Germans give us a version exactly opposite to that which is most current. They say that the badger peeps out of his hole on Candlemas day and draws back when he finds no shining—not the sun. The persistence of the woodchuck legend may thus be traced to the regularity of the chuck's European relative.

A naturalist who has studied this interesting characteristic of animals tells a story, from his own observation, which seems to show that some creatures may have a still more exact sense of time than is indicated by the regularity of their migrations and hibernations. He once enjoyed the acquaintance of a mouse which, at exactly a quarter before four o'clock every afternoon, was in the habit of coming out along a wainscoting and making its way to a pot of paste on the table, the crust of which he then proceeded to nibble.

No "suburbanite," having his train in mind, could be more regular in arriving at his breakfast table than this tame mouse was in coming for his daily nibble of paste.

How did the mouse know when it was a quarter before four? The naturalist could not answer the question, but he is certain that the little creature had some way of measuring time.—Adapted from the *Youth's Companion*.

RECENT investigations made by the Department of Agriculture show that mushrooms are about equal to potatoes in the element of nutrition that goes to make flesh and blood, but that, on the other hand, they do not hold much of the fuel stuff required to keep the body machine running.

NO ABIDING BLESSING.—"Without Christ and vital fellowship with Him, there may be activity enough to churn an ocean and work that can be piled mountain high; and yet no abiding blessing would be with it all."—*The Moravian*.

Peculiar Names.

English proper names are often a snare to the unwary. In Germany and on the continent generally, a business education is not complete without a training in their pronunciation. It was from a German officer that the writer first learned the correct sound of many of the names which follow. As all of them occur in English history and English literature, they are here offered to the American school girl for her study and observance:

Abergavenny	.....	Abergen'ny.
Acheson	.....	Atch'son.
Adey	.....	Ay'dy.
Alcester	.....	Aw'ster.
Alington	.....	Allington.
Ayscough	.....	Ask'ew.
Bagehot	.....	Bag'ot.
Beauchamp	.....	Bee'cham.
Beaulieu	.....	Bew'ly.
Bellingham	.....	Bel'injam.
Belvoir	.....	Be'veer.
Bertie	.....	Barty.
Bethune	.....	Be'ton.
Blount	.....	Blunt.
Boisragon	.....	Bor'ragon.
Boulger	.....	Boal'jer, Bolejer.
Bourchier	.....	Bow'cher.
Bowker	.....	Bark.
Caillard	.....	Ky'ar.
Cassals	.....	Cassels.
Cheyne	.....	Chay'ney.
Cholmondeley	.....	Chum'ly.
Claverhouse	.....	Clay'verse.
Colquhoun	.....	Choon.
Creighton	.....	Cry'ton.
Crichton	.....	Cry'ton.
De L'Isle and Dudley	.....	De Lyle.
De Moleyns	.....	Demmoelens.
De Salis	.....	De Sal'is.
Dumaresq	.....	Doo'mer'rick.
Dymoke	.....	Dim'mak.
Farquhar	.....	Far'kwer, Farker.
Farquharson	.....	Far'kwer, Park'werson.
Foljambe	.....	Fool'jam.
Foulis	.....	Fowls.
Pontefract	.....	Pomfret.
Marleybone	.....	Mar'fban.
Pall Mall	.....	Pel mall.

FOR "THE FRIEND."

EARLY FRIENDS AND MODERN PROFESSORS, AND THE DIFFERENCE BETWEEN THEM, CLEARLY SEEN BY OTHERS.—An estimable Friend, a minister, was lately traveling in a coach, and had an interesting conversation with a fellow passenger, who began by speaking of the many leaving the Society, and said, he greatly approved of our sentiments in many respects, and wished there might never cease to be such a people—that we were raised up for a good purpose, to bear a peculiar testimony, and wished that it might never be suffered to fall to the ground, but, said he, it must be upheld in its ancient purity."

He then remarked how greatly we were gone from our primitive simplicity; that we were an industrious people, blessed in our trade, some got rich, and then got out into the worldly spirit—but that he trusted a little remnant would be preserved faithful, making a stand against these things, and then, although, from these siftings that are come upon us, we may be reduced to be few in number, yet we should shine forth more brightly, and others would flock to us. P. H.

INFIDELITY AND BELIEF.—"Infidelity expends its strength in fighting and trying to destroy Christianity. Christianity expands its strength in reforming, ennobling and elevating the human race."—*Religious Telescope*.

Reminiscences.

(continued from page 170.)

Under date of First Month 2nd, 1838, Joseph Scattergood thus writes to his brother William. "The more I reflect on the nature of true religion, the more I know the corruption of my own heart, the more fully sensible I am that the work of regeneration is a deep spiritual work, and in order that we may experience it, watchfulness unto prayer must be maintained. I am well aware that a rational understanding of the doctrine of Christianity, and a faculty of writing and speaking on religious subjects may be obtained, and may be passed off with the superficial as true religion, indeed is too often passed off as such, and much to the reproach of Truth; but "such draweth nigh unto me with their mouth, and honoreth me with their lips, but their hearts are far from me," the faith of such I have no doubt will be found to stand in the wisdom of man and not in "the power of God" by which alone we can withstand the "fiery darts of the wicked one." While expressing these sentiments I am reminded of the tone and character of the preliminary observations with which John Barclay prefaces the lives of Joseph Pike and Joseph Oxley. They are worthy of all acceptance, and I most sincerely hope may be read with the life of Joseph Pike by every Friend in the country.

"So far as I am capable of judging of the state of our Society no remarks could be more appropriate at the present juncture and with the salutary advice and earnest exhortation with which the journal of Joseph Pike abounds, I think all who desire to be rightly directed would wisely profit."

The following is a memorandum made by Joseph Scattergood, Third Month 21st, 1848: "This day moved into the bookstore with a view of becoming acquainted with the duties to be performed as caretaker of the book room, etc.

"For the past week I have been much engaged in assisting in the examination of proof sheets of Robert Barclay's Apology, a new edition of which from stereotype plates is about being printed at the expense of the Yearly Meeting. William Evans, Henry Cope, Daniel B. Smith, Charles Evans, Nathan Kite and myself met almost every afternoon and frequently in the evening. One reads the impressions from the new plates while the rest of us examine the several editions of the work which have been printed, and when discrepancies occur reference is made to the Latin and other early editions. It appears likely that it will require two or three weeks more to finish the examination. We hope to make the new edition a very correct one."

By the Yearly Meeting of 1848, Joseph Scattergood was appointed a member of the committee having charge of the Boarding School at Westtown, and was at once entrusted with the responsible duties of the treasurer-ship of that committee. This trust he occupied until 1862, when he was succeeded by Charles J. Allen. During the greater part of this period Joseph Snowden and his wife (Hannah Ecroyd Snowden) were superintendent and matron, and in the course of the intimate relations into which they were placed, the friendship which had previously existed ripened into a strong attachment, which con-

tinued during the remainder of their lives. Many important changes in the interior arrangement of the school, and in the buildings were determined upon by the committee, and carried into effect under the oversight of Joseph Snowden, in which he was efficiently assisted by the treasurer, and a constant intercourse, chiefly on the affairs of the institution, was carried on by frequent letters. In these letters there are references to passing events which have an interest at the present time.

Joseph Snowden, writing Twelfth Month 7th, 1848, observes:—"Thy grandfather, whose preaching made more lasting impression on my mind than any other, said 'Westtown was a plantation the Lord would bless'; may we all who are charged with the care of it, so live in the Divine fear as to witness the prediction to be more and more fulfilled. I cannot but believe with all the failings and had conduct of the boys, the moral standing of the school is better than it was some years ago. Still there is ample room for further improvement and a great deal will depend upon having religious, well qualified teachers and caretakers."

As essential now as it was a third of a century ago.

Somewhat similar to this expression of Joseph Snowden was the experience of Joseph J. Lewis, who, when young, resided with his father, Enoch Lewis, at Westtown, the latter being a valuable teacher there for some years. J. J. L. after arriving at manhood, became a prominent member of the Bar of Chester County, was nominated by the Republican party as Judge of the Supreme Court of this State; also holding a responsible office at Washington City, under President Lincoln. When a young man, he married a daughter of Charles Miner, of West Chester, who was not a member of the Society of Friends (though a most amiable and intellectual woman), by which he lost his right of membership. After a period of some time, perhaps more than fifty years, and drawing near to the close of a long and somewhat turbulent life as a politician, office holder, etc., he felt that he could no longer delay making an effort to regain his membership in the Society of Friends.

An application to effect that object was made to Birmingham Monthly Meeting, by which he had been disowned. A committee was appointed to have an interview with him, one of whom was a great-grandson of Thos. Scattergood. In the course of the interview he said to him that the preaching of his great-grandfather to him when a boy at Westtown eight years old, had never been effaced from his mind, and the Lion became the Lamb, and he was reinstated.

W. T.

FOR "THE FRIEND."

A Beautiful Letter.

Among the large number of letters written by early Friends to Margaret Fell, and preserved in the Swarthmore collection of manuscripts, at Devonshire House, London, there are few more beautiful than one written by Thomas Lawson (numbered 1—245), who was educated at Cambridge and convinced by Geo. Fox, while holding a living at Ramside, in Lancashire. After leaving the profession of preacher he taught a school at Great Strick-

lan, and was especially noted as a botanist. George Fox writes of him in his Journal, and date 1652: "Some rude people cast scandal upon him and had thought to have done him a mischief, but he was carried over all a griev in the wisdom of God mightily." I died in 1691. The letter, which is here copied from the original, slightly modernized spelling, is written in an even hand on both sides of a sheet $7\frac{1}{2}$ inches by 6 inches, and endorsed "from Thos. Lawson to M. F." on it are added in George Fox's own well known handwriting, "read over 1653."

"Dear hearte

my love in the spirit of peace salutes thee where in my measure I witness thee and with thee where all the body is knit and united together in unfeignedness. Deare heart there is a pure and heavenly cry in me dwell out of time in that which was before time, out of willing and running, and when am kept still and quietly in it, I finde joy a peace. Now the enemy envies this union a is still tempting till the union be broken a my minde gone into time, into willing a running, where the snares of the fowler be and deare hearte I cannot conceale it from thee, only here doth the enemy prevail a me, in thoughts and imaginations, image pictures, likenesses, idolls, which the enim subtilly gets sett up in my minde and w^d ha me to bow unto, and the lord in his deare love still cries after me when I am here, w^d nestles against this spiritual idolatry, cry within me not to have any fellowship wth strangers nor to enter into covenants wth the inhabitants of the land, now here they come to vanish and passe away and are seen and secret joy springs up in me to see pictures, images, and imaginations cutt down which are as thorns in my side and as per in my eyes and here a pure resolution com to be set up in me all the days of my appoint time to waite on the lord for I see the do of pure wisdom, riches and ever fadel treasures set open and light springing u^p that the enemy cannot be concealed nor h^{is} himselfe from the candle of the lord in n^o but this the subtil serpent envies, willing th^{at} I be anywhere but in the light, w^h lays of his wiles. Dear hearte, pray for me unto I Father, y^t I may be kept in his counsell his feare unto eternal life, fare the well, w^h art beloved of the lord with everlasting love

"THO: LAWSON."

Then follow eleven lines as a postscript, respecting the reports put about concerning him. Though written under very different outward circumstances from the present, the heart man is much the same to-day as aforesaid a there is much in the letter of teaching for in this day, when so many things tend to dr the soul out of its hiding-place in God.

NORMAN PENNEY.

TOTTENHAM, England, Eleventh Month 30, 19

In temporal affairs, "no man can get son thing without earning it, unless some one e earns it without getting it."

"OUR TIMES," says Bishop Haygood, "h developed ten times as much genius for gting money as conscience in the use of i And the result is, as he sees it, a tendency Paganism.—*Evangelical Messenger*.

PATIENCE WITH THE LIVING.

Sweet friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the sighing—
What tender ruth shall we have gained,
Alas! by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall not defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere Love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow.
Then patience, e'en when keenest edge
May wretch a nameless sorrow!

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise to be for thee and me,
Ere Love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Boston Watchman.

The One Sacred Book of the East.

In the discharge of my duties for forty
years, as Professor of Sanscrit in the Univer-
sity of Oxford, I have devoted as much time
my own living to the study of the Sacred
Books of the East, and I have found the one
note—the one diapason, so to speak of all
the so-called sacred books, whether it be
the Veda of the Brahmans, the Puranas of
the Hindus, the Koran of the Mohammedans,
the Zend-Avesta of the Parsees, the Trika
of the Buddhists—the one refrain
through all—salvation by works. They all
claim that salvation must be purchased, must be
bought with a price, and that the sole price,
sole purchase money, must be our own
labors and deservings. Our own Holy Bible,
the Sacred Book of the East, is from the be-
ginning to the end a protest against this doc-

trine. Good works are indeed enjoined upon
all, but the Sacred Book of the East far more
than in any other sacred Book of
the East; but they are only a thank-offer-
ing of the fruit of our faith. They are never
ransom money of the true disciple of
Christ. Let us not shut our eyes to what
is excellent and true and of good report in
the sacred books, but let us teach Hin-
dus, Buddhists, Mohammedans, that there is
one sacred Book of the East whose gos-
pel is their mainstay in that awful hour
when they pass all alone into the unseen world.
The Sacred Book of the East which contains that
fulfilling saying, worthy to be received by all
women and children, and not merely by
Christians, that Jesus Christ came into the
world to save sinners."—Max Muller.

EVER trusted Christ but I found Him
ul, nor my own heart, but I found it
—Vavasor Powell.

Items Concerning the Society.

A private letter from our friend J. Francis
Mather, of Hobart, Tasmania, gives some idea of
the distances Friends in Australia will have to
travel to their "General Meeting," which is to be
held at intervals at Sydney, Melbourne, Adelaide
and Hobart. We may, he says, roughly indicate
the distances thus:

Hobart may be represented by Tunis.
Melbourne may be represented by Rome.
Adelaide may be represented by Toulouse.
Sydney may be represented by Vienna.
Brisbane may be represented by Berlin.
Rockhampton may be represented by Gothen-
burg.

Auckland may be represented by Odessa.
Dunedin may be represented by Tarsus.

He also mentions that none of the possible rep-
resentatives are in easy circumstances, many are
not their own masters, and most have difficulty in
leaving their homes and businesses. We trust that
the enthusiasm which has led our Friends forward
in spite of such obstacles will be richly rewarded.
—British Friend.

The question of the connection of the Society of
Friends with the Free Church Council was brought
before the London Meeting for Sufferings by Caro-
line E. Stephen, who objected to any meeting offi-
cially sending delegates to the Councils. Her appeal
to Friends to refrain from officially uniting them-
selves with the Free Church Councils, was given with
much feeling and under a manifest sense of duty.
She felt that it was inconsistent in Friends to
contenance or support the Catechism issued by
the National Council, as it expressed sentiments on
the ordinances and other matter which we as a
Society could not accept. She reminded Friends of
their unique position, and feared they would lose
their influence for upholding spiritual ideals by
taking part in the work of Free Church Councils,
especially where this was in the direction of op-
position to the Church of England. She suggested
that a minute on the subject should be sent to the
Yearly Meeting. The discussion was a useful one,
and we fully understand the feelings of those who
dread lest we should compromise our spiritual
freedom, or lose, in uniting ourselves to a militant
party among the Christian bodies, that influence
which our very detachment has given us. After
considerable expression of sympathy with her desire
for the maintenance of loyalty to our spiritual in-
heritance, some explanations were made repudi-
ating the idea that any Society by sending dele-
gates to a local council made itself responsible
for the catechism. It was purely optional with any
Church to adopt it, or not, as it liked. There was
but little in the work of the Councils that was in
antagonism to the Church of England. Several
Friends who have taken part in this work stated
that the Catechism referred to had never come to
the front in any form, whilst they had found that
co-operation made for brotherliness, and afforded
opportunities for spreading the influence of higher
spiritual ideals, and for imparting a Quaker tone
to methods of Christian work. Though the Meeting
did not see its way to take any action, it was felt
that useful service had been rendered in directing
attention to the need for faithful adherence to
principle.—British Friend.

The statement is published that during Kansas
Yearly Meeting on First-day morning, a well-
known speaker "preached for an hour and forty-
five minutes. His subject was, 'Ye are a Royal
Priesthood'."

In this day of postal cards and condensed mes-
sages, and claims for everything to be said or
written "short, pithy, and to the point," such an
occurrence as the above seems remarkable enough
for us to have opportunity to quote it from English
and from Australian sheets. But we remember

the late John S. Stokes remarking that in con-
siderable journeys which he took as companion to
Joseph Hoag, he never heard Joseph preach in any
meeting for a shorter time than an hour and a
quarter.

Notes From Others.

Theodore L. Cuyler, the venerable preacher, says
that when little boys bring him an album and ask
for his autograph, he writes: "No man was ever
lost in a straight road."

"It has been said that every war leaves three
armies behind it—one of mourners, one of cripples,
one of unemployed men, ready to commit crime."

The "Saturday half-holiday" is older than is
commonly supposed. King Edgar (A. D. 958) or-
dered that work should stop "from Saturday noon
till Monday daylight." King William of Scotland
(A. D. 1203), determined in council that Saturday
after the twelfth hour "shall be kept holy." In
"Divers Crab Tree Lectures," published in 1639,
occurs the couplet:

"On Friday it is too late to begin to spin,

The Saturday is half holiday again."

And there is an unrepented law of King Canute
which ordains: "Let every Sunday's feast be held
from Saturday's noon to Monday's dawn."

In regard to liquors among the Indians of our
own country, and the exportation of these to races
abroad, the President said: "In dealing with the
aboriginal races few things are more important
than to preserve them from the terrific physical
and moral degradation resulting from the liquor
traffic. We are doing all we can to save our own
Indian tribes from this evil. Whenever by inter-
national agreement this same end can be attained
as regards races where we do not possess exclusive
control, every effort should be made to bring it
about." The reference in this was no doubt to the
effort that has been made to have the leading na-
tions of the world unite in an agreement to pro-
hibit the importation of liquors to the New He-
brides and other places. Great Britain and other
nations have already agreed to this, and our Gov-
ernment has been asked to join them in this laud-
able movement. A bill to this effect passed the
last House of Representatives, but failed to receive
the sanction of the Senate in the hurry of the last
hours of the sessions. Senator Lodge has already
introduced such a bill this winter.

A venerable lady, eighty-one years old, living
in New Bedford was asked not long ago if she
could go over to a neighbor's to tea. "Wait a mo-
ment," she replied, "and I will ask mother."
Which she did—her own mother still being the
competent head of the household.—Springfield
Republican.

The Church was built to disturb the peace of
man; but often it does not perform its duty, for
fear of disturbing the peace of the Church.

Me is a most exacting personage, requiring the
best seat and the highest place for itself, and
feeling grievously wounded if its claim is not re-
cognized. Most of the quarrels among Christian
workers arise from the clamoring of this gigantic
ME. How few of us understand the true secret of
taking our seats in the lowest rooms.—Every-day
Religion.

The China Inland Mission, whose missionaries
(we understand), are without guaranteed salaries,
and are poorer than most other missionaries, and
which has now some six hundred missionaries in
the field, has refused to touch the compensation
money extracted from the Chinese Government on
account of the Boxer riots.

PERU'S HISTORY.—The shortest history on record, probably, has been written by Carlos Escribana, a Peruvian. It is only one hundred words in length. Following is the English translation: "The Asiatic origin of the primitive Peruvians admitted, their rudimentary civilization ended with the appearance of Manco Capac, founder of the Inca empire. His thirteen successors, continuing his policy, constituted that vast theocratic and communistic monarchy which astonished the world. Conquered by Pizarro (1538), it became a Spanish colony, whose fourteen viceroys kept it in mediæval darkness, and whose heavy yoke provoked the independence proclaimed by San Martín (1821), supported by Bolívar and Sucre at Junin and Ayacucho. The republic established, anarchy superseded, presidents rapidly succeeded, until the disastrous war with Chile, which, chastening minds, has prepared the future."

SUMMARY OF EVENTS.

UNITED STATES.—By the completion of the Yakon telegraph line there now exists continuous telegraphic communication from Dawson in Alaska, to Vancouver, a distance of over two thousand miles.

The Pennsylvania Railroad Company has announced its intention of carrying out a plan to extend its railroad into New York City, and to make a through underground connection between the Long Island Railroad and the Pennsylvania lines in New Jersey, and to construct a proper and commodious joint underground terminal station in New York City for the Pennsylvania and Long Island roads. The line as adopted will traverse the city of New York from the Hudson River to the East River and be underground throughout, and at such depth as not to interfere with future construction of subways by the city on all its avenues. Electricity is to be the motive power, and it will be necessary to tunnel also under both the North and East Rivers, and the plans provide for two tunnels under the former, and three under the latter. It is also advanced that the Pennsylvania Company contemplates making Montank Point a steamship terminal.

It is said that there is not a railroad company in this country which does not make temperance among its employees an absolute condition. This is also true of some other industrial and commercial companies.

A despatch from Washington, says: "Russia, Germany, Italy, France and Austria have informed the United States that they view with especial satisfaction the President's discussion of the subject of anarchism in his annual Message, and the authorities understand that these Governments are prepared to take action when Congress gives the Executive the necessary authority."

A despatch from New York, says: "Dr. George D. Barney, of Brooklyn, who inoculated Emma H. King, a trained nurse, with tuberculosis germs from an infected cow, has on hand a clearly developed case of consumption. Dr. Barney is a disbeliever in the theory of the German bacteriologist, Dr. Koch, that tuberculosis in cattle is non-communicable to human beings, and the result in this case, says the despatch, is that Koch's theory is all wrong, and that the inspection of infected cattle should be more rigid than ever, instead of being relaxed."

The native population of the Aleutian Islands is reported to be rapidly dying out. It is said that the inhabitants formerly numbering from 1500 to 2500 are now not more than 1000, of whom about 700 only are Aleuts. Meres appear to have unusually fatal results among them.

Eighteen miles is said to be the longest distance on record at which a man's voice has been heard. This occurred in the Grand Canon of the Colorado, where one man shouting the name "Bob" at one end his voice was plainly heard at the other end, which is eighty miles away. Dr. Young records that at Gibraltar the human voice has been heard at a distance of ten miles.

Georgia has only twenty counties in which saloons are permitted, and 117 counties in which the sale of liquor is prohibited.

There are 10,697 miles of railroad in the State of Pennsylvania. The number of passengers carried in whole or in part in the State for each Sixth Month 30, 1901, was 216,903,748.

President Roosevelt has received a letter from Andrew Carnegie, in which the latter offers to make a donation of \$10,000,000 to the United States, for the purpose of establishing in Washington a university for higher educational origin.

Jane L. Stanford has given to the Stanford University, in California, \$30,000,000 as an addition to its endowment fund.

The Georgia Legislature has passed a bill, giving the sanction of the State to certain grants of land lying in Northeast Georgia to the United States for the purpose of establishing a park, to be known as the Appalachian National Park.

Justice Jerome, in a public address, has lately said: "There are 130,000 persons," he had ascertained, "connected with the liquor business in New York City, and these are all deprived of self respect by laws which make their business odious. Their wives and children are a line drawn against their society, and their children suffer from it in the schools."

It is stated that 20,000,000 tons of iron ore will have been moved this season from the lake ore region. The extraordinary demand for iron ore is stimulating boring on all the ranges and far into British America. Steam shovels of 100-ton capacity handle this ore with great ease.

The total catch of whales this year is stated to be only twenty-eight, and the industry seems to have almost ceased. Half a century ago the American whaling fleet consisted of over 700 vessels. The catch of 1846 was valued at \$21,000,000.

A rainstorm of almost unprecedented violence swept the Wyoming, Lackawanna and Lehigh Valleys on the night of the 7th inst., flooding collieries, paralyzing railroad traffic and resulting in property losses which in Schuylkill County alone are estimated at \$1,500,000. On portions of the Pennsylvania, Reading, Jersey Central and Lehigh Valley systems there was to train service, bridges having been swept away and the roadbed damaged by washouts and landslides.

There were 455 deaths in this city last week, reported to the Board of Health. This is 15 more than the previous week and 86 more than the corresponding week of 1900. Of the foregoing, 255 were males and 200 females; 57 died of consumption of the lungs; 70 of inflammation of the lungs and surrounding membranes; 14 of diphtheria; 19 of cancer; 13 of apoplexy; 7 of typhoid fever; 6 of scarlet fever, and 8 of small pox.

COTTON closed on a basis of 8½c. per pound for middling uplands.

WHEAT.—Winter, super, \$2.60 to \$2.80; Pennsylvania roller, \$3.45 to \$3.60; Western winter, straight, \$3.50 to \$3.65; spring, straight, \$3.75 to \$4.00.

GRAIN.—No. 2 red wheat, 75½ to 77c.
No. 2 mixed corn, 67 to 67½c.
No. 2 white oats, clipped, 54c.

BEEF CATTLE.—Best, 5½ to 6½c.; good, 5½ to 5½c.; medium, 5 to 5½c.

PORK.—Choice, 3½ to 3½c.; good, 3 to 3½c.; common, 1½ to 2½c.

LAMBS.—3½ to 5½c.
HOGS.—Western, 8 to 8½c.

FOREIGN.—The American Board of Foreign Missions, in its ninety-second annual report, says: "There is good reason to think the disastrous events in North China, so far from being the destruction or even the permanent injury of the missionary work in China, will prove the overthrow of seemingly insurmountable obstacles to the opening of all doors of access to the Chinese people."

The German Emperor after an inquiry into the effects of beer drinking, regards the beer now drunk regularly on ordinary premises as especially injurious, both as to accuracy of workmanship and amount of product. A movement is on foot to exclude beer from the factories.

An American firm making electrical apparatus, has kept records of the work done before and after the prohibition of beer. The result is 10 per cent. increase in product a man. Part of the increase is due to the time saved.

The stationary character of the population of France is shown by the last census. Out of 38,000,000 inhabitants 21,000,000 live in the towns or villages in which they were born and 30,500,000 have not moved out of their native departments. Only 1,500,000 have emigrated to France from colonies or foreign countries.

The Imperial German Board of Health, Berlin, has recently issued the statistics for the year 1899. The total number of smallpox deaths in all Germany, with a population of 54 millions, is 28, giving a rate per million of 0.52. In 1898 the rate was 0.28; in 1897 it was 0.09; in 1896, 0.19. The 28 deaths belong to 21 different places in Germany. The extremely low mortality of smallpox in Germany is not an occurrence of one year only; it has been low ever since their law of 1874 made the vaccination of all school children compulsory and abolished epidemics of smallpox.

The American Bible Society has issued a report, based on the recent visitation of its agencies in the Levant, by its Secretary, which shows that there has been a steady increasing demand for the Scriptures in the more than twenty languages spoken by the people along the eastern shores of the Mediterranean. The

principal circulation is in Armenian, Greek and Arab. The Arabic issue during the past year were over 40,000. The distribution of the Scriptures in the Nile Valley to the Soudan is also a part of the work of the American Bible Society in the Levant agency.

In the island of Batavia where the cinchona bark largely cultivated, a recent sale at auction of a lot 12,500 pounds of sulphate of quinine took place at about \$3.88 per pound.

At St. John's, Newfoundland, Marconi has received electrical signals across the Atlantic Ocean from his station in Cornwall, England. He says the system is yet in infancy, but the possibility of its ultimate development is demonstrated by the success of the experiments with incomplete and imperfect apparatus. The Cornwall code is 1700 miles from St. John's.

The Nicaraguan Minister of Foreign Affairs and the United States Minister to Nicaragua, Salvador and Costa Rica have signed a treaty, by which Nicaragua agrees a lease of a section of Nicaraguan territory six miles wide which includes the route of the Nicaragua Canal, to United States perpetually.

C. S. Hunter, Government Metallurgist of Vancouver's states that among the Yukon gold brought to him for purchase by the Government this season was an abundance of platinum, unknown to the miners. Hundreds of nuggets of platinum were mixed with the coarse gold. The Dominion Government is now sending an expert the Klondike to investigate the matter.

It is said that one of the richest sulphur deposits the world has lately been discovered in Transcaucasia, Russia. The geological formation is very similar to that in which the Sicilian deposits occur. It is only in recent years that sulphur has been found in Russia.

Berlin pays a salary to a professional bird catcher, keeps scientific and educational institutions supplied with birds, birds' nests and eggs, and he is the only man in empire permitted to do so.

It is estimated that there are fewer than 10,000 elephants left in all the countries on the globe, and that it is a matter of only a few years when the last must die.

The British Government has decided to break up unhealthy concentration camps and remove the over-crowded of the South Africa to the coasts, where there would be made to provide them with more permanent shelters. This step has been taken in consequence of fearful mortality which has taken place in these camps amounting during the past six months to 12,441, of which 10,113 were children.

NOTICES.

WANTED—A young woman Friend to assist in household duties in country town.

Address E., Office of FRIEND.

RACHEL G. HALL, plain milliner, 1958 N. Camac between Twelfth and Thirteenth Streets, will receive orders after Twelfth month 9th, 1901.

FUND FOR ORPHANAGE AND BLIND ASYLUM IN CAIRO, EGYPT.—Subscriptions and contributions, names and addresses, may be sent to the President and Trust Co., 409 Chestnut St., Phila.

JOHN S. FOWLE

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILFRED WICKERHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will run to Philadelphia 7.16 and 8.18 A. M., and 4.29 and 4.32 P. M. Other trains are met when requested to stop at Westtown, after 7.30 P. M., leaving the cars each way. To reach the school by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup.

DIED, at her late residence, Frankford, Philadelphia, on the sixteenth of Third Month, 1901, HANNAH WEBB, in the ninety-third year of her age; a member of Friends Monthly Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS.
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, TWELFTH MONTH 28, 1901.

No. 24.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

NO. 207 WALNUT PLACE,

PHILADELPHIA.

(From Walnut Street, between Third and Fourth.)

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

NEW YEAR'S WISHES.

What shall I wish thee?

Treasures of earth?

Songs in the spring-time,

Pleasures and mirth?

Flowers on thy pathway,

Skies ever clear?

Would this ensure thee

A Happy New Year?

What shall I wish thee?

What can be found

Bringing the sunshine

All the year round?

Where is the treasure,

Lasting and dear,

That shall ensure thee

A Happy New Year.

Faith that increaseth,

Walking in light;

Hope that aboundeth,

Happy and bright:

Let this be perfect,

Casting out fear;

These shall ensure thee

A Happy New Year.

Peace in the Saviour

Rest at his feet,

Smile of his countenance

Radiant and sweet,

Joy in his presence!

Christ ever near!

This will ensure thee

A Happy New Year!

—Frances Ridley Havergal.

Books on the Holy Spirit.

There are many books written about the Holy Spirit, and they are so profound in phrase, so scientific in their systemization of Scripture, so logical in their inferences from the text, so theological in their library is deemed complete to them. So that on the same day one may graduate from the study of the Holy Spirit knowing many things about the Holy Spirit, while another, unlearned and illiterate, who obediently runs may read of his life and work, and not that he who reads sound shall run. So that, were there no

vaunting in it, one might say, "Show me thy learning about the Holy Spirit without thy obedience, and I will show thee my knowledge of Him by my obedience."

One school holds that Christ would say, "Take treatises and learn concerning me;" and the other, "Take my yoke upon you and learn of me." One aims to be "well-read on the Holy Ghost," perhaps that he may discourse intelligently thereon; the other seeks to be well learned in the Holy Ghost, that he may have fellowship with Him, even if public praying and preaching in the Spirit has to be a part of that fellowship. But whatever the service, it is always that same obedience in which the witness of the Spirit first began to be learned. The one law and ladder of learning the things of the Spirit is always this:

"We are his witnesses of these things, and so is also the Holy Spirit, whom God hath given to them that obey Him."

Much sympathy is felt by some of us with those servants whose "reading up on things" is much frustrated. But "Seek ye out of the book of the Lord (which is found in obedience to the secret manifestations of his will), and read" in the lines of a witnessing experience. That will be a reading of truth as founded on the Rock, so much better than men's opinions built upon the sand. Such books as are written by the Spirit teach truly of the Spirit. They are profitable for doctrine and for thorough equipment of the man of God unto works of obedience. We are confident of no other treatises on truth divine, and neither of our reading of these out of the Spirit in which they were written. They read best who obey best. And they read best all books that are in the mixture, all unspiritual books also, who obey the Spirit best. "He that is spiritual judgeth all things, and He himself is judged of no man." Man's diversions of his mind with ancient phases of thought, or with the latest thought, have their uses for the teacher, but they easily spoil the seer, or seduce from the simplicity that is in Christ. The simplest eye has the straightest access to the Father of lights. The reading of the Book of Life is open to all as they are open to the Life; but the books of literature to much fewer. The question was asked how did Christ know letters "having never learned?" The Life behind the letter is the letter's essential. We might in some such way ask, How does Electricity

know telegraphy, having never been taught our books on the subject? Or how does Heat know the motion of engines, having never our schooling in thermo-dynamics? Such things we might ask, if we can question how does the testimony of Jesus know the letter of prophecy, when it is itself the spirit of prophecy? So he that hath the Son, though he may not have literature "hath Life," the Fountain of all the True, the Beautiful, and Good that literature gropes at expressing; but he that has literature may not have Life.

But thanks be unto Him for letters and for standing behind letters, as in the synagogue, to bless them and avail his cause of them! Thanks also that when He the Opener gives the scroll as a closed book to the servant, He, himself the Word, stands forth as the fulfillment of the letter, to supersede it before the assembly and to teach his people Himself. We are not concerned to disparage books or literature. It would be slighting Him to slight the reading or the possibilities of literature which He has put into our hands for the development of man. Only let Him be the indispensable Word, whatever becomes of the words. Repine not that certain masterly books are inaccessible, when the authority of living Truth is made so accessible, and thou mayst learn the Holy Spirit from the Fountain Himself by obedience, better than from the more distant reports of religious philosophers. Even if they get their views not from study, but from direct revelation, so must thou, to know them confirmed as Truth.

THE MEETINGS AT WESTTOWN.—We apprehend it will be a relief to the caretakers at Westtown School and other such institutions if we here re-echo the concern expressed by Joseph Snowdon in his letter to Joseph Scattergood (to be given on another page), speaking of Samuel Cope's exhortation in the school meeting:—

"It seemed to remind me a little of old times, the days of thy grandfather; who, I well remember, frequently in meeting told me of some of my secret sins. I wish some of our rightly concerned Friends could be stirred up to come and do likewise, and not be putting aside little openings of duty, which I am afraid is too much the case. We have a very interesting family here this session, and an open field for labor. Truly 'the harvest is plenteous but the laborers are few.'"

Truck Farming.

No longer ago than 1847 a clerk on a Charleston boat chanced to speak to some friends in New York of the fresh vegetables to be had in the Southern city. It was winter, and his statement was challenged by one of the listeners. On his next trip North, therefore, he brought a basket of vegetables, including two boxes of strawberries. They were placed on exhibition in a shop window, and attracted much attention.

This was the beginning of the business of truck farming in the United States. Until the middle of the century the fruits and vegetables raised on nearly all farms were intended for home consumption or for sale in markets close at hand. To-day California fruit and vegetables go all over the world and the Northern cities consume all winter garden produce raised in Florida or the Gulf States.

Many of the improved facilities now offered by the railroads are directly due to the handling of perishable agricultural products. Routes have been shortened, cars ventilated, refrigeration provided, and the number and speed of trains increased, until vegetables are now landed in good condition a thousand miles from where they were raised. Intensive rather than extensive farming is the watchword of the producer of garden truck. The average size of the farms is only about fifteen acres, but some of the ten-acre plots are so well cultivated that they produce two thousand dollars' worth of truck in a season.

In the neighborhood of Boston much of the land used for this purpose is under glass, and the soil in which the vegetables are started is carefully sterilized by steam. The expense is, of course, great, but the extra quality of the product and the higher price at which it sells make the profits larger than in any other part of the country. The services of electricity have been enlisted and many of the green-houses are lighted at night by large arc lamps, by which an improvement of fifteen per cent. in the growth of the plants and of ten per cent. in the quality, is secured.

To the money value of the truck farms must be added the greater service they perform in placing fresh vegetables within the reach of almost every family, even in winter. That is a contribution both to general comfort and to public health.—*Youth's Companion*.

It is true that God is found in our homes and our offices as much as in meetings for worship; but it is also true that if we do not yield reverent worship to Him in meetings we shall not see Him, still less worship Him anywhere else.

THE INFLUENCE OF THE CHURCH.—"Go out on the frontier, five hundred miles beyond any church. Enter one of those new towns, the upgrowth of a night. See the devil's chapels that line the street—brothels, gin mills and gambling dens. Observe the residents: every man a walking arsenal, belted with bowie knives and revolvers. Then mark how, a little later, with the advent of churches, those walking arsenals are reduced to a peace basis—how those devil's chapels one by one withdraw into back streets and screen themselves from public view. Is not this a striking tribute to the police power of religion?"—*From Morals and Manners, St. Louis Republican*.

For "THE FRIEND."

A Great Achievement in Engineering.

The near completion of the new Delaware Breakwater below Philadelphia, has been the occasion of a noteworthy statement from General Gillespie chief of the Corps of Engineers of the United States Army which we find in the columns of the Philadelphia *Public Ledger* of Eighth Month 29th, and the substance of which we here condense.

The old Delaware Breakwater is about one mile long, contains 1,231,587 tons of stone, was seventy years (1828 to 1898) under construction, cost about \$2,807,000, and created a limited and shallow harbor of refuge, now used by small coasting and fishing vessels. In building it the greatest amount of stone deposited in any one year was about 32,000 tons.

The new breakwater, designed in 1892, is about 1.5 miles long, covers an area of 552 acres, with minimum low-water depth of 30 feet, besides 237 acres with 24 feet depth; contains 1,464,410 tons of stone, which have been placed in position in forty-four working months, the average per month being 32,800 tons, the maximum per month 62,719 tons and the maximum year's work 450,460 tons. The work has thus been done about twenty-five times as rapidly as that of the old breakwater.

As to its cost, a direct comparison based upon its length would not be fair. A better measurement is found in the circumstance that in 1892 a commission of engineers basing its calculation upon the experience gained in the building of the old breakwater estimated the probable cost of the new one at \$4,665,000; whereas it will be fully completed in Eleventh Month at a cost of about \$2,230,334, or slightly less than half the estimate.

This surprising result has been partly due to the very low price (\$1.183) per ton at which, by the use of powerful machinery at both breakwater and quarry, the contractors have been able to put the rock in place; but it is also largely the result of the great saving of at least 500,000 tons in the amount of stone required, which has been effected by the new method of construction employed. Without going into a detailed description of this method, we may say that it consists essentially in adopting for the submerged portion of the breakwater a cross-section determined by the action of the sea itself, instead of a much flatter slope, such as was previously supposed (without experimental reason) to be necessary. Lieutenant Colonel Charles W. Raymond, the engineer in charge, is entitled to the credit of having proposed this bold innovation, secured for it, by his arguments and experimental proofs, the approval of the Board of United States Engineers, and supervised its execution with vigilance and intelligence. In the words of General Gillespie, the work "is a monument to his efficiency and skill as an engineer."

During the progress of its construction the new Delaware Breakwater has been visited by many engineers and has been watched with great interest, as certain, if successful, to mark a memorable advance in the methods of harbor engineering. Thus far the minutest observations have failed to detect the least sign of weakness or inadequacy in the novel submarine section employed. For the local conditions there is no doubt that the plan is successful. Whether it can be employed, and

how it would have to be modified for other localities and conditions remains to be determined. The theory of it, namely, that in a locality the sea itself should be allowed to determine the submerged section for a breakwater, or, in other words, that the talus the broken stone should be that which the sea has been found to form, and the after not to disturb seems to be universally applicable.

At all events, no great structures of this class will be undertaken hereafter in the civilized world without careful consideration this new American precedent.

Crab Apples and Choice Fruit.

Early in the present year when President Gilman in an address declared that one of evils of the age was too much reading, statement was very generally criticized, he stood by his opinion. He thought that young man who gave himself to constant delving into periodicals and books was wasteful of his time and his energy. Recently Lord Rosebery said about the same thing. He believed that there were many books, even books which might be called wholesome and unobjectionable, which could well be dispensed with. He calls them "mense fens of stagnant literature which produce nothing but intellectual malaria," he wanders in this mighty maze "wholly without a plan, without discrimination and without knowledge." And he added, "He spends time munching crab apples, unconscious of the immediate neighborhood of the choicest fruit of the tree of knowledge."

In the mass of printed matter that comes from the presses, direction is absolutely necessary. Corps of experienced editors must of the hours of every day of the week even keep up with the works worthy of notice that come from the recognized publication offices. How idle is it, therefore, to expect any man who has a calling or who works for wages outside of editing, to know what is being done in book publishing unless he is very enough to use the work of those who give their time to selecting the good from the bad, the worthy from the useless? It is by expert labors of the specialists that each department of effort and activity in this modern life of ours is developed, while at the same time the results are made available to those of all other interests and enterprises.

The enlightened reader makes use of these aids. He asks the advice of librarians and men who know books better than he does. He reads the reviews. He collects the information about books from the right sources; then he chooses his books according to his knowledge, and what he reads becomes valuable to him. All this is vitally necessary, for purposeless reading is worse than the drifting of a rudderless bark in the open sea.

It is not necessary to munch crab apples. They put the mouth awry, injure the digestion and affect the spirit. But the choice fruit in the orchard nearby make the eye bright, renew the soul and add to the joys of a world that needs all the cheerfulness it can get.

—*Late Paper*.

"It is not necessary to be popular; it is necessary to be pure."

FOR "THE FRIEND."

The Simplicity That is in Christ.

Paul, II Cor. XIII, 3

Can any of our young people tell me how it is that the aged Christian pilgrim, who it may be has been brought through many trials, who has received much grace, becomes so humble, more childlike, more loving and more lovable. Is it not owing to the power and to the simplicity of the gospel, which such precious fruits are brought forth in him? How is it, that the illiterate tribes exemplify in their daily life a stronger more lively faith than the learned and the wise? Surely it must be, because the gospel, in saving power to change, to bless, and to form the character, is more readily laid hold of by the poor of this world, than it is by the rich and the learned. These are engrossed in their own busy thoughts, and filled with their sufficiency, whereas the former feel their need, and are more readily drawn to the source of all supply. Still it has ever been true and is so, as He who was, and is, the wisdom of God, in his prayer said as regards the mysteries of godliness, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. In me, so, Father; for so it seemed good in thy will" (Matt. xiii, 25-26). Now wherefore is truth so? But that no flesh nor fleshly wisdom should find place wherein to glory, nor must every one, be he learned or unlearned, glory in the Lord alone, in that he has and savingly knows the Lord, and has the aid of the long-suffering, loving kindness, mercy, of God in Christ Jesus to his own soul. He knows that God is true, for he has proved Him to be so in fulfilling all that has been promised. He knows the Lord to be faithful, for hath not the Lord time and again forgiven him his transgressions? He knows the Lord is omnipresent and omniscient because that He hath heard the desires of his heart and hath answered his supplications. The fountain of all truth, is himself witness to his own truth in the heart of man. Nor can there be any greater nor more reliable witness than He. It is on this foundation on which these build, which is Christ, who, inwardly revealed, himself the Word the Truth of God, the life and the light of the world. Their faith is divested of all the many trappings, turnings and inventions of man, by the power of error, wherein the enemy of souls would lead aside from the way of life those who are simple souls, who in sincerity would, and do, follow the Lord. Untrammelled by these, in their faith, the poor in spirit find Him to be, their needy, panting souls, all that they require. Like lambs of the fold they lie down peacefully, abiding in and trusting to the Shepherd's care. And God's work with the worldly is often first to divest him of this wisdom, so that he may come to know the hidden Son of God, hidden in Christ, and revealed in the flesh. These, born of the life-giving Word of Christ, which is one not only of power and of knowledge, but one of prayer, lay forth their desires to Him who through His Son hath begotten them to Himself; and these desires of the soul at all times necessarily clothed in words, for the

omniscient God, grants the desires of the humble, contrite, believing soul. These soon come to hear, to know and to understand his voice. God himself now teaches them by the Spirit of promise, and by this Spirit, through Christ the Mediator, communion with God is again restored to man. Taught of God, they know his will as regards themselves, and receive power through faith to do that will, and walking therein they please God, and find acceptance with Him. This will may be so simple and so easy to do, that the child hears and obeys. So easy is it at times, that the worldly wise one, looking like Naaman for some great thing to do, overlooks the command, and fails to receive the promise to the obedient. God really needs nothing of the creature's hand, for all created things are his. Yet he asks obedience of us, as children; and his reward to those who are so, is peace. The much or the little, is from the creature's standpoint, not from God's, who judges in equity according to the uprightness and sincerity of the heart. The widow's mite in the balance of the sanctuary outweighed the golden treasures of the rich. Truly none are so poor, but that they can offer something of God's own giving, on God's altar, his Divine will; none are so rich, but they stand in need of God's blessing to appear before Him with acceptance. Here at God's footstool of mercy, the rich and the poor, the learned and the unlearned, meet together on equal terms.

Truly we owe all we are, and all we hope to be, to Christ, who, one with the Father, in love to his poor creature man alienated through sin from God, stooped from his throne on high, took our form upon himself, and became obedient unto death, that in accord with the Divine will, he might become a propitiation for the sin of the world. He died that we through Him might live. We are made partakers of this promised life as we take up our daily cross, and come into the Divine will. He died for our sins; we then must forsake that for which he died, and live in obedience and righteousness to Him who died for us, that we through Him might live. As we come into and abide in this will, we come into the love of God. We come to fulfill the purpose of his death, and of his coming in power and in spirit to redeem us from sin, and to purify our souls. He gives to us of his power, and enables us to come out from the bondage of sin and serve Him in the beauty of holiness.

Nor is a mere knowledge of doctrine, though good in itself, the one essential which God requires of us. For truly many, like Cornelius, having but little knowledge, yet a fullness of love and obedience, are accepted of God; and on the other hand the Lord Jesus has left on record that many who have deemed themselves to be ministers of Christ, will be rejected.

It is the willing and the obedient whom God is pleased to favor. It is they who cease from their own will, corrupted by the flesh, and who, through the Spirit, seek to know and to do the Divine will, obtain favor from God. These are taught by Him, and hearing his word obey and do his will. In Christ Jesus, the Word, as he tabernacled in the flesh was life, and this "life was the light of men." His own testimony is "I am the light of the

world." This "Word" which "was God" was in the beginning. Its light shone upon the world of souls, as many as received it, received "power to become sons of God." Nor did it ever cease to shine. The same Word divine now speaks to us. The fountain from whom it flows is this same Christ Jesus, once crucified, now sitting on his throne of glory, having all power in heaven and earth to save. He is the Son of Lighteousness, the breaking forth of whose light chases the dark shades of sin away. "He is the true Light, that enlighteneth every man that cometh into the world." God's word to us makes manifest God's will. In his shining, in his light, we behold and believe in Him from whom that light of truth comes. This is God's gift of grace to every man to lead man out of the paths of sin and transgression into the path of holiness and obedience. Those who hearing this inexpressible word and obey, are brought into the kingdom of God, for God himself rules here by his Spirit, that is his grace, and as Jesus Christ said, "the kingdom of God is within you." These are the true Israel of God, to whom are all God's promises in Christ. Christ Jesus is to them the King of Israel. The Lord now as truly leads them by his Spirit as he did his Israel of old in the wilderness. He tabernacles among them, God's blessing and peace rest upon these throughout time into eternity. W. W. B.

TRIALS may be our Master's testimony to our strength.

TRUE WORSHIP.—"God calls for soul worship. David felt this when he said, 'To thee, O Lord, do I lift up my soul.' . . . When, then, we put our soul into our prayers and duties, we render Him an acceptable service, or offer Him the 'cup of spiced wine and the juice of the pomegranate,'—the very best at our command. A religion without soul is a mere bodily exercise that 'profiteth nothing,' in which God receives only a worthless carcass and is robbed of the life-service which is his due."—*The Presbyterian*.

PHENOMENAL MEMORIES.—Many of the greatest men have had phenomenal memories, says Professor E. S. Holden, in *Harper's Magazine* for Eleventh Month. Caesar knew the names of thousands of soldiers in his legions. A modern man of science often has a prodigious memory for special terminology. Professor Asa Gray asserted that he could at once recall the names of something like twenty-five thousand plants; Professor Theodore Gill can do the same for fishes. Our memory for mere words is itself much more extensive than is generally admitted. The average well to do child of two years has a vocabulary of some five hundred words, and its father may have the command of some twenty thousand more. The ten thousand verses of the Rig Veda have, for three thousand years, been accurately preserved in the memories of the Brahmins. Not one Brahmin alone, but thousands, can to-day recite it word for word. Thousands of Mohammedans, likewise know the Koran by heart, as all learned Chinese know their classic books. The chiefs of Polynesia can and do repeat hundreds of thousands of words in their genealogies—taking days and even weeks for the recitation.

CRYING ABBA, FATHER.

From a dainty little volume, in which William Canton has told the story of his three-year-old daughter, under the title of "W. V., Her Book," is taken the poem given here. Its tender feeling will touch every motherly heart, and since no one wishes to destroy a book by cutting out a favorite poem to send away to a friend, this has been thought a convenient form of making such a gift possible without the labor and time needed to copy the lines.

Abba, in Thine eternal years,
Bethink Thee of our fleeting day;
We are but clay.
Bear with our foolish joys, our foolish tears,
And all the willfulness with which we pray.

I have a little maid, who, when she leaves
Her father and her father's threshold, grieves;
But being gone, and life all holiday,
Forgets my love and me straightaway;
Yet, when I write,
Kisses my letters, dancing with delight,
Cries, "O Dearest Father!" and, in all her glee,
For one brief living hour remembers me.
Shall I in anger punish or reprove?
Nay, that is natural; she cannot guess
How one forgotten feels forgetfulness;
And I am glad, thinking of her glad face, and send
her little tokens of my love.

And Thou—wouldst thou be wroth in such a case?

And crying Abba, I am fain
To think no human father's heart
Can be so tender as Thou art.
So quick to feel our love, to feel our pain.
When she is forward, querulous or wild,
Thou knowest, Abba, how in each offence
I stint not patience, lest I wrong the child.
Mistaking for revolt defeat of sense,
For willfulness mere brightness of mind;
Thou knowest how often, seeing, I am blind;
How when I turn her face against the wall
And leave her in disgrace,
And will not look at her or speak at all,
I long to speak, and long to see her face;
And how, when twice, for something grievous done,
I could but smite, and, though I lightly smote,
I felt my heart rise strangling in my throat,
And when she wept I kissed the poor, red hands.

All these things, Father, a father understands;
And am I not Thy son?

Abba, in Thine eternal years
Bethink Thee of our fleeting day;
From all the rapture of our eyes and ears
How shall we tear ourselves away!

At night my little one says "Nay,"
With prayer implores, entreats with tears
For ten more flying minutes' play;
How shall we tear ourselves away?
Yet call and I'll surrender
The flower of soul and sense,
Life's passion and its splendor,
In quick obedience.

If not without the blameless human tears
By eyes which slowly glaze and darken shed,
Yet, without questioning or fears,
For those I leave behind when I am dead.

Thou, Abba, knowest how dear
My little child's poor playthings are to her;
What love and joy
She has in every darling doll and precious toy;
Yet, when she stands between my knees
To kiss good night she does not sob in sorrow,
"O father, do not break or injure these!"
She knows that I shall fondly lay them by
For happiness to-morrow.
She leaves them trustfully. And shall not I?

Whatever darkness gather
O'er coverlet or pall,
Since thou art Abba, Father,
Why should I fear at all?

Thou'st seen how closely, Abba, when at rest
My child's head nestles to my breast;
And how my arm her little form enfolds,
Lest in the darkness she should feel alone;
And how she holds
My hands, my hands, my two hands in her own.

A little childish sighing
And restful turning round,
And I, too, on thy love relying,
Shall slumber sound.

CRITICS.—"The banner over all those who sit in chairs of criticism must be love, not love in a negative sense, or of the complacent sort alone, but strong, active love for all that has beauty and truth and goodness."—*Christian at Work*.

FEELBENESS OF FAITH.—Feelbessness of faith is owing to the lack of nutrition. We do not inwardly digest the word, and by the law of assimilation utilize the productive power that is resident in it, hence we become as weak as other men. We have the form, but are destitute of the power which alone is derived from the holy living. If we do not know the will of God there is no hope of our doing it, or knowing the doctrine, which is not only an inspiration but an incentive to action, for if any man will do God's will he must know the mind of God, which is revealed in Him, and which is to demonstrate by obedience to the Divine requirement. Therefore every man should be fully persuaded in his own mind by an intelligent apprehension and comprehension of things concerning his spiritual development, for God works in us to will and to do. —*Philadelphia Methodist*.

DON'T FORGET TO WRITE HOME.—This whisper is for those who are living away from home, for the girl at school, for the girl who has her own studio or flat, for the girl who is employed in some one else's house and for the one who is helping her husband to create a centre that will be home in years to come to a future generation. It concerns the writing of letters. So many people in these days of telegrams and telephones adopt the practice of inditing only the scappiest and most abbreviated of epistles, even to those they love, epistles that don't contain a bit of their real selves, nor give any sort of an intelligent or intelligible account of what they are doing, enjoying or suffering.

The old folks at home crave for good long letters. It is as the breath of life to them to feel they are in the very presence of their children when they open the weekly epistle that should let them into the veriest details, but too often merely skims the surface of events.

They may not say much; possibly they never complain; but they just ache for sheets of news concerning little things as well as great, the color of the autumn frock just ordered, the name of the book last read, the impression created by the entertainment lately attended.

Even those who write regularly—once a week or oftener to their parents, do so in such a perfunctory spirit that, but for the satisfaction of knowing they are alive and gleaming that they are well, the letters give little satisfaction to their recipients. Yet, how those recipients yearn for more than is given them. —*Ledger*.

FOR "THE FRIEND"

A Spiritual Experience.

"I overcame the wicked one through a patient waiting in the light and keeping close to the power of God, waiting upon Him in silence among his people, in which exercise soul delighted.

"Oh, the comfort and Divine consolation we were made partakers of in those days; in the inward sense and feeling of the Lord's power and presence with us, we enjoyed another, and were near and dear one unto another. But it was through various trials; deep exercises, with fear and trembling, it thus we were made partakers. Blessed; happy are they who know what the truth cost them, and hold it in righteousness.

"Waiting diligently in the light, and keeping close to the power of God; which is the received, I came to experience the will thereof in my heart, in order to effect freedom from bondage, which by degrees won and prospered in me and so I gained more and more against the enemy of my soul through faith in the power of God; with which no victory is obtained.

"My prosperity in the Truth I always was by being faithful to the Lord, in what manifested, though but in small things; faithfulness in which is the cause of loss of hurt to many in their growth in the Truth.

"After I had passed through great tribulation, weeping and mourning in woods and solitary places, alone, where I often desired he, I came to more settlement in my spirit and peace began to spring in my soul, my trouble and sorrow had been. Then at times I would be ready to think that I should again meet with such combats and besetments by the enemy of my soul, as I had passed through. But the more I grew in experience of the dealings of the Lord with me, so the more did the enemy transform himself, and as he could not prevail by his former representations, so in his subtlety he would invent new ones. Thus I came clearly to see that was not safe for me to sit down satisfied with what I had passed through, or the victory had already obtained; but to travel on, faith and patience, and watch diligently the light of Jesus Christ, where the truth's power is still received. For notwithstanding the many deliverances, and strength and victory I had experienced, the Lord, according to the greatness of his wisdom, was pleased to make me sensible of my own weakness, so that there was no strength to stand, no place of safety for me to abide in, but in his power, and under a sense thereof I was humbled and laid low.

"Wherefore I took up a godly resolution, his fear, 'I will rely upon the sufficiency of thy power, O Lord, forever.' About six years after I had received the Truth, through great exercise and godly sorrow, I came to be settled in the power of God, and made weight in my spirit thereby, and had some opening from the Spirit of Truth, in silent waiting upon the Lord, which tended to minister comfort and satisfaction to my soul, in a renewed experience of the dealings of the Lord with me; and the Lord opened my mouth with testimony in the fresh spring of life, that was to give forth to his children and people.

Having been himself taught in the school

st, John Banks was prepared to point out others the way to the kingdom of Heaven, to speak of those things which his own hands had handled of the Word of life. A extracts from his writings will show the method and practical, yet wise and spiritual character of his advices to those who were seeking deliverance from the power of sin.

"an epistle to the people of Carlisle he said: 'This, the Light of Christ, the Grace of God, the Spirit of Truth will do for thee, if thou lovest it and believest in it; when thou art united to sin, power from God will be given thee through it which thou has not of thyself, to overcome the wicked one in his temptations. . . . Thus power is given over temptations, and so over sin; in one temptation and sin after another is gradually overcome; for as many as believe in Him, who says, 'I am the light,' to them He gives power so that they may be the sons of God. . . . Is He not at the door of your hearts, to call you to repentance? by his light, grace and Holy Spirit. . . . If there be not a believing in Him by which the same, what availeth his death and shedding of his blood for you, if sin be not finished here, transgression put to an end. (Eph. v: 5, the 21st verse.) No unclean thing can enter into the kingdom of Christ and of . . .

Was not sin the cause wherefore He suffered? and if the cause through faith in Him be taken away, how shall the effect cease? If the cause through faith in Him be taken away, then the effect ceaseth, and everlasting life, world without end, ensueth. . . . 'Extracts from the writings of John Banks.]

R.

RUPTURE.—After a large meeting for business in Concord Quarter, wherein some proposition was frustrated, which had been warmly debated by many individuals, a number of persons dined at the house of C. N., who was a member, as was also one of his visitors. The contention soon turned upon the events of the meeting with an evidence of dissatisfaction at the issue of the business; C. N. remarking, it might have passed but for the scruples of my friend present, adding "What is a scruple? it is nothing at last." An aged woman who had, until then, been a silent listener replied calmly. "A scruple is a scruple, if it cannot be weighed in the miller's balance, it can in the King's balance!" With the millers engaged in this conversation, the matter was carried away in the separatist defec-

P. H.

THE SPEED OF SHIPS IS MEASURED.—The speed of a ship is measured by a long line, knotted every fifty-one feet; one knot and twenty of these lengths make a nautical mile. At one end of the line is attached a piece of flat, light wood, generally circular, and weighted along one edge, so that when thrown overboard it floats vertically with its flat face to the ship, and theoretically stationary. The number of knots in the cord is equal to the number of half minutes in the hour, it follows that as many knots as pass the stern every half minute, so many nautical miles—or knots—are being made per hour.

The Tagals of Louisiana.

The fact that several thousand Tagals, constituting the major portion of the population of three counties, known as parishes, in one of the richest states of the Union, have been living in Southern Louisiana since 1781, practically unknown and without attracting attention since 1898, demonstrates in striking fashion the vast number of curious things hid away in the nooks and corners of this broad domain.

The first French settlers of Louisiana established themselves on the coast and sea islands of lower Louisiana in 1699. Subsequently a storm such as the one which demolished Galveston, the like of which occurs on the Gulf of Mexico, and with greater or less severity, on or about the coming of the fall Equinox, arose and so devastated these islands that the Norman and Breton colonists removed to higher land, above New Orleans, leaving the lower coast deserted. In later years, when Louisiana came under Spanish rule the successor to "Bloody O'Reilly," the Baron de Galvez, being a man of foresight, enterprise and judgment, and having in his lifetime served in the Philippines, turned his attention to colonization, and imported from Luzon two shiploads of Tagals. These colonists did not arrive as slaves, although force was employed to recruit their number, but as settlers and farmers. They reached the "lower coast" by way of Acapulco and Vera Cruz, a total of one hundred and some odd families, the head of each receiving from the Spanish Governor a tract of land for rice culture. This was the introduction of rice culture in Louisiana, for the Tagal colonists found the "lower coast" congenial, and, in many respects, like the land of their birth, so that from the start the scheme was a success.

These Tagals multiplied, and to-day their descendants form the major portion of the population of the parishes of Plaquemine, Jefferson and St. Bernard, in Lower Louisiana, where they are known locally as "Malays." They have at all times held aloof from the negroes, refusing to intermarry with them, and voting the Democratic ticket by way of demonstrating their social and political position.

Many of them still speak the Tagal language, while all speak the Spanish tongue and a few a very bad French, but the writer in all his experience with this strange people never found one of them who could speak other than broken English. The descendants of these Tagal colonists are engaged in rice culture and in fishing, and this is the only quarter of the United States where the Malayan idea of a house on stilts is carried into practical effect. The chief centres of this strange population are the towns of Proctorville and St. Malo, on the southern shore of Lake Borgne, an inlet from the gulf, and by reason of these strange East Indian houses they have been able to bid defiance to the equinoctial hurricanes and high tides that render this region unfit as a residence for the whites.

The descendants of these Tagal colonists are the greatest stay at homes on earth; more so, in fact, than the Acadian or Cajien, settlers of Western Louisiana, and for this reason have escaped notice. Since 1897, and all during the troublous in the Philippines the fact that a considerable body of Tagals were citizens

and voters of the United States escaped completely the attention of the press. The literature of this people is also very scanty. Geo. W. Cable makes no mention of them in any of his works. Grace King seems also to have forgotten them, while the works of Judge Gayarre, Father Charlevoix and Le Page du Pratz deal only with the French domination of Louisiana and not the Spanish, so that consequently these people are neglected. The Marquis de Larke-Marbois wrote his "Histoire de la Louisiana" in Paris and from the standpoint of politics, so, that, aside from some old records and documents on the subject, these Louisiana "Malays" remain a people without a history. Charles Dudley Warner wrote them up for *Harper's Weekly* some fifteen years after the war, but the article was very brief and unsatisfactory, and so were similar articles published in the New Orleans *Picayune* written by Catherine Cole in 1880 and 1881. Lafcadio Hearn, in his charming romance, "The Legend of Lost Island," published in 1885, devotes several pages to these people, with whom he had an intimate acquaintance.

Satisfied with their surroundings and condition, devoted to their homes and home parishes and dwelling in a region (around the mouths of the Mississippi river) without railroads and out of the beaten track of travel and commerce, these so-called "Malays" have lived apart and unknown to the world about them to an extent unequalled by that of their fellow race members in the interior of Luzon. Even in New Orleans it is only occasionally that one sees or notices them.

Louisiana is a strange State, and attracts strange colonists, and of late years Chinese have settled in considerable numbers along the Southern Louisiana coast, where they, too, are engaged in fishing. While in some of the upper coast parishes a few of the East Indian coolies imported from Calcutta shortly after the Civil War to work on sugar plantations in Jamaica and Louisiana have remained, the majority of their countrymen returned home after the experiment had proved a failure, but these Chinamen and coolies are not to be confounded with the "Malay," who is separate and distinct from both. The South Louisiana Tagal is a Catholic and speaks Spanish, while the more recent Chinese settlers and coolies are Buddhists and Joss worshippers, speaking the language of either China or India.

It is not remarkable that lower Louisiana, resembling in so many respects parts of the East Indies, and being so well adapted to rice culture, should attract an Oriental population. Taking the train from Washington, reaching New Orleans, and going from there to St. Malo, the stranger would find it difficult to convince himself that he was still in the United States. Clothing of the kind worn all over the United States is sold in lower Louisiana, as elsewhere, but the Malays of St. Bernard parish manufacture hats of their own out of Palmetto leaves and rice straw, and have ways of making up and wearing their clothing that give the whole a decided East Indian effect. Their houses, built on piles, the Spanish language, the brown colored, oblique eyed, straight-haired people combine to give the town a decidedly un-American appearance.

The descendants of these Tagal colonists inherit the Malay fondness for gambling, and

their chief sport here, as in the East, on holidays is cock fighting.

The descendants of the Tagal colonists whom Baron Galvez brought over to Louisiana do not differ in appearance from their brethren in Luzon. All throughout the parishes of St. Bernard and Plaquemine the same square headed, oblique eyed and square jawed Tagal type is noticeable. As citizens these Malays are peaceful, industrious and decidedly unprogressive and conservative.

Since the beginning of the war in the Philippines the writer has frequently had his curiosity excited to know what effect it was having on the Louisiana "Malays," and on one occasion wrote to a friend in New Orleans who makes frequent trips into this region to inquire concerning public opinion at St. Malo. In reply he received the following:

"You might know what the Malays think of the war without asking. They are about this war just as father tells me they acted and thought during the Civil War—that is to say they don't read anything about it, don't know anything about it, and don't care a picayune how it results, so long as it does not affect their rice crops."

Such is, without doubt, the truth. The fact that many still speak the Tagal language is sufficient evidence of their isolation, conservatism and stay at home qualities. They are densely ignorant, and although preserving traditions of their immigration to America from Luzon, they doubtless pay small attention to the woes of their fellow countrymen in Luzon.

A small herd of water buffaloes, or caraboes, and some East Indian humped cattle accompanied the settlers on their journey from Manila to Acapulco, Mexico, thence overland to Vera Cruz, and from there re-embarked for the mouth of the Mississippi River; but the buffaloes died from some cause, while the Zebu cattle survived. The result has been that to-day lower Louisiana is full of cattle, the descendants of the crosses between the cattle brought over by the French and the Zebu cattle of the East Indies. Many of these cross breeds have humps, showing a large percentage of Zebu blood.

The "Malay" stands in the same relation to the whites of South Louisiana as the Chinese of Washington do to the local Caucasians, with this difference—that in the former locality the Malay endeavors to exaggerate and magnify the cordial relations existing between himself and his white brother by way of showing off his superiority over the negro. The negro population of these three parishes is not, however, as large as one might suppose, while in St. Bernard the "Malays" form at least one-half of the population.

In his book, "The Legend of Lost Island," Lafcadio Hearn describes the women and young girls of the "Lower Coast Malays" as being decidedly handsome and even beautiful, but this is an exaggeration. They have fine forms, but that is about all that can be said of their beauty, unless one admires almond eyes, high cheekbones and lank, wiry black hair.—*Washington Post*.

MARTIN LUTHER said: "I see that which the blessed Augustine saw not, and those that come after me will see that which I see not."

Parents and Schools.*

BY GEORGE C. MCGRAIL.

The relationship which exists between parents and schools is very close and intimate and is one of vital importance. Without parents and children the doors of the school house would rust on their hinges, and the places now so full of life and interest to all of us would become desolate. Without schools the home and society in general would be without one of their most efficient helpers.

The Church, the home and the school are the pillars upon which civilization and our modern social fabric is built. As long as they are kept pure and strong, society is secure; but when they become effeminate, civilization itself is imperiled.

The sunshine seems bright over those pathways where the little feet go on their way to school. I could not picture anything much more sad than those pathways becoming grass grown and choked with weeds. Let us keep the way bright and smooth that leads from the doorsteps of home to the threshold of the school. Let the homes multiply! Let the schools flourish! May it be our part, whether we are parents, or teachers or learners, to keep the light to shine on the paths that lead upward.

There is too much destructive criticism abroad to-day. If any of us have fault to find, let us do so tenderly, that ours may be criticism not destructive but constructive, building upon the foundations already laid, the better superstructure due the world from those who have the light and knowledge of a true faith.

In the discussion of our subject, perhaps, we may be allowed to name a few of the many ways in which parents may hinder or help the school, and suggest some of the ways in which schools ought to help and supplement the work of the home.

Parents sometimes hinder the work of a school by expecting too much. We are always on the lookout, with eyes wide open, for the perfect teacher. We want our teacher to be a good scholar, a good example, a good hand at government, both in school and out; and if there be any other goodness we want it in our teacher. Of course, for such a work, the training of the young immortals, we need the very best. But teachers, being only human, like ourselves, sometimes fail in one or more points to live up to the ideals we have set for them; they may not always be able to live up to their own ideals, and they and we are sometimes disappointed. We may easily be too hasty in telling our fears to our friends and neighbors, and the wrong heaven begins to work and we hinder the work and the progress of the school, when it would be so easy to be quiet and hide our fears, or to pour oil on the troubled waters.

Then I believe we often expect too much from our children, and think their advancement is too slow, and we are apt to say something to discourage them, when if we would but remember the long, long, years it took us to climb the hill to where we now stand, and see in the infinite distance its summit, where we must arrive before we know it all;—if we

*Address before the Ohio Friends' Teachers' Association, 10th mo., 1st, 1901.

would only think, it might moderate our expectations somewhat, and serve to inspire us speak words of encouragement and help.

Parents sometimes hinder the work schools by getting behind the times and persistently staying there. We may hang at the tail end of every improvement in method and in thought, and raise our voices in the suggestion that children did not do so our day,—when our right place is in the forefront of the advance column, in order to know a good thing when we see it and adopt it and in order that we may point out the wrong thing and side-track it.

Parents sometimes retard the good work the schools by being too one-sided. It is, often, the old controversy over again, why one man looking only from his own viewpoint thought the shield was all gold, when other side seemed to him who saw it, only baser metal. So, many a child has been started out by loving and partial parents, seemed, in their eyes all gold, and yet teacher and classmates may be compelled to see the other side and reluctantly discover that our darlings are only common clay. So various phases of school life develop the need of patience and everyday wisdom and an abundant supply of good common sense. I have heard President Marsh say that "no one any business to be a teacher who had not patience," that seemed to put some teachers in a close place,—but he went on to say that "no one had any business to be a parent without patience." That placed us all on equal footing. They who would educate young, whether as parent or teacher, must have, to be successful, not the patience of difference and unconcern, but the patience of a persistent purpose, to inform and uplift help.

Parents, I think, set a higher value health and some other things than teachers, apt to do. Perhaps teachers sometimes overvalue the student of brilliant intellectual abilities, when the honest plodder, the patient and persistent worker is just as likely to be the more useful and the more successful of the two. I am glad to see such changes appearing in schools in relation to marking per cents. Let the dull pupil be almost as good a register at the end of a month as the brilliant one, if the two have been equally honest and equally industrious. Results ought to count only for what they worth in view of the conscientious effort forth. So I would say, let there be less weight given in grading a student to his recitation and more to general habits and character. Grades are an essential to school life, let the teacher mark with the whole work and effort of the pupil open as a book before him.

The certificate of graduation is not the thing of supreme importance. Good health is more important. The ability to do the worthy of one's effort is more important. The ability to write a good letter is more important. To converse intelligently and fully upon everyday subjects is more important. Good principles as to beliefs and actions are more eternally important. When one seeks a place among the world's workers, a prospective employer has his own way of measuring men. He may not place as much value upon our diplomas as we could

may want to know whether we are reliable
ult solidly and well from the foundation

He may want to know whether we are
ified to do the special work he wants per-
med. He may want to know, not only, that
are well-educated but that we show it by
all-ordered life and conversation. He sees
s much more than the diploma may tell.
parents have little ways of their own of
suring the work of a school upon their
ren when they come home after the close
he term. Happy should the homes be
to the boys and girls come back, after
uation or even before it, if they come
better through and through—more
ving but more humble, more loving, more
being well grounded in those things
h make them substantial and true. An
ent teacher once said, "The first object of
action is character, its second object is
acter, and its third object is character."
nk most parents would rather know their
ren possessors of those sterling qualities
ind and heart which are the foundation
s of character, than that they should
all the sciences taught in the schools.
knowledge should not be rated at more
its true value; should never be allowed
rank heart knowledge. The symmetrical
ing, with powers of body and intellect
pirit, developed through exercise and use
s the desirable attainment. Let us seek
omote that education which teaches the
s to do, the intellect to know and remem-
ber the soul to comprehend and grow and
e. We grow through exercise, and we
ble and get weak from the lack of it.
rms of those who labor grow strong and
heels of the world's varied industries go
l. The mind follows the same law and
s with the exercise of thought. A
mind in a sound body seems a desirable
ng. If that blessing be ours we can be
thankful enough for it. Victor Hugo
aid "There are moments when the soul
ses the attitude of prayer." Perhaps
ost earnest prayers of concerned parents
t their children may be diligent learners
school of Christ, and thus become par-
of life's blessings in all their fullness.
ould not have any become a giant in
tal strength at the expense of loss of
l power; neither would we have any
e an intellectual giant and through lack
ercise or unconcern become a spiritual
ling. Let each God-given power grow
for use in the work of the world's bet-
nt. Those who conduct schools may be
to keep the physical natures of those un-
large, active and healthy and strong;
much to train the mind in habits of
ut; may do much to encourage the
al part to love and aspire and grow
ward, that the child may become, in
e, full grown.

thought which should animate and bind
er teachers, parents and pupils in every
s co-operation. No one lives to him-
e. No one succeeds or fails alone.
er we rise or fall. Mutual helpfulness
be the constant care and endeavor of
e of us. Luther's school teacher stood
before his pupils because he could not
e the possibilities buttoned up under a
coat. If we feel and understand that

thought, let us, each in our places, endeavor
to lead gently but surely the feet of every
learner in those paths that lead upward. If
teachers and parents realize their privilege
and live up to their best light, theirs is a no-
ble calling. There is one thing yet unmeas-
ured, and that is influence. Men may com-
pute the distance of the unnumbered worlds,
but the influence of a mother or a teacher,
who can measure that? Who can drop the
plummet line of thought down the dim future
and know one good influence cease to act? I
wonder we do not oftener cooperate in the
works that really count, not only in Time but
throughout Eternity.

Reminiscences.

(Continued from page 182.)

Joseph Snowdon, under date of Ninth Month
2nd, 1850, from Westtown, writes as follows:
"Fifth Day afternoon. We had Samuel
Cope at meeting with us this morning very
acceptably. His communication was excel-
lent, well adapted to the state of the meet-
ings, attended, I thought, with the baptizing
power of Truth, by which we were made to
drink together a little of the same cup and to
realize that declaration of the Apostle to be
true, 'that we being many are one bread and
one body, for we are all partakers of that one
bread.' The burden-bearers were strength-
ened and comforted together while the state
of some of the naughty boys, of whom we
have six or eight among the smaller boys, was
very fully spoken to, and the alarm sounded
in their ears by the revival of the Scripture
declaration, 'if the righteous scarcely be
saved, where shall the ungodly and the sinner
appear?' which was very appropriately en-
larged upon and their conduct set forth in a
way which I hope may be remembered by at
least some of them. It seemed to remind me
a little of old times, the days of thy grand-
father, who, I well remember, frequently in
meeting told me of some of my secret sins.
I wish some of our rightly concerned Friends,
could be stirred up to come and do likewise
and not be putting aside little openings of
duty, which I am afraid is too much the case.
We have a very interesting family here this
session and an open field for labor. Truly the
harvest is plenteous but the laborers are
few."

The same to the same.

"WESTTOWN, Third Month 1, 1852.

"With respect to this place being more
sickly than it used to be, from all I can learn,
I do not think it is the case. Mary Passmore,
who was a teacher here some years ago, says
there were fifty girls out of school sick and
some of them very ill, while she was here; and
they had to turn all the school rooms into
nurseries and the teachers turned nurses; and
I believe one or two died; and Abigail Wil-
liams (afterwards Hall) says while she was a
teacher here, which was not very long, there
were three deaths and on one occasion the
school was broken up on account of scarlet
fever, and on another, a large portion left on
account of dysentery prevailing, so that I do
not know that there is much more sickness
now than theretofore. Dr. Thomas* says we

*Dr. Isaac Thomas, a most valuable practitioner, of
West Chester, and amiable and useful citizen.

are more healthy here now than the commu-
nity at large."

The same to the same.

"WESTTOWN, Eighth Month 2, 1852.

"We had the company of Hannah Gibbons
at meeting to-day, who was excellent in testi-
mony, such preaching as I used to hear when
a boy. She seemed like one of a former gen-
eration and of the excellent of the earth." Hannah Gibbons was then in her eighty-second year and retained her mental faculties until her death in the ninety-eighth year of her age, and remained truly green in old age.

Joseph Snowdon writes to Jos. Scattergood, Westtown, Third Month 20, 1854, in reference to some improvements then being made near the present pumping station in the meadow: "They have had quite a serious time of it, having had to go through solid rock some feet; but have been amply compensated by coming to a large spring issuing out of a sandstone rock, clear as crystal, quite sufficient to run the pump and amply large to supply the school with water.

W. P. T.

For "THE FRIEND."

Augustine on Preaching.

Augustine was a powerful and also a very diligent preacher; often preaching five days in succession, sometimes twice a day. The fire which burned in his own soul kindled a corresponding flame in the soul of his hearers. Like all true Christian preachers, he depended for success on the help of the Holy Spirit. He wrote: "The Christian orator will succeed more by prayer than by gifts of oratory. Before he attempts to speak he will pray for himself and his hearers. And when the time is come, before he opens his mouth, he must lift up his thirsty soul to God to drink in what he is about to pour forth, and to be filled himself with what he is about to dispense. For who knows what it is expedient at any given moment for us to say, or to be heard saying, except God who knows the hearts of all. He therefore who would both know and teach, should learn all that is to be taught, and acquire a faculty of speech suitable to his office;* but when the hour for speech arrives let him give heed to our Lord's words, 'Take no thought how or what ye should speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak but the Spirit of your Father that speaketh in you. If the Holy Spirit speaks thus in those who are delivered to the persecutors, why not also in those who deliver Christ's message to those who are willing to learn."

Augustine's practice agreed with his precepts. "One day he had prepared an eloquent discourse, designed to produce a strong impression on cultivated minds. Suddenly in his preaching he broke the thread of his argument, and turned abruptly to a more simple and popular subject. On his return home he related how he had yielded to an impulse of the Holy Spirit which had driven him to set aside the original plan of his sermon. Hardly had he spoken, when a man knocking at the door, entered bathed in tears. He had been arrested by the directed portion of the discourse, and now confessed himself to be won over to the Gospel."

*"The Preacher sought to find out acceptable words"
—Eccles. xii. 10.

FAITHFULNESS BY LITTLES.—There was once a stupendous apartment without supports in the great cave of Kentucky. But following the upheaval that formed the cave, water began to percolate through the dome and fall drop by drop to the floor. An invisible sediment of carbonate of lime was left by each drop on the ceiling and where it fell on the floor. Nature's workmen had begun to pillar that mighty dome. By day and by night, without let or hindrance, the work went on. At last the stalactite began to hang from the vault and the stalagmite to rise from the floor, and long before the eyes of man looked into that little world, the pillars from above and the pillars from below had met and a thousand columns supported the overhanging roof, until now all the railroads in the State might roll their cars over the place, and it would not yield an inch. Thus character is always stalactite in its formation, begun in a moment, but running on through a lifetime and coming to an absolute permanence. Never a drop of truth percolates through the heart that it does not leave a sediment of strength. Never a thought, word or deed that does not leave some eternal effect.—*Gerard B. F. Hallock.*

It is one of the fine sayings of Dr. South that "though idleness be a sin which the devil loves to tempt men to, yet he is never guilty of it himself."

SUMMARY OF EVENTS

UNITED STATES.—The treaty concluded with England in reference to the Nicaragua Canal, has been ratified in the Senate by a vote of 72 to 6. It is expected that a bill will soon be passed authorizing the President to conclude agreements with the republics of Costa Rica and Nicaragua in behalf of the United States for acquiring the territory belonging to these countries on which to locate and construct the canal, with all the necessary commissions and powers for controlling, policing and protecting the work.

A legal decision in Chicago has been lately reached by which various large corporations who hitherto evaded taxation are now obliged to comply with the law, and several millions of dollars will probably be added yearly to the revenues of that city. The action which has brought this about was begun by two young women school teachers, whose salaries, with those of other public school teachers, had been reduced from time to time on account of a want of funds to pay them by the Board of Education. The most powerful corporations and trusts in the State combined against complying with the law, and appealed from court to court and from the Supreme Court of Illinois has ruled that they must pay the tax.

The general committee which was chosen by the conference called to consider plans for healing the differences between the capitalistic and labor interests of the country, has organized. The following is the statement given out by the committee: "This committee shall be known as the Industrial Department of the American Federation. The scope and province of this department shall be to do what may seem best to promote industrial peace, to be helpful in establishing right relations between employers and workers; by its good offices to endeavor to obviate and prevent strikes and lockouts; to aid in renewing industrial relations where a rupture has occurred." The Chairman, Mark Hanna, has said: "I consider the conference the greatest step for speedy settlement of disputes between labor and capital ever taken in this country." "We do not expect to put an end to strikes, but we expect to diminish them."

A recent legal decision in the United States Court at Ardmore, Indian Territory, against the persons doing business in the Territory, must pay tribal taxes, or be subject to expulsion as intruders, and their places of business closed. The decision affects hundreds of non-citizen merchants and means increased revenue to the tribal government.

Of 4,670,000,000 pounds of sugar imported into the United States in 1891 more than 4,000,000,000, or fully 85 per cent., is cane sugar from the tropics. The remainder is chiefly beet sugar, chiefly from Germany and

Austria-Hungary. Of the cane sugar imported during the year about 30 per cent. comes from Cuba, about 15 per cent. from the East Indies and the remainder chiefly from the West Indies and Central American countries. The total production in the United States for the year is presumably about 600,000,000 pounds.

State Forestry Commissioner Rothrock is quoted as saying he has found Resaca, a place on the Pocono Mountain, where the climate is beneficial to consumptives, basing his belief on the result of an experiment with a patient.

For the first time in seven years it is said imported potatoes have lately been brought to New York. An importation from Belgium of 90,000 bushels is soon to be followed by importations from Scotland and France.

It is supposed that there are still 150,000 deer in the forests of Maine.

It is said to have been the coldest day in this month throughout Northern Florida for over twenty years.

The State Agricultural Department is advised that no serious damage will result to orange and other fruit groves in the Florida Peninsula, as the sap has been driven from the trees by the cold weather of the past month.

The recent cold weather has made Chicago apprehensive of a coal famine in that city. Great suffering has resulted from the cold among the recent settlers in Oklahoma, and many deaths of children have occurred there from exhaustion and exposure.

The use of the magnet in lifting, and handling masses of iron soil to effect an average economy in time and cost of handling of between fifty and seventy-five per cent. The magnets used in some of the larger American works have a lifting capacity of five tons.

A Washington despatch says: By a special act of legislation, the Philippine Commission has created a Bureau to take up the work of studying the various pagan tribes in the archipelago, and gather information to aid the Government in gradually civilizing and governing these people. This Bureau of non-Christian Tribes will, by organizing tours of inspection and by means of correspondence, ascertain all the conditions of slavery among the native tribes and the extent of the practice. The Philippine Commission does not advise stringent measures to free the slaves in the islands, as it would no doubt cause a fierce and prolonged war. They say that by preventing slave hunting and refusing to recognize existing slavery the evil will in a few generations remedy itself.

There were 432 deaths in this city last week, reported to the Board of Health. This is 23 less than the previous week, and 10 less than the corresponding week of 1900. Of the foregoing, 210 were males and 222 females; 46 died of consumption of the lungs; 68 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 10 of cancer; 20 of apoplexy; 5 of typhoid fever; 5 of scarlet fever, and 10 of small pox.

COTTON closed on an basis of 8½¢. per pound for middling uplands.

WHEAT.—Winter, spring, \$2.60 to \$2.80; Pennsylvania roller, straight, \$3.45 to \$3.60; Western winter, straight, \$3.50 to \$3.65; spring, straight, \$3.60 to \$3.80.

GRAIN.—No. 2 red wheat, \$1.40 to \$1.50. No. 2 mixed corn, 67 to 67½¢.

CATTLE.—No. 2 white oats, clipped, 54¢.

BEEF CATTLE.—Best, 6 to 6½¢; good, 5½ to 5½¢; medium, 5 to 5½¢.

SHEEP.—Choice, 3½ to 3½¢; good, 3½ to 3½¢; common 1½ to 2½¢.

LAMBS.—4½ to 5½¢.

HOGS.—Western, 8 to 8½¢.

FOREIGN.—An attempt was made on the 18th instant to burn the British consulate in Birmingham, England, by David Lloyd-George, a member of Parliament, whose utterances in favor of the Boers and against the war policy of the Government had awakened hostility. Many thousands persons collected, a riot followed, and the attempt to address the meeting failed.

On account of the refusal of Venezuela to pay certain claims due to the Berlin bank of Hamburg to \$10,000,000, Germany is reported to be preparing to take possession of Laguayra and perhaps other ports in order to compel payment.

A Washington despatch says that no opposition will be made by the United States to prevent the collection of the debt, but anything approaching permanent occupation of Venezuelan territory that may follow the seizure of custom houses will not be permitted. The situation is further complicated by an outbreak in Venezuela against the administration of President Castro.

Following is the language of President Roosevelt in his late message, referring to such a case: "We do not guarantee to any nation punishment, if it misconduct itself, provided that punishment does not take the form of acquisition of territory by any non-American Power."

It is hoped at Washington that the Government of Venezuela may provide for the payment of the debt, with compulsion from abroad.

A despatch from London of the 16th says: "The fall snow in Scotland is heavier than at any time in fifty years. Several gamekeepers and shepherds are missing, and destruction of sheep in the snowdrifts, which range from ten to twenty feet deep, is unprecedented. The roads are impassable. Parts of England are suffering all equally from the heavy fall of snow."

The great radio-telegraph officials at St. John N. F. Marconi said: "If my system of wireless telegraph can be commercially established between different parts of the earth, the possibility of which I have not slightest doubt, it would bring about an enormous cheapening of the methods of communication at present existing. The system would be reduced to the day-day demands of communication to a great extent. But the great cost of the cables themselves, and their working expenses, causes the existing method to beyond the reach of a majority of the peoples inhabiting the various countries of the world. But could this method be applied, I believe the cost of what we now call telegraphing to England might be reduced at least twenty per cent. The present rates are 25 cents a word. I do not see eventually, with the wireless system, this cost should be reduced to one cent a word or less."

A Dresden inventor has found a method to use compressed air in glass blowing. By this means it is possible to blow vessels as large as tubs and bottles—without the use of any machinery, and the labor of the glass blowers depended altogether upon their lungs.

At a recent staidedoff at Dooly in Wales, one of the principal speakers stated that in 1871 as many as 1,100 persons spoke Welsh, but in 1891 the number had fallen to 911,280, a decrease of 95,811, though the population had meanwhile increased.

Mount Ilich, a volcano in Kamchatka, has lately begun in eruption. A despatch of Eleventh Month 16th says: "A terrible roaring underground noise that was heard nearly one hundred miles round, preceded the eruption. The lava continued to flow for several days, and emission of large columns of vapor then began. Lava has flowed into the rivers, poisoning the water and killing thousands of fish. A volcanic dust covered all trees and undergrowth in the whole of the Southern Kamchatka, and the inhabitants, through breathing this have become affected with a peculiar cough. A series of earthquakes has felt throughout Kamchatka, but no life was affected."

The Daily Telegraph publishes a despatch from its Cairo correspondent to the effect that a working for two years at Geb-el-Geir, near Suex, Egypt, employed by the Petroleum Syndicate have entered petroleum, in the sand, at a depth of 2,155 feet, terrific flow of gas followed the discovery and caused explosion which wrecked the boring plants and blew up the well. This discovery is considered important, and correspondent continues, as pointing to the existence of oil fields in Egypt.

NOTICES.

WANTED—A young woman Friend to assist in household duties in country towns.

Address E., Office of FRIEND.

WESTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILFRED WICKERSHAM, Principal.

For particulars as to board and tuition, and examinations in year of his year, a pamphlet and card of Upper Evesham Monthly Meeting of Friends.

—, in Haddonfield, N. J., Seventh Month 23d, 1891. LYDIA SHARPLESS COPE, in her ninth year, daughter of Oliver W. and Sarah Ballinger Cope, both deceased.

WILLIAM H. PILE'S SONS, PRINTERS.

No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, FIRST MONTH 4, 1902.

No. 25.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Postage paid from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Printed as second-class matter at Philadelphia P. O.

Prayerful Preaching.

It was lately remarked that Jesus never taught his disciples how to preach,—only how to pray.

But in that very thing was wrapped up how to reach. The living qualification for true preaching is the one and the same Spirit with living experience of true prayer. In both is the touch and inbreathing of the Holy Spirit.

The special steps of authorized preaching were doubtless among the "many things" which Jesus said He had to tell, but they were not heard then. So these details were left, in each instance, to the Spirit of God, when He should come and teach to discern "all things," including each special exercise of preaching.

Power to have power with God is a larger and more solemn gift than to have power with men, but the greater ministry includes, in its exercise, the less, and will help determine for each one the "manner" incumbent on himself for this manner therefore preach ye,"—the means for some the vocal delivery, for others the savor of a life kept hallowed in prayer, for others a prophetic word of faithful labor of love in the language of conduct. Praying in the Divine communion is the foundation of rightly dividing the words, "as every man hath received a gift." He preaches best, who prayeth best.

But the "model prayer" was not matched by a sample sermon, unless that simple service was given as a model which Jesus first taught to preach, that comprehensive sermon which, were its contents observed in modern times, so much of their failure would not be getting chronicled of late in the public press,—that first of the sermons of Jesus which consisted of these words: "Repent, for the kingdom of heaven is at hand!"

But what slaves to a prescription one set formula for preaching would have made! A free gospel ministry would have been foreclosed, as we fear many a free gospel prayer has been, by regarding a set form as obligatory. But now "the word of God is not bound," neither is the statement of a prayer blocked up in a stereotyped set once for all. Not after this form, but "after this manner pray ye," was the gracious counsel;—and what spiritual impressiveness He gave has not been left in words, but the words show a manner brief, direct, simple, expressing felt praise and felt needs, no more and no longer. Nor was it understood by the disciples that a form was prescribed,—for throughout all the prayers delivered afterwards on the New Testament pages, the so-called Lord's prayer is not once repeated. Its manner is repeated, the wording is left for the freedom and working of the Spirit. "For we know not what to pray for, (nor how to preach) as we ought; but the Spirit itself maketh intercession (and inspiration) for us."

Let our unceasing attitude and breathing of prayer be pure and in the Spirit, and each one's special ministry will be under the same anointing, and so will be effective. He need not be careful for effects; but to be careful that access to the throne of grace be kept open,—that indeed, he needs. "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your minds and hearts by Jesus Christ."

Reminiscences.

(Continued from page 191.)

Joseph Scattergood to Joseph Snowdon:

PHILADELPHIA, Ninth Month 14, 1849.

I have just learned that our dear friend, Margaret Hutchinson, has been released from the trials of time and has doubtless realized the promise to the "pure in heart." She will be much missed in our meeting, as her solid weighty deportment and lively communications had a tendency to increase the solemnity of them. She was one of the few of the true cross bearing humble followers; with great propriety we may say she was an Israelite indeed in whom there was no guile.

Joseph Snowdon to Joseph Scattergood:

WESTTOWN, Fifth Month 25, 1855.

I thought I would inform thee that Henry Gibbons, of Salem, N. J., died this morning.

His end was very peaceful. The last words he was heard to say were, "Peace and Heaven," having previously repeated part of the tenth chapter of Matthew. Henry, during the latter part of the term he was here, was a very studious, orderly boy, and we trust through the mercy of his Crucified Redeemer has been received into the arms of everlasting rest. I think I never witnessed a death here which seemed to have such a solemnizing effect on the children, the girls particularly. It fell to my lot to announce it to them in the collecting room and we had quite an affecting time. Many of them sobbed aloud. How important for us all to bear in mind the injunction of our blessed Lord, "Be ye also ready, for at such an hour as ye think not, the Son of Man cometh."

Joseph Snowdon to Joseph Scattergood:

WESTTOWN, Second Month 14, 1856.

We had quite a good Quarterly Meeting to-day (at Concordville). Morris Cope* and Abigail Hutchinson† were with us and had good service. After the business was nearly through Phoebe W. Roberts‡ requested that the shutters might be opened, which was fully united with.

It was done and I have not heard a communication for a long time, that has so reached the land of my captivity and so evidently bore the marks of the King's signet as this. It was indeed a memorable time and seemed like a brook by the way.

Joseph Snowdon to Joseph Scattergood:

WESTTOWN, Sixth Month 14, 1856.

This is a splendid morning. Thermometer fifty-six degrees, it is delightful to rise these fine mornings at from 3.30 to 4 o'clock and enjoy the country. The air is so redolent with sweets. These long days are delightful: it would do the treasurer good to be here and take a good long walk, he would get rid of his dyspepsia.

WESTTOWN, Twelfth Month 5, 1855.

"I thought we had quite a good meeting to-day. Samuel Bettle, the elder, was very much favored to unfold our peculiar testimonies to the children, and some of our doctrines, particularly that of baptism, which seemed to have a solemnizing effect upon them. I never heard our ancient Friend when

* A valued minister of London Grove Monthly Meeting who deceased Seventh Month 7th, 1892, aged nearly ninety-two years.

† A beloved minister of Philadelphia Monthly Meeting, deceased Sixth Month 16th, 1890, in the ninety-third year of her age. For further interesting accounts of both of these worthy Friends see Memorials of Deceased Members of Philadelphia Yearly Meeting.

‡ Whom to know was to love. A member and minister of Goshen Monthly Meeting, deceased Eighth Month 17th, 1893, in the eighty-third year of her age, of whom also a Memorial was published by Philadelphia Yearly Meeting.

I thought he was more favored. I hope it may have a lasting effect upon the children. Samuel, the younger, appeared in supplication near the close of the meeting."

The name of Samuel Bettle appears on the records of Westtown as a member of the committee in charge of that institution as early as 1804. He continued as a very useful and benevolent member of the Committee until his decease in 1861. It is understood that the two nurseries annexed to Old Westtown were erected very much, if not entirely, at his expense; also Friends' Book Store, No. 304 Arch street. He was an esteemed minister of the Gospel of Christ, and was regarded as one well acquainted with the discipline and usages of our Society. Samuel Bettle, Junior, was appointed a member of the Westtown School Committee in 1849, and continued to serve in that capacity until his death in 1880.

He was a man much beloved by his intimate friends. Both father and son were acceptable ministers of our Society. W. P. T.

Remote Newfoundland.

It is probable that no English speaking people is at this time so utterly isolated from all things of advanced civilization as the folk who fish from the little harbors which lie along that stretch of the east coast of Newfoundland between Cape John on the south and the Straits of Belle Isle on the north. There are no roads, no paths, leading from harbor to harbor. The land is a wilderness, dense, trackless, infested with black flies and mosquitoes, which brave men dare not challenge for many days in hot weather, for fear of their lives. Shore fishermen would rather take their little punts through forty miles of tossing sea than suffer the fatigue and terrors of a two mile tramp inland. Communication, indeed, is only by punt and skiff; and so rarely do the people go from place to place that a woman, who went from home with her husband to settle in a harbor five miles distant, did not see her relatives again for fifteen years. Moreover, the mail steamer touches at but two of the more important settlements, and that only at fortnightly intervals in summer months. The news of the world, in distorted forms, is passed along by word of mouth, long after it has ceased to be acutely interesting to the people of more favored lands.

"Tis said," said an old man of Round Harbor, who had heard of the first British defeats in South Africa, "that the English do be beaten. Do the Boers be after capturing 'T John's yet? Do they be fighting there, tell me?"

One meets such absurd misconceptions upon every hand. To many of the men of that coast, the world, which is flat and almost circumscribed by the horizon, is a world of sea and rocks and punts and fish. Their imagination carries them no farther, and they come into touch with the things of other places so rarely that they cannot comprehend the information which the new and passing association has brought to them.

"Does they catch fish with squid or caplin for bait in New York 'arbor?" was a boy's question at Englee.

Until we cease to live for self, we have not begun to live at all. J. R. MILLER.

The Cure for Anarchy.

By Henry Sablin.

It is said President Roosevelt believes that Congress has power to deal with anarchy in such a way as to crush it out. It would be a good plan for the governor of each state in his next annual message to call the attention of the legislature to the necessity of enacting laws for that purpose.

It is of little use, however, to cut the tree down if the roots are left to send up noxious sprouts all over the land. All the checks which the law may devise will be but temporary unless we can reach the hidden spring from which anarchy has its life and strength.

In the first place, it is self-evident that no anarchist can be a law-abiding citizen. The converse is also true that no law abiding citizen can be an anarchist.

The only good citizen is the man who recognizes the majesty of the law and the heinous crime of trampling upon it. Whenever a citizen makes up his mind that he will obey such laws only as commend themselves to his self-interest, and that he will disobey such as interfere with his pleasure, or with his plans for the acquisition of wealth, he becomes an anarchist at heart, and by his example promotes the growth of anarchy in the community in which he lives.

Dr. Harris says: "Every case of vagabondage has its root in a neglected child." That is true. Sarah B. Cooper once said: "The state begins too late when it permits the child to enter the public school only when it is six years of age. It is locking the stable door after the horse is stolen."

Every child who is allowed to grow up in habits of disobedience is an anarchist in embryo. This morning's papers contain the announcement that a teacher in a neighboring state was stabbed to death by pocket knives in the hands of four pupils, one of whom he had found occasion to reprimand. The spirit of anarchy was in that deed as much as in the assassination of McKinley.

It becomes of interest to know where anarchy breeds; where it has its spawning places. We are accustomed to say in answer to such questions,—in the slums or among the ignorant and vicious classes of society. We associate anarchy with dirt and rags and hunger; with ignorance and poverty. This is a mistaken view, and if persisted in, it will prove a fatal error. There is as much lawlessness, as much disobedience and opposition to wholesome restraint among the children of the wealthy and well-to-do as among those of any other class. Sometimes the most difficult boy to control, who occasions the most trouble, is the one who comes out of the brownstone front, imbued with the idea that his family's position in society places him above all restraint in school. He has already imbibed the idea that laws were not made for him, but for somebody else.

With others the thought prevails that the wrong doing is not in the deed itself, but in being detected. While the fault is undiscovered, conscience sleeps, and it becomes active only when detection is feared or punishment is threatened.

I have just re-read with much interest the prize essay by Cyrus Peirce on: "Crime; its Cause and its Cure," read before the Ameri-

can Institute of Instruction in 1854, at 1 Haven. At the time it brought down to the head of the author much bitter criticism. He nowhere asserts that education the productive cause of crime. He does, however, assert, and he proves it, that intellectual education alone is no security against an increase of crime. The increase or prevalence of juvenile crime is because the common education of our schools has too little of the rect, strong, positive moral element in Cultivating the head does not rectify cleanse the heart. And lastly he calls upon parents, teachers, all true friends of education to make a larger outlay for moral instruction, assigning to it in our schools the high place its importance demands. The passage fifty years has demonstrated the wisdom of counsel, and as we look over the field to we are struck with the truth of his words. No one claims that public school education productive of crime. I do not hesitate, however, to make the assertion that the education prevalent among us is not acting as a prevention of crime and sin in proportion to the increasing cost of our schools and to the great attention which is paid to the professional education of teachers and to the adoption of scientific methods of instruction.

In other words, "morals and manners" have been relegated to the rear of the procession while instruction in the branches which constitute the curriculum is always given the precedence. . . .

To go back to our starting point, neither the school nor in the family are we doing duty in the attempt to crush out anarchy to render it impossible for it to exist among free people.

There is a place in the education of child for the coercive power of restraint, the directive power of authority. Even I myself, as a governing force, is based upon authority of some one who possesses power to enforce law. No one ever depended more than Horace Mann at Antioch upon the help of the student under his charge; yet he did not hesitate to make the way of the transgressor hard. It is said with truth that riotous student, no debauchee, no habit user of stimulants, in fact, no candidate for degree whose life and conduct during course had not been upon a high moral plane, ever received a diploma signed by Horace Mann.—*Journal of Education.*

Christopher Wynn, a minister among Friends in Yorkshire, England, and who died in 1722, in speaking of his friend, Gilbert Thompson, says: "I had true fellowship with him, being sensible in our communication that Jesus drew near." Oh what a blessed char would be manifest in mankind generally their intercourse with one another partake more of this holy union!

He also observes, "I am fully of the mind that whenever it, may please God to redeem and recover his Church out of her perishing languishing condition, the line of discipline must be vigorously stretched over all transgressors. For unless the hidden things of Achan and Esau be destroyed, as well as covered, the Israel of God can neither go forward, nor stand before their enemies." P. H.

SONG OF THE SPINNING WHEEL.

in the attic stowed away,
t of the light of the golden day,
in a cob-web mantle drest,
and a spinning-wheel stands at rest.
It round with a motion strong,
and loud it singeth an old-time song ;
Round and round,
Round and round,
drowsy droning with dreary sound ;
Ready motion the spindle keeps ;
Lead smooth while the baby sleeps ;
Baby sleeps !
It round again and the wheel will tell,
In happy days to the old home fell,
And children played all the cottage o'er,
Till dark and forth on the sandèd floor
And a grandma stepped in her golden spring,
And this is the song that the wheel will sing :
Round and round,
Round and round,
And laughing with blithesome sound ;
Lead like gold in the sunlight's ray ;
And whirling while the children play ;
Children play !
It round again and the song flows on ;
To some of its merriment is gone ;
Singeth now in a sadder key ;
Tells of the children, one, two, three,
Fast growing from day to day,
And to wander from home away :
Round and round,
Round and round,
And lagging with lonesome sound ;
Lead runs slow to the whirling spool ;
Happy children are gone to school ;
Gone to school !
It round the old wheel a few quick turns—
The kettle sings and the back log burns—
The old log cabin looms up to view ;
And a grandma, loving, true,
Sit for the boys to come back again,
And this is the old wheel's sad refrain :
Round and round,
Round and round,
And singing with solemn sound ;
We alas ! all the children gay,
Gone to manhood and gone away :
Gone away !
It round more turn at the droning wheel,
To more glimpse of the past to steal ;
The grown aged, all far away :
In fallen to sad decay ;
The old graves on the neighboring hill—
It will do—let the wheel be still ;
Round and round,
Round and round,
And sighing with sobbing sound ;
In childhood, youth, gray head ;
It comes softly and snaps the thread—
Snaps the thread !
—*Markheead Messenger.*

THE LIFE SCHOOL.

A little boy came from his school to-day
With his heart in a flurry of glee :
" And I ! " they've taken out pencils away,
And I'm writing with ink," said he,
His breast is filled with a manly pride,
Or it joys him much to think
As he laid his pencil and slate aside,
And is writing his words in ink.
" Innocent child ! Could you guess the truth
You would ask of the years to stay
The slate and pencil cares of youth
At a tear will waste away ;
Out in the great, wide world of men
We wrongs we may do or think
Never be blotted out again,
Or we write them all in ink,
As in " *A Book of Verses,*" by Nixon Waterman.

For "THE FRIEND."

Nothing Fortuitous in Nature.

A chemist named Mendeleeff, born in Tobolsk, Siberia, in 1834, and who for many years has been a professor in Russian colleges, several years ago constructed a chart of all the elementary bodies which were then known, showing that there was a regular gradation in their atomic weights and other characteristics from one end of the series to the other. It was observed however, that there were gaps in this series, and Mendeleeff predicted that three new chemical elements would be discovered with atomic weights approximately 44, 69, and 72 respectively, and that these elements would be found to have certain properties which were clearly stated at the time. Subsequent discoverers found all three of these elements and ascertained that their properties agreed very closely with the descriptions which had been predicted respecting them. Mendeleeff named the three elements to be discovered, scandium, gallium and germanium. The discoverers found five new bodies instead of three and gave them other names than those proposed by Mendeleeff. An account of these researches as follows is taken from a recent number of *The Christian* published under the above title.

" A recent illustration of the support that modern science gives to the 'argument from design' as the argument in favor of a belief in the universe as the work of an intelligent Creator is called, is furnished in the department of chemistry, by the investigations of two Scotch scientists."

The Hartford Times thus describes these discoveries:

" The discovery by Sir William Ramsay and Lord Rayleigh of five unknown elements in our atmosphere, by completing the series called for by Mendeleeff's law, strengthens the conviction that nature is an ordered system showing no gaps or 'missing links' in any part of the line. The seventy odd elements before known, differ from one another by certain uniform or nearly uniform gradations of quality from the highly active and electro-positive potassium and fluorine to the comparatively inert and electro-negative nitrogen. The new gases seem to be absolutely inert or incapable of combining with other elements, and therefore represent the zero of a scale of differences. The line of elements now presents a set of bodies in nearly uniform gradations; there is nothing fortuitous in the elemental constitution of the material world. This is of course an evidence of an underlying intelligence or mind, for if the qualities of the elements were determined by chance it is a million to one that they would not have formed an orderly series." "Evolution has nothing to do with atoms, and when we find that the atoms of the various elements represent a series, we can say with conviction here is evidence of purpose and design."

" These two Scotchmen who have completed this evidence have shown themselves to be mechanics of the highest order, for before the proof of the existence of the new elements was complete it was necessary to invent processes and delicate apparatus and to use them with the greatest patience and precision. First they repeated Priestley's method of determining the constitution of the atmosphere,

first made a century ago. They found, after abstracting the water, the carbon dioxide, the oxygen and the nitrogen in succession, a residue which could not be absorbed. They called this 'argon' or the unenergetic substance, because it seemed inert even in the presence of the active agents, fluorine and potassium. They examined a number of rare minerals, some forty-five, in the hope of discovering argon in the earth, but in vain, though they discovered helium in fifteen of them, an element which had previously been known to exist only in the sun. Suspecting that their new substance was not a simple substance, they subjected it to a very low temperature and discovered that as it thawed it gave off five different gases at different temperatures. These they named respectively 'argon' proper, 'helium' (already known), 'crypton' or the concealed gas, 'neon' or the new gas, and 'xenon' or the stranger. The atomic weights of these proved to be precisely what they should be to make good the gap in the list and complete it according to Mendeleeff's law. That page in 'Nature's book of infinite secrecy, is read and proves to be a symmetrical method.

" In an ordinary room twelve feet square and eight feet high there are about one hundred and sixty pounds of air. In this there is not far from a pound of these new gases. As far as we know they do no good and no harm, they simply round out the list of elements supply 'missing links.' They may have functions in the great scheme of life which we can never comprehend. But just at present they strengthen the basis of a rational faith in an underlying plan of the universe."

WHEN a man is running for office to-day we call him a "candidate"; that is to say, "dressed in white." Although it is true that the reputation of such persons is frequently whitewashed by their friends on such occasions, the etymology is not obvious. It is explained, however, when we know that it was customary at Rome for a man to wear his freshest robes when asking the suffrages of the people. (An interesting survival of this tradition persists to-day at Oxford, where a white tie is required to be worn at all examinations). "Tally" was originally a cutting; then a cutting of notches to keep an account, finally an account whether kept by notched sticks or otherwise. "Score" has passed through similar changes. "Cheater" meant at first an officer who attended to escheats, i. e., who looked out for lands that might revert to the king in default of heirs. Sharp practice was so common in this occupation that it ultimately came to mean a dishonest person.

These examples, which are only skimmings from one of the shortest and least interesting chapters, will give some suggestion of the resources offered not only to special students of the English language, but also to any personal reader who has a wish to become more familiar with the history of the most common words in everyday use.

For the sake of the children, let never a tone
Of anger from lips of yours be known ;
Let them hear no sound of the terrible strife,
Of the fearful and clangorous battle of life,
For it is right
That life be bright
To the child.

Athletic Games and Public Morals.

"The Morals of Athletics" was the subject of a recent address by Henry C. McCook.

"Bodily exercise profiteth for a little time, but godliness is profitable unto all things," St. Paul, he said in writing to his young disciple, Timothy, distinctly asserts that there is advantage in bodily exercise. Athletics thus has the sanction of the great Apostle to the Gentiles. But he is careful to limit his appropriation to the present time. He draws a comparison between physical vigor and skill and spiritual attainments to godliness.

The former has advantage for a little time. When the body is dissolved its advantages cease. The latter has promise of the life that now is and of that to come. This strikes the keynote of the relation of the church to athletics. Bodily exercise is recognized to be profitable just so far as it is limited to the development of the physical. When it hinders the growth of godliness and tends towards destruction of morals it ceases to be profitable.

"The problem before us as Christians," continued H. C. McCook, "is the encouragement and production of a form of athletics which tends equally to the development of the highest spiritual and intellectual and physical manhood.

"The love of sport is inherent not only in man, but in the lower orders. Play is nature's method of developing their bodies and training their crude intellects. Men are but children of a larger growth and it takes the hardest buffeting of a long life to get that spirit out of the ordinary man. Indeed, there are some men and women in whom the childhood of playfulness remains even to the end. The Bible takes notice of this natural tendency and it is mentioned in several parts of the Scripture. The three great festivals of the Hebrews served to give that natural recreation which other nations of that period sought.

"Let us note some of the advantages of athletics. Athletics tend to secure vigorous and wholesome bodies. The man whose body is thoroughly disciplined, who is wearied by athletic sports or by work, is not likely to have much surplus vigor for rowdiness or dissipation. Athletic exercises tend to temperate habits, 'for every man that striveth for the mastery,' says St. Paul, 'is temperate in all things.'

"Athletic games tend to maintain a sense of honor and obedience to law—a lesson which our generation needs.

"Athletics tend to develop pluck and a high fixed purpose in duty and service, in all fields of business life it is profitable, as also in professional life. Such games also require the utmost self-control. All the powers of the body and mind are kept in command. Self poise, self command, self control are high qualities necessary in athletic games. One of the profitable lessons is that individualism which must be controlled by a sense of dependence upon associates.

"We now turn to the other side. It cannot be denied that there are certain tendencies which, if they may not be called immoral, look strongly toward immorality. One of the distinguished spectators at the Army-Navy football match was heard to remark, 'I think I can understand how the gladiatorial fights of the ancient Romans could have awakened such

an intense interest in the results as to silence the voice of pity in the human breast, and cause spectators to look upon the shedding of blood and the taking of life with complaisance.' Certain persons become so wrought up in the exciting contest and so carried away by the desire to win, especially if heavy money stakes are fixed upon the results, that the suffering of the competitors becomes a minor matter. It was this element in the ancient public games which evoked the strongest protest from the primitive Christians.

"It is certain that foot-ball as now played in America is attended by a startling amount of suffering, mutilation and death. Any person familiar with the facts can readily cite a number of examples where bright, promising youth have been damaged for life, and every year a number of deaths occur, to say nothing of those minor hurts which leave no serious results.

"The time has come when the public conscience should be awakened to this evil. If it is necessarily associated with this game as now played, the cry of pity should clamor to those who are in authority, and are, therefore, responsible until the game should cease or shall be modified within the limit of reasonable safety. The friends of profitable athletics believe that there is no need that such costly sacrifices should every year be made to a form of bodily exercise which might readily be modified and thus placed within the range of Christian approbation.

"Another evil tendency is the development of partisanship at the expense of fairness and the honorable applause of real merit.

"One of the most immoral adjuncts of public athletic competitions is the pernicious development of the betting habit. This spirit is everywhere in society. The impression is that the betting upon the success upon one side is a species of loyalty that cannot be held as immoral. The demoralizing influence of such a habit must be felt in future life and widely extended. The young fellows struggling in the arena are regarded, as the Roman matrons and men looked upon the gladiators, as so many agents not only for their amusements but for their profit. This spirit is everywhere in society. A ministerial friend informed me that his two sons, boys just in their teens, came back from a foot-ball match between the lads of their own school and another school, with the information that all the boys of their side had been betting their nickels and pennies upon the result, and that some of them had won as much as a half-dollar. The demoralizing influence of such a habit must be felt in future life, and, widely extended as it is, will affect the community. All betting is sin; and as it is practised, much of it is criminal—contrary to the law of the land.

"Again an immoral adjunct of these intercollegiate games is the indulgence in liquors on the part of the spectators and associates. A victory nearly always means, on the part of many of the victors, a debauch. We have learned by a few years' observation to predict a condition of things in this vicinity after a defeat, namely, the quietness of streets and freedom from shouting from gangs of half intoxicated men about 'dear old Penn.' There are advantages in defeats, although most of us give our strongest wish for success.

"There is a manifest deficiency in our games as football, for out of nearly ten thousand students in the University there are perhaps not three hundred, certainly not five hundred who even occasionally receive a profitable bodily exercise of a spirited game of foot-ball. Indeed, the conditions of the play are such that it would be impossible for more than a few persons to get any physical advantage from it.

"One reason these young fellows become successful players at field sports and can indulge in them with apparent safety as compared with other institutions is that they become physically hardened by constant drill. Gymnasium exercises should be placed upon the curriculum of every college and every student should be marked for his efficiency there precisely as he is in ordinary studies. Then the benefits of athletics be made general and the highest results attained. It is a disadvantage that the great body of students suffer for the excessive development of a few.

"Thus we come to the last disadvantage, athletics as now conducted. It makes a large draft upon the time and energy of a student to allow, at least for the ordinary mind, a proper proportion of intellectual discipline. No one who has had long and close intercourse with the great body of students has failed to observe this fact. Moreover the absorbing interest of the annual public contest is so great that the value of intellectual development seems to be put entirely in the background. You can get ten, fifteen, twenty, thirty thousand people to attend foot-ball match between Yale and Princeton or Pennsylvania and Cornell, but how many can you assemble at the annual debating contests of these colleges? Last week occurred the annual debate between Yale and Princeton. A paragraph or two was all that the public prints could give to the incident. Broad-sides of all newspapers scarcely suffice to satisfy the interest of newspaper readers the reports of a foot-ball game. Is a university meeting the demands of the twentieth century by stimulating physical exercise to this extent, and awakening no corresponding interest in intellectual competitions?

"Surely, we are not keeping up the proportion between the higher and lower form of discipline. We are forgetting the Apostolic words: 'Bodily exercise profiteth for a little time, but godliness is profitable for all things!'

THE OLDEST EGG ON RECORD.—A remarkable discovery was made by Dr. Peters while excavating at Nippur, an ancient city of Babylonia. While the workmen were clearing away the debris from the walls of the temple of Ishtar they discovered in a hole which had been closed up with sun-dried bricks a large goose egg on a mat of reeds. Why the egg was placed there is a mystery, as it has no connection with any known Babylonian custom. The temple was built at a very remote time, probably in the reign of Akur-gal (B. C. 2200) or even earlier, so that the egg is over four thousand years old.

It is not the estimated usefulness . . . which we may be rendering to ourselves or to society, by taking up this or that course of life, but it is being in our right places that is acceptable.

JOHN BARCLAY.

CONTENTMENT.

ow truly blest is he who knows content !
 Life is calm and peaceful, and the light
 sweetest happiness shines warm and bright
 o'er his path. His mind is not intent
 what God grants not, nor is his time spent
 vain complaining, but he finds delight
 in heaven's gifts, and walks with face as bright
 as gleams as the sunlit firmament.
 tastes life's sweetness, but avoids its gall ;
 envies no one, nor is he oppressed
 by those dull cares and sorrows that befall
 one who murmurs and that wild unrest
 which makes men's soul's dissatisfied, can ne'er
 dim of sleep, nor dim his eyes with care,"

—Boston Ideas.

FOR "THE FRIEND."

A Few Observations.

The phenomenon of high church officials ad-
 vertising the opening of the saloons of New
 York City on the First-Day of the week, is one
 of the stupidest of all persons interested in the
 moral, physical and spiritual welfare of the
 race.

In passing it may be well to observe that
 they do not show church dignitaries so
 very always right as to make it best to
 follow their lead without an individual inquiry
 into the soundness of their teaching.

Their argument for legalizing First-Day
 drinking seems to be founded on their be-
 lief that selling on that day can not be
 stopped, and that it is better to make bad
 money to suit bad men than good laws that had
 no chance to obey.

The enforcement of any law seems to de-
 pend largely upon public opinion. An over-
 whelming public opinion in favor of First-Day
 drinking makes First-Day prohibition difficult
 enforcement.

It has occurred to these church digni-
 taries, and college presidents and senators,
 that their published opinions become a large
 of public opinion, and that their influence
 exerted may be the deciding force in the
 selection of opinions.

All Christianity publish abroad that it is
 wrong to protest even one day in seven
 in the infamies of the saloon and thus make
 a condition that it detests?

When the Bishop said that saloons could not
 be closed on First-Day and therefore must be
 legalized, there was great rejoicing among
 brewers and distillers, and those who make
 money by liquor selling. If they are made
 shall the followers of Christ be pleased?

What folly to be more afraid of violated
 than of corrupted law, and to spend the
 strength of the State to make laws to accom-
 modate crime and to perpetuate institutions
 that breed criminals; and bow down our re-
 ligion and our politics so low as to encourage
 and of stamping out the official anarchy
 refuses to enforce any law that the low
 politicians do not like.

Ever since Moses wrote his great prohibi-
 tions against theft and lust, and covetous-
 ness, falsehood and false gods, the laws have
 been violated constantly by part of all people,
 some times a large part, but the eter-
 nal truth that made the laws right, has not
 changed. Yea, God stands just, though all
 men deny it. Aaron helped the people
 to make a golden calf to worship, because pub-
 lic opinion demanded it; but the worship of
 a calf did not make it God, and notwith-

standing its violation, the law against idolatry
 stood, and Aaron soon saw the sad sight of
 a stricken people whom he had helped to bring
 to their miserable condition.

"Prohibition does not prohibit." This sa-
 loon born sentence is prompted by cupidity
 and put forth by the father of lies. When
 ever any state has a law prohibiting the sale
 of liquor, thousands of dollars are spent in
 subsidizing the press to make the people be-
 lieve the sentence true. The power of evil
 always works by deceit, and it is only fit that
 the liquor traffic, being the visible agency that
 produces the greatest misery in the world,
 should work by the greatest deceptions.
 Promising law and order it breeds anarchy;
 promising health and long life it begets sick-
 ness and early death; promising delight, it
 ends in misery. The riches it heaps up are
 also as a broken promise both to the individ-
 ual and to the state. It curses him that gives
 and him that takes. The cost of its crimes
 always overbalance the license fees. I was
 in the State of Iowa when the people voted by
 thirty thousand majority to outlaw the saloon.
 The liquor men and their sympathizers were
 always saying, "your prohibition law will
 not prohibit," "a license law would be bet-
 ter." But they were false, as always. At
 the end of four years of prohibition, sixty per-
 cent. of the jails were entirely empty—the
 population of the penitentiary had fallen from
 over eight hundred to less than six hundred,
 and Iowa had soon paid all its bonded debt.

The liquor men would give hundreds of
 thousands to have Maine given over to license,
 and fearing the force of truth as to the effect
 of the Maine law, are industriously spreading
 falsehoods as to the success of its working.
 Maine has an average of over ninety dollars
 per person in savings banks, while licensed
 Pennsylvania has less than seventeen dollars
 per person. Railroads have learned that a
 drinking man is not a safe man. Insurance
 companies have learned that he is not a long-
 lived man. Banks are learning that he can-
 not be trusted, and it is time that Bishops had
 learned that what is bad policy for these is
 neither good for religion nor morals, and the
 statesman that what is bad for business and
 length of life and morals and religion is not
 good for the state. And the voter should see
 to it (he being the source of political power)
 that his vote shall float as speedily toward the
 righteous side, as the saloon keeper does
 toward the unrighteous mammon, and "judge
 not according to appearances, but judge right-
 eous judgment."

WALTER E. VAIL.

MOORESTOWN, N. J., 12th Month 22, 1901.

CABLE STEAMERS.—There are over forty
 steamers afloat whose sole work is the laying
 and maintenance of the world's vast system of
 telegraph cables. Seven of these belong to gov-
 ernment administrations, and the remainder
 to manufacturing and cable-operating com-
 panies. Ten of the cable-laying ships are
 owned by the three largest English cable
 manufacturers. One of the largest of these
 cable ships is of about five thousand tons dis-
 placement, with a carrying capacity of eight
 thousand tons, and has carried two thousand
 five hundred nautical miles of deep-sea cable in
 one trip.

What is Right for Individual is Right for
National Conduct.

This conception of national conduct is abso-
 lutely certain to prevail. It must be talked
 and written into the consciousness and the
 conscience of the world. Here lies our first
 international duty. We ought to promote in-
 ternational travel, international trade, relig-
 ions, scientific, and literary fellowship be-
 tween nations. But most of all the peoples of
 the earth must be taught that it is their duty
 to feel and act toward one another as brethren
 and friends and not as haters, thieves, robbers,
 and cut-throats.

To say that the Golden Rule is inapplicable
 to nations is to reach the limit of moral absurd-
 ity, and to charge God with supreme folly.
 Ruskin once wrote: "I have met men who
 have boldly said, 'There is no God,' but
 never till I began to move among English
 Christians did I ever conceive that men lived
 who with unblushing effrontery could say,
 'There is a God, but He is a foolish God. He
 has put us under laws that are unworkable.'
 God's Golden Rule is man's Golden Rule,
 wrought out, not in some far away heaven,
 but right in the structure of his individualis-
 tic and social nature; and it is just as work-
 able between nations as between individuals
 as any two nations would speedily find out
 which had the good sense and courage to put
 it to the test. Emerson once said that love
 as the basis of a state had never been tried,
 and that it was folly to say before the experi-
 ment had been made that it would not work.
 The Golden Rule has never been tried between
 nations except in tid-bits possibly. We must
 insist that it have a full and fair trial; and
 until that time the skeptical croakers have no
 right to croak.

Nations have the same sense of what is just
 toward themselves as individuals have. No na-
 tion believes it right for another to make war
 upon it, to blockade its ports, to invade its
 territories, to kill off its young men, to break
 up its homes, to paralyze its industries, to re-
 duce it to vassalage, to slice off its territory,
 or to extinguish its independence by force. No
 nation in our day believes it right for another
 to exclude its upright citizens of whatever
 class, to make their entrance into its borders
 and their residence there hard and annoying,
 or to interfere with its trade by exacting and
 crippling tariffs. No nation believes it right
 for another stronger than itself to lay upon it
 any demands however small, which are dic-
 tated simply by superior might. What nation
 is there whose people believe it right for
 those of another to malign or ridicule them,
 to misrepresent their motives, to depreciate
 their manners and customs, and in general to
 belittle them? How sensitive nations are, in
 all these respects to what justice demands to-
 wards themselves. The most elementary sense
 of fairness ought to lead them to do in all
 these matters as they would be done by, and
 any nation which does not do so is condemned,
 not by others but by its own standards of
 right. If the nations half lived up to their
 light in this direction, there would not be half
 an hour's fighting among them in a century.

—B. F. Trueblood.

"The modesty of true worth is only equalled
 by the work of true modesty."

Perseverance—A Chapter for Boys.

"Thirty years ago," said Judge P., in about 1830—"I was standing in a bookstore in Cincinnati, when my attention was attracted by a little boy inquiring the price of Geographies. 'One dollar,' was the response. 'I did not think they were so much,' said the boy, shrinking back; and then he began counting some pennies and little silver pieces he held in his hand. Presently he came forward again. 'I have only sixty-one cents, could you let me have one and wait awhile for the rest?' How earnestly he seemed to await the answer and how he seemed to shrink back into his ragged clothes as the storekeeper kindly enough said he could not. The boy looked up at me with a very poor attempt at a smile and went out. "Something in his appearance interested me and I followed him. 'What shall you do now?' I said. 'Try another place, sir.' 'May I go with you and see how you make out?' 'O yes, sir; if you want to.' We went together into three more stores, in all of which he was refused. 'How about it now,' I said. 'I shall try them all, sir, or I should not know whether I can get one.' At the fifth store he went up manfully and told what he wanted. 'Do you want a geography very much?' 'Yes, very much.' 'Why do you want it so very much?' eyeing him curiously. 'I can't go to school now and I want to study at home and keep up with the other boys. Besides I want to learn about the places my father used to sail to.' 'Does your father sail to them now?' 'My father is dead. I intend to be a sailor myself some day.' 'Do you, though?' 'Yes, if I live.' 'Well, my lad, I will let you have a new geography for one dollar and wait for the change, or I will let you have one that is not new for fifty cents.' 'Are all the leaves in it the same as the new ones?' 'Yes, just the same.' 'It will do just as well—to me—I am glad they did not let me have one at the other places, for now I will have eleven cents towards another book.' I now told what I had seen, and when the book was brought along I saw a lead pencil and quire of paper in it. 'A present for you, my lad; always have perseverance like that and you will make your way in the world. What is your name?' 'William Haverly, sir.' 'Do you want any more books?' I asked. 'Yes,—looking around—more than I can ever get.' I gave him a note. 'It will buy some for you.' 'May I buy anything I want?' 'Yes.' 'Then I will buy one book for mother,—and I left him looking so happy that I almost envied him. Last summer I crossed to Liverpool on one of the finest vessels that ever sailed out of the port of New York. We had favorable weather until near our journey's end when there came on so furious a gale that our noble ship was reduced to an almost perfect wreck. The water gained on us so in spite of the best exertions in pumping that the sailors refused to continue their exertions. The mates were strong, willing men, but they could not control the crew. At this time the captain was below examining the chart. When he came on deck and saw the state of things, in a voice heard above the roaring of the tempest he ordered every man back to his work. It was wonderful to see how they all bowed to his strong will, and hurried back to the pumps. Three times during that fearful day did the men through despair refuse to

pump, and as often the captain's iron will and dauntless resolution brought them back to their work. As the captain passed me I asked if he had any hope of saving the vessel. With a look almost of reproach—"so long as I can see one foot of this deck above water I shall hope. When I can see none, then, and then only, will I give up; nor shall one of my men, sir. Bear a hand, every one of you, at the pumps. I will land you all safe at Liverpool if you will only be men." And he did land us there, though the ship sank at the wharf. I was the last to leave the deck. As I did so, the captain said 'Do you recollect me, Judge P.' I replied that I was not aware that I had ever seen him before coming aboard. 'Do you remember a boy looking for a geography in Cincinnati. God bless you, Judge P.' 'And may God bless you, noble Captain Haverly!' —*Baltimore American* (about 1860).

FOR "THE FRIEND."

Providential Direction.

Our late friend, Thomas C. Battey, related that while he was at one time residing in Canada, a minister of their meeting felt a concern to appoint a number of meetings in the neighborhood of his place of residence. Obtaining liberty for this purpose, and time being set to go forward and make the appointment, he unexpectedly found such a stop in his mind as obliged him to lay the matter by, and thus it rested for some months. At length the concern reviving, the meetings were appointed, greatly in the cross—to this Friend, both as he was not of ready utterance and his gift small. On the first-day before these meetings were to be held, Thomas said he noticed a stranger come into the house rather late, enveloped in rather strange looking fur habiliments—for the weather was bitterly cold. After divesting himself of his outer garments he appeared dressed in a plain, though coarse, suit of clothes. He stood by the stove for awhile warming himself, and then looking around for a seat, the Friend in the second gallery making room; he sat there, and at length arose and gave them a very instructive and edifying discourse. At the close, Friends gathering around and making inquiries, he told them where he belonged, and then stated that he had had a concern on his mind for some time to have some meetings appointed in that neighborhood, but that after obtaining the needful credentials, severe sickness in his family had prevented him from attending at that time to the concern; that his son being about to remove to a distance, it seemed best for him to take a load of goods, etc.; that the before-mentioned concern continuing and reviving with might, he had concluded to take that place on his return, and see if any way would open for the accomplishing of his prospects. He was told that the meetings were already appointed; accordingly he remained, and as Thomas said, had nearly all the service in them, much to the relief of the first proposer, and greatly to the satisfaction of Friends there.

A certain man, being confined in prison, in Burlington County, New Jersey, under sentence of death, in an aggravated case of murder; our late friend, E. Redman, was under a concern to visit him. This was approved by her meeting and two Friends ap-

pointed to accompany her. When they can for that purpose, she told them that the concern had passed away, and that she could no go. In about a week after she sent to them saying she now felt ready. The remarkable part of it was that they found upon arriving there, that the prisoner had broken jail on the day she had first proposed going, and that if he had been captured and reconfined on the day before she got there. This showed close attention to pointings, and it would have been sad fault had she found the cell empty. Somewhere about 1836, E. Redman found her engaged to go to Baltimore and endeavor to find a man towards whom her mind had been drawn. Calling some Friends of that city to gather she made known her concern, and to them that passing through their city some five years previously, her attention had been attracted to a man she saw in the street. Whether he was a resident or merely a passing stranger, she knew not, but felt she must make an effort to find him, believing that she succeeded in doing so, he would be found in great distress of mind. The description of his appearance as she remembered it was striking that it was at once recognized as being a slave-trader noted for his inhumanity his specialty being "to break in and South" refractory slaves. The man was found upon what proved to be his death bed, and great darkness and horror of mind. E. h. much to communicate, saying that though I state was an awful one, she believed that rightly sought for, Divine Mercy yet await his acceptance. It was believed that before his close he was favored with a more satisfactory state of mind.

Those who are familiar with Thomas Shilb's journal may remember the very remarkable account he gives of a visit—when in Baltimore some six or seven years before this—to a slave trader and how wonderfully he was brought down, and remarking that he had never witnessed anything so comparable to the lion and the lamb lying down together. The account, though exceedingly interesting is too long for even a summary of it, only remark that he said his mother had been a very pious woman, through whose influence I father had manumitted a large number of slaves. Doubtless her piety and fervent concern for him was a means towards a visitation being extended even at the eleventh hour.

When on a religious visit at one time, Redman was impressed, upon being driven past a field where hay-making was going on with a feeling of duty to stop and address one of the men upon the importance of a preparation for death. The singularity of the impression unhappily caused her to put it by. Reaching the house to which they were bound, they had not been there more than an hour before we was brought that this man had lost his life by a fall from a loaded wagon. Short as a time was, there can be no question that if earnestly sought for, due preparation might have been experienced. T. Scattergood used often to say he believed many a poor sailor clinging to a wreck had sought and found mercy. We felt this omission so deeply that she immediately returned home without finishing I visit.

"RELIGION is the Life of God in the human soul."

Science and Industry.

CONDENSED MILK A TRAVELER.—*Ainslee's Magazine* says: "There is no wilderness where a discolored milk tin does not glitter in the sun. It has spread the way across Africa; it has been very near to the Pole. In the fastnesses of northern Canada, where an American face had never been seen, General Young's soldiers found tins of the condensed milk with the brand of an American. It can be found all over Mongolia and Mantria, and even in Tibet. The Chinese, who do not take milk in their tea, use the condensed kind of food, chiefly for their children. In India also it has a large sale for that purpose, and it is not much to say that the product of the American factory has been the pabulum of millions of natives."

WHAT BECAME OF THE INHABITANTS OF POMPEII?

Max Nordeau raises an interesting question concerning Pompeii. He writes as follows to the *Neue Presse* (Vienna): "One thing has always puzzled me. Here was a flourishing city about thirty thousand inhabitants, most of whom evidently were well to do. A few hundreds, at least, lost their lives in the destruction of the city; the rest escaped. The eruption of Vesuvius continued only a few days, after which the district returned to its usual placid condition. In many cases the deposit of ashes and lava was only a few inches thick, and it was not more than three yards thick at any point yet excavated."

How did it happen that these thirty thousand helpless persons showed no desire to return to their beautiful houses, so well built that they are standing to this day, and which could have been repaired, at the time, with very little labor? Why did they not make the slightest attempt to regain their valuable property in land and buildings, furniture, bronze, marble, gold, silver and jewels? The men of that time have so little love of the things that they could leave it without a backward glance at the first unpleasantness? Were the Pompeians so rich that the loss of their perfectly adapted homes appeared trivial to them, so that they preferred settling elsewhere for restoring their property? Or did superstition prevent the attempt? Indifferent renunciation of their patrimony? Or whole city itself is to me an insoluble enigma. I have forces itself on me more strongly upon my attention as I walk along the finely paved streets between houses which need only new roofs to make them again habitable."—*Translation made for the N. Y. Digest.*

UNDER QUICKSAND.—The practicability of sinking salt through quicksand has been demonstrated on Weeks Island, in Iberia parish, and the success of the undertaking opens up a great industrial possibility for Louisiana. For more than twenty years efforts have been made to reach the salt beneath the quicksand, and now the difficulties have been overcome by the Myles Salt Company by sinking a caisson and the application of other methods.

The process by which this caisson for the shaft was sunk and secured is interesting in many ways. The caisson is composed of circular steel bands, each eighteen inches in height, and as one is sunk the next is riveted to it, with pitch paper between each one airtight, the earth being taken out as the caisson sinks down. It took forty-three feet of salt sinking and mining to reach the quicksand, and the water was forced back by the application of compressed air, the caisson meanwhile being capped by an airtight. The pressure of the salt below the surface was from eighteen to twenty pounds per square inch, so a very powerful pressure was necessary to keep the shaft clear of water, but this was done, and, passing through a layer of clay overlying the salt stratum, the water of the caisson finally rested on the salt bed and was sunken some feet further into it.

Below that the salt was penetrated, and a wooden caisson, running from the water line, fifty feet above, to a present depth of ninety-three feet below the surface was put in, and then the process of cementation began. First the rock salt was smoothed off and cut in, when it was heated to an intense heat by the flames from compressed air blow-pipes, and the cement, consisting of pitch and asphalt, was poured over, filling up the interstices and sticking to every crack and cranny. Over this was laid a covering of cement, the whole not only securing the caisson, but making it absolutely air- and water-tight, and permitting uninterrupted work of the miners.

But the mining will not stop at this depth of ninety-three feet. Instead, it will be sunk to a depth of three hundred to four hundred feet, while tunnels will be run out and big chambers will be blasted and mined, and the pure rock salt brought to the surface for distribution all over the United States and Canada. For this purpose the Southern Pacific Railroad Company has already begun the construction of a spur some three miles out from its main line.

By the sinking of rods at various points surrounding the shaft it has been ascertained that the salt strata is a mile or more in width, while the bottom has never been reached, affording what is practically an inexhaustible supply of the finest salt in the world.—*New Orleans States.*

DESPISE NOT THE EARLY OPPORTUNITY.

As she passed beyond the edge of the woodland, on her way into its depths, where she expected to find the choicest treasures and to hear the sweetest secrets in the stillness, Sylvia noticed a fine spray of goldenrod, the first of the season. "How beautiful that is!" she exclaimed. "When I come back I will gather it and take it home." But the wood-pilgrim wandered about, and in and out, following beguiling little paths that seemed to go everywhere and led nowhere after all, and when she turned her face homeward she came out of the wood a long distance from where she had entered it. The place was not very familiar; and Sylvia, while thinking that she knew where she was, searched everywhere about for the goldenrod left. She could not find it, nor any like it, and went home without the coveted bloom. "The next time I'll take it as I pass, and not wait until I come back," she resolved, with wisdom born of disappointment. "The safe way is to take such things when you see them first, otherwise you may miss them altogether." There is a little sermon wrapped up in this reflection about the goldenrod. Expand it and it may prove practical. Learn to take the little sweetnesses and pleasant things of life as you go, and do not be in haste to go farther, promising to enjoy the first things upon the edge as you return. It may be impossible to find them again. And when a bright little opportunity blossoms as you pass, stop to pluck and use it. You may not pass that way again.—*Bright Threads.*

NEED OF THE RELIGIOUS PRINCIPLE.

I confess I look round on civilized society with many fears, and with more and more earnest desire that a regenerating spirit from heaven, from religion, may descend upon and pervade it. I particularly fear that various causes are acting powerfully among themselves to inflame and madden that enslaving and degrading principle, the passion for property. This peril is increased by the spirit of the times, which is a spirit of commerce, industry, internal improvements, mechanical invention, po-

litical economy and peace. There is danger that these blessings may by perversion issue in a slavish love of lucre. I am no foe to civilization. I rejoice in its progress. But without a pure religion to modify its tendencies, to inspire and refine it, we shall be corrupted not ennobled, by it. It is the excellence of the religious principle, that it aids and carries forward civilization, extends science and arts, multiplies the conveniences and ornaments of life, and at the same time spoils them of their enslaving power, and even converts them into means and ministers of that spiritual freedom which, when left to themselves, they endanger and destroy.—*William Ellery Channing.*

The Grandmother's Place.

She was a dear, white-haired old lady—the very ideal of a grandmother, and she sat by the fireside rocking slowly, but with a sad look on her gentle face.

"No, dearie, I'm not sick, but I do feel lonely sometimes."

But why should she be lonely? She was in a family of well-bred young people—son and daughter and grandchildren of various ages. To be sure, many of her dear ones had gone across the river to the Father's house; but she was not of a melancholy temperament, so she did not brood over that.

She loved the young people. She would have liked to join in their merriment; she would have gone with them to some of the lectures and other places, if she had been asked. But they in their thoughtlessness never imagined that grandmother cared for such things, and so they sat talking over their plans, telling merry tales and jokes, but leaving grandmother out of the conversation altogether.

They were never unkind to her. She had the best room in the house. Her bodily comfort was attended to first, her wishes were immediately carried out. But she would gladly have given up all this to have one of those bright-faced boys or girls for a companion. If they would only have sat down and told her some of their stories and plans, how glad she would have been; and she had pleasant stories to tell, too, if there were some one to listen and care.

But she sat by the fire with a shadow on her lovely old face, and said, "I am so lonely sometimes." I wish they could have all heard it, and understood the pathos of it. It will not be long till grandmother's chair will be vacant. She has spent her life in ministry for others. Common gratitude would demand that her last days should not be lonely and companionless. Love the grandmother; give her a place in your heart as well as your home, and make her closing hours her happiest.—*Selected.*

THERE are schools in Germany for farmers, gardeners, florists, fruit growers, foresters, blacksmiths, carpenters, machinists, cabinet makers, bookkeepers, tailors, shoemakers, druggists; there are cooking schools, institutes for training servant girls, barbers and chiropodists. One can find a school in Germany for teaching anything one wants to know; and it is usually supported by the Government and free to all comers, or perhaps only a nominal tuition is charged.

Items Concerning the Society.

William C. Allen was at Downtowntown Friends' Meeting, Twelfth Month 15th, and at an appointed meeting in the Y. M. C. A. Hall of Downtowntown in the afternoon; at New Garden Friends' Meeting Twelfth Month 22nd, and at an appointed meeting in the afternoon for the public in the Kennett Friends' meeting-house. The appointed meetings have generally been largely attended.

The only regret which the [Peace] Conference left in our minds was that so few of the Christian ministers and other members of the city churches were present at the sessions. Twelve hundred ministers were personally invited, and one looked almost in vain for any of them in the audience. Yet it cannot be doubted that a real force has gone out from the work of these three days, and we believe there will be good returns for the expenditure of effort.—*American Friend.*

SUMMARY OF EVENTS

UNITED STATES.—Governor Leslie M. Shaw, of Iowa, has been appointed Secretary of the Treasury, to succeed Lyman J. Gage.

A committee of 36 capitalists, labor leaders and distinguished citizens has been selected, most of whom have accepted the invitation, to deal with questions between the employers and employed. One of the members is S. Strauss, of New York, says: "All realize the supreme importance of this committee to the future welfare of the country: The plans are in no sense visionary or theoretical. They have been made by practical business men to effect practical results. Conciliation and mediation will be the great work of this committee. Our plan is to prevent industrial disturbances before they have reached an irreconcilable stage. Should they reach the irreconcilable stage between workmen and employers, this permanent committee is there to bring this stage to an end by the use of all the forces and influence at its command. Ex-President Cleveland is one of the committee.

A Washington special despatch intimates that if Germany may force in collecting the claims of her subjects in Venezuela, France, Great Britain and, perhaps, other nations may take similar action for the settlement of similar claims in the republics of Central and South America.

The colored population of Philadelphia, according to the twelfth census, was over 64,000. The increase for the year ending 1900 was 23,654. The colored population of the State of Pennsylvania, before the Civil War, from the fourth to the eighth census, was almost stationary. The increase in the State of Pennsylvania during the last ten years is nearly as great as the whole colored population of that State was at the close of the war. The colored population in the North is not only being rapidly increased from the South, but it is said that the very worst of the colored people of the South are coming North, so that the moral status of the people is much lower in the North than it was before the Civil War.

The number of sailors and others whose business is on the high seas, is estimated at 3,000,000. Last year more than one-tenth of this ocean population of sailors and men, of 4243 vessels, entered the port of New York.

A writer from Los Angeles, Cal., says: "In no locality has modern steam farming machinery been applied with such effectiveness as upon the grain ranches in Southern California. On one ranch the engine used to draw the machinery is of 50 horse power, and has a drive of 100 feet. In plowing fifteen five-furrows are turned over at one time, covering a breadth of forty feet. The average capacity of the machine is the plowing of 110 acres per day. The use of this machine is not an experiment. On a ranch of 1,000 acres it is an economic investment, but a smaller acreage would not warrant the outfit."

The rock-salt mine near Lyons, Kansas, has been worked but a few years but its output is nearly 500,000 barrels yearly.

According to a compilation made by Director Merriam, of the Census Bureau, it appears that there is a total of 27,605 persons resident in the District of Columbia, employed by the Government in its various departments, including the two House of Congress. Of this number of citizens, about one-fourth are females their number being 7,496. The summary does not include officers of the army, navy and marine corps on duty in Washington. Formaldehyde, as a disinfectant of houses visited by smallpox, has been used with excellent results in Cleveland. According to news reports from this city, a small pox epidemic has been recently indicated by a system of disinfection with formaldehyde as the agent.

In reference to the spread of this disease, Dr. Benjamin Lee states: "The present epidemic is of long growth. The year ago the disease was brought to Florida from Cuba. From Florida, in the intervening time, we have traced its progress northward State by State. Before any case of smallpox appeared in this State, the State Board of Health sent out warnings—more than 600 of them—to all the local Boards of Health, notifying them that the disease was coming, and calling upon them to prepare for it by vaccination and the establishment of emergency hospitals. At first its form was mild, and widely diagnosed as chickenpox. The percentage of deaths was small. But in our colder climate the virus waxed strong, and now the death rate is high." In Boston vaccination has been made compulsory.

The Secretary of Agriculture, speaking of the growing of tea in South Carolina, which has been going on for several years, recently said: "The production of several kinds of tea in the United States is now assured, and in addition to this, it is encouraging to note that experts who have examined the tea produced here pronounce it equal in flavor and aroma to the best imported from the tropics. The profit in the crop raised last year averages from \$30 to \$40 an acre. In 1900 about 4500 pounds of high grade tea were produced, and a ready market was found for all of it in South Carolina."

The annual report of the Philippine Commission gives a summary of the legislation desired from Congress. The Commission wants its present authority continued for the year 1901, and in the plan of civil government proposed provides for a popular Assembly. It is proposed to issue bonds to buy out the agricultural holdings of the friars and to make improvements in Manila. Plans are also provided for granting franchises, in order to develop the business resources of the islands, principal among which will be the mining of coal.

The mining of phosphate rock is one of the important industries in Florida and South Carolina. It amounts to 1,500,000 tons a year, valued at \$5,360,000 at the point of production.

The steam railways of the United States now aggregate practically 200,000 miles, and those of the entire world nearly 500,000 miles. This is an heretofore does not run on the railways operated by electricity, of which the mileage, exclusive of street and suburban roads, is considerable and rapidly increasing.

There were 476 deaths in this city last week, reported to the Board of Health. This is 46 more than the previous week and 7 more than the corresponding week of 1900. Of these 476 deaths 7 were from typhoid fever, 10 from typhoid of consumption of the lungs; 69 of inflammation of the lungs and surrounding membranes; 20 of diphtheria; 8 of cancer; 16 of apoplexy; 3 of typhoid fever; 9 of scarlet fever, and 19 of small pox.

COTTON closed on a basis of 54c. per pound for middle-lingers.

WHEAT.—Winter, spring, \$2.75 to \$3.00; Pennsylvania roller, straight, \$3.50 to \$3.70; Western winter, straight, \$3.50 to \$3.85; spring, straight, \$3.75 to \$4.00.

GRAIN—No. 2 red wheat, \$4 to \$4.10.

No. 2 mixed corn, 66c. to 66c.

No. 2 white oats, clipped, 55c.

BEF. CATTLE.—Best, 64 to 64c.; good, 54 to 54c.; medium, 5 to 51c.

SHEEP.—Choice, 34 to 34c.; good, 34 to 34c.; common 14 to 24c.

LAMBS.—44 to 44c.

HOGS.—Western, 8 to 8c.

FOREIGN.—A dispatch from Washington of the 24th ult., says: China will be relieved of the payment of \$18,000,000 to the United States for the Boxer revolt of 1900. The action will be taken because the Administration, after consideration of all the claims filed by Americans who suffered injury or whose property was damaged, and the expenses incurred by the United States army and navy, has concluded that \$7,000,000 will certainly be paid by the American bill. In justice to China, therefore, the Administration believes she should be relieved from the payment of the remainder, or that it should be restored after the United States receives its share of the bonds to be issued to the Powers. At the same time, the authorities have no objection to the permission being given to the United States to refuse to accept. China, and not the Powers, is to be the beneficiary.

A waterspout is reported to have burst over the town of Safie, Morocco. It inundated the lower part of the town for the space of twelve hours, sweeping everything into the sea. Two hundred persons are reported to have been drowned.

Strained relations have existed for some time past between Chili and Argentina, in reference to a question of boundary, and both nations have been preparing for war.

The Government at Washington has been using its influence in the interests of peace. On the 24th ult., however, when the two countries were adopted, it is believed, will settle the controversy, at least for present.

Official reports show that in India the number of people has grown from 753 in 1856 to 29,122 in 1891 and that the number of pieces received by the post-office increased from 75,000,000 in 1788 to 483,000,000 in 1891. The total number of pupils in the schools of India is now nearly 4,500,000, against about 3,500,000 in 1881 and the expenditure for public instruction was in 1891 36,215,000 rupees, against 394,000 rupees in 1858. Additional evidence of the general intelligence will be found in the fact that the number of vernacular newspapers published in India in 1891 was 758, and the number of books and magazines published in 1893, 7437, of which 6236 were in the native language.

Arrangements have been entered into between Marconi Company and the London and Brighton Rail and the corresponding French Railway Company to have an installation of a permanent chainway between the seven and Dieppe across the English Channel. The departure of boats will be signalled, with instructions as to the amount of luggage, number of passengers and of useful information.

The British population working underground in mines 578,000.

Siberia contains about 9,000,000 people, 97 per cent of whom are natives or voluntary emigrants.

Severe fighting is reported from South Africa, and London newspapers express the belief that it is hoped to expect peace in the immediate future.

Havana, which was formerly one of the unhealthy cities in the world, has now become one of the healthiest. The death rate in 1897 was 106 per thousand. Since sanitary improvements have been introduced by Americans it has been reduced to 21 per thousand in 1900. In 1901 it was 19.58 per thousand.

During the Eleventh Month there were no cases of deaths from yellow fever. This can be said of no previous Eleventh Month since 1762. During the last 46 years the average number of deaths from this disease in Eleventh Month has been 48.

A substantial agreement on the subject of arbitration has been practically reached by the several delegates to the Pan-American Conference. The basis of agreement is simply The Hague convention.

Botanists of the New York Department of Agriculture are reported to have found several new varieties of one mountain in St. Christopher, W. I.

NOTICES.

WANTED.—A young woman Friend to assist in household duties in country town.

Address E., Office of FRIEND.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the general committee will be held in Philadelphia, Month 10th, at 10.30 a. m. The committee on Instructions will convene at 9 o'clock same day.

WM. B. HARVEY, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to the same, should be addressed to Wm. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph to West Chester, Phone 114x.

EDWARD G. SMEDLEY, Secy.

DIED, at his residence in Media, Pa., on the sixth of Ninth Month, 1901, JOSEPH PARRISH, in the eightieth year of his age; a member and elder of the Monthly Meeting, Pa. Having submitted in early life to purifying baptisms of the Holy Spirit he became known for usefulness in the church, and was highly valued by his judgment in many important stations. He was brought under humbling contrition and conviction of sin, and his friends have the comforting belief that the mercy of God in Christ Jesus has been received, and blessed reward promised to the poor in spirit.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, FIRST MONTH 11, 1902.

No. 26.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Notes on Tuskegee and the South.

George Vaux, Jr., David H. Forsythe and J. Ry Bartlett have recently made the trip to Tuskegee, and at our request have furnished these notes for THE FRIEND.—Ed.

Tuskegee is about nine hundred miles from Philadelphia. We think of it as being due south, —as far west, perhaps, as Cincinnati, that the Tuskegee clocks are all set to central time, making our Philadelphia watches hour fast. One can leave Philadelphia at ten in the evening, on the luxurious South-land Limited, and if the train keeps to its schedule can reach Tuskegee by 10 o'clock of the evening of the next day. The route carries by Washington and through eight States. Save for some elements of novelty in the open fields and rude log cabins, one is little affected by the scenery. In the part of the trip through which we passed, the surface is somewhat broken, and later it becomes more mountainous. The railway line twists its way among these mountains in seemingly endless curves, and the swift train is affected with a complexity of motion not unlike that of a ship in a storm. The soil for the most part is intensely red, and washed into nature gulches and glens on the hillsides. The farmer gives rise to a peculiar method of tillage, by circular terraces about the hillsides near the banks of the Rhine in appearance. One sees there vestiges of cotton waved by the flag of truce from the dead cotton stalks, and with the deep red ground ground with the thoughts of the carnage that had desolated these fields.

Our train was late, southern trains are apt to be late, and at Atlanta we found we had about two hours. Chehaw is the station on the main line for Tuskegee, which is reached by a branch road at a distance of five miles. We realized that we might easily be lost in the wilderness without resources of shelter or comfort for the night, and at a station of the ticket agent at Atlanta we were told Tuskegee that we were late and asked for conveyance from Chehaw. The train conductor from Atlanta, however, was reassur-

ing. He would wire for the connecting train to wait and we need have no fear. So we were whirled on through the moonlight to the unknown Chehaw. It was about ten-twenty when this stop was announced and we were put down to find no connecting train and no conveyance for Tuskegee. A Railroad station, with the inevitable, "For White People," "For Colored People" over the doors of the waiting rooms, a very modest cottage for the station agent, and at some distance a colored man's cabin, seemed to make up the entirety of the settlement of Chehaw. The station agent was civil. He knew something of Tuskegee, had some appreciation of it, but evidently felt he had been at much pains in coming so far to pay our respects to the work there. He thought we might walk the five miles if we were good walkers, but finally suggested that Bob Beesley, the colored man who had been a silent spectator of our dilemma, might take us over.

In the moonlight—fortunately the moon was at its full—"Bob" Beesley presented the appearance of a typical Southern negro. He used the characteristic dialect to perfection and manifested his fund of good nature by frequent outbursts of "Ya, ha" in inimitable fashion. He had a "hack and hosses" and would take us to the school for a dollar a piece. We also learned from him that we could find accommodations "at a hotel" on the school grounds and that our midnight arrival would not be disconcerting. Evidently "Bob" had a high opinion of the school and of its resources. In something less than a half hour we were packing ourselves into the "hack." Two of us sat on the back seat and the third faced us on the broad seat occupied by the driver and his brother Hugh Edward. They told us that they had had a good Christmas—"Never so good a time in all my life," was Bob's exclamation. They had feasted on "possum" and goose and had had turkey and a good sized shote besides. To the query in regard to drinking they confessed that it had not been absent, but that it had not reached the danger-point. With this introduction, we turned somewhat aside from the beaten road and took a short cut through the wood for the school. The station agent had assured us of the honesty and reliability of our escort, and our first ten minutes with him had been reassuring. Hugh Edward, in the meantime, had shown himself very merry and the "get up Fanny" and "come here Selam" only served as a picturesque background for a dialogue that was wholly without parallel in our experience. Gradually the road got worse, and finally, as we were ascending a little hill, two of the traces broke. This was but the beginning of ills. "Fanny" began to balk and with a balking horse and breaking traces we spent more than an hour on the two miles of sandy

woodland road, getting in and out of the rickety carriage quite a dozen times. In the very midst of the woods a moving object proved to be a person on horseback, and our preconceptions in regard to Ku Klux gangs seemed to have reality. The situation anyway was doubtless serious enough, but was wholly redeemed from seriousness by the un-failing good nature of the colored men and their absolute freedom from impatience or profanity. We all gladly acknowledged that they were a lesson to us and an example to many who might easily feel superior to them.

It had passed the hour of midnight, but we were at last out on the open road and dark objects before us assumed the shapes of buildings and houses and spires that might be Tuskegee. The horses were in the spirit of triumph after labor, and very soon we turned into the school grounds, and driving past several buildings stopped before a frame structure where stood a guard. Eight of these faithful fellows, we learned, watch the place every hour of the night. And now after midnight, without previous notice or introduction, we were turned over by "Bob Beesley" to the tender mercies of these young colored boys. They made no protest at our late arrival, they regretted the inconvenience we had had, but evidently did not think for one minute of the trouble we might give them. To accommodate the three of us in the emergency, required that a room should be furnished in part and a bed made. They went about this with all despatch and at 1.15 A. M. we were preparing for bed.

Very early the next morning the bell began to ring in good Westtown fashion, and the two of us in the newly furnished room were sensible for a few short moments, that the activities of the day had commenced. An hour later a friendly knock on the door aroused us and we found a young man prepared to show us to breakfast. He awaited our convenience and nearly an hour late we were taken to the dining-room. Nowise disconcerted with our tardiness, the indulgent housekeeper proceeded to have us a fresh breakfast prepared and made us feel a comfortable sense of welcome in the hospitality of the school. Breakfast over, the sun had sufficiently dispelled the mists to give us a good view of the forty or more buildings that are included in the school plant. Perhaps a dozen of these are of brick and are in every particular worthy of the noble uses to which they are assigned. The buildings are grouped about the crest of a somewhat irregular X shaped ravine. The Industrial Buildings, the Agricultural Hall and the chapel are at one end, the Hospital and some of the girls' dormitories are on one side, the Administration building, Science Hall, Boys' dormitories, president's and teachers' houses and new

Carnegie library are on the other, while Alabama Hall is somewhat in the centre. When one reflects that these fine buildings are practically all the product of student labor a sense of the presence of a great work is quite overpowering. The Carnegie library is just getting the roof, but one sees at a glance that it will be an imposing structure in the best colonial style. The plan, we learned, was drawn by the teacher of drawing, the bricks were burned by students and the whole structure is the product of home labor. When finished the building will be a fitting monument of the triumph of Booker T. Washington's noble ideas.

(To be continued.)

Testimonies for Truth Still in Force.

The following editorial has appeared in the Evening *Bulletin*, of this city, concludes with an appreciation of the public value of our religious Society to the country, wherever we will maintain our wholesome testimonies for truth. There are several such testimonies which would bear their moral and spiritual teaching, preaching, or protest to any "crooked and perverse nation," among whom they would "shine as lights in the world, holding forth the word of truth." The article is entitled "Shaw and 'your Excellency,'" and is as follows:—

"General attention has been directed to the telegraphic despatch in which Governor Shaw informs President Roosevelt that he will accept the post of Secretary of the Treasury. The Iowa Governor says with great deference that 'if it will please Your Excellency,' etc., he will take the place. Where did Governor Shaw learn this form of lowly salutation to the President? 'Your Excellency,' which has no official standing whatever as a ceremonial title, went out of vogue long ago in this country in addressing the executive, although still used in one or two States in the formal designation of a Governor. Besides, how is it that a man in a democratic commonwealth like Iowa pens an informal personal communication with the words 'if it will please' after the European manner of addressing a royal sovereign. It certainly looks as if the Governor were oppressed with a reverence for the greatness of Mr. Roosevelt or his office or both. It is a little thing, of course, but is one of those little things which often go a long way in giving the country an idea of a public man's calibre.

"On the same day that President Roosevelt received Governor Shaw's telegram, a committee of Friends in this city, of which President Isaac Sharpless, of Haverford College, is chairman, forwarded to him a formal letter on the subject of their peace conference. They addressed it 'To Theodore Roosevelt, President of the United States: Honored and Respected Friend.' What better example could there be than they offer of a salutation which combines at once simplicity of expression, personal courtesy, official respect and the democratic spirit?"

To be faithful in outward things is the direct way to be entrusted with spiritual things; whereas if we neglect the first, under the plea that they are lower or of less moment, we cannot have the true riches committed to us.

"My Lord and I."

BY L. SHOREY.

[An authorized and corrected reprint of the poem which appeared in our issue of Eleventh Month 23, entitled "My Lord and I," is necessarily given below, now that we are informed by Walter Morice, of England (a companion of our friends Samuel Morris and Thomas P. Cope on their visit to Denmark and Norway), that the author was his next door neighbor when he lived at Leytonstone. She continues to find time amidst urgent household duties to write several such poems and other articles. The words of this poem were composed by L. Shorey, while busy in the kitchen one morning. Their having been handed in for THE FRIEND as of Huguenot authorship, has its only basis in the old Huguenot tune in which they have been set to music. The author has received many thanks "from the most out of the way places, for the help and blessing which her simple poem has been to weary souls."—ED. FRIEND.]

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully:
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek:
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well;
But with what love He loveth me
My tongue can never tell;
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so He bids me go, and speak
The loving word for Him;
He bids me tell his wondrous love,
And why He came to die,
And so we work together,
My Lord and I.

I have his yoke upon me,
And easy 'tis to bear;
In the burden which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh:
We bear the yoke together,
My Lord and I.

So up into the mountains
Of heaven's cloudless light,
Or away into the valleys
Of darkness or of night,
Though round us tempests gather

And storms are raging high,
We'll travel on together,
My Lord and I.

And when the journey's ended
In rest and peace at last,
When every thought of danger
And weariness is past,
In the Kingdom of the future,
In the Glory by-and-by,
We'll live and reign together,
My Lord and I.

Reminiscences.

(Continued from page 194.)

Samuel Cope, referred to in a previous number, as being acceptably engaged in the ministry at Westtown in 1850, was a member of Bradford Monthly Meeting in Chester county, Pa., and was not only highly esteemed for "work's sake," but as a private citizen in thickly settled neighborhood.

This was attested by the very large attendance at his funeral. He was a man of fine personal appearance and commanding presence. An uncompromising lover and defender of the Truth.

Fearless alike of friends and foes
As right and left he dealt his blows;
But when sickness and sorrow came to be,
Gentle as a lamb was he.

His last public appearance in the minister was at Downingtown meeting, when nearly blind and spoke clearly and impressively from text, "Before I was afflicted I went astray but now have I kept thy word."

He died Eleventh Month 11, 1871.

In number twenty-six of the present volume, mention of our beloved friend Hann Gibbons was made, but no allusion to the humble and true Christian courtesy that were marked a feature in her character. She was an example to all; and furnished a strong evidence of the power of Divine Grace in the soul of man to bring into exercise those Christian graces that make the society of those who possess them, so attractive to others. Even to old age she was remarkable for her consideration of the comfort and happiness of her friends. She died in West Chest. Fourth Month 2nd, 1868, in the ninety-eighth year of her age, and sixty-third of her ministry. "Blessed are the pure in heart, they shall see God."

The same characteristic which distinguished her were conspicuous in her faithful daughter Jane Gibbons, who also attained the age ninety-four years, of both of whom memoirs were issued by Philadelphia Yearly Meeting.

"God calls our loved ones, but we lose not who
What He hath given;
They live on earth in thought and deed truly
As in his heaven."

Joseph Snowdon, under date of Twelfth Month 6, 1856, writes to Joseph Scattergood from Westtown: "Samuel Bettle staid at attended meeting on Fifth-day and was largely engaged in explaining to the children our testimonies on various subjects, that plainness of dress, silent waiting, against hiring ministry, music, etc., which I hope will have a useful effect."

WESTTOWN, First Month 19, 1857.

Joseph Snowdon to Joseph Scattergood: "We have had one of the most unprecedented

low storms since we have been at Westtown. The thermometer stood at zero and below most of yesterday; it commenced snowing in the afternoon and continued all night. The roads are completely blocked up in places. There has been no intercourse with West Chester to-day. We had some difficulty in getting the grass front doors open, the snow was so drifted against them. The pipes in our room are frozen and not yet thawed at 4 o'clock, P. M. John Benington is out with several yoke of oxen to break the road from here to the farm. Truly I am almost overcome with having so many things to do, and it is high time we are released. I have several men out trying to make a road to the woods, as we have not much wood on hand. I suppose we use from five to five cords per day these windy days. We have had to keep some of the water pipes running constantly to keep them from freezing. The house ought to be heated all over with steam or hot water.

The same to the same, First Month 24, 1857: "I have written thee a telegraphic spatch, requesting thee to send us fifteen barrels of flour immediately, and to see that it put on the cars. The miller has just been here and said they cannot grind at all. The roads are much unbroken. Samuel Alsop informs, his thermometer was twenty-two degrees below zero. I believe there has not been a single person here this week, except one man on foot. John Benington himself went to West Chester this morning in a one-horse sleigh. It is really a very trying time.

WESTTOWN, First Month 27, 1857.

Anthracite has been used very freely indeed and the circular saw cutting twelve days per day, has also been used with the least freedom. I expect the temperature this month has been lower than it has been in the last one hundred years, at least. Who has heard of seventeen, twenty, twenty-two or thirty-two degrees below zero in this section of the country?

Under date of Westtown, Seventh Month 8, 1857, Joseph Snowdon writes: "Thy letter the seventh was received last evening, conveying the sad intelligence of the death of Benjamin Warder. He was one of my oldest friends. He will be greatly missed.

W. P. T.

No one follower of Christ should condemn another because the other's spiritual life is of the same stamp as his own. Let not Martha, busied with her much serving, running everywhere to missionary meetings, or visiting the sick and poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities.

Nor let Mary in her turn, judge Martha, and be herself superficial. Let her honor it rather as the copy of another feature of the exquisite loveliness of Christ. The Marys are very lovely; and every woman should have the very spirit of peace, and should set much store, like, at the Master's feet to hear his words, in order to be fitted for the best service. But Martha's work must be done too; Christian woman will neglect her duties of service in her privileges of devotion.

J. R. MILLER.

FOR "THE FRIEND."

Orson Douglass and John D. Bemo, the Indian.

In a stray copy of a serial leaflet, "Good News for Sea and Land," printed about two years ago, the writer of this read a brief sketch of the life of Orson Douglass, a Presbyterian minister, who died half a century ago in Philadelphia. The sketch was written by Martha D. Foulks, a daughter.

Orson Douglass was born about 1798 in Vermont, near Middlebury, his father being a miller. He early studied law, but his health being impaired he went South for a year, becoming a Christian, and, following a call to the ministry settled first in Marietta, Pennsylvania, and, fourteen years later, came to Philadelphia, where at the age of forty years, he interested himself in the "Mariners' Church," near the Delaware River front. The Sailors' Home was largely started through his endeavors, also the plan of forecastle libraries for the sailors. The daughter referred to remembers the first bookcase her father had made, how he solicited money with which to buy suitable books to fill them, and how she looked over bundles of pamphlets, papers, etc., for distribution to the seafaring men, who were told to hand them to others when they had read them. Orson Douglass was much interested in the promotion of temperance. With John Chambers, an earnest Presbyterian minister (whom I remember, when in my teens, hearing spoken of as taking a special interest in the spiritual welfare of the University students), he was the first in Philadelphia to take John B. Gough by the hand after his "fall" in New York city. The following incident, very nearly as narrated, concerning saving a drunkard, is worth preserving:

"There was one family, the husband a sailor—an oysterman—a drunken fellow, as was the wife's father, also. The husband, under father's preaching, was converted. One day father called at the house, saw the old man, ninety years old, sitting by a table in the corner with a jug of whiskey near his hand. He was trembling, his eyes red, his hearing defective. Father went to speak to him. His daughter said, 'You can't reform him. He was in Washington's army; has been a drunkard for seventy-five years.' But he did talk to him and prayed that the Lord would open his eyes to see his danger. He did not visit that section again for two weeks, I think. He was then standing on the other side of the street, and he heard some one call him; he turned and saw the old man at the gate; crossed over and called loudly in his ear, 'You need not do that,' said the old man. 'See, I've got my hearing and my legs, too, and I've not touched a drop of the liquor since I saw you.' They went into the house together, the daughter meeting him with joyful face, saying 'Oh, Mr. Douglass, our house used to be a hell upon earth but now it's like heaven!' Cheerfully acquiescing in the invitation to come to a place of religious worship he was not long afterward received into membership continuing steady, while manifesting a good religious spirit to the end. He died at the ripe age of one hundred and two or one hundred and three years."

A personal letter from the inditor of the above account, written from a temporary rest retreat away from her Maryland home, con-

tains some interesting and stimulating information concerning a Seminole Indian, John Douglass Bemo, who had been helped upon his course in the narrow way through acquaintanceship with Orson Douglass. The writer says:

"Although I have been confined to the house by sickness for several months, I feel I can still be of some use in the Master's vineyard. I know the account of John D. Bemo's conversion was published in the report of the Seamen's Friend Society of, I think, 1840 or 1841; still I can give some facts in his life while with us. When John was a growing lad, his father with several other Indians, went down to St. Augustine to sell furs, etc., taking him with them. After the sale they became intoxicated, quarreled, and John's father was killed. His companions fearing detection, made their escape, leaving the lad among strangers. Eventually he went to sea, at one time with a good captain who influenced his whole life. One night, when in his bunk, he was surrounded by a light and heard the 'Good Spirit' calling him to follow Him, to give Him his heart—which he did. In a short time he came to Philadelphia, was taken to the Sailors' Home, and thus became acquainted with my father. He found John was anxious to obtain an education, and return to preach the news of salvation to his people, who had then removed to the Western reservation.

"Father took him into our own family that he might the more closely observe him, and found his conversion genuine. He was then admitted into membership of the Mariners' church. Father interested the members of the Ladies' Seamen's Friend Society in his behalf, and others of his acquaintances, enabling him to go to school, but he always made his home with us. I never met a more lovely Christian character than John's, 'coveting earnestly the best gifts,' which Paul speaks of in 1 Cor. 13th chapter. He slept in a room over mine, and I would often be waked up at night by hearing him wrestle in prayer with his God, for himself and his people. He went to Easton to finish his studies. He was a nephew of the celebrated chief, Osceola, and he thought if he could go back to his people, dressed as his uncle did, they would be more willing to receive him. So a handsome embroidered garment was made by a number of lady friends, taking as a pattern the likeness of the chief, by Catlin.

"On his return he was welcomed by the tribe, especially when they found he did not aspire to the chieftanship, only seeking to be their spiritual leader. After he had been at home a short time, a band of chiefs, old M'keno-py, Tiger Tail, Tusternugger, the afterward celebrated Wild Cat, and a colored interpreter, came on to Washington on business for the tribe; from there to Philadelphia to see the friends of John, and know if he had told them the truth. Father found a suitable boarding place, and took them round to visit places of interest; had meetings in their behalf, collecting various articles as presents. The last evening of their stay, the interpreter spoke of the kindness of their white brothers, and what a wonderful people they were, they could do everything but put life in the body; he thanked them for their many gifts, but [added], when they went home and showed

[the presents] to their wives and children, they would say, 'What did they send us?' So, of course, their departure was delayed until something could be collected for the women folks, and they went away rejoicing. John was active in his work and successful. He married one of his tribe, and had a family, which were educated at the Hampton Indian School.

"While John was at school, the government sent another young Indian to our house. He was very smart, different from John, however, so full of mischief mother could not keep her help; he would run into the kitchen brandishing his knife, telling our colored cook he would scalp her. At last father sent him to board with a widow lady who taught school, friend Howard. There he soon learned to read, but was of a roving disposition, so cleared off. Just before father's death, a young man in sailor's garb accosted him in the street, saying, 'Don't you know me, Mr. Douglass?' As he did not, he added, 'I am Indian Tom. I am mate of a vessel, and, more than that, am a Christian, all owing [under Providence] to your prayers and teachings.' So the seed sown in weakness brought forth fruit to the honor and glory of the good Lord."

M. D. Foulks says more particularly of her father: 'He said when [he was] young he had a high temper, but when he was converted he made it a rule never to answer when angry until he repeated the Lord's prayer. He said he was never sorry he studied law, for he could settle the disputes of the people in an amicable manner.' He died in 1852, aged about fifty-four years. J. W. L.

"HE BELIEVES IN ME."—There is nothing which quite takes the place, in a boy's life, of the consciousness that somebody—his teacher, brother, sister, father, mother or friend,—believes in him.

One of the most discouraging things to a youth who is apparently dull, yet is conscious of real power and ability to succeed, is to be depreciated by those around him, to feel that his parents and teachers do not understand him, that they look upon him as a probable failure.

When, into the life of such a boy there comes the loving assurance that somebody has discovered him, has seen in him possibilities undreamed of by others, that moment there is born within him a new hope, a light that will never cease to be an inspiration and encouragement.

If you believe in a boy, if you see any real ability in him (and every human being is born with ability to do some one thing well) tell him so; tell him that you believe he has the making of a man in him. Such assurance has often proved of greater advantage to a youth than cash capital. There is inspiration in "He believes in me."—*Success*.

ONE who has very notably been guided in material things remarked: "I seek to get my heart into such a state that it has no will of its own in a matter. Nine-tenths of the difficulties of Divine guidance are overcome when our hearts are ready to do his will. The distance to the knowledge of his will is very little."

The following lines, written by Fannie H. Marr, a Southern woman, are expressive of the feelings of many who have been enabled to say, "Not my will but Thine be done."—J. C. M.

Can we, remembering what the year hath brought us

Of grief and woe, can we lift up to Thee,
Without hypocrisy, which Thou abhorrest,
"Thanksgiving and the voice of melody?"

Yes, from the depths of sorrow-stricken spirits,
From homes whence earthly joys have fled away;
From pathways Death makes desolate and lonely,
We can be thankful with Thy saints to-day.

Not for the sorrow, Lord; (our hearts are human);
Not for the loss—tho' from its gain were shown;
Not for the void—tho' Thy great love can fill it;
And not for Death—but for Death overthrown;

And for Thy Presence that through deepest darkness

Kept and sustained, and left us not alone;
And for Thy wondrous, perfect sympathy
That without sorrow we had never known.

We can be thankful for the good and faithful
Who walked with us awhile—then joined the
train

That evermore from earth is upward wending,
Perfect through suffering, purified through pain.

Wherefore through tears Thy pitying heart ne'er
censured,

With psalms and hymns that o'er the wide world
ring;

With all the saints on earth, and saints in heaven,
Praise and thanksgiving to our God we bring.

DEGENERACY OF THE PULPIT.—Considerable attention has recently been called in the columns of both the religious and secular press to the devices adopted by some ministers to fill the churches, which are considered by the unthinking to be so "up-to-date." On a recent occasion, we were tortured by being compelled to listen to an address intended for children, which consisted in telling the story of the prodigal son and illustrating it with dolls and toy houses and other gee-gaws considered appropriate. While we grant that this may have been an extreme case, we cannot but remark how no opportunity seems to be missed by some ministers to cheapen the Gospel, which they profess themselves called to preach. Strange robes, chemical experiments to illustrate truth, exhibitions of pictures, and the use of stereopticon views, may appeal for a week or two to the vulgar-minded but they certainly belittle the man who uses them, and put to shame the Gospel of God's grace. There is no doubt but that each new age is reached by a new method of appeal. The appeal so powerful at the beginning of the century may have lost its force by the end; but in its essence the appeal is the same. Men are still sinners, and they need forgiveness and the implanting of the Divine life just the same as they ever did. To awaken a soul-bunger for the things of the Spirit, and then to satisfy it with the declaration of the great provision made by the Gospel of reconciliation—this is the work of the pulpit, and every attempt to cheapen it will bring disaster upon all, and the record of any such ministry will be written in the well known words, "The hungry sheep look up and are not fed."—*Episcopal Recorder*

Science and Industry.

IN CASE OF FIRE.—Quick, intelligent work is imperative when a person's clothing becomes ignited. Your first move should be to get the person at length on the floor. The easiest and safest way to accomplish this is by tripping. Then roll him over and over. This alone will go a long way toward smothering the flame but at the same time lay hold of a rug, coat or anything thick with which the operation can be more speedily and effectually completed. A pailful of water will answer for purpose, perhaps, but do not take even a second to obtain it. It is of vital importance that you make use of the nearest means. Strive to keep the flames away from the upper half of the body, for that is the most vulnerable portion of the human anatomy.

Should your own clothing catch fire, it will require all your courage and training to enable you to act rationally. The natural and almost overpowering impulse is to run. Don't; only makes a bad matter rapidly worse. I down at once and roll yourself up in anything which will assist in smothering the flame. Fire has a strong upward tendency, and it will soon envelop your whole body if you remain on your feet.

The danger of your inhaling the flames is also greatly increased, and internal burns are pretty uniformly fatal.

So far I have used the masculine pronoun but all of my directions apply with even more force to women. It is a sad fact that three-fourths of those who suffer from burns belong to the fair sex. This is ascribable in a large measure to the inflammable nature of their dress.—*Good Housekeeping*.

NEED OF A FOREIGN PARCELS POST.—A foreign parcels post is a growing necessity, the manufacturers of the United States. I present the regulations of the postal service, reject any packet of samples of merchandise having a salable value. No complete article can be sent as a sample; only one glove or pair, or one shoe. The postage rate amounts to \$1.60 for a pound package, or \$16 for five pounds. Mr. Winters reports the case of a company, which received a small order from a correspondent in the Argentine Republic. The packet weighed only three pounds, the express charges were \$6.30. The British postal guide shows that, under the British flag, this package could have been sent to the same party for fifty-seven cents. Another case was that of an English merchant, who ordered a bill of goods from an American house in Minneapolis. The purchase price was \$9.30, the transportation charges \$14. "Need any one wonder then that the American control of the foreign markets of the world is slow, when such obstacles as these are to be met?" At present we are not able to reach the interior towns of South America by means at our command. In other words, we must send our goods to a town on the coast, and the consignee, in the interior, must send them to the coast to get them. This is practically a prohibition of all trade between the two countries, in small packages. Give us a foreign parcels post, similar to that enjoyed by the European competitors, and we can rapidly enlarge our trade with South America.

The Postmaster General, by and with

ment of the President, has power to negotiate a parcels post convention with any foreign government at his own discretion. We have negotiated such conventions with Mexico and some of the Republics of Central America, and the West Indies. There is also in operation a treaty with Germany, involving a parcels post; very much to the advantage, however, of Germany.—*New York Independent.*

Few readers are aware of the amount and value of the gold leaf which is used on the binding of books. A recent visitor to the bookbinding of Harper & Brothers was informed that so rich in value is even the waste of this flimsy material that the "planing off" is furnished with a sort of wooden paper covered with a wire screen through which the tiny particles of gold used in the decorations of the book covers sift and are carefully collected. This costly waste is then sold to regular brokers, who deal with jewelers and bookbinders for such material. The waste, on the average, comes to about thirty per cent. of the entire amount of gold used, so that it will be seen that the gold saved in an extensive bindery must amount to a large sum in the course of a year. It was told in reply to a question that the waste gold on the cover of "The Right of Way," which is not at all garish in appearance, had amounted to several thousand dollars.

A ROMAN STATION IN ENGLAND.—A most interesting memorial of the Roman occupation of England has just been sold under the auctioneer's hammer. This is the Roman station of Ambogianna, the largest on the famous wall which marked the limit of the Roman province. After an existence of eighteen hundred years, the walls of the station, five feet thick, are in a wonderful state of preservation. The gateways are noble specimens of Roman work; some of the wedge-shaped piers used in the arches are still to be seen on the ground. The interior of the camp is crisscrossed with lines of streets and the ruins of buildings. The estate which claimed this ancient memorial of the past, was sold for thirty thousand pounds.—*London Chronicle.*

BEES NOT USING THEIR STINGS.—There are a number of honey-making bees which apparently do not use their stings, or in which the stings are atrophied and too blunt to hurt. These are very small, so diminutive that they are called mosquito-bees. They gather quantities of honey, of which Bates, in one of his expeditions on the Amazon, took two quarts from the nests. In Jamaica, where some of the most amiable bees are also found, they are called "angelitos," a name given to them by the original Spanish settlers in honor of their docile temper. Some Australian dwarf bees—also called "angelitos" so far as human beings are concerned—do not use their stings, perhaps because they are not sharp enough to hurt. They deal with their enemies something after the manner of the Quaker on board ship who, when used to use a gun, but threw the Frenchman overboard. An enemy is held down by a pile of the bees, who gradually put him on his back by pulling his limbs out tight and keeping them so, for as long as an hour, by which time the prisoner "dies a natural

death." Bumblebees are popularly supposed not to sting. The males have no stings, but the females have, at any rate in the common bumblebee. There are so many sizes in a bumblebee's nest, large females, small females, and males, that it is a safe speculation not to take the risk, though bumblebees are very easy going creatures and only sting when pressed or hurt.—*The Spectator.*

"Conscience, Not Thine Own, but the Other's."
1 Cor. x: 29.

The following characteristic passage, from Count Tolstoy's diary, has been published by Vladimir Tcheretkoff:—

"The other day a girl came asking the question (so usual, so artificial) what she must do to be useful. Talking with her, it became clear to me that the great evil from which millions suffer is not so much that they live in positive wickedness as that they do not live according to their own conscience. Instead of their own conscience, people take some other person's conscience higher than their own, and obviously being without power to live according to this other conscience, they conform neither to that nor to their own, and so live without conscience. I advised this young lady to live not by my conscience, as she wished, but by her own. But she, poor girl, does not even know whether she has a conscience of any kind or not. This is a great evil, and it is most important that men should develop, make clear to themselves, their conscience, and then live according to conscience."

If for "conscience," which is largely a product of education and environment, we substitute the Quaker term "the Light within," we could hardly have a better statement of that which has made us what we are. George Fox's words to William Penn about his sword, "Wear it as long as thou canst," show that he expected others to experience what he himself knew, a personal touch with the Spirit of Truth, which went deeper than human authority, deeper than any arguments of reason, giving the individual a certitude in which he would, if needful, stand up and say "yes," in face of a whole world that said "no."

The difficulty is, of course, that such claims to individual certitude savor of infallibility, and, if made too freely by those who "have the treasure in earthen vessels," tend direct to anarchy. The remedy will be found in the thought of the Unity of the Spirit under all manifestations; and in that respect for authority, whether of Scripture or of the Christian consciousness, which comes of the realization that *my* Light is only after all a little piece of that one Light which enlightens every man who is obedient to it. It is as we are taken out of ourselves, as self is lost in union with God, that His humanity and harmony manifests itself through us. In spite of failures, we may fairly claim that this unity has been and is in some real measure known among us.—*British Friend.*

MODERN LITERATURE.—The present supply of literature has a great tendency to diminish the appetite for, and the real search after knowledge. Even the bee, it is said, gives over collecting when it finds there is no winter. Knowledge is now served up in many dishes; and it is so pushed upon men at every turn, that they are ever tasting, and so rarely

come to that healthy appetite and vigorous search which strengthen the intellectual muscles.—*Samuel Tuke.*

Sin and the Law.

"Sin is the transgression of the law."—1 John 3:4.

The new revision reads "Sin is lawlessness," violating law, that is acting without law, that is acting as though there were no law. The text does not state that the law violated is God's law. It does not state that, because that is always understood. "Law" in the mouth of Christ or on the pen of an apostle always means God's law. And that is a meaning of the word that it is not well, is not safe, to let slip away.

As much as that, at any rate, is meant by Moses when he says of the Ten Commandments that they were "written with the finger of God." To-day, as four thousand years ago, the supreme significance of those commandments as moral motives lies man's inward witness of them as an outcome from God, God's mind written down, the will of the Eternal put in black and white.

What the Bible intends by law, is not a manufacture, is not an improvisation, not a human notion set in the judgment hall and clad in judiciary robes, but an ordinance that does not have to be made, that is from everlasting and will continue to everlasting and that is righteous with all of God's holiness and instinct with his authority, so that in obeying law we are keeping step with God's intention and in transgressing it we are fighting at his holy omnipotence.

It is this that comes out in the cry wrung from David after Nathan had completed with him the probing process "Against thee, thee only, have I sinned." Of course, in a sense he had sinned against Uriah; he had killed Uriah, and therefore in a wholesale way trampled upon him and all his rights. In a sense he had sinned against Bethsheba; he had wronged her and contemptuously disowned all the claims made upon him by her exalted womanhood. In the ordinary sense of the term he had also sinned against the whole Hebrew people. No man can do that which is an offense to the general conscience or which can have a tendency to lower the tone of the general life without therein violating the rights of all with whom his act comes into any kind of relation near or remote. And then also he might have gone no farther than to realize that he had sinned against two of the commandments of the decalogue, which he certainly had done, the sixth and the seventh. And perhaps in the majority of cases that is as far as a transgressor of the law does go—he thinks of the law he has broken, of the ordinance he has violated, but without thinking back to the Being whose authority and purpose of righteousness comes to expression in that law.

As soon now as we recognize in this way that a sin is not so much an act of stepping off from a moral chalk-line as it is an act of running against and trying to run over, the great God that drew the line, it becomes apparent that there is not so much real difference in the amount of sinfulness in the different sins as is liable to be imagined. Perhaps we derive our idea that some wicked things are a great deal more wicked than other wicked things, from

the fact that some offenses the state punishes more severely than it does others. But the state does not punish crimes because they are wicked, but because they militate against public interest, and therefore, naturally and properly grades its penalties to match the amount of public injury which the several classes of crime may respectively entail. But a sin is not a sin because it hurts the community but because it is rebellion against a Holy God, and there is just as much of the genius of such rebellion in doing one thing that we know displeases Him as in doing anything else that we know displeases Him.

This which we have been illustrating is stated directly by James in the passage commencing, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." That means that if you have broken one commandment you have wrecked the whole Decalogue. The first impression is that James's statement is an extravagant one and to be accepted only under reservation, and is likely to be resented by a man who breaks some of the commandments but keeps himself cheerful and expectant by reminding himself that there is a majority of them that he does not break or that he is not aware of breaking.

Scripture puts side by side, as of equal significance, sins that the common habit of our thinking distributes into distinct classes, tagging one class "permissible," another "repensible," and a third "awfully wicked." By such an arrangement we contrive to keep clear of unpardonable sins and lay our depravity out in iniquities considered to be so minute that it makes no particular difference whether they are pardoned or not.

And as already implied it is not individual sins so much, after all, that Scripture is thinking about, and particularly is this true of Scripture in its later portions, as it gets on and deals with the race in its course of mental and moral development, it less and less interests itself in the forms of things and gets down closer to their realities. So that as we come on to the ground traversed by Christ and his apostles, the matter we are taught to bend our attention to is not sins, but sin; not the iniquity there is in a specific act, but the iniquity that there is in the heart and of which specific acts, called sinful, are merely the sign, the advertisement.

The enmity toward God that we have to get rid of, the indifference or even antagonism to his holy will that we need to be delivered from, is not in what we do, but in what makes us do it. We judge them by what they do, for if we are going to judge men at all that is the only ground we have to go upon. Some process of discernment, as an ethical X-ray, may be revealed eventually by means of which we can skip men's behavior, and get a straight look into their interior. It is bad enough that the doctors can look straight into our bodies, and it would be intolerably embarrassing if any scheme of moral perforation should ever be able to turn a man's heart and conscience inside out, going right through clothes, flesh, bones, clear to a man's ethical marrow. And the embarrassment we should experience under those circumstances means what our acts tell our neighbors about ourselves is only very distantly related to what our hearts tell us about ourselves.

And it is the "us" that counts. There are a great many people who would not object at all to going before God at the day of judgment if what they had been doing and saying through life were the only things that would come into the account. The men and women that you and I know behave as a rule very well. Neither our acts nor our words, generally speaking, are of a kind to make us ashamed of them. But how many of us would be out of jail if we did all the things that we should like to do, and that it is very probable we should do if it were not for hell or Sing Sing? Now it is only when you get to that spot in a man where he does his desiring, that you reach the real ground of what a man is. A man is morally to be measured not by what he says or does or even thinks, but by what he wants, by his likings. It is not pleasant territory, comfortable territory, that we are traversing just now, but it is good for us. Going over ground of this kind may not in itself make us any better, but there is something at any rate to be said for preaching that does nothing more than serve as a broom to sweep out of the dusky corners of men's souls the accumulated cobwebs of misconception. And for a man who behaves very well, but who would not behave nearly as well if it were not that something or other makes him afraid to behave badly, for such an one to claim that because he behaves well he is therefore a good man, is a piece of transparent evasion; he is lying to himself and he knows he is lying to himself. Whether the Day of Judgment is going to be in all respects what was pictorially represented to us in our primers when we were children I cannot say; but every once in about so often there drifts through our soul's atmosphere a rather dense and murky cloud of suspicion that at one time or another and in one way or another that which is now concealed in men's hearts is going to be revealed, and that there is a certain residue of solid fact denoted by the Bible's reference to "the day when God shall judge the secrets of men." So that this whole serious matter of what a man is inwardly in his unacted impulses and in his unspoken desires and passions, it is kind and considerate to keep faithfully opened up.

It is a thing to think of, that man, the most wonderful of God's creations, the one that is most like Him, is the only one that does not get along well with Him, that quarrels with Him and makes sport of Him and of his ordinances; and not only the only thing that does rebel against Him, but the only thing that knows how to rebel against Him. Law is everywhere; there is no form of existence, elevate or insignificant, that is not created into a realm or ordinance. The whole universe is tracked with divinely ordained lines of procedure. Everything has its way to go, and goes there, its things to do and does them, its manner of revolving or manner of growing, and it revolves in that manner and grows in that manner—always.

When you come into the sphere of animal life it is not so easy to forecast behaviour because it is not so easy to define all the laws that are in force there and the relations in which the several classes of law operating there stand to each other. You cannot always tell what a bird will do, but you could if

you understood all the divinely originated chances that are applicable to the bird's existence. The bird never transgresses those laws never wants to, never can. All those things work exactly as God is minded to have them work. They do what is expected of them. The flowers have their Ten Commandments they never break them. The stars have their Sinai and keep to the decalogue divinely delineated there. There is no morality in the obediency any more than the smooth running of a finely built and well lubricated machine, which does not disobey the law of structure and cannot disobey it. The power, the wicked is the most awful power we have. To stand before Almighty God on his throne and say, "I won't," all the stars in the heavens, ranged in solid phalanx couldn't do that. I can. It is a great thing to be a man; it is awful thing to be a man.

Now the fact that everything in this universe, from a dewdrop to a star, from a grain of protoplasm to a Socrates, has its law down for it and that, with but the single exception of man, the laws laid down are obeyed with an obedience that is constant and pitiful, is sufficient to show us what is the whole attitude in the matter, and that the rebellion against Him which exists in the human corner of the universe is something which He cannot permanently tolerate. It is rebellion against God. You might bear a rebellion for a season, just as for a season parent, no matter how self-respecting, might bear with a rebellious child. Parental leniency and even justice, might prompt a parent to postpone harsh measures till a gentler and long-suffering ones had shown themselves ineffective. But to talk about a parent's permanent endurance of rebellion or talk about God's permanent endurance of rebellion is a distinct matter; and I am content of expressing the sense of every earnest man and of being true to the spirit of Scripture when I say that sooner or later the universe can no longer have in it either sinners, and that eventually, if God is to preserve Himself the absolute sovereign of our universe all will have yielded themselves to his will—heart-submission, or will have gotten themselves out into outer darkness.—C. H. Peckham in *Brooklyn Daily Eagle*.

EVERY one carries some burden. It may be an affliction in the home. It may be a lurid disease, known only to the sufferer and a intimate friends, silently making inroads on his system and bringing the end near every day. It may be a wandering son, who way the father deplores, and whose doom dreads. It may be a financial calamity, which has swept all away. But whatever the trouble, there is a message in the Gospel to the case. There is a bright promise for the darkest day. God has not forgotten the troubled soul. He has remembered him in will, saying, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me."—*Christian Advocate*.

SALVATION, like air and sunshine, cannot be confined to frescoed walls. Many a church whose only organ is the wind whistling between the cracks, is a temple of God, where many a costly edifice is a rendezvous of clean birds and an ill savor to God.

the weather in Philadelphia for the year 1901: "Taking the year as a whole, the mean temperature was fifty-five degrees, or a little less than one degree below the average for the past thirty-one years. The most remarkable feature in the temperature was from Sixth Month 26th to Seventh Month 6th, inclusive, when the most remarkable 'hot spell' on record occurred. For eleven consecutive days the temperature was above ninety degrees, and the temperature record for the extreme was broken. As a result of this protracted spell a great number of deaths and prostrations occurred. The rainfall for the year was 45.54 inches, which is very nearly 5.00 inches above the average."

The Engineering and Mining Journal states that "Summing up the history of the year, we may say briefly that the total production of the mining and metallurgical industries of the United States considerably exceeded the enormous total recorded in 1900, while there is every prospect that a still further advance will be made in 1902."

An increase of over 9,000,000 in the fish and eggs distributed by the Government throughout the country, and a marked decline in lobster fishing, are shown in the annual report of the United States Commissioner of Fisheries Bowers for the last fiscal year. The total fish and eggs distributed was 1,173,833,400, the principal species being shad, salmon, lake trout, white fish, pike, perch, lake herring, cod, flat fish and lobsters. The Government-owned fisheries of the Mississippi and its tributaries have developed to such a degree that in 1899 they exceeded in quantity and nearly equal in value the entire yield of the remaining interior waters of the United States, except the Great Lakes. Mussel shells, extensively used in the manufacture of pearl buttons, were a valuable article in 1900, the Government gathering 1,000,000 of which the fishermen obtained \$247,000.

Test cards have been designed for the examination by teachers of the eyes of children in the public schools of Philadelphia. On the back of the cards are printed instructions of the method to be pursued in making the tests, and principals are directed to at once notify parents where the tests show defective sight, and have their child examined by an eye physician be promptly summoned. The measure has been adopted by the Board of Education on the recommendation of its Committee on Hygiene in the interests of the children. A communication to the teachers over the signature of Dr. Samuel G. Dixon, chairman of the committee, says: "It is well known that many children are handicapped in their school life by defective vision; that many of them suffer from headache and other nervous symptoms which make them restless and difficult to control, because of their eye strain; moreover, that these defective eyes are liable to permanent and more or less serious injury by their school work. The majority of these defects can be corrected by proper professional attention."

The term "aerogram" has been given to messages transmitted by wireless telegraphy.

The advancement of business during the year 1901 is regarded as phenomenal. It is said that never in the history of this or any other nation has such development occurred within the space of a twelve month. The expanded methods of work and organization were conspicuous, wise economies were introduced, but, more than all other factors that made for permanent prosperity, was the conservative resistance to price inflation.

The farm products of the United States this year are worth \$400,000,000 more than last year's outcome. The result of the general prosperity, the great transportation industry has reaped unprecedented profits.

On the farm of David Samuels, near Hamilton, Wis., a cave has been discovered and in it crude drawings, trinkets and pottery, which it is believed is the work of cave dwellers or prehistoric races of people. The cave is a natural formation of solid white sandstone, and upon its walls pictures and historical characters of a very ancient type were found. One of the carvings represents what appears to be a mastodon, while another is thought to represent a hippopotamus.

Near Parna, Ill., farmers have lately been engaged in destroying the English sparrows, and during one week killed 24,000 of these troublesome birds.

The United States has had disgraceful eminence for mob violence, and many of the lynchings have been accompanied by revolting scenes of savagery, such as are rarely reported from the other nations of Christendom. The crime does not seem to be on the wane, inasmuch as there were twenty more lynchings in 1901 than in the previous year. The brutal method of punishing crime degrades the communities where it is frequent and retards their material advancement.

In his message to the Legislature of Porto Rico Governor Hunt says: "Tranquillity and contentment prevail in Porto Rico; schools have multiplied; railroads are

being constructed; the commerce of the island has been developed and exports have increased; agriculture has become more profitable, roads are being built and debts are being paid. Tolerance of opinion has become more common, former antagonism being forgotten." Governor Hunt's report said further that 885 schools were open throughout the island, 934 teachers were employed in them and 45,000 pupils attended them.

There were 488 deaths in this city last week, reported to the Board of Health. This is 12 more than the previous week and 35 more than the corresponding week of 1900. Of the foregoing, 263 were males and 219 females: 63 died of smallpox, 17 of typhoid fever, 77 of inflammation of the lungs and surrounding membranes; 13 of diphtheria; 15 of cancer; 21 of apoplexy; 6 of typhoid fever; 6 of scarlet fever, and 16 of small pox.

COTTON closed on a basis of 8½¢ per pound for middling uplands.

FLOUR.—Winter, spring, \$2.75 to \$3.00; Pennsylvania roller, straight, \$3.50 to \$3.70; Western winter, straight, \$3.60 to \$3.85; spring, straight, \$3.75 to \$4.00.

GRAIN.—No. 2 red wheat, 85¢ to 85½¢.
No. 2 mixed corn, 67¢ to 67½¢.
No. 2 white oats, clipped, 54¢.

BEEF CATTLE.—Best, 6 to 6½¢; good, 5½ to 5½¢; medium, 5 to 5½¢.

Swine.—Choice, 3½ to 4¢; good, 3¼ to 3½¢; common 1½ to 2½¢.

LAMBS.—4½ to 6½¢.
Hogs.—Western, 8 to 8½¢.

FOREIGN.—The statement recently made from Washington that the United States would reduce its claim upon China to \$3,500,000, is stated to be a fabrication. The Secretary Hay says that the American claim was moderate and just, yet that the United States was willing to waive its pro rata share if necessary. Arms and materials for their manufacture it is said are being imported into China, and a great quantity, it is alleged, comes from the United States. Government factories in China are working over time to turn out arms and ammunition, and the material is imported.

European nations claim that the several Governments, signatory to the protocol, in order to make effective the provision relating to the prohibition of the importation of arms, are bound to restrain their exporters from continuing this trade.

According to the statistics of the Paris Institute for the treatment of hydrophobia ninety-seven lives out of the hundred of patients bitten by mad dogs are saved by the marvellous discovery of Pasteur. About the same results have been reached by the New York Pasteur Institute, which has been in operation for perhaps twelve years.

A method of curing diseases by light has been devised by Prof. Finson, of Copenhagen, which has been successful in certain cases of consumption and of cancer, and of some minor diseases. The rays of the sun or of the electric light are passed through a lens of quartz crystal in order to deflect the heat rays from the beam to which the diseased part is then exposed for longer or shorter periods. A celebrated Russian surgeon announces that he has used it with success as an anesthetic for surface operations, and to assist healing of burns, wounds and sores. But it is as a germicide that it is considered most likely to be helpful.

In Robemia the sickle and fall have not yet been superseded by American machinery.

The ratio of population per square mile for Japan is about 286, or more than ten times that of the United States by the census of 1900, which was only 25.6 per mile. Only two States of the American Union, Massachusetts and Rhode Island, show a more dense population than this.

Catholicism has been issued by the Census Bureau, giving the population of Montreal, Toronto and Ottawa by religious denominations. The Roman Catholics far outnumber the leading denominations combined, the totals for the three cities together being: Roman Catholics, 322,423; Church of England, 96,358; Presbyterians, 68,582; Methodist, 62,206.

Thousands of locusts recently caused considerable trouble in the Orange River Colony. They settled down so thickly in some parts of the country that they were ankle deep. A mail train was delayed for five hours because the locusts covered the tracks and made the progress of the train almost impossible.

King Edward's funeral plans have been placed at King Edward's disposal for charitable or utilitarian purposes, according to the *Daily Mail*, by Ernest Cassel, a merchant and financier. King Edward has decided to devote this gift to a sanitarium, which will accommodate one hundred patients. Twelve of the beds are to be reserved for wealthy sufferers, while the remainder will be for those who are only able to afford a small fee. It is in-

tended to employ the open air treatment for consumption the success of which is now considered established.

Official returns show that the Boer losses by killed and surrendered during 1901 amounted to 887 men. The total number of British troops who were killed or who have died from the effects of disease since the war began is reported to be 19,430.

NOTICES.

A meeting of the Friends' Educational Association will be held in the lecture-room of Friends' Select School, N. Sixteenth Street, Philadelphia, on the afternoon of Seventh-day, First Month 11th, 1902, at 2.30 o'clock.

PROGRAM:

English Work in Primary and Secondary Grades illustrated by Exercises with a class of Children. F. A. Elliott and Gertrude Roberts, of Friends' Select School, Philadelphia; Naturalness in Writing. English, Alfred Haines, Westtown Boarding School; Supplementary Writing for College Preparation, John A. Lester, Penn City School; The Choice of Reading in the Home, Ann Cadbury.

The attendance of all persons interested is invited.

NOTICE.—A meeting for Divine worship is invited by the Quarterly Meeting's committee, to be held in meeting-house at Fourth and Arch Streets, on Fourth evening, First Month 15th, at 7.30 P. M. All who are interested as attenders or members are invited to be present.

WESTTOWN BOARDING SCHOOL.—A stated meeting the general committee will be held in Philadelphia, Month 10th, at 10.30 A. M. The committee on Instruction will convene at 9 o'clock same day.

WM. E. HARVEY, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKESHAM, Principal.

Payments on account of board and tuition, and endorsements in regard to business should be forwarded to E. G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of trains coming to Westtown School, the stage will leave Philadelphia 7.15 and 8.15 A. M., and at 12.30 and 3.30 P. M. Other trains are met near Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SMEDLEY, Sup.

MARRIED, at Friends' Meeting-house, Haddonfield, Jersey, Eleventh Month 14th, 1901, John H. BURCH and RACHEL EVANS BARTON, both of Haddonfield.

DIED, in Earlham, Iowa, Ninth Month 16th, 1901, RICHARD COOK, in the seventieth year of his age; a member of North Branch Monthly Meeting of Friends. This man of few words, he often expressed a living concern that the principles and testimonies of the Society which he had been a life-long member might be upon their ancient purity by all those professing the name of Friends. He bore a lingering illness with fortitude, saying he saw nothing in his way. We reverently trust he has joined the just of all generations, in the realm of peace.

—, at the residence of her son-in-law, Elwood P. Gock, Des Moines, Iowa, Fifth Month 23rd, 1901, NANCY PEACOCK, in the seventy-seventh year of her age; a devoted minister of North Branch Monthly Meeting of Friends. Having passed through much affliction in the last few months of her life, she looked forward to her release as a desirable change. She often expressed a concern to those about her that she might abide in patience to the end, feeling her unworthiness, and an entire dependence on the mercy of her blessed Saviour. We do trust she has entered into eternal rest.

—, Twelfth Month 9th, 1901, at his late residence, West Grove, Chester County, Pa., after a short illness, SAMUEL COOPER, in his sixty-ninth year; a member of New Garden Monthly and West Grove Particular Yearly Meetings. "Be ye also ready; for in such an hour as ye do not the Son of Man cometh."

—, at his late residence in Philadelphia, Pa., on the twentieth of Eleventh Month, 1901, CHARLES W. WARRINGTON, in the forty-eighth year of his age; a member of Western District Monthly Meeting of Philadelphia.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, FIRST MONTH 18, 1902.

No. 27.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

scriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,

NO. 207 WALNUT PLACE,

PHILADELPHIA.

(both from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

and as second-class matter at Philadelphia P. O.

Making Selections for The Friend.

Some of our readers have expressed a little uneasiness of representatives of other denominations being exhibited as advocating, here and there another, of our distinctive doctrines. But most seem to rejoice over it. Statements of Truth from various quarters look very much as if our religious Society not lived in vain. They certainly show Christ has not died in vain. And if even "athens" may be quoted in testimony of his eternal and saving light, it is confirming all rather than encroaching, when a professional Christian seems to agree with us.

Our own desire, in quoting Friend-like extracts from various exchanges, has been to affirm the young or the wavering, by availing our cause of any testimony from others which would herald our views as of universal saving Truth, and not as merely sectarian statements;—to the end that, out of the mouth of many witnesses, every word of our Society's vital concern might be established.

Each man, however, sees in part, and knows part only, and may be very imperfect in all. Now if we quote one good thing in a man, the undiscerning youth may think we are endorsing him throughout. Some do not outgrow this. But ought indeed to be careful of publishing names that are equal authorities on truth. Honesty seems to require accrediting a sentiment or an article to its author; but perhaps an author who is inconsistent with his sentiment deserves no notice with it. We were much impressed in our youthful days with the old Spanish proverb: the counsel be good, no matter who gives it. Yet we see there is peril in advertising an author who is prevaillingly unsound, as sound spots. These good parts may serve as baits of the tempter to lure the unwary into

the unsoundness of the whole. He usually wants goodness enough mixed with badness to color it and carry it.

And where the mind of the selector of an extract has been taken up with its main lesson, imperfections of statement in other features may have escaped his scrutiny, only to be detected in print when too late. These overlooked imperfections may be accepted by the undiscriminating as conveying truth as held by Friends, and so will be misleading. We desire wisdom to be watchful of errors on the right hand and on the left, but can rightly give out no hope of being found infallible.

The assistance of readers of the rich approved literature of our religious Society in furnishing us with extracts that are pithy, lively and unquestionable, as also the assistance of more original writers among us, would relieve the editor, whose time is but fragmentary, of being driven much to current periodicals for matter expressive of religious or useful truths. Yet it may still be due to our readers to give them some outlook upon the thoughts and doings of others, for a help in discerning the signs of the times, and our proper attitude thereto.

Probably no feature is more sought after by some readers, or more left by them to take care of itself, than our "Items concerning the Society." Many bits of information of more than local interest must be going on concerning meetings, public Friends, and events affecting the Society, which call for but a postal card in order through THE FRIEND to reach an appreciative membership at large. It may not be found expedient to publish all that is offered; but the supply for that department must seem meagre, so long as the editor's hearing of information is left to accident.

Fellowship in a Good Cause Without Compromising Other Good Causes.

Our readers seem to have appreciated with becoming charity that in our allusions to the recent Peace Conference held in this city by members of several bodies under the name of Friends who could not be in mutual unity on certain other grounds, it was a delicate matter with us how to express our sympathy with their main purpose—and no further.

But letting the correction of misunderstandings of our words now go, we here with a sense

of unity print the following portion of a letter from a well-concerned Friend:

"I have all along hoped and still do, that THE FRIEND will be preserved, as it has been in a good degree in time past, in defence of consistency in our Society, against the tide of worldliness that seems to be gradually but surely spreading its mantle over us; as well as from compromising with, and excusing the unfriendliness in general enacted by so many of the organized bodies under our name, even though it should be in the furtherance of an object most desirable of attainment by all, and on which all the bodies under our name seem professedly to unite, that of universal peace. 'There is that that is cheering and encouraging in the various movements peaceward, which seem likely to operate toward checking the effusion of blood, with the other awful and distressing accompaniments of actual carnal warfare. But unless the promoters are actuated and controlled in their movements by the Spirit of the Prince of Peace, it seems it can avail but little toward the final consummation the supreme attainment, when according to ancient prophesy 'The earth shall be filled with the knowledge of the Lord as the waters cover the sea,' when there will be no need for swords and spears, as there will be none to use them.

"The little stone which the Prophet Daniel saw cut out of the mountain without hands (human help) and which went on increasing until it filled the whole earth, is doubtless representative of the rise, progress, and final development of Christ's kingdom on earth—in the hearts of the children of men. Now we may see that all elements of power were in that power to overthrow opposing kingdoms and all that stood in the way of its full and final supremacy. So we must conclude that man has no part or lot in the great work, but as he experiences the good Master to put him forth and go before. This I am constrained to believe is the true, spiritual ground, the ground that consistent Friends have ever held, and as we keep to it, we will doubtless be preserved from presumptuous sins, as in going forward or putting forth the hand, as it were, to steady the ark, or carry it forward unbidden, or in meeting together for Divine worship on any other ground than as empty vessels to wait upon the Lord in the silence of all flesh, with our mouths in the dust, if so be there might be hope. For thus only it is apparent that we shall be in the way to experience a being filled, refreshed in his presence, drawn forth in his service, or sent empty away, as He in his wisdom sees will best advance his cause, and promote our soul's best welfare individually. Thus only is it likely we shall be preserved from spiritual pride gaining the ascendancy in our hearts, and pluming us with real, or imagined attainments, or deservings;

a state to be greatly deplored, and assiduously avoided, and in comparison of which the state of spiritual poverty often clothing the mind of the humble devoted Christian is a jewel.

DAVID HOLLOWAY.

COAL CREEK, IOWA.

For "THE FRIEND."

Reminiscences.

(Continued from page 203.)

For some time Joseph and Hannah Snowdon had desired to be relieved from their responsible and onerous positions. The former now mentioned to his friends their conclusion to provide themselves a home in New Jersey to which they should retire upon leaving Westtown. The home they selected and purchased was a tract of land about two miles from Haddonfield, on which was a well built house.

Joseph Snowdon to Joseph Scattergood:

WESTTOWN, Eighth Month 4, 1857.

As we passed Everett Passmore's on our way home we met Thomas Passmore who stopped us and informed us of the decease of Pennock Passmore. He died on Second-day and is to be buried this afternoon; he was at Monthly Meeting on Fifth-day but was seized with violent pain on First-day; was relieved by something the doctor gave him. When the doctor first saw him on Second-day, they thought him better, but on feeling his pulse he called Joseph out of the room and told him he could not last long; he departed in about fifteen minutes after. Thus one after another seems to be going—Truly "Here we have no continuing city."

This appears to be Joseph Snowdon's last letter from Westtown, which has been preserved.

How many in these circling years have found Health and instruction, Westtown, in thy bound. How many a heart tossed on life's stormy sea, Reverts to days of innocence with thee. How many a one drawn by redeeming love, That trod these halls, now treads the courts above.

Joseph and Hannah Snowdon were Superintendent and Matron at Westtown from Fourth Month 1848, to Tenth Month 1858, very acceptably. Joseph Snowdon was a man of unusual intelligence and what is of far more importance of deep religious experience. In manner courteous, both he and his amiable companion were well calculated for and did fill with becoming dignity and propriety their responsible positions as head of that interesting seminary from which have gone forth some eleven thousand pupils we hope, to fill many stations of usefulness in the world. Many yet living will remember Hannah E. Snowdon's genial smile and affable manners. They removed to their farm near Haddonfield, N. J., in 1858—where his beloved companion died in Second Month, 1869, and he in Eighth Month, 1873.

It is understood he passed away very quietly and peacefully as he was sitting in his chair, expressing it is said, "If this is death, I can say 'Oh, death where is thy sting; oh grave where is thy victory.'"—"Surely the last end of a good man is peace. How calm his exit! Night dew fall not more gently to the ground, nor weary worn out winds expire so soft."

Joseph and Hannah E. Snowdon had three children—a son, Leonard, and two daughters.

One of the latter married Joseph Rhoads, then of Marple, Delaware county, Pennsylvania, with whom it was the writer's privilege to be on intimate terms of friendship, and he had cause to love him, for

None knew him but to love him,
Nor named him but to praise;

in his life and death leaving behind him a luminous path of faithfulness to apprehended duty for others to follow: An unreserved submission to the appearance of Divine Grace in the heart does confer upon the Christian not only humility but a dignity that "secretly ministers grace to the beholder." W. P. T.

We here present the following communication from a correspondent.—Ed.

"I have been much interested in reading the letters of J. Snowdon and J. Scattergood, in THE FRIEND and especially so of the former as he was Superintendent at Westtown when my dear brother and I were pupils there. I remember him and dear Friend Snowdon with fond affection. The point most striking to me was in the last number wherein he speaks of the death of Henry Gibbons, which occurred the year previous to my entering there. On my entering the school the sad occurrence was still fresh in the minds of the old scholars, and one of the large girls, who was acquainted with him at his home, composed a poem in memory of him, and I had the privilege of procuring a copy of it, and have preserved it all these years, and although not personally acquainted with him have always prized it. And now as dear J. S. speaks as he does, it occurred to me to send a copy of the poem."

PHEBE A. PYLE.

WEST GROVE, Pa.

ON THE DEATH OF HENRY GIBBONS, WHO DIED AT WESTTOWN, FIFTH MONTH 25TH, 1855.

His brow was clothed in beauty,
And his clustering raven hair,
And intellectual brightness,
Shed its fair gleaming there.
He came in youth and beauty
To the halls of study here,
To climb the hill of science
With schoolmates young and dear.
His youthful form was hallowed,
By a brightness found within,
Which seemed to tell a heart most pure,
And free from worldly sin.
He bade adieu to home and friends
A few short weeks ago,
Thinking not it was the last,
"Ere death should lay him low.
With brilliant hopes and prospects bright,
And flashing eye he came
To store with useful worth his mind
Of learning's sacred flame.
But little knew we what shall come,
Or of our future days,
But gilded o'er with hope's bright glow
They seem as fancy plays.
And we forget we should prepare
For a brighter, happier sphere,
Where shadowing clouds are never seen,
But skies are always clear.
A few short weeks sped quickly on,
When wildly throbb'd his brain,
And he was laid in agony,
Upon a couch of pain.
A hasty summons called his friends,
His nearest, dearest ties,
To come 'ere his pure spirit fled
And death should close his eyes.

They miss his light and manly step,

They miss the joyous tone,
Which ever gladdened with its light,
And cheered their happy home.
The vacant chair is ever there—
A sad and speaking token,
Memorial of the golden chain
Round friends circle broken.
Why should we mourn the dearest hopes
And earth's fair flowers be blighted?
Dear ties are broken here on earth
In heaven to be united.

The Silence of Jesus.

"Accused. . . He answered nothing," (Mt. xvi: 3.)

"As a sheep . . . dumb, so He openeth his mouth," (Isa. liii: 7).

The Lamb life is characterized by silence. "A lamb led to the slaughter," is the term of the true Christ-life lived again in Silence in our lowly service among others not seeking to be "seen of men."

Silent over the glory of the hours on Mount, lest others think of us above which is written.

Silent over the depths of the Calvary path that led us to God.

Silent over the human instruments permitted of God to hand us over to the judgment bar and the forsaking of our dearest and our nest.

Silent whilst we stoop to serve the ones who have betrayed us. Silent over deep things of God revealed in the seclusion of the Most High, things "impossible to utter" to those who have not yet been baptized, with that baptism.

Silent over questions only to be answered by God the Holy, when "that day" dawns the questioning heart and silences all done by the glorious revelation of Him, who is answer to all our need.

Silent when forced by others to some position where apparent rivalry with one another much used servant of God seems imminent only to be hushed by utter self-effacement or silent withdrawal without explanation, respective of our "rights."

Silent, in the judgment hall of our co-reigns, when criticized and falsely accused many things.

Silent when our words are misquoted.

Silent when the character of our accusers would not bear the light if we were but speak, yet silent like Him, for He "opened his mouth."

Oh, thou Anointed Christ the Lamb of God Thou alone canst live this life of silent self-effacement in a world of self assertion and self-love.

Live Thou this life in me.

"These are they which follow the Lamb whithersoever He goeth." (Rev. xvi: 4). Penn Lewis.

THE word rival at first meant a brook, it was applied to the persons who lived in opposites and quarrelled about the water, and later it was understood as applying to contestants for any desired object.

WE count that day lost which records victory over some fault or secret sin, no gain in self-discipline, in the culture of spirit, no enlargement of the power of service added feature of likeness to the Master J. R. Miller.

Notes on Tuskegee and the South.

(continued from page 202.)

Our first concern was to pay our respects to officers of the school. The President, as knew, was absent, and his wife, as we soon learned, was starting by an early train for a trip to Mississippi; but the Treasurer, Warren Logan, and the Secretary, Emmett J. Pratt, received us most cordially. They impress us instantly as men of extraordinary dress and personality. We learned from them that our letter from Philadelphia and telegram from Atlanta had not arrived, as they both reached the school at ten o'clock that morning. From the President, however, we had heard of our intended visit and they were prepared to give us every facility for investigation and study. We were shown the reports that are forwarded to Booker T. Washington in his absence. They are the attendance rolls with special reports of absences, receipts of cash, the returns from the two marts, including quantity of milk separated, number of pounds of butter made, eggs collected and number of hens not laying, and, finally, the daily bills of fare in the teachers' students' dining rooms. In the Administration Building a regular banking business is conducted, most students having accounts and checks circulating in the outside world as easily as checks on a regular banking institution would. We were shown the books, and the machinery of the bank was explained to us. A pair of the Administration Building throughout is that of modern business methods, the men in charge have a business manner, but all tempered, here as elsewhere, with a degree of Christian courtesy that appeals at once to our admiration. The treasurer quickly argued for one of the officers, J. H. Palmer, a capable man, to devote his entire time to us, and under his intelligent care we entered upon our days of unflagging interest.

We began our inspection in the saw mill and carpenter shop. Great logs are brought in adjoining woodland, and lumber in every form is prepared for the building operations constantly in progress. One section of men are working on window frames, another on doors, a third with lathes on table legs, and the young men in the department would be training over a wide range of carpentry. A machine shop was in an adjoining building, and the chief machinist took delight in telling how with student labor, the steam-heating and electric plants had been installed, and in showing us pieces of expert work produced by the young men. Across the way we entered the pattern-making shop and foundry and were surprised to find that the necessities of the school in castings were here provided. A fine range from a weight for window cord to a five-fire-place plate with the faces of McKinley and Roosevelt beautifully reproduced. At the other end of the campus we entered the Agricultural Building and met with the Director G. W. Carver. He has the Master's tree from the Iowa Agricultural College and does credit to it. He exhibited the laboratories and lecture rooms, and with an enthusiasm that was quite contagious, gave us the details of his efforts to increase crops, improve the soil and elevate the farmer to a standpoint of intelligent activity. In every case he makes it a point to start with that which the

ordinary benighted farmer has at hand. This was well illustrated in the chicken ranges, an industry exclusively assigned to the girls. Common fowl found in the average barn-yard were taken and bred up to a surprising standard of excellence. The incredulous farmer, therefore, who came to see the experiment was not treated to theory but to fact, and might go home intent on improving his own stock. In this way also the Institute has dealt with swine and with cows, and Professor Carver had no little pride in showing us the Dairy and the barns and later the four hundred swine at their evening meal. The Dairy is a model of cleanliness and business management. The work is shared by boys and girls and the adjoining class room is arranged so that the live cow can be used for demonstration before the class. Over in the fine new barns about seventy-five cows are milked at this season. The yield from each cow is tabulated and each day Professor Carver knows how "Beauty" or "Jennie" or "Cow-slip" is acquitting herself and in the event of any sudden change of yield he is quickly to the rescue. A system of Nature Study, much like that inaugurated by Professor Bailey at Cornell, but suited to the rural schools of Alabama, is also a product of Professor Carver's fertile brain, and the idea of elevating the moral sense of the children through a love of nature breathes in the leaflets that we carried away.

The girls' Industrial Building is appropriately named the Dorothy Dix Hall. Here we saw interesting work in sewing, in millinery, in laundry work, in housekeeping and cooking, in mattress making and basket weaving. The teacher of millinery showed us an elaborate hat,—one of those indescribable creations said to be stylish. To the question whether they would sell this to a girl she quickly replied that it would be very unsuitable for a pupil or teacher of the Institute. This Industrial building is the special province of the President's wife.

The general superintendent of Industries is J. H. Washington, a brother of the President. He escorted us through the Slater-Armstrong building in which printing, tailoring, shoemaking, tinning and smithing are taught and where the famous Tuskegee wagons and harness are produced. At this time of year considerable stock is in hand, but as spring approaches a ready sale is found for all. This building is already one of the largest, but eventually the saw-mill and other adjoining shops will be combined with it and the result will be quite impressive. At the Industrial end of the campus there are two considerable barracks for the boys. They are one-story structures with double fronts, and a simple veranda running around them upon which the rooms open. Some steam pipes supply heat and while many of the rooms are sparsely furnished they are clean and comfortable with signs here and there that the aesthetic nature has been stimulated.

So far nothing has been said of the scholastic side of the institution. It is needless, perhaps, to go into so much detail in regard to it as to the Industrial features which are by no means exhausted in the foregoing recital. We saw some excellent teaching. There

is no Latin or Greek in the course, but the elements of English and mathematics and history are given with thoroughness. In one class there was a study of "Snow Bound," and the class enjoyed the spectacle of a Friends' coat that was exhibited to them. It is needless to add that the Friend who wore it did not enjoy the exhibition. One section of the school with a special memorial building, is devoted to Bible work. There is no sign of denominational bias and a devout spirit of piety pervades the place. The night guards were from this building and they had already given a splendid exhibition of practical Christianity upon our midnight arrival. There are night schools for the students who are forced to work all day for their support and day pupils devote the evening hours to study under supervision. The course of study includes some High School work. We found Seniors reciting Psychology, but the work is given from the teacher's standpoint and not for flourish or effect.

At 8.30 in the evening we had the pleasure of seeing the whole family, about twelve hundred in all, in the chapel. The religious exercises were simple—a Bible reading, some singing and an impromptu prayer by the Treasurer. The spirit of worship seemed over the company. At the conclusion, the Philadelphia visitors were introduced, beginning with "the venerable member" and so had an opportunity to express their obligation for such large-hearted hospitality, and their impressions of the great work at Tuskegee. With one or two of the old plantation melodies the company dispersed. In the audience one might recognize several Cubans and on the front row a son of the well-known Gomez had his seat. In talking with him it was a pleasure to find that he had learned that he was in a community where merit only would give one position and influence.

To be concluded.

A WORD FITLY SPOKEN.—A youth in New Hampshire, the son of a Methodist minister, left his father's house and went to live with an uncle. He forgot the God of his father, and lived a careless life. One [First] day morning he took his gun and started out to a neighboring mountain to spend the day in pleasure and sport. On his way he met a Christian woman going to church, who looked on him with feelings of pity and tender compassion. But she did not rebuke him in her own words, well knowing that one word from the Bible is worth a hundred words of man. She recited in his hearing the warning of the wise man: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." With this she went on her way. The young man also went his way, but not to shoot or to find pleasure. That word took hold upon his heart. He went out to the mountain and spent the day in prayerful reflection. The words of Solomon kept ringing in his ears, "God will bring thee into judgment." He left off sinning, and gave his heart to God. For more than thirty years he was an official member and teacher in a leading Methodist church. He lived a pure, godly, and beautiful life, and a few months ago died in the faith. That good woman never

knew how much good she did that morning.—
Christian Advocate.

FOR "THE FRIEND."

Spreading Religious Books.

The following unusually interesting and striking account was published in THE FRIEND more than fifty years ago. The writer is not aware that any allusion to the circumstance has ever appeared in print since that time; he felt that it might be an encouragement as well as incentive to the committees charged with the distribution of our approved writings, as also to other Friends who are likewise more or less so engaged, not to slacken our hand, but be diligent to embrace every right opening to place our books wherever there seems a reasonable prospect that they will be appreciated. It is also hoped that it may tend as a check to any of our own members in search of religious instruction from books, who may be so inclined to turn from our own publications to those of other professions. For, aside from the danger of becoming bewildered and irretrievably unsettled, there is abundant evidence that the sincere seeker after truth will not be benefited thereby. How strikingly exemplified in the following account is the superiority of that outward teaching which directs man for enlightenment to the witness for God—the Holy Spirit within him, and the utter fallacy of all his attempts through his own wisdom, and intellectual endowments by study and research, truly and savingly to find out God.

D. H.

COAL CREEK, Iowa, Twelfth Month 31, 1901.

In a recent correspondence between a Friend in Philadelphia and a teacher of another religious society, which commenced on the subject of raising and forwarding relief for the sufferers in Ireland, we have some interesting evidence of the convincing effects which the approved writings of our religious Society have, at times, upon the minds of strangers. In the reply to the first letter written by the Friend who sent him a paper on war, the stranger says: "A paper, the *Christian Volunteer*, arrived by the same mail, doubtless from you; for which most sincerely do I thank you; because living in a community excellent in many respects, yet blind to the atrocious evils of war, there is no sympathy for me, but what I find in the New Testament, and in such writings as Dymond's *Essays*, etc. The course of your Society on all these subjects, its history exemplified in acts, has since the first dawn of religious life in my soul, given me a yearning towards Friends, that is daily augmenting. Our prevalent religions are of the earth, earthy, and adapt themselves to its interests—its views."

After speaking of the principal object of his letter, the transmission of funds to Ireland, respecting which he says, "We are ashamed to be outdone by generous Friends who have acted merely from the impulse of Christian charity,—but your record is on high, your spirit has already told upon our earth,—your testimony has already startled the despotism of man, and in the efforts you are now making in the cause of poor Ireland, you have given a beautiful testimonial to the integrity and purity of your principles;" he asks of the Friend the loan of Barclay's *Apology*, a copy of which he had long sought in vain to ob-

tain. This, with other of Friends' works and some tracts, were promptly forwarded, for which he acknowledges the kindness of his unknown correspondent, and gives him some account of the impressions made on the first reading of the valuable sentiments which appear to be new to him. He says: "Yours of the 3rd ult. was duly and very gratefully received. A reply would have been returned by me, but I thought you expected me to read the books first. Well, the books came to me ten days ago—next day and the following, I distributed nearly all the tracts." Of the books sent, he says, "I do not know whether you meant to present all these books to me, I think I must misunderstand your letter. So much kindness from an entire stranger is a novelty in my experience. If I have misunderstood you, let me know, and I will return them, or the price; such was my design at first. I did not know where to get the books, and thought I might make free to borrow them, for a season, from you."

"I have been studying the Scriptures for fifteen years; the better to succeed I have learned Hebrew, Greek, Latin, German and French—some hundreds of books on the subject in those languages, and some of them of great antiquity, are now lying round me in this room—and yet I can say with entire truth, that Barclay's *Apology* has cast more light into my mind, than I ever had before. I was in the middle of a learned study of the dipping and sprinkling 'baptisms,' examining the words in Scripture and the classics, to which the disputants refer. When the books came, after looking over them, I took up 'Phipps on Man' to glance at; it so interested, that I put by my baptist study for that evening. When retiring to bed I felt a strange and solemn sobriety, never before felt, [and that night] I felt for the first time in my life, the terrors of the Lord. Next morning after a most solemn season of inward searching, I determined to spend all the day in my Quaker reading. Not to be tedious, I finished Phipps,—then took up Penn's 'No Cross, No Crown,' and read it with devouring eyes, and a gluttonous appetite. Yesterday I finished Barclay and commenced 'Fox's Journal.' Barclay's work is (some few things excepted) the best book I ever read. After I have gone through the Journal and tracts, I will study Barclay, proposition by proposition. Every thing else shall be laid aside by me in the way of study, but my Bible, and these books, until I have settled two questions: first, whether man can entirely extirpate the seed of sin from his heart, and secondly, how it is done." After mentioning that he joined the religious society to which he is now attached, "because they preached that man could live without sin, and professed to teach how," yet he had never gained that ascendancy over it, notwithstanding he had attended upon all the means which their system and mode of worship require, and such was his despondent condition, that at times he was brought almost to disbelieve the truth and efficacy of the Christian religion. "But," continues he, "it would be tedious and impertinent to open my mind more to you now; suffice it to say, that I find in these books the very thing I wanted as regards the outward guidance, and that I find in my heart (bless the Lord) the answer of the

Spirit, weak, but plain; solid, but consolatory. I know that my religion hitherto has been old testament life struggling with the new; but that now it is the new life that is struggling with the old. Glory to God! I will not give the experience of this last week all my previous religion."

It is very proper to keep in view the junction of our blessed Lord, "Let not thy hand know what thy right hand doeth—thy alms may be in secret: and he who seeth in secret shall reward thee openly"—and in relation to any good effects which may be produced by the labors of his anointed servants written or oral, they are to be attributed to his Grace and to be spoken of to his glory. There is, however, a possibility of undervaluing the extraordinary gifts and degrees of Divine light, which in his wisdom He has descended to confer upon a religious Society and upon chosen men and women. Not met for their particular benefit but to make them instrumental in spreading his truth in earth, and turning sons and daughters to Christ Jesus the captain of salvation. ought therefore to place the candle upon a candlestick, and to spread abroad the clear views of Gospel truth as set forth in the approved writings of the Society. W. George Fox's earliest addresses were brought to London from the north of England to were eagerly taken hold of by serious people and no doubt were very instructive and forming to them. There are doubtless many now seeking the Lord, but who are brought into the right way, owing to the prejudices of their education, to whom clear positions of his dealings in the work of generation might be of great benefit. There is reason to believe Friends have been remiss in circulating the valuable doctrinal and biographical works written by their fathers in the Truth.

In a discourse on the Bible, Bishop Pott of New York City, recently said: "Nothing was more natural than that the people of the Reformation should have substituted for the conception of an infallible man the conception of an infallible book. Nothing was more evitable than that this literal interpretation of the greatest masterpiece of literature should be subjected to the same scrutiny as all great masterpieces of literature, and that its writings should be collected and collated precisely in the manner that all other ancient writings are. In the beginning it was natural that inaccuracies should creep into the books that went to make up the religious writings of the times, but even this did not prevent the Bible from being a Divine and infallible book. People have looked to the Bible in the hour of greatest need. They have found comfort in it that could be found nowhere else. There something about the Bible that no other book possesses. Ask the child of to-day if he has read Dickens or Scott, and the general answer will be that he has not, and what is more, that the books of those authors do not appeal to him. That is because in all modern literature there is the time note, but the Bible above all other books, is perennial in its interest. It answers the yearnings and gives the man of to-day courage and inspiration as it did in the past, and you and I and every one would be better for its closer perusal."

Athletic Sports.

The boisterous games of college students supply a large share of the public attention. It is acknowledged that some of them verge on brutality. Orderly people are considering whether they may be restrained or modified, but it seldom we find the objections against them used on the most solid ground.

It is a point of so much importance that our physical energies should be trained in childhood, that there is a standing occasion for gymnastic exercise of some sort at our schools. Therefore in treating this subject we anticipated spiritual development in view, and must speak considerably. In this article is my concern to encourage all the bodily exercise needed for health, but to eliminate the "athletic" idea.

THE FRIEND quotes from an address by H. McCook in regard to the "morals of athletics." In this address the author cites Paul's advice to Timothy in regard to bodily exercise, and then says, "Athletics thus has the sanction of the great apostle of the Gentiles." Paul's hands could administer to his necessities and to the necessities of others, but who can imagine this pillar of the Church in its infancy mingling in the heathen games of Sparta?— games purposely designed to train soldiers in whose hearts the benign feelings of the awakened Christian should have no place. And further who can imagine that Paul ever encouraged any brought to Christ by his ministry, to participate in amusements whose very life is religion?

"Play is nature's method of developing the bodies and training the crude intellects of children." But the Apostle says "when I became a man I put away childish things."

McCook gives several reasons why football should occupy less place in the public mind; but the great, the overmastering reason why it should if practised be done in private obscurity, is left out of sight.

"Amusement reigns man's great demand," and it is with sorrow we confess, that the trend of thought of the present day is to tone down the requirements of a religious life to tolerance of all creaturely enjoyments.

"If any man be in Christ, he is a new creature"—he is a changed man. Many things which formerly delighted the mind, do so no more. Enough remains to promote happiness, to make the new life more enjoyable than a life "without God in the world." That large class of entertainments that may be characterized by saying that Satan leads them on, offer no attractions to the mind thus turned heavenward. We cannot draw a distinction that will meet every case, but each must consult its own conscience in regard to the proper employment of time.

There is a large field for exercise for the man of sedentary life without going into exciting contests. It was the practice of Adoniram Judson to walk some miles every morning. Several years of his life were spent in burmah, in translating the Bible into the language of that country. His daily exercise instead of dissipating his thoughts afforded the opportunity to gather fresh strength for his work. Few may be situated just as he was, but all may find bodily exercise that does not enslave the mind.

L. B.

[NOTE.—Exercise, and not contests, was our interpretation of "athletics."—ED.]

Science and Industry.

PRODUCTION OF ARTIFICIAL SILK.—For the production of artificial silk it is necessary, first, to destroy the fibre and to reform it afterward. The process of mercerization, introduced of late years, has developed a very important industry, which avoids this destruction, producing results in a silk-like lustre by simple treatment of cotton yarns or piece goods. The process is very simple. Fabrics or yarns made of long staple cotton when subjected to mercerization, that is, treatment with strong caustic alkali solution, will shrink. If this shrinkage is recovered by stretching, and the goods while in the stretched condition are washed free from alkali, they will not shrink any more, and will show after drying a beautiful silk-like lustre, which is permanent, whatever operation—washing, bleaching or dyeing—the goods have to undergo. They show at the same time the other remarkable properties due to mercerization, again from twenty to thirty per cent. in strength and a better attraction for coloring matters and mordants. The success of the process depends on the following facts: Yarns have to be selected spun from long staple cotton. They have to be double yarns, and the more slackly they are doubled, of course, within limits, the finer the lustre. If piece goods are subjected to this process they have to be woven from such kinds of yarns. The reason for this remarkable improvement is to be found in the change of the structure of the fibre.

For the practical performance of the process it is quite indifferent whether the goods are mercerized and washed in a stretched condition or whether they are first mercerized and then stretched and washed. Piece goods are treated with caustic soda, in an ordinary pad, the excess of the alkali removed by mangling, and after this they are stretched on a stentering machine to the original length. They are washed with cold, then with hot water, finally with dilute acids. One patented process uses centrifugal force as a stretching power to counteract the shrinkage due to mercerization. The yarn is packed into a hydro extractor which is put in motion. Caustic soda is forced through the yarn, afterward water for washing, the hydro extractor being rotated all the time. A machine is exhibited in Paris for mercerization which sucks the caustic solution through the stretched cloth by means of a vacuum. The principle has been adopted, with good results, for piece goods and yarns. Metallic mordants or direct-dyeing colors may be mixed with the mercerizing liquid, and cotton may be mordanted and mercerized, or dyed and mercerized, in one operation. If dyed cotton is boiled in water the lustre of the yarn suddenly disappears.—*Boston Journal of Commerce.*

THE ONLY FOUR CORNERS.—It may seem a broad statement to one who hears it for the first time that the only place where four States, Territories or provinces join is that point where Colorado, Utah, New Mexico and Arizona meet. Not only is this the only "four corners" in the United States, but it is the only "corner" of its kind in the world.

Although the locality is unique in this respect, it is not often visited, as it is not easy of access. Few tourists care to endure the

hardships of a pilgrimage to see the monument which marks the spot. The stone was erected by the United States Government surveyors, and is similar to those used to mark other boundary lines. On a simple shaft in the centre of the rocks are inscribed the names of the States and Territories which touch the spot.

The monument is reached by a trail which leads from the road between Navajo Springs and Aneth, Utah. The trail leaves the road near Scott's trading post, close to the Utah line, and crosses the San Juan River. Then its course is along a spur of the Corraza Mountains until it comes to the top of the spur, where the shaft is situated. It is in the midst of a country once densely populated by the cliff dwellers. The ruins of their homes are all about this section. The point is nearly one hundred miles from Mancos, Col., the nearest railroad town. Were it not for the rocks, a wagon could be placed so that the four wheels would be in as many different States.

This monument was destroyed a few years ago by the Navajos, but was rebuilt last summer.—*St. Louis Republic.*

THE SUPPLY OF FISH IN THE SEA.—In Great Britain Professor William C. McIntosh, the leading British Marine biologist, has strongly supported the view that the resources of the sea are practically inexhaustible, and in Norway Dr. Hjort and Dr. Dahl are stout apostles of the more hopeful prospects as regards our sea food supply. Dr. Hjort's discovery shows that there are many million times more young fish in the sea than man had any idea of, and the theory that the young brood carried out to sea perished is proved to be a fable. He made the further remarkable discovery that away out in the open sea, where it was several thousand metres in depth he found fish as it were in layers or ocean strata. Some required a line as long as the monument to reach down to them, others were in still lower depths which would submerge St. Paul's and the monument on top, and with many thousand feet of water below them. There, in these still and dark and hitherto supposed barren regions of the sea, he caught great cod and haddock and coalfish, sometimes in quantities. Not of least significance is the finding of cod in the deep places of the sea, as in this discovery we have the key to solve the mystery as to where the cod abides when he draws from the coasts. It was formerly supposed that the killing of a cod in roe meant the destruction of more than two million potential codfish. Now, as Dr. Dahl says, it merely looks like improving the life chance of the progeny of another cod. Formerly it was considered that the fish production of the sea was a fixed quantity, which was being continually decreased by man's inroads on it. Now, it would appear to be an organism on which the attacks of man can make no real impression. It seems probable, indeed, that in every second, every minute and every day more fish is produced in the sea than all humanity combined could devour in the same time.—*Nineteenth Century.*

THE MONT BLANC ELECTRIC ROAD.—The height of Mont Blanc is about fifteen thousand feet, and it has been proposed to build a

railway with an elevating shaft to near the summit, like that already carried out in part on the Jungfrau. The work is to be done in three sections, an open air railway, a lower and upper tunnel. The cost is estimated at \$1,250,000. The line will be an electric track railway, and the power is to come from waters of the Arve. It is expected that travelers can be landed at the Aiguille du Gouter in Seventh Month, 1902.—*Electrical World*.

A LONDON FOG.—Some unofficial experiments carried out at Chelsea during the recent fog, according to Sir William Thisselton-Dyer, the director of Kew Gardens, showed that in a week six tons of solid matter were deposited on a square mile. They included not only soot, but a variety of tarry hydrocarbons, highly injurious to animal and vegetable life. Adopting the post-office telephone area of six hundred square miles, this means that the metropolis labored under a weight of thirty-six hundred tons of this dreadful compound before the wind was strong enough to carry it to another part of the country. That other part of the country might be the Berkshire downs, where Sir William Richmond has sometimes seen a solid bank of fog creeping up from the east. There they call it London dirt.

Another instance of the destroying power of the London fog was supplied at the meeting of the Coal Smoke Abatement Society by Professor Church, who exhibited an evil looking object, two inches thick, which had recently been chipped off the moulding of the gallery outside the great dome of St. Paul's. This deposit covers most of the building where water penetrates, and it only contains one per cent. of soot, the remainder comprising chemical products which are most pernicious to Portland stone. Professor Church also has a grievance against the fog as the enemy of oil paintings.—*London Chronicle*.

There are so many helpful things to do,
(Helps to the Helper, if we but knew),
So many troubled hearts to soothe,
So many pathways rough to smooth,
So many comforting words to say
To hearts that falter along life's way.

Here is a lamp of hope gone out,
Some one stumbled and fell, no doubt;
Out of thy store of oil refill,
Kindle the courage that smoulders still,
Think what the Saviour would do to-day
For one who had fallen beside the way.

How many lifted hands still plead
The old, sad story of human need;
But let us follow the Saviour's plan,
Love, unstinted, to every man,
Content if, at most, the world should say
"He helped his brother along the way."

In a long and laborious life I have found the love of Christ the most prevailing power to sustain right endeavor; and I know that obedience to Christ is the secret of a noble life. As a watchword fitted to be the inspiration, the test, and the support of an untiring service to God and man, I would leave with you these words: "The love of Christ strengtheneth us."—*Westcott*.

It is vanity to desire a long life and take but little pains about a good one.—*Thomas a Kempis*.

Relating to the Doukhobors.

ROSTHERN, Saskatchewan, Canada.

1st Jan. 1902.

WM. EVANS, Philadelphia.

Dear and Respected Friend:—I would own receipt of thy favor of Twelfth Month 20, 1901. I am glad to hear from it that the number of Friends engaged in the educational work among our Doukhobors, increases.

I have also received the interesting letter* from S. L. Allen & Co. enclosed in thy letter, and am going to read its contents to the Doukhobors of Terpenie.

While I admire these people for their gratitude, and for their request not to send any gifts for the material wants of these colonists, I would suggest, as Teacher among them, that any contributions made in the school line by the Friends, for the Doukhobor schools, have been received, and will be received, very gratefully, of whatsoever kind they may be. The books, slates and copy-books which were sent were very welcome, and as the Doukhobors themselves do not realize the need of taking energetic steps for starting the schools, we will be very grateful if the help, or a measure of help, comes from other quarters. The Doukhobor settlers have had several gatherings (at least three or four), to consider the question of a school. Although much has been spoken, they have not yet come to any result. The building of the school house is still a matter of the future, and I have to go from hut to hut, assisted by my son, to gather the school children and to attend to our teaching. These boys and girls cluster round the master, without desks, without school-benches, without blackboards, waiting to see better days, when a regular and sound school work, in a good building, will begin. Still, I am happy to continue the work begun. I have also readings for the grown-up people from a book sent to me by John Bellows, of Gloucester—"The Southern Heroes,"—and I am happy when I can secure their attention for spiritual food. I will soon write again about the ploughs, etc., and will give some particulars about the cattle and other property of the Doukhobors.

I send enclosed translation of their collective letter to the Pennsylvania Friends.

With humble regards, I am thy friend

MICHAEL SHEBINEN.

Translation of a letter from the Saskatchewan Doukhobors to the members of the Society of Friends in Pennsylvania, written by Simon Verschagin.

TO PHILADELPHIA.

DEAR BRETHREN AND FRIENDS:—After having lived in Canada, which is for us a new country, these last two years, we have tried the land with all kinds of seeds. The earth yields a full growth of fruit to every plant sown on it, the climate also allows the field crops and the vegetables of the garden to ripen.

The crops of this year, 1901, are quite sufficient, and will fully supply the yearly need of each farmer, both for the food and for sowing. We have also begun to make the ends meet in the matters of our household (or husbandry). Now we ask you, dear Friends,

*Respecting ploughs for next spring's planting, which the Doukhobors wish to purchase.

do not send us any more help; we thank God from the depth of our hearts, and also you all, for your great and charitable gifts, which you have been sending us during the time of our heaviest trial. We are not able to express to you openly, on paper, the measure of gratitude which we do realize and feel in secret.

May the Lord God grant you the peace of soul and the bodily health to confess his holy name.

We are heartily thanking, likewise, all the good people who have helped us to go out of oppression into the beautiful land of freedom. Only our hearts are continually heavily filled with sorrow and woe, for our brothers who remain there in Russia, and who for Truth's sake have been exiled into a far away part of Siberia where the climate is not fit for living.

And now we bid you farewell. Please accept, dear Friends, our best love, and our respectful greetings. Once more we wish you all welfare from God. We remain

Yours truly,

Christians of the Universal Brotherhood living in the Province of Saskatchewan. Written in Terpenie, 25th Twelfth Month, 1901.

Selected for "THE FRIEND."

The Humanity of the Saviour.

Thomas C. Upham, in his "Interior Life," well says of the language, "Therefore if any man be in Christ he is a new creature."

The old life perisheth in order that there be a new creation in Christ. The deformity of the ancient nature passes away and the image of Christ in the soul takes its place. And we can try and be assured of the truth of the resurrection from the death of sin, only by its likeness to the life of the Saviour. It is; matter of great gratitude therefore, that the gospel not only delineates holiness, which is but another name for true inward life, by means of abstract statements, but represents it visibly and sensibly, in the beautiful mirror of the Saviour's personal history.

This is a mirror which it is necessary for every Christian and especially for those who are earnestly seeking the entire sanctification of the heart, to contemplate prayerfully and unceasingly. The more we study the life of Christ, if we do it with a consecrated and prayerful spirit, the more it is reasonable to suppose we shall be like Him. And in proportion as we bear his likeness, will those various inconsistencies and imperfections, which often mar the lives of his professed followers, disappear. We propose, therefore, to mention briefly some of the traits of character which are conspicuous in the life of our Saviour. . . . Accordingly, we proceed to remark that the Saviour in his human nature, was a man of sympathy. In making this remark, we mean to imply, that he was a man of sympathy on natural as well as religious principle; sympathetic as a man, as well as a religious man. And as such, it is very obvious, from the Scriptures, that he felt a deep interest in all those who are the proper objects of both natural and religious sympathy; for the sick, for the poor, the ignorant, the tempted, the suffering, of all classes and conditions. Although he loved religious retirement, and knew more than any one else the inestimable privilege of

alone, with God, he felt deeply the sense of a common humanity; and in obedience to those claims, came forth, and lived suffered among men; weeping with those who wept, and rejoicing with those who rejoiced. He gave no countenance to an exclusively solitary religion, a religion which shut up in barren isolation and has no deep operative sympathy with men. When wounds were to be healed, whether mental or bodily; where there were tears to be wiped up; whenever and wherever he could add the amount of human happiness, or detract from the sum of human misery, he was present. He deeply sympathized with those who were the subjects of religious trials and duties, especially with the beginners in Divine life, the weak ones and the lambs of the flock. Accordingly, he adapted his instructions to the capacity of understanding, and also to the present degree of advancement and length of purpose. And hence it is that on certain occasions having made some communication to his disciples, He added, "I have many things to say unto you, but ye cannot hear them now." It is said in allusion to his interesting trait in his character, a unpruned reed shall be not break, and smokelash shall be not quench." It is hardly necessary to add that those who are experiencing inward restoration and have been raised in the image of Christ's likeness, will exhibit this interesting trait in a marked degree. It can be no such thing as a truly holy trait which is destitute of a pure and deep sympathy.

Back Seats for Age.

As the twig is bent, the tree's inclined," the proverb which time has not discredited. Modern pedagogy concerns itself more and more with the careful training of the twig. The value of early habit in play, work, association, and conduct, is acknowledged everywhere. This is, we are often told, the era of the young; children receive every advantage, and are barred from no opportunity. Great prizes are in the hands of young men; the women mould in the schools the citizens of the future, serve great charities, or step from a sheltered life to share the labors of the world. Fittingly this young country is pressed forward toward its destiny, borne on the impetuous wave of youth.

What of age? What of the ancient? No longer supple, their twisted trunk hardened into shape, broken, storm-rent, yet venerable. To the understanding eye it is more interesting, more beautiful than the fresh and supple sapling. But do the eyes of our triant young folk see and understand? Too often they do not. Our young people fail, sadly, in reverence for age; often, their reverence, yet shun it. With the marvelous rapidity of progress, requiring an unprecedented adaptability of mind and habit, material and intellectual changes, has come the restless impatience of the conservatism and the rigidity natural to age. It is a regrettable mistake, and one not at all to the credit of intelligent young people.

The tree, fully grown, cannot bend. As it stands, so it stands. Only fret, failure and decay can result from trying to effect a

change. Nevertheless, comfort, counsel and that wisdom which is higher than mere knowledge are found in seeking the cool tranquillity of its shade.—*Late Paper.*

WHEN our blessed Saviour said to his disciples, "Greater works than these shall ye do, because I go unto my Father," was it not that they should be instruments in the transformation of men from a state of nature to one of grace?—*Ohio Epistle.*

Items Concerning the Society.

William C. Allen, having concluded his religious visits to parts of Chester Co., Pa., returned his certificate to his Monthly Meeting on the 7th inst. He was at Caln Monthly Meeting Twelfth Month 26th, at Christiansa Meeting on Twelfth Month 29th, and at an appointed meeting at Gap, Pa., on the evening of the 1st day; and at appointed meetings in Ercildown meeting-house and in Coatesville on the 5th inst.

To the Editor of THE FRIEND:—Does London Yearly Meeting of Friends by the judgment of its "Conference" in reference to the visits of ministers of the gospel coming from other Yearly Meetings, imply that she does not consider those outlying meetings of Friends on the continent of Europe, or those in Australia, Tasmania, or New Zealand, to form an integral part of London Yearly Meeting? or as not being under her jurisdiction? If not, to what bodies do they belong?

If London Yearly Meeting has jurisdiction, she certainly retains the right to approve or disapprove of any such laborers from elsewhere; and if receiving her approval, it would not be like London Yearly Meeting in all her past history, not to provide liberally to further approved messengers.

It would be well for Friends in all other Yearly Meetings to know in what relation London holds herself to these meetings, that others might govern themselves accordingly. A FRIEND.

[Our apprehension of the minute referred to, that it was not intended to touch the matter of London Yearly Meeting's jurisdiction outside Great Britain, but only to protect herself from abuses found to be burdensome in regard to guests from other Yearly Meetings proposing to travel to parts beyond.—ED.]

The periodical heretofore announced as about to be published by "The Friends' Bible Institute Publishing Company," Cleveland, Ohio, has now begun to appear, under the title of *The Soul Winner*. Its introductory language is as follows:

"For a long time there has been much pressure brought to bear upon us to change *The Bible Student* to a weekly, aggressive, holiness paper—a real soul winner that would feed the multitude in the Friends' church and elsewhere, and be used of God in preparing the Bride for the coming of her Lord. It may seem to many that there are plenty of such papers now. We admit that there are plenty of the kind already published, but we feel there is just a place, a unique mission for *The Soul Winner* among the people who are bent on finding the deeper things of God; who, not content with the experience common among Christians of to-day, are earnestly contending for the faith once delivered to the saints, not content to be lukewarm themselves nor let others be."

It is said that a valuable article by President Isaac Sharpless has appeared in the current issue of the *Atlantic Monthly* on the "Causes of Pennsylvania's Ills," by "A Pennsylvania Quaker." It was written "to answer an article which appeared recently in the same magazine entitled, 'The Ills of Pennsylvania,' which endeavored to show that 'the corrupt politics of Pennsylvania are due to the meekness and non-combateness of the Quaker'"

Notes From Others.

The *Congregationalist* says: "The authority even of the Church as an institution has gone, but the authority of truth will never fail."

To-day we have seventeen kinds of Methodists, thirteen kinds of Baptists, twelve kinds of Presbyterians, and some 350 different denominations, all told, in the United States.

F. B. Perkins says in the *Pacific*: "The making of our Bible was a work of more than four thousand years. It was not sprung upon the world complete. It grew. It could not have been constructed in any shorter period."

A writer in the *Churchman* says: "The truth of God is the same always, but theology, which is our science of the truth, cannot remain always, or even for any great length of time, the same.

South America, called the "Neglected Continent," has a population of 34,000,000, and of these 30,000,000 have never seen a Bible, although called a Christian country. There are now eighteen Protestant missionary societies operating there, and about 350 missionaries are working there.

"The Decline in the Number of Candidates for the Gospel Ministry," was the subject of a recent address by Henry C. Minton before the Presbyterian Ministers' Association. Many reasons were given for this decline, some being entered into at length and others being only touched upon, and the remedy was found to be in a consecrated, pious home and an outpoured Spirit.

It is announced that two universities for women will be opened this year, one at Tokio, Japan, and the other at Moscow. The Russian University for women has been endowed by a wealthy merchant, Astraknoff, with 5,000,000 rubles. It will contain for the present only three academic faculties—medicine, mathematical and physical science. The Russian Minister of Education, whose sympathy has been gained, cannot see his way as yet to the concession of a legal faculty.

The *Christian Observer* remarks: "The number of Stundist immigrants [from Russia] in this country is surprising. It amounts to about two hundred thousand. Of these a part are in Canada; the rest, from fifty to one hundred thousand, in the United States. They are located mostly in the Dakotas, and are industrious, peaceable citizens. They were willing to begin life here in mud houses, with heating stoves of clay, and with hay or straw for fuel. But they are people of piety, of Lutheran, Presbyterian or Baptist faith—and, unlike many immigrants, are exercising a happy influence out there. They are a welcome addition to our population."

FORCED TO "TRANSCEND HER SPHERE."—"Women used to be told when they ventured into some public fields where they are now such familiar figures, that their place was the fireside, the family altar (typified by the cook-stove and the wash-tub in most houses), and, in fine, the home. We do not remember that they were in the habit of openly retorting, 'Whose home?' but surely their advisers were open to some retort. It is because women have, in the hideously egoistic and erroneous development of our commercial civilization, been obliged so often to make the homes they were bidden keep to, that we now find them the rivals (alas! sometimes the victorious rivals) of men, not only in the graces, but the industries, the arts, the sciences. The part they play (it is very like working) has been less chosen than forced upon them by the brutal and entirely man-made conditions of the life which prevails throughout the world ironically calling itself Christendom; and

their schools cannot do better than continue to fit them for it, until their brothers shall imagine some gentler and juster economy, in which they shall each be chosen a wife by a husband worthy of her, and dwell with him in a home of their common creation, safe from want and the fear of want.

Even this millennial vision should not involve any obligation to matrimony as to a state more honorable or more ideal than celibacy. The apostle had something to say for that which will always commend itself to consideration, and no one can have lived long in the world, or met many maturely unmarried women, without questioning the right of matrimony to hold itself as the only holy estate, or the holiest. It is holy if the married pair behave themselves; and if they do not, why, celibacy seems rather preferable. In millennial conditions, even, it is doubtful if it ought to be commended as the chief and primary motive in woman's education.—*W. E. Howells.*

SUMMARY OF EVENTS.

UNITED STATES.—Henry C. Payne of Wisconsin has been appointed postmaster general.

The Nicaragua canal bill has been passed by the House of Representatives by practically a unanimous vote, only two members out of 400 voting against it. The amendment to lodge with the President discretionary power as to the route was defeated by a vote of 102 to 170. It is now to be considered by the Senate.

The purpose of Andrew Carnegie in presenting \$10,000,000 to a Board of Trustees is thus stated: "It is proposed to found in the city of Washington, in the spirit of Washington, an institution which, with the co-operation of institutions now or hereafter established, there or elsewhere, shall, in the broadest and most liberal manner, encourage investigation, research and discovery; encourage the application of knowledge to the improvement of mankind: provide such buildings, laboratories, books and apparatus as may be needed, and afford instruction of an abstruse character to students whenever and wherever found, inside or outside of school, properly qualified to profit thereby."

The Manhattan Railway Co. in New York city is installing electrical motors instead of steam upon its elevated road, and in a recent trial trip, the train attained a speed of forty miles an hour. A part of the route has a remarkable cure of cancer of twenty years' growth, is reported to have been effected in San Jose, Cal., by means of the X-ray, on a person 83 years old. A daily treatment of fifteen minutes under the X-ray was commenced. After the twelfth treatment it could be seen that the cancer was healing. From that time up to the present treatment the affected parts healed rapidly, until the cancer has entirely disappeared, leaving only a scar.

The statistician of the Department of Agriculture estimates the average yield per acre of wheat in the United States in 1901 at 14.8 bushels as compared with 12.3 bushels in 1900; 12.3 bushels in 1899, 15.3 bushels in 1898, and 15.3 bushels, the mean of the averages of the last ten years.

The invention is reported of a device by which it is possible to talk by telephone from one trolley car to another car of the same line while they are in motion.

John G. Woolley, the Prohibition leader, who has just returned from a seven months' trip around the globe, has taken the time to describe the condition of the liquor traffic in foreign lands, says that "among all the greater nations, I feel sure that America is at present the farthest advanced in the struggle for prohibition."

The population of the United States, including all outlying possessions, was 84,239,693 in the census year 1900. It was made up as follows: States and Territories, 5,594,431; Philippines, 6,661,323; Porto Rico, 953,243; Hawaii, 154,000; Alaska, 65,932; Guam, 9,000; and Samoa, 6,100.

F. L. Hoffman, insurance statistician, is reported as stating that a comparative mortality table shows that close behind Norway, and ahead of Great Britain, France, Germany, and ahead of all other States of our country, New Jersey has the lowest death rate. Certainly the facts are abundant tending to prove that old age is being attained by men and women in this country with an increasing degree of frequency, and, "It is certain that our American men at sixty are not broken up as badly as our fathers were at forty."

The traction department of the United States has a fleet of twenty vessels owned by two firms trading with the Gold coast of Africa, take out about 2,000,000 gallons of rum each year.

T. Estrada Palma, lately elected President of Cuba by an almost unanimous vote, has long been a resident in New York State, and for several years has been employed as a school teacher in Central Valley, Orange Co., where he has a model farm. In his reply to the notification of his election, he mentioned two things he was desirous of accomplishing, viz: the strengthening of cordial relations between the republic of Cuba and the United States and conducting an economical administration. In connection with the latter he hopes to develop the resources of Cuba, especially its agricultural industries.

There were 47 deaths in this city last week, reported to the Board of Health. This is 17 less than the previous week and 2 more than the corresponding week of 1901. Of the foregoing, 247 were males and 224 females: 49 died of consumption; of the latter 82 of inflammation of the lungs and surrounding membranes; 16 of diphtheria; 21 of cancer; 12 of apoplexy; 8 of typhoid fever; 3 of scarlet fever, and 15 of small pox.

COTTON closed on a basis of 8½c. per pound for mid-land uplands.

FLOUR.—Winter, super, \$2.75 to \$3.00; Pennsylvania roller, straight, \$3.00 to \$3.75; Western winter, straight, \$3.70 to \$3.90; spring, straight, \$3.75 to \$4.00.

GRAIN.—No. 2 red wheat, 87 to 88c.
No. 2 mixed corn, 67 to 67½c.
No. 2 white oats, clipped, 54½c.

BEEF CATTLE.—Best, 64 to 66c.; good, 5½ to 5½c.; medium, 5 to 5½c.

PORK.—Choice, 3½ to 4c.; good, 3¼ to 3½c.; common 1½ to 2½c.

LAMBS.—4½ to 6½c.

HOGS.—Western, 8½ to 9c.

FOREIGN.—The Emperor and Empress of China have returned to Peking amid a great display of pageantry, which was witnessed by a large number of natives and a crowd of Europeans, diplomats, army officers, missionaries, photographers and correspondents. The return of these rulers to the capital is regarded as favorable to the maintenance of peaceable relations with foreign countries.

The Director of Railroads and Mines of Shan Si province has requested Minister Conger to exert his influence to induce Americans to invest capital in the province, saying that the majority of the United States people who are troubled had led the Chinese to prefer dealing with the Americans, as they have greater confidence in their honesty.

Geo. S. Miner, lately returned from a ten years sojourn in China, reports that the Chinese were greatly impressed with the idea of the Christian religion, with about one-twentieth within a few weeks suffered death for their religion, while scarcely one among millions of Chinamen could be expected to sacrifice his life for Confucianism, Buddhism or any form of ancestral worship.

The Commissioners of the Northern Lighthouses in Scotland have decided to adopt wireless telegraphy as a means of end of the communication between the mainland and certain of their lighthouses.

There are but three countries which now have a greater population than the United States, viz: China, the British Empire and the Russian Empire. China and the British Empire have each of them probably between 350,000,000 and 400,000,000, or together nearly one-half of the total population of the human race. The Empire, with about 131,000,000 people, has more than half as many again as the United States, and has been increasing during the century just closed with greater rapidity than any other European Power.

It is estimated that as many as 6000 tons of coal were carried off in suspension in the atmospherically from the chimneys of London. London scientists state that there is a decided increase in the death rate during these heavy black fogs, and there can be no doubt but that so much smoke in the air is a cause of bronchitis and other inflammations of the respiratory tract, which in their turn give rise to greater liability to influenza and tuberculosis.

The British War Office has issued a call for 9386 infantry volunteers, gradually to replace those now serving in South Africa.

Statistics collected by the National Councils of Women show that in Germany 202,016 women are proprietors, managers or in leading positions in business. Women principals and managers are found in mining industries, iron, brick, glass and other works. There were sixty-six different occupations in business.

A dispatch from London says: One of the most important of American commercial enterprises in Europe has just culminated here. It consists in the securing of all water routes for American cargoes of grain and other commodities from inland ports in the United States to the British ports in Europe, and embraces the purchase by American capital of several British and other canals.

The Vice-President of the Erie Canal Traction Company, has been here several months, securing concessions for

the operation of European canals by electricity. Erie concern has secured control of about 5000 miles of canals in England and on the Continent. As a result cargoes will shortly be shipped on the same bill of lading from Duluth, Minn., to Brussels, Bruges, Ghent, Cologne, and later to many points in the United Kingdom, France, Germany and Italy.

Vladimir Bogoras, ethnologist of the Jesup exploratory party in Kamchatka and neighboring regions, says that indisputable connection between the Amer. Indians and the Paleo-Asiatic races on the Bering Coast in Kamchatka and on the head waters of the river which rise in the Stanovoi Mountains. The Indian Paleo-Asiatic languages are similar in structure and their mythologies present additional proofs of correlation.

Cleveland and Chicago capitalists, incorporated as the Cleveland Construction Company, have been successful in negotiating for concessions for electric lines from Egypt, to Mount Sinai, and thence along the coast of Red Sea, through Syria and Arabia to Mecca.

Consul General Mason sends from Berlin translation report by the Imperial Health Office on the success results of the open air treatment of consumption in Germany. The success of the treatment has caused erection of a large number of establishments in Germany, with 5000 beds, in the spring of 1901. In a half the cases, the patients had been sick for less than a year before applying for admission to the institution. The average duration of treatment was 92.4 days for each patient. Data as to the final results show that each 100 patients treated 87.7 per cent. were discharged as cured or improved, 8.8 per cent. left unimproved, per cent. were worse, and one-half of one per cent. The favorable results were in part due to a careful selection of cases suitable for treatment in the institution. The cost of good quality food has been found in the island of Spitzbergen, near Tromsø, about 100 feet below surface.

The quantity of wheat produced in 1901 by the largest wheat growing countries is thus stated: United States, 720,000,000 bushels; Russia, 338,000,000 bushels; France, 304,000,000 bushels; India, 240,000,000 bushels.

NOTICES.

NOTICE.—A meeting for Divine worship is appointed by the Quarterly Meeting's committee, to be held at the meeting-house at Fourth and Arch Streets, on Thursday evening, First of March, 1901, at 7:30 P. M. All who are interested as attenders or members are invited to be present.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7:10 and 8:15 A. M., and 4:25 and 5:25 P. M. On Saturdays, the stage will leave Philadelphia, at 7:30 P. M., twice each way. To reach the school by telegraph, call West Chester, Phone 1144.

EDWARD G. SMEDLEY, Supt.

MARRIED, at Friends' Meeting-house, Moorestown, Tenth Month 3rd, 1901, WILLIAM MARTIN, M. J. ELIZABETH E. KAIGN, daughter of Amos E. and L. Kaighn of Moorestown.

DIED, at his home near Salem, Ohio, on the thirteenth Twelfth Month, 1901, EDWARD BONSAAL, aged seven years and eight months. "A shock of grief" and "a life-long member of Salem Monthly Meeting." In 1839 he married Hanna Jones of Germany, Pa., who died eight years ago. He was a loving and devoted husband and father. He was a firm believer in the principles and doctrines of Friends as held forth in the ancient purport, and did what he could to support them. After a brief illness of twenty-four hours he died at 4:32 P. M. His funeral services were held at the Friends' meeting-house on the thirteenth Twelfth Month. His relatives and friends have the consoling evidence that he has been gathered into the Heavenly city, where sorrow and suffering are unknown.

WILLIAM H. PILE'S SONS, PRINTERS
No. 42 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, FIRST MONTH 25, 1902.

No. 28.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

scriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Printed as second-class matter at Philadelphia P. O.

Striving for Masteries.

An examination of the word "athletics," which is to acknowledge that it includes the of "contests,"—thus correcting a foot-crowded into our last number (page 213), based upon a temporary confusion of ory between *athla*, contests, and *alke*, gth. The note was not intended as a re- to our esteemed Friend's article on *athletic Sports*, but rather to explain why ould have admitted a previous discourse at the foot-ball evil, which at the same had a favorable word to say for athletics. Then, athletics must mean personal anisms, they are working a moral evil, on ea that physical good may come to the und and unslain. Their pernicious princi- consists in making victory for victory's a motive of conduct,—the spirit of tri- ing over others as an end to itself. The it of victory over opponents is honorable for the sake of some higher cause,—the ph of a moral purpose or spiritual prin- or the greater good of the greater num- Victory for victory's sake,—the mere of conquest—is ignoble because selfish. party has been worsted, the other made

ere it is pleaded that physical culture is ect and the development of bodily pow- and health is a duty, it is manifest that process, while incidental as a by-product, the object, by the very fact that per- vity has to be held up as its bribe. bribe is made the object, to induce phys- culture to bestir itself, and without which resumed the culture would not be sought. le triumph is for triumph's sake, and so om physical culture being its motive, it

is pursued under about an equal prospect of physical injury.

No wonder that lives and limbs and deeper rights of fellow-beings seem a small obstacle to conscience, where glory to self or to "our side" is the idol that blinds the eyes of antagonists. If hardening the heart is the price to be paid for hardening the muscles, the beast-like gain is too paltry, and the cost too eternal. So if all our scruple as to a people's inalienable rights, counts nothing against an overriding mercenary ambition or greed of power, then, whether its money perish with it or not, a nation pays too fearful a cost, though it gain the whole world by the sale of its own soul. What shall it profit? And when will nations, as well as men, learn that they are so members one of another that the honest prosperity of one is the prosperity of all? That reciprocity of favors is mutually enriching, and reciprocity of blows is mutually impoverishing? Why should it be thought that a nation crippled will be a nation of customers? Or that the makers of cripples elsewhere are true character-builders at home and at heart, in the righteousness which exalts a nation?

In a society choosing to carry the name of Friends, personal antagonisms and rivalries are nowhere admissible. It has been a concern with some of us in our schools to give no place to the motive of competition of one with another, but to stimulate good work for truth's, virtue's, and improvement's own sake. So we have abolished for pupils the rank system of invidious "comparing themselves among themselves." "For we dare not make ourselves of the number," as said the apostle, who do that, and "are not wise."

Life is a contest, and a warfare, as he declares. But the true Christian antagonism is not personal, for its athletics are of the Spirit. Not between man and man for mastery gained by one in the belittling of the other, "not against flesh and blood is our wrestling," but it is a warfare of principles, even "against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (R. V.) We may rejoice in the victory of truth, may labor as against those of the contrary part for the triumph of a higher cause, and may contend earnestly for the faith once delivered to the saints. But even

all this exercise ceases to be Christian the moment it lets in personal rancor or personal triumph.

The Christian athlete, "valiant for the truth upon the earth," is made such through faithfulness in inward conflicts with his soul's enemies, while fighting the good fight of faith; casting down, not human antagonists, but "imagination, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." So through inward strivings for masteries, and striving lawfully, he learns how to put on the whole armor of God,—the hope of salvation for an helmet, truth for his girdle, righteousness for a breast-plate, the Spirit and Word of God for his sword, faith for his shield,—and then not always that he may *fight*, but (a still greater value) that he may be equally strong to *stand*.

For "THE FRIEND." Follow Thou Me.

We find a condition existing amongst us which would prefer the things of time to their chief joy, a state that looks unworthily at the lives of our faithful Friends who have trodden the wine-press alone in the days of their crucifixion, who having found liberty in the perfect law of liberty which cometh from Jesus Christ to partake of the things of this life, things given us richly to enjoy,—these Friends are held up as examples by the carnal and unborn in Christ, in such a manner as to attempt to lead aside the tender minds of those lambs, whom it hath pleased the Great Shepherd to lead into narrow paths for the more effectual fulfillment of the days of their weaning.

These being bought with a price and not feeling easy to spend time upon "that which satisfieth, not" find a second copy set for them lower than the upper line of Christ, who alone has power to say "follow thou me." This lower standard they are concerned to cast aside, that they may follow with an undivided heart and a willing mind the pointings of the Spirit of Truth.

I am concerned for those who would be leaders amongst the people, but whose inexperience would cause us to err, those who have not felt upon their faces the breath of the "Babe immortal," nor the touch of his soft hands gently pressing them into his paths.

O may the Spirit of God move upon such, that he may say "Let there be light;" and may the light be divided from the darkness of their minds by the day-spring from on high, constraining them to cry, "My Father, be thou the guide of my youth."

G. A. KEELEY.

The Daughter of an Atheist.

Strange as it seems, no matter what father and mother, or uncle or aunt, or grandfather or grandmother may believe, they always prefer that the boys and girls should seek the Lord early in life and live devoted Christians ever afterwards. This story is told of the daughter of Littre, the great French scholar. He was a man, learned in all human wisdom, but ignorant of God. A man must entertain some opinions concerning religion, and this great scholar who had experienced nothing of it had come to be opposed to it. But fortunately for his daughter the mother was a devoted lover of Christ.

The great scholar, observing that she had a possession he did not have, said:

"Bring up your daughter in the ways of religion and piety which you have always followed, but I must exact one condition and that is, that when she is fifteen years of age you will bring her to me. I will explain my views to her, and she can choose for herself."

The mother accepted the condition, years rolled on, the fifteenth birthday came, and the mother entered the husband's study. "You remember what you said to me and what I promised," she said. "Your daughter is fifteen years old to-day. She is now ready to listen to you with all the respect and confidence due to the best of fathers. Shall I bring her in."

"Why certainly!" replied Littre. "But for what special reason? To explain to her my views! Oh, no, my dear, no, no. You have made of her a good, affectionate, simple, straightforward, bright and happy creature. Happy, yes; that is the word that in a pure being describes every virtue. And you fancy I would cover all that happiness and purity with my ideal? Pshaw! my ideas are good enough for me. Who can say that they would be good enough for her? Who can say that they would not destroy, or at least damage, your work? Bring her in, so that I may bless you in her presence for all you have done for her, and that she may love you more than ever."

The boys and girls who seek the Lord early in life, as did this daughter of the famous atheist, will not only demonstrate the power of a godly life, but they will avoid the pitfalls of unbelief into which he and many others have fallen, by waiting for a more convenient season.—*Er.*

My life is not what I have chosen. I often long for quiet, for reading, and for thought. It seems to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in his providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings, and weaknesses, what I can do and what I cannot do. So I desire to be led, and not to lead—to follow him. I am quite sure that he has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing his kingdom, than I would have done in any other way. I am sure of that.—*Norman McLeod.*

For "THE FRIEND,"

The Continued Iniquity of Traders on the New Hebrides Island Group.

Writing from Australia to friends in this country, the veteran missionary, John G. Paton, some of whose interesting and helpful experiences have been set forth in *THE FRIEND*, refers to a remarkable escape of his son, also a missionary, on Tanna island of the New Hebrides, which recalls not dissimilar incidents in J. G. Paton's own eventful life. "Two savages," says the latter, "discharged their rifles trying to shoot our son, when a recently converted noble Christian chief sprang forward between the rifle and the missionary; so the ball intended to shoot the missionary went through the chief. He pleaded with his sorrowing men not to take any revenge but leave that to Jesus; to cling to the missionary, helping him, and to love and serve Jesus Christ so as to meet him in heaven at death; and so praying for them he died, exulting in Jesus and his salvation, while they all wept at their loss."

John G. Paton writes that there are about sixteen thousand known as Christian converts, among the sixty thousand savage cannibals yet on the group. Near the station at Tanna, very recently, the savages shot four men and two women dead, and a short time before, several children and native Christian teachers and two men, suffered a like fate. Further, and shocking to relate, one of these victims was feasted on ten days after the killing. Another was about to be similarly made use of four days later but the missionary and his converts finally succeeded in having the body buried.

The bullets that took these and many other lives, were believed to have been secured from a United States trader living there, who traffics with the natives in these destroying agencies.

It will be remembered that John G. Paton has several times visited this country for the purpose of better protecting the "savages" from the demoralizing methods of so-called civilized men's cupidity. The plea which he personally made to Presidents Harrison, Cleveland and McKinley successively, was for the enactment of a law, to prohibit United States subjects, living as traders on the New Hebrides islands, from selling or giving in barter to the natives, intoxicating drinks, opium, dynamite, ammunition and firearms. Each of the Presidents named, in turn, promised to exert his endeavors to get such a law passed and, indeed the "Gillett New Hebrides bill" to effect this obtained a majority in the House of Representatives, but not the two-thirds majority requisite to pass it. That occurred nearly two years ago. Meanwhile, Secretary Hay, as also President Roosevelt, have expressed themselves as heartily favoring the proposed measure. It were well if Friends, as opportunity now offers, would exert themselves to help remove this iniquity of the South Seas—equalled perhaps by anything that Daniel Wheeler witnessed.

JOSIAH W. LEEDS.

NOT MUCH EXPECTED OF THEM.—"Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" said Dr. Mason to a young scoffer.

For "THE FRIEND,"

Reminiscences.

(Continued from page 210.)

Samuel Bettle, Sr., was not only a giver to meritorious objects, he was also a dicious giver. It is reported of him that, in presenting upon one occasion, when money was needed for some object deemed necessary and quite a hesitation was manifested by the Friends there present, to contribute their funds towards the desired object, he said to them, "Oh! give, Friends, give; it will be used to it after awhile."

Samuel Bettle, Jr., alluded to in a former number of these reminiscences, was a man of superior intelligence and concerned about things else to be found in the line of his day. In earlier life he was diligent in the work of distributing Friends' tracts.

Boarding one summer at a farmhouse, near his family, near a town some twenty miles from Philadelphia, 'twas his practice to go very early on First-day mornings, ride down with his bundle of tracts and going to the house to house would pass a tract under the front door. Upon one occasion when riding in a carriage through the town on a Friday afternoon, he purposely left fall from the curtains at the crossing of two main street tracts. It was noticed by some young men sitting near, one of whom left his companion went out into the street, picked up the tract and at a suitable time when alone read it. It was a memoir of Thomas Chalkley. That, under the Divine blessing, was the means enabling him to take the first step out on a broad way in which he had been walking some thirty years, into the narrow but peaceful way that leads to eternal life.

Samuel Bettle, Jr., at another time, First-day felt his mind strongly impressed with the belief that it was his duty to go to a certain house in a certain street in Philadelphia, and place under the front door a copy of Friends' tract on "Charity and Forgiveness." 'Twas about the time of day when persons were returning home from the respective places of worship. It was a humiliating service to him, pushing a tract under a stranger's door, but so clear and improved was the belief that it was his religious duty that he complied.

It was subsequently ascertained that a male inmate of that house on entering the door soon after, observing the tract picked up, took it to her room and read it. On inquiring the family afterwards she said to him, "I have read a tract on charity and forgiveness and I have forgiven —," with which she had been in emity.

The next day she was a corpse.

W. P.

The following interesting tribute, it is understood, is from the pen of Wm. C. F. author of "Boat Life on the Nile," "The Nile in Egypt," etc., and is taken from the *York Journal of Commerce*, of Third 26, 1880.

ONE WORTH REMEMBERING.

"A plain white card comes to me to-day with the legend on it, 'In Loving Remembrance of Samuel Bettle, who died at his home in Philadelphia, on the 28th day of First Month 1880. Aged seventy years. A minister."

Gospel of the religious Society of Friends thirty-five years.'

'Blessed are the dead which die in the Lord from henceforth: Yea: saith the Spirit that they may rest from their labors, and their works do follow them.'

'O, death where is thy sting? O, grave where is thy victory.' 'But thanks be to God which giveth us the victory through our Lord Jesus Christ.'

(His last words in the ministry, First Month 1, 1880.)

Perhaps my friend would not have me, would he forbid it, print what I am moved to say of him. But it is not for him I print it. It belongs to himself less now than ever, and all men I have ever known, he least being that he belonged to himself. He, his memory, his example, are our possession now. Many years ago, late one stormy night, a wild ice raging and rain driving through the street, a loaded stage coach arrived at the office House, then a small hotel and crowded full. The passengers looked in blank dismay at the announcement that they must re-enter the coach and go five miles down the worst road to the Flume House.

Among them my eye rested upon a man, tall, of striking form and feature, whose face would have impressed anyone in any crowd. There was no look of surprise or trouble on his face. It was then, as it always afterward was when I saw it, calm, with a look rather of pity for others than thought of himself. The ladies who were under his charge also attracted our notice, and as my extra rooms were easily made available, I ventured to offer my hospitality to a stranger. I am not extravagant when I say, now that he is gone, that I found I had unawares entertained one of the rare visitors of earthly houses.

Rare in many respects beside that of an impressive influence from above. This was the beginning of a long and happy friendship, wherein many hours and weeks of pleasant moments at the Profile have passed profitably me, and to many of the guests there from year to year, who will have heard with sadness that he is dead.

He was a man of clear intellect, vigorous thought, convincing utterance. He was a scholar both by study and by digestive thinking. Gentle to all and a gentleman therefore everywhere, he commanded belief when he asserted the truth, and respect when he retracted the wrong. He never hesitated to do so.

I cannot refrain from relating a memorable occurrence, and in this day of much church rivalry and perhaps some enmity where ought to be only love, it may be good, and do good tell of it.

We are Christians of various names at the office house, but we have for many years kept up a regular Sunday service, in which all are in great satisfaction. It is a feature of the quiet family life into which even great crowds fall pleasantly in lonesome places upon the mountains. The large parlor is filled with several hundred people for this service, which is conducted by whatever clergyman of whatever denomination may happen to be among us over Sunday. One Sunday it happened, for the first time in years, that in full house (now grown to be a great hotel

holding five hundred guests) there was no one accustomed to the prefix 'Reverend' on his name. But Samuel Bettle was with us, and we looked to him to conduct the service. He had much hesitation, apprehending that the crowd of gray people might not be willing to join in a simple meeting; but to the argument, 'You may do good, it is an opportunity,' he yielded.

Of course the idea was abroad all day among the happy and jolly young folks that in the evening there would be a 'Quaker meeting,' and the drawing-room was crowded to excess. Samuel Bettle with a few of the older residents of the hotel came in and took seats at the end of the room.

Among the assembly were many who were curious, and had come to be amused. Contrary to the usual custom of silence there was much loud talking, some laughing, and exchanges of signs especially among the younger folks. There was no signal given, as in liturgical and other formal services, of the commencement of the worship. Our leader sat still, his pale and striking features unmoved, his eyes on the floor. The tittering, talking, laughing continued for some minutes, and no reverence or even respect for a religious service was visible, when suddenly silence rolled like a wave over the assembly, instantaneous, profound. It was more than impressive, for it was startling. Every laugh, every smile was gone, and an anxious, uncertain, alarmed look took possession of most of the faces of the young. Still no movement from our leader. For full five minutes that dead silence held the entire room. The most frivolous were awed. The strain became intense on many minds. The stillness grew apparently deeper and more solemn.

Then he threw himself on his knees, and prayed. His clear voice, in a tone of passionate entreaty, low and subdued but full of emotion, asked from God what I think every soul in the room felt to be its own desire. When the short prayer was ended, I saw tearful eyes here and there, and serious countenances everywhere. For twenty or thirty minutes he spoke of the life that is, and the life that ought to be, the life of Christ in the soul of man. Practical, simple, wonderfully persuasive, his words were now meditative, now rising to eloquent emotion, warning, admonition, appeal. I think he did some of the good he tried to do. We can never know here what is the effect of our words for evil or for good. He perhaps knows now more than we of the result. There are many besides me who will never—it is a long word that—never forget that evening.

If I have conveyed the idea that he was in appearance or character rigid, ascetic, I have done wrong. He was always most genial, and in conversation, playful at times and sparkling with humor. His critical and accomplished mind saw the depths of an argument instantly and the same perception led him to instantaneous appreciation of wit. Strong and lovable, I think those two words fitly express the impression he made on an intellectual mind coming in contact with his. He knew the world well. He looked through the filmy covering of a 'man of the world' as if they were transparencies. He saw at a glance through external polish, of a man or woman, and recog-

nized the worth or cheapness of that which was beneath. While men of our annual company, clergymen, judges, eminent men of all professions and employments, were drawn toward him, it was a very striking fact, that when he was conversing in low tones on the front piazza, the mountain stage drivers would gather closer and closer around and listen to him in absorbed silence. We had had many a great talk there, but of no other man could this remarkable fact be recorded.

I have said nothing of his life and work in Philadelphia, his devotion to the poor and oppressed, his usefulness among the Friends, where he was a minister of the Gospel for thirty-five of his seventy years. My knowledge of him was not there. I know him as a man in social life, among men. And I think I loved him and every one loved him, and he had power and influence, and accomplished great good, all because in his life among men he was a man of God, and made every one know it. He was a living proof that a man can be a companion of his fellow men, a scholar, a delightful addition to society, a lover of beauty, a giver of happiness to young and old, an ornament of social life, and yet always and everywhere carry to the heart of everyone he meets the conviction that that man lives close to the other world. Meeting such men, you cannot help—I care not who you are—you cannot help feeling that though they be like us, and of us, with our bone and blood and passion, they have somehow, with outstretched right hand, a grasp on something invisible but firmer than anything our miserable philosophies and sciences can give us to hold on by.

I am afraid that some of Samuel Bettle's friends in Philadelphia may think I do wrong to write thus of him who would rather go in peace and be forgotten. It is not to praise him I have written. But of such as he this world has too few, and since he has gone out of it into the light he desired, I think he himself approves my motives in this much, that I would, if possible, preserve yet a little longer the good his presence did while yet among us.

To some, the foregoing from the pen of Wm C. Prime may appear as too eulogistic of the creature, but having known S. B. intimately, from 1843 to the period of his death in 1880, I can truthfully approve of it and willingly bring it into notice as another striking evidence of the power of Divine Grace to redeem and bring poor fallen man up from a state of nature to a state of Grace.

W. P. T.

ARMOR-PLATED BOYS.—It is important, in these days, that America should have armor plated boys. A boy needs to be iron-clad on—

His lips, against the first taste of liquor.
His ears, against impure words.
His hands, that they handle nothing wrong.
His heart, against irreverence and doubt.
His feet, against going with bad company.
His eyes, against dangerous books and pictures.

His pockets, against covetousness and dishonest money.

His tongue, against evil sentiments.
The Christian armor on her citizens gives more security to the nation than all the "armor plate" can on her ships.—*Selected.*

Notes on Tuskegee and the South.

(Concluded from page 212.)

On our second day we were taken by friend Palmer, in company with Loring A. Chase of Chicago and Roscoe Conklin Bruce, a senior at Harvard, on a pleasant drive in the adjoining country. The day was summer-like and our trip was rich in interesting incidents. We stopped first at a typical country school. There were forty pupils present out of eighty-five enrolled, and the teacher was a Tuskegee graduate. The school-house was innocent of windows and most of the shutters must be closed in cold weather. Two small stoves, holding less than a peck of coal, were supposed to furnish heat, but to us school seemed impossible here under ordinary winter conditions. We found good work, however, and a good spirit, and when our friend Bruce had made a neat little speech it was re-produced first by a boy, then by a girl in a manner wholly creditable. Our object in this expedition was to meet a Tuskegee graduate who is managing "The Northern Improvement Company." This enterprise is established to stimulate the ownership of land in fee by the negro, and in less than a year has had a measure of success. As we waited by the roadside for a messenger to find our man, a somewhat typical Southerner drove up in a buggy. Our Chicago friend saluted him and an interesting dialogue ensued. They had both been in the war and the Southern man could only account for the escape of the Northerner on the theory that they had not then met. Speaking of Tuskegee, brother Ashurst, for that was his name, said, "It gets ahead of me," and, "Booker Washington is as great as the greatest, ain't he." Our graduate's name was Chalmers, and he now came up and escorted us to the saw mill, a mile off the road in a sandy piece of wood-land. Here timber is prepared for the houses of the settlers and the combination of enterprise and Christian philanthropy seemed complete in our new friend. Truly the spirit of Tuskegee is spreading!

In the afternoon the two fine teams were again at our disposal and we turned to the town of Tuskegee. Our errand in the town was to see the Institute through the eyes of the town's people, to meet a Tuskegee graduate who has prospered as a merchant and to inspect a "Female College" reputed to be one of the leading educational institutions of the South. The President of the Board of the college is the senior doctor in the town and we came upon him at once upon arriving. He joined us in one of the carriages and we drove to the college building. One of the Philadelphians, with Palmer and Bruce, took a drive during the inspection, but those who saw the equipment felt regret for its limited character and had the idea that the young ladies would be better off in some well-equipped college in the North. The President evidently is a man of ability and admirable character, and he and the President of the Board spoke in high terms of Booker Washington and his work. This testimony was further corroborated by the member of Congress and by other prominent white men of the town. Turning into the principal grocery store of the place we were met by an affable colored man who confessed to being the proprietor and who had an evident pride of a commendable character, how-

ever, in the fact that he is a Tuskegee graduate. The brick store fronts on the Court House Square and extends for some distance on the side street where there is a barber shop and a law office. The whole property belongs to the grocer. Over the store a large room is furnished as a school-room and a night school is conducted under the direction and care of the Institute. A few doors beyond is a small library room managed by an undergraduate of the Institute. Tuskegee was once an aristocratic centre in the South, and several old time mansions present their colonial fronts to the streets of the town or to the roads that centre in the town. On our return trip we passed the site of the original Institute. A new church building had taken the place of the old structure in which Booker Washington first taught, but we learned that the forlorn building that served as an additional school-room in which it was necessary to hold an umbrella over the teacher during a rain, is still standing.

Our time at Tuskegee was now about spent. A good supper, warm farewells on every side, and we were whirling along the road to town again to take the train connecting with the north-bound express. Rarely in our life-time had two days afforded so much of interest and so much for serious but hopeful reflection. The points in the work of the great school that most impressed us can be briefly stated, but the range of the work and the power of it, can not readily be transmitted in writing. Every one must note the earnest spirit of the place. The staff of teachers and the student body are harmoniously active, and no trifling is observed. Doubtless trifling characters come to Tuskegee, but they are transmuted or retire. Equally evident it seemed to us is the high moral tone of the place. "Manners maketh man," and not a little of that refined courtesy for which the South has been noted has descended upon the colored race. But deeper than this, one is justified upon investigation in saying that the atmosphere of the place is pure just as its ideals are noble. The two things belong together, of course, but they are not always found together. Finally the great ideas that we have heard the founder of Tuskegee preach so fervently have here a permanent form in a living and growing organism. The place still needs the man, but should the man depart, the place and the work will go on. Moreover, we left Tuskegee with the conviction that such centres will multiply, and that the multiplication of such centres means not only a solution of the race problem, but a solution of the world problem as well. Trained to serviceableness along lines of independent activity a man, white or black, takes his place in the social order and rejoices that God has given him work to do.

Our return trip from Tuskegee contemplated a stop at Asheville on our way to Christiansburg, and a day at Christiansburg and at Hampton. We found Asheville in the rain but could enjoy the sweep of the valleys and the somewhat obscured outlines of the encircling mountains. The resort is much patronized by consumptives who are often benefited by the mountain air. Our specific business was to meet with another Tuskegee graduate, and to observe his work as principal of the Col-

ored High School. The school we found closed for vacation, but so far as a man and a schoolhouse can reveal a work, we were pleased again with the Tuskegee product. In this instance the graduate is an expert carpenter, but beginning with elementary Sloyd he hoped to develop a manual training course in a school that has now nothing but book instruction.

By his kindness we were shown through thirty thousand dollar building contributed the Vanderbilts for a work among the colored people on Young Men's Christian Association lines. There are bath rooms in the basement stores and rooms for rent on the first floor an auditorium, reading room, sitting room, a play room in the second story and the inevitable night school that every Tuskegee graduate seems ready to establish, in the third story. None of these classes or privileges are to be had free for any length of time, but a large and growing membership attests the value of putting some slight premium on opportunity. Indeed, we learned that many of the so-called free schools in the South require a small monthly payment from pupils, much the principle of the penny-a-week charged some Board Schools in England.

Christiansburg is not easily accessible from the South, but a day's journey from Asheville should have put us there. Two days, however, of unusual rain had caused communication to be suspended and no guarantee trains for several days could be had from the railroad men. In view of this and the danger of travel after washouts, we reluctantly turned toward Hampton. Booker Washington in his annual report speaks of Christiansburg as representing the Tuskegee spirit in Virginia, and we were anxious to see how the work had progressed there. Without seeing it, however, we have new confidence to believe that Friends have a much louder call than they appreciate to give themselves and their money to developing this opportunity that belongs especially to them. It seems shameful that the modest but growing needs of this school are not better supplied.

The ride from Asheville toward the east carried us through rough but attractive mountains, through tunnels and around spiral curves that are certainly feats of engineering. Darkness found us approaching Salisbury, N. C., and here we were obliged to wait several hours for the sleeper to Norfolk. It was near 2 A. M. when we got it, and so tired were we that we hardly appreciated the fact that we had been side-tracked at Danville, Virginia after about two hours progress. The swollen waters of the rivers before us had submerged the tracks and after waiting till mid-day we gladly took the north-bound express for Philadelphia. Twice during that journey we saw wrecked freight trains, due doubtless to the storm, so that we had an unusual sense of preservation from danger.

Doubtless there was an advantage in having Tuskegee as the single feature of our trip. It gave everything in our experiences there individuality quite apart from the confusion of multiplied pictures. Measured, however, any standard, Tuskegee is a very remarkable place. Educationally, socially, morally it presents a practical solution of the problem of the colored race, but as indicated above it is no less significant to the white race, and re-

ts a very fair realization of the best educational theory the world over. So money invested at Tuskegee is sure to yield a large return. The fifty dollars a year that supports a boy or a girl may not produce a Booker T. Washington, but it is fairly sure to produce a Crummell. Washington spirit, and that is the great spirit whether it runs a saw-mill, keeps a store, or builds up a great school.

THE YEAR OF RELEASE.

As the bells rang their peal through the wintry air, the worshippers hushed as in prayer, and the people turned gladly to friends who were near—

“Whispered, ‘God give you a Happy New Year,’ and went forth from God’s chamber of peace, and some there was dawning the year of release.”

He knew not the sign that was set on their brow, that happy ones soon in his presence to bow, and the late light came in and began a new day—saw not the messenger placed in the way; said, “Will the toil and the sorrow increase?” He feared they had entered their year of release.

He courage they patiently turned to their task, strength, not deliverance, dared they to ask; sighed as they took up their burdens again—sorrow and weariness, sickness and pain, ventured to hope, that their troubles would use, and become theirs, in this year of release.

He could they but know what the New Year would bring, the glad songs of freedom and hope they would sing! willingly suffer and toil for awhile, and willing eye of their Lord and his welcoming smile; the “patience of hope” would grow strong and increase, they counted the days of their year of release.

When it is passed the King’s face they shall see, never from sorrow and sighing be free; all things that perplex them shall all be made plain.

“The evils of sin never touch them again; will gain the bright country of pleasure and peace, the happy ones living their year of release.

“They are they thus near to the end of their way, sad faces waiting that wonderful day! now not, they know not, the Master alone, who shall have rest in the joy of his throne, may say while our spirits grow strong in his love, may be, it may be, my year of release.”

“We live with that hope in our hearts day by day.”

“We can hear that which passes so swiftly away; is work yet unfinished, tasks yet to fulfill; lessons to learn of our Father’s good will; as we spend, as for Him, the time shortly to cease, God makes us meet for our year of release.”

MARIANNE FARINGHAM.

“With the wise and the foolish virgins rested and waiting for the coming of the Bridegroom. The wise ones enjoyed the sleep of rest; the foolish gave themselves up to the number of the slygard. But for these there was a rude awakening. When the call came announcing the arrival of the Bridegroom, the wise virgins arose from their rest, dressed and ready for the wedding. The foolish ones were confused and dismayed, for they were not prepared. The Son of Man is

coming for each and all of us and at such an hour as we know not. We may grow weary of waiting for his appearing and must needs rest by the way, but knowing that everything is in readiness for the Master we may quietly enjoy our repose and awaken ready to receive and greet Him.

FOR “THE FRIEND.”

Ancient Printed Bibles.

On page 178 of the current volume of THE FRIEND there is a paragraph headed “The Oldest Bible in this country” in which is given an account of a German Bible printed in Zurich in 1553. It is certainly a most valuable and interesting volume but it is quite erroneous to say that it is the oldest Bible in this country. There are a number of older ones though they are of course scarce.

In Friends’ Library, Philadelphia, there is a Crummell Bible printed in 1539 which, it will be seen, antedates the one above referred to by fourteen years. It is one of the group known as “The Great Bible” and is a large volume about fourteen by ten and a half inches in size, printed in old English black letter with pictorial title pages. There are also many small illustrations scattered through the text. The printing is in two parallel columns on each page three-and-a-half inches wide, paragraphed and with chapters only, the division into verses having been a much later invention.

The Old Testament is divided into three sections, each of which has an appropriate title. There is, of course, the main title page at the beginning; then before Joshua another which designates those following as far as Job inclusive, as “The second part of the Byble,” and the remaining one designates the books from the Psalms to Malachi, both inclusive, as “Third part of the Byble.” The Apocrypha has a separate title page and there is one to the New Testament similar in its main features to that at the commencement of the Old Testament.

The main title page is said to have been designed by the celebrated Hans Holbein and is most interesting. It embraces upwards of fifty different figures. At the top the Saviour is represented with both arms outstretched. Immediately below is King Henry VIII, seated on his throne with a Bible in each hand with the appropriate metal clasps and inscribed with the words “Verbum Dei,” which he is handing to bishops and clergy on his right hand and to Crummell and others of the laity on his left. To the former he says in Latin: “These things command and teach” (1 Tim. iv. ii); to the latter “Judge righteously . . . ye shall hear the small as well as the great” (Deut. i. 16-17). Lower down on the King’s left Crummell appears a second time handing the Bible to the laity, and on the same level on the other side is Cranmer in his cardinal’s hat likewise handing the sacred volume to one of the clergy. Still lower down and at the bottom of the picture is seen a preacher speaking to a large gathering of people consisting of men, women and children, many of whom are represented as exclaiming in Latin “Vivat rex,” or in English, “God save the King.”

This Bible was included in the library of our friend John Pemberton who died in Germany in 1794 when on a religious service, and was

bequeathed by him with other books to Friends’ Library. On the fly leaf in his own hand is written “Jno. Pemberton, bought at Colchester, 9 Mo. 25, 1753.”

But the Crummell Bible is but an infant when compared with a Latin Bible belonging to the Biblical Library of the Bible Association of Friends in America. Its age is indicated at the close, as was the practice in early times, in a brief paragraph of which the following is the translation:

A Bible set forth imprinted at Venice by Leonard Vuid of Ratisbone at expense of Nicolaï of Frankford.

MCCCCXXVIII [1478]

On the fly leaf is written “This venerable copy of the most venerable of books, was presented to the Bible Association of Friends in America by Samuel George Morton M. D. Sept. 28, 1833.”

This splendid Bible is about eleven by seven and a half inches in size with broad margins, the letter press which is in two parallel columns on each page, covering about seven and a half by five inches. The old English style of letters is used. The text is paragraphed and the initial letter of each chapter illuminated by hand. There is, of course, no division into verses. As a specimen of printing it is equal to the very best of the present day and excelled by none. It is in excellent condition in all its parts and bears no marks of decay though its life has been four hundred and twenty-four years.

It will be noticed that this Bible was printed fourteen years before America was discovered by Columbus, and seventy-five years before the Zurich Bible mentioned in THE FRIEND was produced in 1553 by the Carthusian monks, and most probably long before they were born.

It may be added that it is generally admitted that the first Bible printed (and also the first book printed with movable types) was produced at Mentz by Gutenberg. It is without date, but is believed to have been issued some time between 1450 and 1456. The second and third printed Bibles were also without dates, but the former is supposed to have appeared in 1460 and the latter in 1460 or 1461. The fourth printed Bible was the first with a date, and it was issued in 1462 also at Mentz.

GEORGE VAUX.

Twelfth Month 30, 1901.

CHRIST’S WAY WITH THE HOPELESS.—Nothing is more touching in the history of our Lord’s earthly life than his manner of intercourse with the despondent and even desperate. His presence inspired them almost inevitably with courage, and He evidently addressed them in a way to which they were unaccustomed and which others seldom used. No matter how forlorn the case, how despondent the heart of any man or woman whom Jesus met, He never rebuked them unless rebuke was actually the one means of revealing his absolute comprehension of their hearts’ necessities. That was the thing which had to be done if they were to confide in Him and receive a blessing from Him, and once in a while it could be done only by sharpness of speech.

But ordinarily a milder method sufficed, and He spoke to them in tender words to welcome and sympathy, revealing to them from his first

syllable that they were not repulsive, as others usually regarded them, that He valued them highly as God's own children and his brethren. . . . The service which we render the poor and the needy, the downcast and disheartened from a sense of duty is better than nothing and often is valuable to them. But only that service which is the gift of love, and of that degree of love which in some measure approaches the love of Christ for them, only that can do for them such a work as He did.—*Selected.*

FOR "THE FRIEND."

Certificates to Friends Traveling in the Ministry.

Friends have never considered, nor do they now, that as brethren in Christ there is any power vested in us as a church, whereby we can either call or send one of Christ's ministers to labor, either among ourselves or to others. This is the prerogative of Christ alone, the Master and Head over all. The call and qualification for the work must first come from Him. And even after having been sent to labor, God reserves to himself the times and seasons of his favor. They are essentially his laborers, sent forth to do his work, imbued with power from on high to do it. Without this power, they of themselves can do nothing. A memorable precedent is related in Holy Scripture. "And it came to pass on a certain day, as Christ was teaching that there were Pharisees and doctors of the law sitting by . . . and the power of the Lord was present to heal them" (Luke vi:17). It was for this power the apostles, after having received their commission were yet to wait for at Jerusalem until they had received this essential qualification for the work of the ministry. Consequently their ministry was "in the demonstration of the spirit and of power;" they were not "ministers of the letter [only] but of the power." And it was only through this power of the Spirit by which sinners were converted to God, or saints edified or built up in their most holy faith. This baptizing ministry, converting sinners, tendering hearts, warming brethren in Christian love to God and one to another is the true sign and seal of one being truly sent of God, the surest proof of God speaking in and through him.

Yet these certificates are the outcome of that comely gospel order and discipline bequeathed to us by our forefathers in the Truth, to guard against any one traveling in the ministry whose gift, or life and conversation are not approved of or accepted by his brethren at home. The certificates given simply testify to the unity of his Friends with his call, his ministry, and the particular work or concern in which it is his prospect to be engaged. With their indorsement he becomes, as Paul said, not only the servant of Christ, but a messenger of the Church which "sends" him, to the churches to whom he may be sent. All such ministry, rightly exercised under the direction of Christ by his Spirit, and in his power, time and again vouchsafed as needed, is one of the chief means by which the Lord brings his children into the unity of the faith, into the oneness of word, mind and heart. Rightly spoken and rightly heard, its fruit is peace.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that

publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, "Thy God reigneth" (Isa. lii:7).

These coming in the name and power of the Lord, are the harbingers of the day of Christ, as it is written, Christ "sent them two and two, before his face, into every city and place, whither He himself would come" (Luke x:1).

He who is faithful and true did promise, "Lo, I am with you always, even to the end of the world," and these his weak, dependent ones, and his flocks whom He commissions them to feed, have oftentimes realized the power and glory of his presence, and have blessed his great and glorious name, whose goodness and mercy endureth forever. W. W. B.

FOR "THE FRIEND."

In reading reminiscences of departed worthies of Philadelphia Yearly Meeting my memory was revived of the introduction I had to Joseph Scattergood by John Read introducing me as a Friend from Farmington, New York. Joseph says, "John, I was not aware there were any Friends in Farmington," asking me if I took the FRIEND paper.—I replied, "I take the Friends' Review."

Knowing Philadelphia Yearly Meeting did not correspond with New York Yearly Meeting, I felt the question as a rebuke. But having heard others refer to Joseph as a very strong conservative, I accepted it as lacking in Christian charity. But some years after, my experience taught me Joseph was right in his conclusion, and saw me as I truly was. For I was not qualified to judge by the mind of Truth or by what little I had read of the inroads being made upon the principles and religious doctrine of the Society that were then developing a separation.

It is not my purpose to reflect on the past, although I often think there was a mistake on the part of many sound-minded Friends by keeping the existing unsound sentiments a secret from the young portion of the Society.

I think the Society would have suffered less if the unsoundness being cultivated had been met in its early rise. For when the unsound mind was sufficiently developed to assert itself, that knowledge needed to meet the unsoundness that was undermining the growth of spiritual experience, was lacking. An Episcopalian minister living in a western State writes a letter to another minister living in Canada, that the Quakers were conducting a revival in the city where he lived, expressing great surprise that Friends would carry on such methods contrary to the established order as he understood existed in the Society.

The Episcopalian minister who received this letter, meeting with an elder of the Monthly Meeting of which I was a member, related what his brother minister had written him, stating he was sorry to hear of "such departure from your established example. I fear it will shake Christendom from centre to circumference."

Recently in conversation with an Episcopal Methodist minister reference was made to the different bodies of the Quakers (as he called them), and particularly of the late separation of those who had taken the name of "The Friends' Church," expressing fear lest the cause of Christ had not been advanced by them.

Such minds as these ought to be subject

for serious thought in the members of our Society at the present time, lest the speculative mind supersede the age of sincere seeking and intellectual imagination be taken for spiritual guidance.

The conservative doctrine of the Society Friends will not be lost to the world for its primitive Christianity revived.

I fear too many of the past, as well as the many of us of the present time, fail to value the privileges we enjoy. How true, "Thy letter killeth, but the Spirit giveth life."

If we sow to the flesh we shall reap corruption, but if we sow to the Spirit we shall reap life everlasting.

This was the watchword of the worthy of who have finished their course and died peace, the sweet benediction of a well spent life. ANDREW ROBERTS.

CALDWELL, Idaho.

WAITING.

Sometimes there is more beauty shown
And greatness of his power
Within the sweetly waiting bud
Than in the open flower.

Christ's children have their waiting times
Beside some hindering sea,
To view the triumphs of his power
And blessed ministry.

These seas are all with blessings strewn,
And bordered by his grace,
And give within their hidden depths
To memory stones a place.

E. P. 1

SELF-STUDY.—When I was a boy I found I could always study better on a rainy day. I have since found that many people rather welcome a stormy day, because they say they get so much work done. Of course, the shallow reason is that they are less interrupted and less tempted themselves to go out. The fact is that there is something in the very atmosphere of a dark day which seems to tune up the hidden forces of brain and emotion. It is said that a great composer wrote his first symphonies when he was suffering the greatest physical pain. Certainly we know that some of our richest poems, like the *In Memoriam*, were written when tears flowed and heart ached. There is something of mystery in it; but the fact remains. I think one reason for it is that pain and grief clear the mind and leave the man to know himself. Trouble sways away as a mist all deceptions and false living, it leaves the man to see himself just as he is. Hence he can study his motives, his tendencies, his character honestly. Temporary pleasures, momentary delights, the glances of sunlight, are all taken away, and just as the eyes can often see farther on a cloudy day than in the full sunlight, so the man sees more exactly his life and all that touches his soul. Thank God that sometimes all the fine touches and adornments of existence are removed, and we see plainly. For God looks at the heart of us, not at the dress; and to enter life is to see it with his eyes. So, when trouble comes, when loneliness or grief approaches, when a dark day dawns, be glad that there is a chance for self-study, for stock-taking, for a clearing up, for a moral and spiritual house-cleaning. —*Tomkins.*

"No man has yet been able to tell the value of one hour."

Science and Industry.

VARIATION OF THE COMPASS.—Few familiar sayings convey a more erroneous notion than the phrase "true as the needle to the pole." In order to keep track of the unfaithfulness of the needle to the pole, or the "variations of the compass" from the true north, the United States maintains a separate bureau, the United States Department of Terrestrial Magnetism. The government is now preparing, in co-operation with European countries, greatly to enlarge its work, and to make the investigations of 1902 memorable for their thoroughness.

The magnetic needle varies not only at different places, but the variation changes from year to year, and even at different times in the day. On the "magnet survey" charts are places which at a particular time have the same amount of variation are connected with what is known as an isogonic, or equal variation line.

Through those points on the map, in which there is no variation of the needle from the true north, a line, known as the agonic, passes. Iron deposits and mountain ranges modify the action of the unknown causes of the peculiar variation, and cause these lines to become even more crooked than those which mark equal temperatures, known as isothermal lines.

Isogonic charts may be accurate to-day and of small errors in a few years. The celebrated Mason and Dixon's line between Pennsylvania and Maryland, which was surveyed in the years 1763 to 1767, was run by the stars, not by the needle, a great piece of foresight in that day. If it had been surveyed by compass, in 1800, it would have shown a variation in some places of two miles. Were the line to be run by uncorrected compass to-day, the variation would reach nearly nineteen miles to the south and the rich coal fields of Maryland counties would be thrown into Pennsylvania.

The discovery of the magnetic needle's variations is believed to have been made during the age of Columbus. The disclosure really constituted a high tribute to the scientific notions of that day, even though it spread superstition among the ships' crews.—*Late Reviewer.*

The ocean used to be considered about as deep at its deepest as the highest mountains high. It has now been proved to be half feet again—that is, forty-six thousand two hundred and thirty-six feet.

MORE AMERICAN BRIDGES FOR AFRICA.—"A contract has recently been given the American Bridge Company of New York for the construction of twenty steel bridges along the line of the Uganda railroad in East Africa," says the *Railway and Engineering Review*. The amount involved is about one million dollars. English and Continental firms competed in the bidding, but their figures were too high, and they could not guarantee to complete the work in so short a time as that required by the American company."

CONSUL RAVNADOL reports from Beirut, says the *Scientific American*, "that olive oil has been used in large quantities, but more substitutes, and few salves are compounded without the aid of one of

them. Cotton-seed oil is a favorite substitute, but, according to an Egyptian newspaper, this is soon to find a sturdy rival in the form of the seed of the sunflower. Experiments made by German chemists have convinced them, it seems, of the availability of this cheap raw material and it may shortly become a valuable article of commerce. It is said to be convertible to many uses, and, besides having possibilities as a lamp oil, may be used for dyeing purposes, and will be of service in soap making.

THE remarkable performance of the submarine torpedo boat *Fulton* in staying under water fifteen hours, has elicited widespread comment. This was in the midst of a heavy gale, of which those on board knew nothing. The craft is sixty-three feet long. Its electric motor is of seventy horse power. It also has one hundred and forty horse power gas engine, and could travel one hundred and forty miles under water, coming to the surface only occasionally to take observations. When the time came for it to rise a large crowd had gathered on the shore to witness the finishing test. Promptly at 10.30 in the morning it rose so suddenly as almost to startle the people. The people within this ship of steel had been as comfortable as if in their rooms at home.

DURING the late hunting season Maine hunters killed five persons and wounded several others. In many parts of Pennsylvania a man can be mistaken for anything bigger than a rabbit. An end should be put to the acceptance of the declaration that such affairs are accidental. As some paper justly remarks, "Hunting moose and hunting squirrels appear to be alike fatal to human beings."

PEOPLE are asking why it is, with the growing use of the trolley and the automobile, that horses are dearer than ever. One reason is this: there are seven British transports at the docks and one in midstream, each awaiting for its turn to receive a cargo of horseflesh. These eight vessels in port Twelfth Mo. 5th, represent eight thousand head of horses and mules. Agents of the British government are scouring the West for more horses and mules, and for the past ninety days shipments have broken all records.

A LESSON IN ELOCUTION.—"The queer thing about the people who boast of always speaking their minds," said the merry girl, "is that they nearly always have such very disagreeable minds to speak. Did you ever hear any one preface a compliment, a commendation, or anything gracious or pleasant, by saying, 'I always must speak my mind?'"

"When any one begins that way, I wonder whether it is my conduct, my friends, or my last new gown, that is coming up for adverse criticism. Of course, if it is some of your elderly relatives or acquaintances, who have the habit, you can only be as resigned and respectful as possible; but I had a room-mate at school, a girl no older than myself, who had exactly the same kind of a mind. She had confronted me with it on several occasions, and so one day when she began, 'You know I must speak'—I interrupted her.

"Must you? Well, then, I've just come from the elocution class, and I'll tell you what the professor said: 'Never speak anything until you have studied it and feel sure that it is that worth speaking, that you are the person to do it properly, and that it will suit your audience.'"

"She looked at me a full minute without a word, but the professor's rule worked so like a charm that I've often wished since that all persons with minds they must speak could take lessons in elocution."—*Forward.*

Items Concerning the Society.

At New Garden Monthly Meeting, Pa., on the 8th inst., Cyrus Cooper was liberated by minute for religious service among Friends in Canada. Also to appoint meetings, as he may feel drawn to such service, in other places on his way to Ohio.

Harriet Green, from England, who has been laboring in the limits of Baltimore Yearly Meeting, has been expected to arrive in Philadelphia this week.

It is announced that George A. Barton, professor of Biblical Language and Literature in Bryn Mawr College, has been appointed director of the American School for Oriental Research in Palestine, and is released for the next collegiate year to have charge of this work.

There are many besides Friends who have never advocated war for the protection of Christian missions; would that their number were very much larger.—*London Friend.*

The Yearly Meeting has not been remiss in calling attention, from time to time, to the duties of parents towards their children; but I think many of our schoolmasters and mistresses could tell us of sorrowful evidence that has come under their notice, that there is still, in some quarters, room for improvement in the home-training of our children. . . . If children are sent to school without this religious training, the work of the schoolmaster or mistress is hard indeed. No sermons in the meeting-house, no instruction in 'Friends' principles' will avail to fill the void; the seed will fall on barren ground.—*Alfred W. Bennett.*

SUMMARY OF EVENTS.

UNITED STATES.—A resolution has been introduced into Congress by Senator Hoar asking for a special committee of investigation upon the present military and civil situation in the Philippines.

Since the offer has been made to sell the Panama Canal to the United States, the Isthmian Canal Commission has reversed its former recommendation in favor of the Nicaragua route, and has made another report in favor of the Panama route.

The Philadelphia County Medical Society on the 15th inst., placed itself on record in favor of vaccination. These resolutions were adopted unanimously:

"Whereas, Smallpox is continuing to spread among the people of the city; and

"Whereas, Sensational newspaper articles minimizing the importance of vaccination have caused a number of people to refuse the vaccination offered by the city physicians; and

"Whereas, Of the 977 cases of smallpox admitted to the Municipal Hospital during 1901 there was not a single patient who had been successfully vaccinated within a period of four years, those afflicted being almost exclusively unvaccinated persons or adults not vaccinated since infancy; therefore be it

"Resolved, by the Philadelphia County Medical Society, representing the physicians of the city and county, that this society deems it necessary to impress upon the community that universal vaccination is the most effective means of stamping out smallpox, and that, although fumigation and disinfection are valuable adjuncts, they can by no possibility do away with the necessity for vaccination since smallpox patients are the most important carriers of infection, and such infection cannot be in-

fluenced by the disinfection of smallpox. Be it further
 "Resolved, That publications which slur the importance of vaccination despite the incontrovertible testimony of science are to be deprecated as contrary to the best interests of the community. Such articles are known to have dissuaded people from vaccination who have subsequently died of smallpox."

The total membership in religious bodies throughout the United States, by the last census, is put down at 28,990,587, an increase of 1,000,000 over the last census. The increase of the general population in the last ten years was 2.18 per cent, showing that the membership in these bodies is growing rather faster than the population. The largest number in any one denomination is of Roman Catholics set down at 9,158,741. A dispatch says: "It has been long known that Quakers in the East are losing their old style in dress, language and forms of public worship, have been losing in numbers and influence, but for many years they have been growing in Indiana, Illinois and Iowa. Now it is shown by Dr. Carroll that Quakers in the West, where they have adopted the progressive methods of other religious bodies, are losing also, and that at a steady rate. Between 1870 and 1890, 7852 homicides were committed in this country last year."

Oscar S. Straus, of New York, formerly United States Minister to Turkey, has been appointed as a permanent member of the Committee of Arbitration at The Hague, to fill the vacancy caused by the death of ex-President Harrison. He presided at the recent great conference between capital and labor, and was made Chairman of the committee appointed to bring about a lasting basis of peace between the two. He now, therefore, holds a double position as peacemaker. He says that he will accept the appointment, which he regards as one of high honor.

A despatch from Washington of the 17th says: President Roosevelt took to-day the first step in restoring to the China the property belonging to her, seized by the United States. He directed Secretary Long to deliver to the State Department, for transmission to Wu Ting Fang, the Chinese Minister, the sum of \$375,000. This amount represents the value of the silver bullet seized in the Salt Water case, at Tin Tin, by United States marines. The silver was found by American marines immediately after the capture of the city. It was appraised by a board of officers and sold, and the proceeds were transmitted to this country and deposited in the Treasury by Secretary Long. It was thought that an act of Congress would be necessary in order to draw the money out of the Treasury in case of its repayment to China. The authorities have decided, however, that Congressional action is unnecessary.

A circular letter sent to Indian Agents throughout the country by Commissioner Jones contained the following: "You are directed to induce your male Indians to cut their hair by the use of the safety razor. With case of the Indians this will be an easy matter; with others it will require considerable tact and perseverance on the part of yourself and your employees to successfully carry out these instructions. With your Indian employees and those Indians who draw rations and supplies it should be an easy matter, as a non-compliance with this order may have serious results in withholding their rations and supplies. The wearing of citizen's clothing, instead of the Indian costume and blanket, should be encouraged. Indian dances and so-called Indian feasts should be prohibited. In many cases these dances and feasts are simply subterfuges to cover degrading acts and to disguise immoral purposes. You are directed to use your best efforts to suppress such dances and feasts."

An invention is announced which by means of wireless telegraphy notice is given to a locomotive engineer, when another locomotive is within 2000 feet of it on the same track, whether it is moving or standing still.

The Director of the Census has announced the percentage of increase of population in different parts of the country, showing that the rate of increase has decreased from previous rate of growth of population in the West, a less marked but decided decrease in the North, and a slight decrease in the South. For the first time in the history of the country the population of the South has increased somewhat more rapidly than that of the North. Prior to the Civil War the North had nearly doubled in population with each twenty years, while in the Southern States the increase of population was only about two-thirds as great. Since 1860 the rate of growth in both parts of the country has been much less; but while the rate of growth in the North has decreased steadily, that in the South during the last twenty years, from 1860 to 1890, has been slightly less. During the nearly twenty years there has been no substantial difference in the rate of growth of two sections. The frontier, as a large area of rapid but intermittent growth, is no longer an

important factor in the progress of American population, and the rate of growth in the several great areas in the United States is now nearly the same. The case of cancer has been successfully treated in New Haven, Conn., by the X-rays. The cancerous growth was of three years' duration, and was not susceptible to the usual treatment. It was eleven inches wide and seven inches deep. Twenty minutes every day the patient sat before the X-ray machine. He stated that the right rays pierced the growth with intense burning sensation, eating through and through. The growth diminished gradually, until at the end of five weeks the patient is declared cured.

A despatch to the *Public Ledger* from Washington of the 16th says: "The proposition as to whether the United States shall be considered in the singular or plural number was under consideration to-day by the House Committee on Revision of the Laws. Those who contend that 'are' is the proper verb to use in reference to the United States rested their contention upon the language of the Constitution. It having been decided to refer the matter to the Librarian of Congress for investigation, it was found that nearly all the messages, documents and laws in the early days of the Republic used the plural verb. The tendency, however, has been steadily toward the singular form, while for the last fifteen or twenty years the singular form had obtained almost exclusively. The Committee decided after consulting the authorities that legally it is proper to use the singular verb, 'is.'"

There were 502 deaths in this city last week, reported to the Board of Health. This is 31 more than the previous week and 25 more than the corresponding week of 1901. Of the foregoing, 261 were males and 241 females: 42 died of consumption of the lungs; 99 of inflammation of the lungs and surrounding membranes; 18 of diphtheria; 18 of cancer; 12 of apoplexy; 5 of typhoid fever; 2 of scarlet fever, and 16 of small pox.

COTTON closed on a basis of 8½¢ per pound for middling uplands.

FLOUR.—Winter, super, \$2.75 to \$3.00; Pennsylvania roller, straight, \$3.00 to \$3.80; Western winter, straight, \$3.70 to \$3.80; spring, straight, \$3.60 to \$3.85.

GRAIN.—No. 1 hard wheat, \$6.60 to \$6.65.
 No. 2 mixed corn, 66½ to 67½.
 No. 2 white oats, clipped, 54.

BEEF CATTLE.—Best, 6¼ to 6½¢; good, 5½ to 5½¢; medium, 4½ to 5¢.

SHEEP.—Extra, 4½ to 4½¢; good, 4 to 4½¢; common, 2 to 3¢.

LAMBS.—4½ to 6½¢.

HOGS.—Western, 5½ to 9¢.

FOREIGN.—The Empress Dowager of China has issued an edict which has been conveyed by telegram of the 11th instant to the Chinese minister at Washington: "During the disturbances caused by the Boxers last year the American commanding officers issued strict orders to their troops to use strenuous efforts to protect the buildings within the Forbidden City. This was an act of friendship worthy of imitation, for which we feel extremely gratified and grateful. Therefore, instruct Wu Ting Fang to convey our expression of thanks through the Secretary of State to his Excellency, the President of the United States. The people of China are very grateful to the United States for the protection of their lives and property. In a recent book of travels in China special notice is made of the general honesty of the people, as illustrated by the numerous stalls and shops that are left to look after themselves without danger of theft."

The Empress has also issued an edict which in strong terms admonishes all officials to protect and maintain the rights of Christians, and forbids discrimination against Christians. And again she directs that a large number of officials for complicity in the Boxer movement.

The British Parliament was opened on the 16th by King Edward in person with elaborate ceremonies. In a discussion upon the war in South Africa the premier Salisbury said that no overtures for peace had been received from the Boers.

Of all the newspapers published in the world 68 per cent. are in the English language.

Vladivostok, on the Sea of Japan, which forty years ago consisted of four Chinese fisherman's huts, is now a flourishing city of 50,000 people.

The North German Lloyd Company is building a steamship which will have a contract to leave New York in 24 hours, calculated to propel it from Lizard Head to Pireland in four days and twenty hours. The vessel will exceed its predecessors in every respect. Its length will be 707 feet. Its horse power will be 40,000—4400 greater than its nearest rival, the *Deutschland*.

During the reigns of Reuben and Elias, who ascended from Berlin in a balloon driven by a motor, on the 15th instant, write from a village in Southern Russia, in the Government of Poltava, that they made 868 miles in

twenty-nine hours. The highest altitude reached 16,250 feet.

Excavations of the remains of prehistoric lakes dwellers on the river Save, near Dolina, in northern Bosnia, have brought to light four dwelling houses built on piles, numerous products of the potter's art, utensils of brass, silver, gold and amber, seeds and bones. A boat 12 metres long hollowed out of the trunk of an oak has been exhumed, which is estimated to be 8,000 years old.

Earthquake shocks were felt in different parts of Mexico on the 16th and 17th instants, doing great damage certain localities. In the town of Chilpancingo, 120 miles southwest of the City of Mexico, it is reported that 300 persons were killed; and that it will have to be thoroughly rebuilt. The volcano of Colima, about 100 miles west of the City of Mexico, is again active.

NOTICES.

FRIENDS FREEDMEN'S ASSOCIATION expect to send good to their school for colored youth at Christiansburg, Va. A sewing class there is thrifty in making over partly worn clothing—men's or women's. The library needs book clothing, materials, shoes and books may be sent Friends' Institute, 20 S. Twelfth Street, on or before Third Month last, marked "For Christiansburg Industrial School."

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard instruction and discipline should be addressed to WILLIS F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded EDWARD G. SMEDLEY, Superintendent.
 Address, Westtown P. O., Chester Co., Pa.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will train leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-four cents each way. To reach the school by telegraph, W. West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup't.

MARRIED, at Friends' Meeting-house, Moorestown, N. Tenth Month 10th, 1901, WILLIAM MARTIN, M. D., Bristol, Pa., and ELIZABETH E. KAIGHN, daughter of Ab E. and Lucy E. Kaighn of Moorestown.

DIED, Ninth Month 23rd, 1901, at her home in Ches Hill, Ohio, GAYNOR P. BURGESS, widow of Elwood Barr, and daughter of David and Julia Ann Barr; was seven years the seventh of Eighth Month. She had suffered mortally affliction through life, and had been in declining health for some years. In her last sickness, of a few weeks' duration, she was visited by a number of those who waited on her, manifesting an affectionate interest in Friends who called to see her, and saying, "I am glad to see all."

—, at her residence near Chesterfield, Ohio, on the sixth of Eighth Month, 1901, TACY MORRIS, daughter of Jonathan and Mary Perkins, and widow of the late Nathaniel Morris, age ninety-five years, one month and twenty days. She was a beloved member of Chesterfield Monthly and Particular Meeting of Friends, having submitted early life to the purifying baptisms of the Holy Spirit and joined Friends' Society as that of her choice. When about eighteen years of age she became very much affected with the "falling sickness" and testimonies of early Friends, attending meetings twice a week, until infirmity of old age increased and confined her to her bed for several years; but she was never heard to mourn. The writer has heard her say, she longed "to go and be rest, but wished to wait her Master's time." She continued in a sweet, innocent frame of mind until the close. She leaves eight children to mourn their loss with her many friends. She was universally esteemed by all who knew her. We feel the blessed assurance that our loss is eternal gain, in that happy home with her dear Redeemer, in Moorestown, N. J., on the seventh of Ter Month, 1901, EDMUND C. WORTHINGTON, son of Susan R. and the late J. Willits Worthington, in the twenty-fourth year of age; a member of Chester Monthly Meeting of Friends, N. J.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, SECOND MONTH 1, 1902.

No. 29.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Sent from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Authorized Christian Endeavor.

To-morrow marks the twenty-first birthday of the "Christian Endeavor" societies, spelt so called; whose beginning was in Portland, Maine, under a simple plan of Francis Clark to gather the young people of his church together that he might organize them for "for Christ and the Church." This movement grew to unexpected proportions. To-day it has about seventy-five thousand societies, and a membership of over three millions. The event is a wide-spread echo to young people's natural desire to have something to do in societies of which they are members; and if they were rightly set to work as was the case in the days of "our young Friends" James Parnell, Edward Burroughs, Robert Barry, and a strong list of valiants under the age of thirty, in whom the Spirit of Christ depended on as the fresh initiative of every work and service, and young men not only saw but were obedient to their heavenly Father, then the problem of Christian endeavor would be demonstrated on lines not of law, but of the gospel.

For law-work and gospel-work differ in this, that whereas the key-note of the law says, "thou shalt live," that of the gospel "Live and thou shalt do." But "by the deeds of the law shall no flesh be justified." Law-work may serve in the line of education, but may eventuate as "a schoolmaster to lead to Christ;" but our efforts need to spring from our life in Christ Jesus, as prompted and pressed in his living authority, if they are to be truly of Christian endeavor. "Without us we can do nothing" in his cause. "He that abideth in me and I in him, the same shall bring forth much fruit." "No fruit remains," says Mary Ann Kelly, "but that which

has been wrought of God, and which has been conceived and brought forth in the abiding Spirit of truth. Look, with a serious and devotional mind, upon your own past doings, and the doings of those with whom you were most intimately connected; and see if they have not been 'as water spilled upon the ground that cannot be gathered up again,' utterly profitless and fruitless, except in so far as a sense of God was prompter of them?"

The drill of man-made and man-appointed services,* the gymnastics of organized effort, have indeed all the ethical value in church work that they develop in club or association work and with this superiority that their object being Christ and one's church, the higher aim is believed to raise up a nobler zeal.

But whatever spiritual, connected with the numerical gains have been given through this rapidly expanding movement, doubtless every Friend would rejoice in every evidence of them. For spiritual gain is our business and as we are faithful in it, it will be our rejoicing wherever seen and through whosesoever hands it is prospered. But should we see the work of worship superseded by the worship of work, we could only acknowledge the increase of vivacity while deploring the decrease of life. Then the living Friend, and therefore living endeavorer as a "laborer together with God," should be the one who could say, "and yet I show you a more excellent way."

The world wants a Christian endeavor that is Christian because Christ in every instance is its initiative,—the Word in the beginning of it, without whom not any thing is done that is done. This is the more excellent way given to us as a people to show, and not idly to profess while pointing back to the sons of our morning who did practically show it.

The popular view of Christian work or endeavor work looks to the desirable end to be accomplished as the worker's warrant to proceed in it. Whereas the Friend's view looks to the opposite pole—the authority of Christ at the beginning for him to enter upon the

*The importation into our own religious Society of a system which looks to the assignment by a "leader" (or book) of parts to be performed in worship, would be as destructive of Quakerism in devotional meetings of one class under our name as of another. Once the principle of stated or studied exercises for worship gets entered, in any apartment, then that of a waiting on the "Head over all things to his church" sees its excommunication awaiting.

service, and looking to that inspeaking authority to be his good courage all through. Or the popularly assumed warrant may be some general text of Scripture which one may appropriate to himself as one of those on whom the verbal commission was charged. Indeed he is frequently taught that the gospel is a gospel of "go," while the Friend is taught that the gospel is "power unto salvation," and it is a gospel of "therefore" before it is a gospel of "go." In what is sometimes called the "great commission," and sometimes "the marching orders of the Church," the "therefore" of the Christian "go" expressly refers back to Christ's authority. "All authority is given unto me in heaven and in earth. Go ye therefore,"—or in that "authority," which must be the witness of his Spirit anointing one with his commission. And he immediately reinforces this, by making the "go" inseparable from authority to baptize souls into the Divine name; which is his power and holy life, in the three great manifestations by which He is known. Because then we say that the right authority for any piece of Christian endeavor or service must be the fresh witness and commission of the Spirit, do we preach therefore a chronic inactivity? Sloth may indeed be fixed on the sluggard because he prefers a little more slumber to the hearing of the word, "Arise and shine, for thy light is come," and so he perpetually excuses himself on the plea of absence of a commission. When commissions to duty are inconvenient or disturbing to the creature, it is easy not to be on the alert to hear the still, small voice; and so the abuse of the best doctrine of work may turn it to a doctrine of stagnation—"a savor of death unto death in them that perish." But how can obedience to the movings of Christ's Spirit, even if it require waiting and hearkening, be inactivity? If for every watchful sense of his authority there was the responsive deed done, if obedience had kept pace with knowledge, the earth would ere now have been filled "with the knowledge of the Lord as the waters cover the sea." But in a world where many who will work will not wait on the Lord for his word of movement, and many who will wait would turn waiting rather than hearkening to obey into a habit, and so lose their hearing, the increase of Christ's government and peace on

earth, has been sorrowfully frustrated for lack of the true Christian endeavor.

"If by the Spirit we live, by the Spirit let us also walk."

The George Junior Republic Vindicated.

Quite recently two great daily papers, one in New York the other in Philadelphia, have published serious charges against the work of William R. George at Freeville, New York. These charges were summarized under ten heads and included such matters as cruelty, under-nourishment, overwork and immorality in the association of the sexes. In order to investigate the situation most thoroughly the Bureau of Labor and Charities and the Society for the Prevention of Cruelty to Children in Syracuse, New York, combined in appointing a committee of three and in sending them to Freeville to study the case at first-hand. The public now has the benefit of a printed report from this committee dealing with each point of the newspaper charges. The report is a satisfactory indication of the unique work of the Republic. So far as the serious charges that concern health and cleanliness and morality were involved, the committee satisfied themselves that there was not a little malignity in the evidence upon which they were based. The children are adequately fed, fairly housed and carefully guarded from corrupting influences.

Upon the broader lines of the practical working of the democratic principles in a Junior Republic the committee does not impress us as enthusiastic. Our own observation at Freeville has been that self-control and self government predicate a rightful exercise of authority beyond that which is spontaneous in child life. Authority wrongly used is doubtless the prolific source of juvenile delinquents, but part of the Truth that makes us free is that often neglected truth that adult judgment and direction and control are essential parts of education for freedom.

The concluding paragraph of the committee's report is as follows:

The Committee finds that the working of the democratic principle among children has not shown a uniform grade of excellence, that the citizens have not had at all times the same enthusiasm, nor have the officers always felt the same degree of responsibility. Slack times will inevitably recur in the future, and if the management were inefficient such experiments would fail. But making all allowance for occasional lapses, the Committee considers the Republic to have realized more than it promised at its inception, and that it has well demonstrated that the democratic principle may be adapted to the needs of the children who are not blessed with the most helpful home surroundings and confer upon them a wholesome training for mature citizenship in the Larger Republic. J. H. B.

Barbara Everard.

In reading in Volume No. 2 of Friends' Library the life of Joseph Oxley, page 431, I was much interested in what he writes of a young woman, by the name of Barbara Everard, who seemed to be much afflicted in speech, etc., and yet her Lord and Master, whose power is not limited, and can do all things, made use of her as an instrument in his hands, to deliver the Gospel message. It brings to remembrance the Scripture language, "God has chosen the weak things of this world—and things that are not, to bring to naught things that are; that no flesh should glory in his presence." The circumstance seems quite a remarkable one to me. Surely, "His ways are past finding out." I have thought the account might be interesting to the readers of THE FRIEND. E. C. COOPER.

First Month, 1902.

Joseph Oxley in visiting says, "In this place lives Barbara Everard, a poor, honest, decrepit creature, apparently convulsed all over by which her speech is much affected, and understanding also. Yet the Lord has been pleased to make use of this young woman in an extraordinary manner, having bestowed on her a gift in the ministry, in which office she appears above many of far more natural talents; in common conversation she is difficult to be understood, being of a stammering tongue, but very clear in utterance in her ministry, her matter very correct and sound, opens the Scriptures very clearly, and preaches the Gospel with great power and authority and is of singular service in this place. She had at this meeting good service.

[The following is a letter written not long afterwards by Barbara Everard to Jos. Oxley.]
ASHWELL, Seventh Month 9th, 1760.

LOVING FRIEND:—This with my love to thee and thy loving wife, hoping these lines will find you in good health, as we are through the mercy of our God who is the Father and Fountain of all our mercies, to whom be glory both now and forever! Although we are far separated in body yet we are near in spirit, for I do not forget thee nor thy labor of love when amongst us, neither do I think thy labor was in vain, for it tended to encourage us to press forward towards the mark of the prize of our high calling in Christ Jesus that so we might come to the knowledge of the things that belong to our souls' everlasting peace. My desire is, that we may wait humbly for the teaching of that blessed anointing, that so we may witness a profiting, for the Lord is come to teach his people himself; yea, his presence is sometimes sensibly felt among us in our meetings. The sixth of the Sixth Month we were at Baldock Yearly Meeting, which was a large, good meeting. The testimonies were to the reproving of the backsliders from the Truth, and to the encouraging of the sincere and upright-hearted followers of our Lord Jesus Christ to hold on their way. At this meeting Isaac Sharpless gave notice that he intended to be at Ashwell meeting the First-day following; which was very large and a good open meeting, the Lord's presence being sensibly felt amongst us, to the comforting of the mourners in Zion, and I believe the Lord will have a people to bear testimony to his great Name and Truth in the earth, for

He is sometimes pleased to make use of me and contemtable instruments, to bear testimony to his great Name, of which I am so as thou knowest very well. Yet the Lord doth not forsake me, for He is near to be all those that put their trust in Him. For some time I had a concern upon my mind to go to a place called Weson, about two miles from Baldock, to have a meeting, where there had not been a meeting held for about twenty years before, which made me loath to give to it. But when the mighty power of God arose in me, I was made willing, and my cle and one of our young Friends went with me, and the meeting was very large, the being, as was supposed, two hundred people; and I had a good open time among them and they behaved soberly, so that I came away with a reward of peace in my own bosom; the Lord is a rich rewarder of all them that faithfully serve Him. Having given thee account how things have been lately in this parts, I conclude with praises and hallelujah to the everlasting God, who is near unto people in all their exercises, to whom be glory both now and forever, amen. My uncle Jo with me in love to thee and thy loving wife, our love is also to all sincere and true-hearted Friends." BARBARA EVERARD.

LADY MONTAGU INTRODUCED INOCULATION.—It was Lady Mary Wortley Montagu, surnamed the *Ledger*, who first introduced inoculation for smallpox in England. While residing in Belgrade, in 1717, she saw the Turks practice "engrafting," as they called it, to produce a mild form of smallpox, and stay its ravages. She examined the process, and, being convinced of its efficacy, applied it to her year old son. On her return to England she introduced it in London. At that time it was computed that one person in every seven died of the smallpox. Yet she was opposed by the entire medical faculty. By order of government, an experiment was made upon five persons then under sentence of death, and proved perfectly successful.

But, instead of Lady Mary being acknowledged as a public benefactor, she was persecuted with the most relentless hostility. "Listen," in the *Boston Transcript*: "the faculty rose to a man against her; even clergy desecrated on the awful impiety of going to take events out of the hands of Providence. The common people were urged to hoot her as an unnatural mother, who risked the lives of her own children. However, the Princess of Wales, afterward Queen Caroline, stood her friend, and truth and science finally prevailed. Some historian has said that England has owed her greatest blessing to women. It was about the year 1752 that Lady Montagu was honored by a monument erected to commemorate England's gratitude to her for introducing inoculation. Dr. Edward Jenner substituted cowpox inoculation in 1799. He lived to be rewarded by Parliament by a grant of £10,000, and later by a second grant of £20,000; and, in 1858, a statue was erected to him in London. As usual, on bare credit was vouchsafed to Lady Mary Wortley Montagu, who bore all the persecutions without any of the pecuniary reward she was entitled to, and by no means a fair share of the glory."

Sea Children.

Countless hosts of tiny creatures live in the sea. They are so very tiny that their very existence would have remained a secret had it not been for the microscope.

These minute creatures are so small that a drop of water contains many millions, and a drop of water is to them a complete world. They are called infusoria.

They exist everywhere, in salt water and in fresh, in hot regions and in cold. The great rivers carry enormous quantities of them to the sea. In a single year the river Ganges carries down to the ocean a mass of infusoria equal to the size of the largest pyramid.

Their bodies are transparent and of all kinds of shapes. Some are like a bell or a flower, or even like a mere grain. The most tiny of all are called monads. They are mere atoms that spin about in the water. For a long time people thought that the infusoria were transparent cells or bags that were filled with nothing but water, but this was found to be a mistake. The creature, instead of being a mere bag has four distinct stomachs. Indeed, some of its neighbors have as much as four hundred. Think of it! Four hundred stomachs!

You may imagine how difficult it is to study the habits and the mechanism of things so very small. Thanks to the microscope, it has been made possible. Professor Ehrenberg was one of many who gave himself up to this study, and I will tell you how he managed to make his observations. He put a drop of colored water on a piece of glass, and beside it he put another drop that had no color in it at all. Then—with the point of a needle he made a canal between the two drops. This answered his purpose. Through the microscope he saw the tiny creatures pass from the colored drops to the colorless. He could distinguish their stomachs and of color and he could count them, too, through their transparent sides. He amused himself with making the experiment first with red and then with blue.

These tiny creatures multiply in a variety of ways, some of which are very curious. One creature will divide into two equal parts, and of these parts being the exact image of the parent. Others drop tiny germs, or in eggs, which each in time begins to grow and whirling about in the sea a perfect creature. You would you believe it, minute as these infusoria are there are creatures smaller still, called parasites, because they feed on others, and fasten upon them and suck the juices of their bodies, one infusorium sometimes having many parasites living on it. I have not told you the most curious fact of all, however.

Infusoria has the power of dissolving itself into several parts or even into nothing. If we disturb with a feather the water which the little creatures are swimming in, they all stop whirling about in a moment. Then you will see a hollow place come in the body of the infusoria, that is, of course, as you look through the microscope. The hollow place increases little by little, and the creature is gradually dissolved. The creature was dipped in spirits of wine.

What agitated our little friend so violently. But add a drop of pure water before as had time quite to dissolve. Wonder of wonders! The creature stops in its work of

self-destruction. What is left of its body begins to swim about as if nothing had happened.

Have you ever seen the curious sponge called "Neptune's glove"? It is not very handsome to look at when alive. It is dull black above and a dirty white beneath. For a long time people could not make up their minds whether the sponge was a plant or an animal. It has a kind of animal life, and naturalists have placed it in the lowest rank of the animal kingdom.

When it lies in the sea it has a horny or stony network of a body, something like a skeleton. This network is full of passages or holes, and is covered with a jelly-like matter, which is really the living sponge. In its life, even, the sponge does not move. It remains all its days in the place to which it is attached under the water; all it does is to draw water through its pores or holes and let it flow out again. This is the means of nourishing it, for the water is full of particles on which the sponge may be said to feed.

The little points or buds sometimes seen sticking to the sides of the sponge are little baby sponges beginning to grow, which at last break away and move about in the water for a few days, until they, too, become fixed. Men dive down to get the finer sponges as they dive for coral, and when the sponge is brought out of the water the living, jelly-like body drops away and is gone. The skeleton is dried and becomes an article of commerce. So you see your toilet sponge is really a skeleton.

A little animal found in the sea, in rivers and in lakes of fresh water, etc., called a Polyp, sometimes a Hydra. It is very simple in its make-up. Its body is a mere bag with an opening at one end crowned with six very slender threads. This opening is the creature's mouth. The threads are its arms and the bag is its stomach. The polyp leads a very merry life. It fastens itself to some leaf or plant that grows in the water, and when it is quite settled it stretches out its arms to find something to eat. It can eat more than you may imagine. It often draws in more than its bag of a stomach can hold, and, what is funnier still, it will use one of its arms to keep the food in its place. If it did not do this when it had swallowed a worm, the worm would wriggle out of its mouth. After the worm is digested, the polyp pulls out its arm and becomes as lively as ever. You may think a worm is too large for greedy little polyps to handle, but it is not so. The polyps crowd around the worm, no matter how big it is, and tie it up in a network of arms until it cannot get away. When the battle is over, these strange little creatures slip away from each other and go on alone again, uniting to help each other when necessary only. What may seem still more odd to you is the fact that if by chance half of the polyp's body were cut away, it would go on eating just the same, swallowing and swallowing, even though the food keeps dropping out through the opening made in the back by the cut.

Each piece of a polyp, if cut up, soon grows into a completed polyp. A polyp has even been turned inside out like a glove, and been none the worse, its outside doing the work of the inside, and vice versa. The baby

Polyp grows like tiny buds on the body of the mother. These buds grow so quickly that a bud will hardly have become a polyp before, it in turn, puts out another bud.

Have you ever seen coral? Well, there are social or coral making polyps who live in harmony, each in its cell, a number of which forms one entire house full of polyps. The living polyp is at the top of these houses; the dead part is at the bottom and this is the history of the coral reefs. These greedy little eaters work their way up through the various changes, and in time build up this house, which is really a kind of living house, and, as the polyps go on building new parts of this house, they keep on climbing higher and higher, leaving the old part below, which becomes dead and hard like stone. Their useful appetites clear the ocean and other waters of quantities of dead and decaying matter, so you see these tiny creatures are really minute scavengers, each one doing its part, no matter how tiny it is.

A fish that walks on dry land. You may wonder what kind of a fish that can be, because you know, perhaps, that a fish gets its air from the water not on land. When a fish wants to breathe, he opens his mouth and takes a gulp of water. The water passes from the mouth through a little grating into the gills. Here it cannot get out, for some bony lids, called gill covers, shut down and keep it in. While the water is shut up it bathes a number of feathery membranes in the cavity of the gills. These membranes are covered with delicate blood vessels, and thus the blood gets a supply of oxygen. When this business is over, taking but an instant, the gill covers open and let the waters out again. At the same moment more water comes in at the mouth, and the fish keeps on breathing.

Thus you see how, when a fish is taken out of the water, it dies for want of air. The delicate gills fold together and get dry, and then the fish cannot breathe, but in some fishes the opening of the gills is very narrow and does not dry up so quickly; besides, there is a little cell full of water, which opens on to the gills and keeps them moist. These fishes can live much longer in the air, and one kind can live some days out of the water. It even climbs up trees to look for insects, of which it is fond. There is what Aristotle called a fishing frog that belonged to this tribe of fishes. It has a famous line and hook in the shape of a long tentacle which sticks up on its head with a joint, allowing it to move about freely. At the end of this tentacle it has a little membrane of shining color which it uses as a bait whilst burying itself in the mud out of which this shining tip extends to catch unwary fishes.

Some sailors once caught such a fish with a net which it caught in its great cavern of a mouth. In its greediness it caught its teeth fast in the wood and as a result it was hauled into the boat and killed.

A fish that shoots has a kind of popgun in its round snout, and he shoots at flies and other insects. When he sees a fly settle on one of the plants that overhang the water he fixes his eyes upon it. Then he swims to the place from which he can best take aim. He keeps under water and does not let himself be seen. But all in a moment a drop of water is

shot with such force against the fly that it is brought down. Then the fish swims up and seizes it without any more trouble.

This shooting fish does not really live in the sea, but in the rivers and lakes of India.

Elizabeth Kirby tells in "The Sea and Its Wonders" of one fish that utters a cry when it is seized; of another that wails like a child when taken from the water; still another that makes a sound as it swims at one season of the year, and all the rest of the year keeps silent. But there is a fish that sings.

There is a little white fish with blue spots on its back in America which actually makes a sound like music. She tells us how a traveler was one day lying on the beach resting himself, when suddenly he heard a sound; it was like music in the distance. He got up and looked about him, but nothing was to be seen. A boatman was close by, and he asked him if he heard anything. "Yes," said the boatman, "I hear a fish singing."

The traveler pushed off in a boat to hear the music better. He heard a number of voices singing together. It was like a concert in the water. The sound was a little like an organ playing at some distance. These musical fishes are said to begin to sing at sunset and keep on singing during the night. They are not very timid, and will continue their music even if people are standing by to listen. The fish was called by some people the "siren;" by others musico, or "musician."—*Retold by Louise E. Hogan in the Public Ledger.*

BURNING BOOKS.—"How can you afford all these books?" asked a young man calling upon a friend; "I can't even seem to find spare change for even the leading magazines."

"Oh, that library is only my 'one cigar a day,'" was the reply.

"What do you mean?" inquired the visitor. "Mean? Just this: When you advised me to indulge in an occasional cigar, several years ago, I had been reading about a young fellow who bought books with money which others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five-cent cigar every day; and, as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there is dollars' worth of them."

"Yes, I know there is. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which, at five cents a day, amounted to \$18.25 a year, or \$109.50 in six years. I keep those books by themselves as a result of my apprenticeship cigar money; and, if you'd done as I did, you would by this time have saved many more dollars than I have, and would have been better off in health and self-respect besides."—*Facts.*

This is the death of death, to breathe away a breath and know the end of strife, and taste the deathless life.

Remember the Days of Old.

A Letter to the Philadelphia FRIEND and Its Readers.

When the remembrance of past days brings sweetness and peace into the mind, coupled with the renewed desire to press forward on the heavenward road in the faithful discharge of daily duty, how good it is.

As another year has closed in upon us, with the sense of advancing age and growing infirmities, it is pleasant to look back and remember all the way in which the Lord hath led, and to mark how kindly He cared for his unworthy, yet trusting children, and how, too, in times of trial and of seeming darkness He hath been near and the necessities for the day and hour have been provided; so that the ancient language is made ever new, surely goodness and mercy have followed all the days of our lives; and the renewed assurance is given, as faith and faithfulness is abode in, the Lord's goodness will still follow all the remaining days of our lives here below.

My thought of late has been turned toward the remembrance of not a few of my fellow-travelers, some of whom have been called home. Such as have helped to sweeten the path of life, whose kindly deeds and words have cheered and encouraged in the path of duty.

Thus in your land and in this city as one and another has been removed of late time, the thought of these and their works while with us, of how they helped to smooth away the rough places in life and to give cheer and comfort in the place of sadness, both in sickness and in health, to those that needed it, doth bring a sweet savor upon the spirit.

There are names on your side of the water I might mention as typical, Thomas Elkinson and William U. Ditzler;—different men, yet how truly servants of the one Master, both of whom left their impress of love and goodwill behind them with their fellows.

And on this side of the ocean in the early days of the year now past, dear old Mary Smeal, whose simple faith and child-like trust it was beautiful to behold, whose loving spirit held many in its embrace and whose kindly ministrations were very many.

And yet another I may mention taken away in the meridian of life and from its business activities, James H. Gray, whose kindly hand ministered to the wants of very many.

These come before me not to the exclusion of any others, but such as have come very close and have been made very dear unto me in many ways.

In the sense of love and gratitude for the lives of such men and women, unto God, whose grace doth transform and make anew and meet for his heavenly kingdom, is this written, for such lives sweeten and enoble life, giving praise to his name. The remembrance of Zion's travelers who have thus ennobled life, tend to invigorate and cheer in the pathway of duty, and quicken the step on the heavenward road.

"Inasmuch as ye did it unto one of these the least of my brethren ye did it unto me," is a truth thankfully to be believed, that belongeth unto very many more than can be counted up by us, but they are all known to the One Master, Christ Jesus, our Lord.

Such are fragrant flowers in the garden of

God. Often in hidden paths, yet not unused by the unseen One. And this is a blessing thought the Lord knows.

Thus while it is good for us to remember the days of the right-hand of the Most High and to mark all his gracious dealings with us and the many very precious places and experiences He hath brought us into, still He the unerring balance of all true judgment, his own possession, and He will justly apportion to all their due. Still, so far as is committed us to know and rightly to judge, may do so, ever keeping in view, "It is grace through faith" that we are enabled to triumph over all, and to bring forth fruit to praise and glory.

We may thankfully believe the Lord of the vineyard hath many laborers therein, and in great harvest field. Still, there is abundant room for the prayer that He the Lord of the harvest would send forth more laborers thereinto.

To those, like myself, who have been permitted to enter upon another year and upon whom the shades of evening are falling, we keep our eye heavenward, through the light of his grace in the heart, and so know his keeping power in our daily life to press us to God's praise and glory. And those in youth and middle life,—may you know and come under the yoke of Christ, and become through the work of grace, fruit-bearing branches in the garden of God, and like many that have gone before may your works and your ways be well pleasing to God, so that when to you as to us, doth come the close, there may be welcome of the Master, "well done good and faithful servant, enter thou into the joy of the Lord."

CHARLES W. THOMSON.

4 Kirk Place, Bardsen, by Glasgow, Scotland.
First Month 3, 1902.

THE HABIT OF HAPPINESS.—Happiness is a habit. No person is truly happy who works and hoards up money, building for the future only. You must get happiness out of every day. For if you are irritable, restless, nervous, cranky and impatient, waiting for a time when you will be on Easy Street, you are forming habits that will soon be fixed, when you have affluence you will find that you can't be happy. Here is a rule worth saving.

"Unless I get some happiness every day now, I will never be able to find it on any other day."

This little preachment is addressed to people who are discontented with their work and their environment. To those who have the "luck face," to those who give up easy, brace up and cash in happiness now. Do say "I have nothing to make me happy;" it is not so. Happiness does not require money. Happiness comes much through making the around you happy, and you can do that by sharing your brother's burden, by cultivating cheerfulness, even though it is feigned. Do not speak to get angry. Do not speak a curse word. Do not roast anyone. Do what is right. The world looks and is better if you are kind and sympathetic. And get the happiness habit. It is easy to form, and the brother knows it from experience. The thought that the lines may build up hope and cause some brother to resolve to get the happiness habit.

it makes us happy. We have tried all is of plans, but happiness is the greatest treasure we ever possessed, and we would not lose the happiness we have had and are having every day for all the money in the world could buy happiness. Every day is worth a thousand dollars to us from our standpoint.—*the Paper.*

Christ Our Life.

Oh! the treasures and wisdom and knowledge, the riches of love, mercy, life, power, grace of our God, which are treasured up the soul in the Lord Jesus; and are freely opened and given out by Him, to them that believe in Him, wait upon Him, abide in Him, give up faithfully to the law of his life; and use delight it is to be found in subjection and obedience to the light and requiring of Spirit.

Oh! my Friends, oh! feel your portion, abide in that wherein the inheritance is won, received and enjoyed. For there is no wing Christ truly and sensibly, but by a sense of his life felt in the heart, whereby we are made capable of understanding the things of the kingdom. The soul without Him is dead; by the quickenings of his Spirit it comes to a sense and capacity of understanding the things of God. Life gives it a feeling of a sight, a tasting, a hearing, a smelling, of heavenly things, by which senses it is able to discern and distinguish them from the earthly ones. And from this measure of life, the capacity increase, the senses grow stronger; eyes more, feels more, tastes more, hears more, smells more.

Now when the senses are grown up to strength, then come settlement and stability, and peace and satisfaction. Then the soul is settled, and established concerning the things of God in the faith, and the faith gives peace to the understanding; so that all things and disputes in the mind fly away, the soul lives in the certain demonstration of fresh sense and power of life. It daily has the eternal Word and power of life to it in the heart and soul what is testified of Scripture. It knows the flesh and blood of the Lamb, the water and wine of the kingdom, the bread which comes down from heaven in the vessel, from all other things, by its own feeling on it, and converse with it in it. What heart can conceive the righteousness, the holiness, the peace, the joy, the length of life that is felt here. For indeed, there is no straitness in the fountain, it is fullness; and it is his delight to empty himself into the hearts of his children, and to fill them empty according as He makes them, and as they are able to drink in it, is living virtue. Therefore where the soul is enlarged, where the senses are grown strong, where the mouth is opened wide (the Lord standing ready to pour out of his vessels) what should hinder it from being filled? being filled, how natural is it to run over and break forth inwardly in admiration and sense of spirit, concerning what it cannot but say, oh! the fulness, oh! the depth, oh! the breadth, and length of his love! Oh, compassion, the mercy, the tenderness of Father! How hath He pitied, how hath He pardoned, beyond what the heart could believe! how hath He helped in the hour of dis-

stress! how hath He conquered and scattered the enemies! which, in the unbelief the heart is ready often to say, were unconquerable, and that it should one day die by the hand of one or other of its mighty enemies, lusts and corruptions. How hath He put an end to doubts, fears, disputes, troubles, wherewith the mind was overwhelmed and tossed? and now He extends peace like a river; now He puts the soul forth out of the pit, into the green pastures; now it feeds on the freshness of life, and is satisfied, and drinks of the river of God's pleasure, and is delighted; and sings praise to the Lamb, and Him that sits on the throne, saying Glory, glory! life, power, dominion, and majesty, over all the powers of darkness, over all the enemies of the soul, be thy name for evermore! Now, my friends, ye know somewhat of this, and ye know the way to it. Oh, be faithful, be faithful! travel on, travel on! let nothing stop you, but wait for, and daily follow, the sensible leadings of that measure of life, which God hath placed in you, which is one with the fulness, and into which the fulness runs daily and fills it, that it may run into you and fill you. Oh that ye were enlarged in your own hearts, as the bowels of the Lord are enlarged toward you! It is the day of love, of mercy, of kindness, of the working of the tender hand; of wisdom, power, and goodness of our God, manifested richly in Jesus Christ. Oh! why should there be any stop in any of us?

The Lord removes that which stands in the way; and, in the faithful waiting on the power which is arisen, the Lord will remove, yea the Lord doth remove; and growth in his truth and power is witnessed by those that wait upon Him. So, my dear Friend, be encouraged, to wait upon the Lord in the pure fear, in the precious faith and hope which are of Him; and ye will see and feel He will exalt the horn of his Anointed in you over the horn of that which is unanointed, and will sweep and cleanse and purify, even till He hath left no place for the impure; and then He shall become his full dwelling place, the place of his rest, the place of his delight, the place of his displaying his pure life and glory; and He will be your perfect dwelling place for evermore! May the Lord God, in his tender mercy, and because of his deep and free love unto us, guide our hearts daily more and more in the travel, and into the possession of this; that every soul may inherit and possess, notwithstanding all its enemies, what it hath traveled into, and may also daily, further and further, travel into what is yet before.

ISAAC PENNINGTON.

A WELL-KNOWN and powerful writer has said that one evidence of the supernatural origin and character of the Bible is seen in the fact that it finds men as no other book does. It not only finds men; it also wins them, and always wins them to something better. Some books win men by deceiving them, and those who are won thus always regret the victory achieved over them. It is said that when a celebrated infidel submitted the manuscript of a book which he had written to Thomas Jefferson, that great statesman having read the manuscript, advised the author to burn it, giving as a reason that if men are so bad while they believe in the Bible as

a book of God they would be infinitely worse if their faith in that book were overthrown.

Science and Industry.

SENDING PICTURES OR HANDWRITING BY TELEGRAPH.—There are few people, says Chauncey McGovern, in Frank Leslie's *Popular Monthly*, who know that letters and pictures can be sent by telegraph. Indeed, ninety-nine persons in a hundred imagine that such a thing cannot be done. But they are mistaken. You can send your photograph from New York City to your friend in San Francisco and get his letter of thanks within the space of a single hour. Nor will the letter you receive be a mysterious series of dots and dashes, but will look exactly as your friend has written it. It will be in his personal handwriting; not in the handwriting of a telegrapher. If your friend fails to dot an "i," you will receive it without the dot. If he underlines a word, crosses out another, puts a capital in the wrong place, you will see the letter with all these peculiarities.

The apparatus that makes possible such wonderful feats is called by the inventor the "telegraph." Consult the other words "telegraph," "telegram" and "telephone;" the new term is their second cousin.

The tele-diagraph is not a mere promise made by an over-enthusiastic inventor. The middle of last month it had been in commercial operation for a whole two years. Why, then, do so few people know about the invention? Simply because the inventor saw fit twenty-four months ago to give the exclusive use of the apparatus to a syndicate of six American newspapers for the period of two years. On the nineteenth of Fourth month the time expired, and the picture-telegraphing machines can be installed in every telegraph office in the world.

SINCE 1895 Antwerp has been the most important ivory market in the world. In the three months ending 11th month 1st it sold one hundred and eighty thousand pounds of ivory, of which one hundred and forty-six thousand came from the Kongo basin, now the greatest source of this commodity. Most of the ivory is not from animals recently killed, but comes from native stores or is picked up here and there where skeletons of elephants that died long ago are run across.

ACCORDING to the Treasury Bureau of Statistics, "the people of the United States are sending out of the country more than one million dollars a week in payment for coffee consumed in this country, all of which could be readily produced in Porto Rico, Hawaii and the Philippine Islands."

NUTMEG.—The nutmeg tree is found only in the tropics, mostly in the islands about Asia, but sometimes in America. It is from thirty to forty feet high, shaped somewhat like a pear tree. The leaves are dark green, and glossy on the top, but whitish underneath. The blossoms, which resemble lilies of the valley, are pale yellow, and very fragrant. When the pear-shaped fruit is ripe it is about the size of a peach, and breaks into two parts, disclosing the seed with its covering.

It is taken from the tree by means of a barb placed on the end of a long stick. After it is gathered the outer husk is removed, and then the mace which envelops the nutmeg is carefully taken off with a knife. This mace, when fresh, is bright scarlet, and much divided. After it is dried it becomes the hard, yellow substance which is so pleasant a spice. Between the mace and the nutmeg is a thin, dark brown shell, but before this can be taken off the nutmeg is placed over a slow fire and thoroughly dried, so that the nut rattles in the shell, which is then cracked, and the nutmeg is then freed from all its surroundings. At first the Dutch owned all the islands upon which this tree grew, and they endeavored not to let any one else have any chance to cultivate it. And for fear nutmegs would be sent to market in such numbers as to reduce the price too greatly, they destroyed the trees on all but three or four islands, and even there, if there was an unusually large crop, they burned many of them. One writer says he saw three piles burned at once, "each of which was more than a church of ordinary dimensions could hold."

However, the nutmeg pigeon, which frequents all those islands, and is very partial to the mace around the nutmeg, would not allow the Dutch to keep exclusive possession of this spice. They carried the seeds to other islands in such numbers that localities of which these Dutch had never heard were stocked with them.

ANCIENT TELEGRAPHY.—Long before the dawn of the Christian era wireless methods of communicating intelligence to a distance were employed—not electric telegraphs as the term is generally understood, it is true, but wireless they certainly were.

Polybius, the Greek historian, describes a telegraph system employed for military purposes, 300 B. C., in which torches were placed on high walls in prearranged positions to correspond to letters of the Greek alphabet, and by a suitable manipulation of the torches messages were thus transmitted to a distance. The Gauls, too, were wont to transmit important intelligence to a distance by a cruder but simpler method. A messenger was sent to the top of a hill, where he shouted his message, apparently to the winds. Soon from afar a remote voice answered him, and this voice repeated the message to another listener further on, and thus, from one to another, a message sped, and it is recorded that in three days a message calling all the tribes of the Gauls to arm traveled in this way from Auvergne to the forests of America in one direction, and to the banks of the Rhine in another.

Later on came another wireless telegraph system—the semaphore telegraph and this was in operation all over Europe prior to and for some time after the introduction of the electric telegraph. This semaphore telegraph employed arms on posts akin to those seen to-day along every railway in the world, and a certain position of the arms like the torches in the Polybius system, corresponded to certain letters of the alphabet, and by varying the positions of the arms as required experts were able to transmit messages from one station to the other at the rate of two or three words

per minute. The towers on the top of which the semaphores were erected were often fifty to sixty feet high, and were placed on eminences about six or eight miles apart. In Russia alone there was a string of these towers from the Prussian frontier to St. Petersburg, a distance of twelve hundred miles or more.—*Cassier's Magazine*.

FOR "THE FRIEND."

A Notable Venetian of the Sixteenth Century —Fra Paolo Sarpi.

An English reviewer of the subject of this sketch remarked, that "if we can conceive of a Gladstone, a Huxley, a Virchow, a Helmholtz, a Cayley, and a first-rate theologian and philosopher rolled into one, we shall have some notion of the wonderful attainments and far-reaching genius of Fra Paolo Sarpi. And he was good as he was great." It is pleasant to add, that with the excellence of his character and the greatness of his attainments as scientist, statesman, counsellor and man of letters, he had the clothing of modesty and humility, as the Apostle Peter enjoined. From a recently published, well compiled, though comparatively brief biography of less than two hundred pages, by Alexander Robertson, a Scottish minister, resident in Venice, the following sketch has been mostly taken.

The span of the life of Paolo Sarpi extended from 1552, which was six years after the death of Luther, to 1623, being the year before the birth of George Fox. His birth-place was Venice, his father having come thither for the betterment of his worldly affairs from San Vito, a small fortified village some fifty miles northeast of Venice. In his quest of fortune the father was unsuccessful, and, dying while Paolo (or Pietro, as he was first called) was quite young, the latter was left to the care of a mother who was reputed to be a woman of much sagacity and good judgment. The boy's early schooling was intrusted to a brother of his mother, a priest and schoolmaster, whose pupils were largely the sons of patricians; yet Paolo, mastering all his studies in mathematics, languages and philosophy with a wonderful facility soon took and maintained his place at the top of the class. His remarkable memory, conscientiousness, and habits of close application enabled him to do this, for it was a saying common amongst the scholars—"All we others to our frivolities, and Pierino to his books." The passion for gambling seemed as pronounced then among Italians generally, as it is to-day, but the retiring and thoughtful Paolo would rebuke those of his high-bred companions who were addicted to the habit, by saying—"I cannot understand the taste of those who gamble, if they are not affected by avarice." There were friendships formed then, however, which in after life bore profitable results, as those with Andrea Morosini, the historian, and Leonardo Donato, the future Doge of the Republic.

At the age of twelve, his uncle confessing

that he could teach him nothing more, Paolo was placed with a friar of the monster Servites, first as a scholar, and, a later, as a novice, continuing in that relation while ardently pursuing his studies, for a riot of five years. He early detected the famous reasoning of Duns Scotus, the fanatical "schoolman," and so just and powerful his criticisms that they shook the faith of master, who was frank to acknowledge having learned not a little from Paolo in very simple lessons I am teaching him." It was he appointed disputant in public dialectic contests. At Mantua, when at the age of sixteen, being handed a long list of three hundred and eighteen most difficult theological and philosophical propositions to defend, he acquitted himself so satisfactorily that he was given a professor's position in the city, while the Duke Gonzaga attached him to court as private theologian. At the important Council of Trent, the long series of intermittent sessions of which had continued during a number of previous years (1545—1563), Duke and the Bishop of Mantua had belonged to the progressive Catholic section as opposed to that which was servilely bound to the pope. And now affording shelter to some poor heretics, so-called, and Protestants, Paolo appreciating the position of his friends as incurring the papal censures, identified himself with it, and with the pope, feeling which then obtained at Mantua, indeed throughout Italy, as it does at present day.

In 1575, Paolo Sarpi returned to Venice after a brief, but important visit to Rome, where began his friendship with Cardinal de' Medici, then laboring to repress irregularities and corruptions amongst the local monastic orders, one of the most crying disorders was the immorality that was the result of confession. He even forbade most of the priests from hearing confessions, (his narrative says) "Eager to avail himself of the services of such a pure-minded man as Paolo, [who had taken the holy orders as a priest two years before], he begged him to undertake for a time that duty in his cathedral, but he refused. He thus early took stand that he held through life, that confession is unscriptural and demoralizing to the confessor and confessed. Like Count Camparini, the present leader of the Catholic Revival movement in Italy, when he was canon of Peter's, and other priests [of to-day] might be named, Fra Paolo would never accept a license to hear confessions, and becoming an accomplice with his penitents in their sin, as is the case with so many priests in Italy at the present day. He directed those who came to him to confess to God."

The year 1578 in Paolo Sarpi's life, as he was transferred from the chair of philosophy in the Servite monastery at Venice to that of mathematics, of which science he was the acknowledged head, was marked by forming the acquaintance of Arnauld Ferrier, the French ambassador to the Venetian Republic. Representing his sovereign as ambassador at the recent Council of Trent, Ferrier advocated the return of the church to its ancient usages in the matter of giving Scriptures to the people generally, of reviv-

* Only about an hour after the above was written, the telegraphic information from Monte Carlo was read in my daily paper, telling how a millionaire steel mill owner of Pittsburgh had taken a hand at the gaming tables of that seductive resort by the sea so close to the Italian border. This mill owner, who could hardly have played from motives of avarice, seems to have placed a low estimate on the influence of his pernicacious example.

rewards and missals, of having the sermon all its parts read in the vernacular, permitting the clergy to marry. This part, the teaching of the Old Catholic Reform Catholic element to-day, as it then, and it was accepted by Fra Paolo as done with truth.

Fra Paolo's studies at this time were as common as they were varied and thorough, for, as being deeply read in history, he mastered (so far as the knowledge of them then led), in addition to Hebrew, Greek and Latin, all referred to astronomy, arithmetic, life in animals, geometry—including conic sections, magnetism, botany, zoology, hydraulics, acoustics, animal magnetism, atmospheric pressure, the rising and setting of objects in air and water, the refraction of light from curved surfaces, mechanics, civil and military architecture, medicine, herbs, anatomy. Withal, his moral and spiritual knowledge seem not to have been neglected or driven into a corner by his brother friars testifying—any life I have never known any one more devoted to himself." Well versed in the Scriptures and seeking to regulate his life by the precepts of Christ and by the principles of philosophy, it was said his very presence sufficed to raise the tone of manners and conversation.

Appointed a Provincial of the order of Sorbonne (1579), Fra Paolo quickly showed that his administrative faculty was not inferior to that of a legislator, he was at the same time a just ruler, and when asked for an unwarranted concession or modification of a rule, say "I am not able to do it, for justice is not my favorites." Advanced to the post of Procurator when only thirty-three years of age, Fra Paolo changed his residence to Rome in order rightly to fulfil the duties of his office, that of appearing before the courts and congregations in defence of the rights and discussions that might be demanded of him. With the then pope, Sixtus V., he continued on good terms of friendship, being frequently appointed by him to settle ecclesiastical controversies and to act as a mediator, his decisions being always just.

But with the intriguing of the Jesuits, with whom his own straightforward character could not be at peace, there was nothing common. "I hold in little account," he once said, "these church dignities and intrigues, in fact I abominate them." Many of several years at Rome enabled him to amass a fine library of literary and scientific works of the Vatican library, and also of private collections of private friends.

Fra Paolo's narrative gives numerous interesting details of his critical researches in various branches of science, and of his anticipating, and agreeing, a number of noted discoverers, as, in anatomy and physiology; Acquapendente, in optics; Galileo, in astronomy; Torricelli, in pneumatics; Porta, in magnetism. Bacon sent him his books on jurisprudence; in metaphysics Lord Macaulay says that Locke was anticipated by Fra Paolo. Several Venetian palaces designed by him exhibited his practical acquaintanceship with architecture, as, in botany, did the laying out of the first botanical garden ever seen in Padua. Fra Fulgenzino, his devoted amanuensis tells us that all inventors brought their instruments and contrivances to Paolo Sarpi, and that he would, on the instant, tell the uses they were intended to serve, and whether or not they were well adapted, and how they could be perfected. Doubtless his studies in anatomy, of which he was exceedingly fond, showed him in the human structure many anti-types of the mechanical principles employed in these various devices, so that he could adoringly say, with such devout investigators as Newton, Faraday and Agassiz—"All Thy works praise Thee!" Following, is an interesting anecdote of this period of Fra Paolo's life, as told by Alexander Robertson:

"There lived at Padua at this time a most worthy scholar named Gian Vincenzo Penelli. He was very rich and very generous—seeking out and encouraging struggling talent in the world of letters. It is said that he helped many students at the University of Padua. When Fra Paolo was visiting him one day (for they were great friends), there chanced to be with Penelli, Marino Ghetaldio, a famous mathematician. As Fra Paolo was leaving, Penelli showed him most marked respect, accompanying him to the door, although he was hardly able to move a limb through out. The mathematician noticed this with astonishment, and afterwards asked rather disdainfully, 'Who is that friar to whom you pay so much attention?' 'He is the miracle of this age,' was the answer. Ghetaldio, judging he referred to scholarship, inquired, 'In what profession?' The answer was, 'In whichever you please.' Then Penelli, seeing the increased surprise of his friend, said, 'I will give you a proof. All know that you are a great mathematician. I will invite Fra Paolo Sarpi to dinner to-morrow. Meantime you can prepare, as a touchstone, the most difficult problems in your science that you can think of. I do not wish you to tell me anything about them, and Fra Paolo will be quite unprepared. At dinner I will introduce mathematics as a subject of conversation, when you can put your questions.' The plan was carried out. Fra Paolo, without the slightest hesitation, resolved all Ghetaldio's problems, and showed a knowledge of the science so vastly superior to that which the mathematician himself possessed, that he remained 'astonished and confounded,' and said that he never believed any one to have the knowledge possessed by Fra Paolo. From this time onward—some thirty years—Ghetaldio remained not only his friend, but his pupil, for he communicated to him everything he did as a mathematician, that he might receive his guidance and approval."

(To be concluded.)

CORRECTION.—On page 219 (account of Samuel Bettle, Jr.), in last number, tenth line of third column, for "talk" read *talkers*.

Items Concerning the Society.

Be careful of the hour before meeting.

Probably no more complete collection of early Friends' literature in original editions, whether tracts, pamphlets, broadsides, engravings, autographs or bound volumes—exists in this country, certainly in any private library—than that which has been left in the rare antiquarian and historical collection of our valued Friend, the late Charles Roberts, member of the Common Council of this city. His watchfulness to detect and import from England every original imprint not already in his possession of Friends' writings offered for sale, was diligent and fruitful. He recently came into possession of the original manuscript journal written by William Penn during his religious journey in Ireland, and never yet printed. It has been in process of transcription by a copyist familiar with William Penn's handwriting.

Most of the historical works published of late years relating to the history of Pennsylvania and its founders, have found valuable supplies in material and illustrative engravings, of which he kindly gave to authors the benefit.

Notes From Others.

Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any man sins in not believing you, in not taking your word; or that this or that opinion is essential to the work, and both must stand or fall together. Beware of impatience, of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or small. I fear some of us have thought hardly of others, merely because they contradicted what we affirmed. All this tends to division; and by everything of this kind, we are teaching them an evil lesson against ourselves. —John Wesley.

For "EUCHEE" MOTHERS.—A certain mother in one of our small cities was very fond of paying "progressive auchoe." One evening she received a fine silver cup for being the most successful player in a group of her society friends. She was much delighted with her success, and, on showing it to her family the next morning, her son, in his early "teens," said "Huh! I can beat that, for I made ten dollars at the pool table last night!" Immediately the eyes of the mother were opened to more senses than one, for, in the first place, she had no idea that her son had thus been spending his time, and, in the next place, partner in sin, how could she condemn him? It taught her a lesson once for all.

News comes from ice-bound Siberia of a gospel movement essentially the same as that of Rabinowitz. The leader is Jacob Scheinmann, a Polish Jew, who, thirty years ago, through independent thought, came to the conclusion that the Messiah, the son of David, was the true Saviour. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow exiles. Among the uncalled-for mail matter which he found at Tomsk, where he was engaged in business, was a pamphlet by Rabinowitz, with whom he at once communicated. He has been busy disseminating his views through pamphlets called "The Voice of One Crying in the Wilderness." Deltst's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews. It is said fully thirty thousand copies have been used. —*Freshwater Witness*.

FORM OF OATH IN U. S. COURT.—By an order passed First Month 3rd by the Circuit and District Courts sitting in Maryland, Judge Morris presiding,

the form of oath prescribed in this State by act of Assembly of 1898, Chapter 75, will be conformed to in those courts.

The law prescribing the present form, which has now been in use in all the State courts for more than three years, is as follows:

"The form of judicial and all other oaths to be taken or administered in this State, and not prescribed by the Constitution shall be as follows:

"In the presence of Almighty God I do solemnly promise or declare," etc., and it shall not be lawful to add to any oath the words "so help me God," or any imprecatory words whatever.

The manner of administering oaths shall be by requiring the person making the same to hold up his hand in token of his recognition of the solemnity of the act, except in those cases wherein the form is not practicable, or when it shall appear that some other mode is more binding upon the conscience of the swearer.

Thus, practically, the new form of oath, which alludes to the imprecation and the kissing or laying the hand upon the Bible, has become uniform for all purposes throughout the State.—*Baltimore American.*

SUMMARY OF EVENTS.

UNITED STATES.—A treaty ofcession by Denmark of its West Indian islands to the United States has been signed at Washington. In order to become effective it must be ratified by the Senate and the Danish Riksdag, and by the U. S. House of Representatives, which must make the necessary appropriation for the purchase. The islands are St. Thomas, Santa Cruz and St. John. The people of the islands are to have a voice in the question of cession, but the plebiscite will not be submitted until the United States has received the ratifications of the two Governments. No provision is made in the treaty for a plebiscite, but the Government of Denmark has given notice to the people of the islands that the question of cession will be submitted to them.

The wholesale leasing of Indian lands which had been arranged for by Commissioner Jones at Washington has been stopped, at least for the present, by the prospect of an official investigation into these matters by Congress. A delegation of Sioux Indians has lately visited Washington to protest against the leasing of their Standing Rock reservation in Southern Dakota. Among other objections the Indians say that they will not be able to hold their own against the white cowboys, and that their cattle will be gradually run into the herds of the lessees and they will be robbed of them.

Slight earthquake shocks were felt in St. Louis and its neighborhood about five o'clock on the morning of the 24th ult.

The largest gas well in West Virginia has been struck in Pleasants County. It is flowing about 15,000,000 feet of gas a day, and is also producing over 250 barrels of oil.

The census preliminary report on the manufacture of liquors in the United States in 1900 shows the following results, with percentage of increase: number of establishments, 2,849; increase, 48 per cent.; capital, \$457,674,087; increase, 70 per cent.; wage earners, average monthly, 44,411; increase, 23 per cent. Total wages, \$28,005,484; increase, 20 per cent. Value of products, \$34,016,156; increase, 18 per cent.

The mortality from cancer among sailors is very high—44.5 per 100,000, while that of miners is only 12.2.

In ten years the mortality from diphtheria fell from 70 to 35 per 100,000 population, largely through the use of antitoxin.

Prof. Jewett, of the Fredonia Normal School, New York, has found that walls and floors seem to present no obstruction to the passage of electrical waves in wireless telegraphy, and that with the apparatus which he used, these waves seem to be sent with nearly equal force in all directions. With collections in a room on the third floor signals were received readily at widely separated rooms on all three floors of the building and also upon the sidewalk in front of it.

In a recent report the Milk Commission of New York suggested that a man with whiskers milking a cow was liable to impregnate the milk with germs, because such a man is likely to be a collector of milk. The various managers of the milk depots in Birmingham, N. Y., it is said will issue an order that all milk delivered them must be drawn by heedless men.

There were 563 deaths in this city last week, reported to the Board of Health. This is 61 more than the previous week and 27 more than the corresponding week of 1901. Of the foregoing, 274 were males and 289 females: 72

died of consumption of the lungs; 102 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 18 of cancer; 11 of apoplexy; 9 of typhoid fever; 3 of scarlet fever, and 19 of small pox.

Cotton closed on a basis of 8 $\frac{1}{2}$ c. per pound for mid-lands.

FLOUR.—Winter, super, \$2.65 to \$2.90; Pennsylvania roller, straight, \$3.50 to \$3.70; Western winter, straight, \$3.60 to \$3.80; spring, straight, \$3.55 to \$3.80.

GRAIN.—No. 2 red wheat, 83 $\frac{1}{2}$ to 84c.
No. 2 mixed corn, 64 to 64 $\frac{1}{2}$ c.
No. 2 white corn, clipped, 53 $\frac{1}{2}$ c.

BEF CATTLE.—Best, 61 $\frac{1}{2}$ to 62c.; good, 54 to 55 $\frac{1}{2}$ c.; medium, 51 $\frac{1}{2}$ to 52c.

SHEEP.—Extra, 43 to 42 $\frac{1}{2}$ c.; good, 4 to 4 $\frac{1}{2}$ c.; common, 2 to 3c.

LAMBS.—4 $\frac{1}{2}$ to 6 $\frac{1}{2}$ c.

HOGS.—Western, 8 $\frac{1}{2}$ to 9c.
FOREIGN.—The ministers of the foreign powers have lately been received at Peking by the Chinese emperor as representatives of sovereigns of equal rank. The Empress was not seen during the interview.

A despatch from Peking says: Chinese officials have found treasure to the value of over 100,000,000 taels in gold and silver, which was hoarded by the former quarters of the Tartars before the Court fled from Peking.

It is declared officially in China that 3,000,000 persons in Shensi out of 19,000,000 have succumbed to the famine.

An animal hitherto unknown to naturalists has lately been found in Central Africa. It is called the okapi and is about two-thirds the size of a giraffe, which it resembles. It is said to be the American bison, though horned antelope, and is the only living representative of the fossil Helladotherium, of Greece and Asia Minor. Another species of giraffe with five horns has also lately been discovered in Central Africa.

Official data show that 614 houses, not including the Government buildings, were destroyed in the first and second earthquakes in Chilpancingo, Mexico. The people continue panic stricken, and fear additional shocks. They are leaving homes there to establish themselves in other towns and cities.

The postoffice of Buenos Ayres has adopted X-rays to discover smuggled articles in registered letters without opening them. Watches, rings, chains and other valuables have lately been found in stolen mail. More than \$25,000 worth of smuggled property was confiscated in one week.

A despatch of the 24th ult., from Seres, Macedonia, says: The bearers of the ransom for Ellen M. Stone and her companion Telika, having with them \$72,500, reached Demir-Hissar (Romelia), on the 21st, and proceeded to the mountains, on horseback, accompanied by a strong escort.

At Charkov, in Southern Russia, recently, an epidemic of tuberculosis broke out among the officials of the municipality, and particularly among those who worked in the recorder's office. The archives, after being subjected to a bacteriological and micrographical analysis, proved to swarm with bacilli. A further investigation disclosed the fact that a former official in charge of the records and affected with consumption, in turning over the pages was accustomed to touch them with fingers moistened with saliva. In this way the records became contaminated. The bacilli had developed in the course of time and created the source of tuberculosis that affected the other officials.

One hundred and nineteen people were killed in the Swiss Alps last year in attempts to scale mountains and do other dangerous things.

A report to the War Department lately published by J. Franklin Bell, military commander in Batangas Province, southern Luzon, indicates the adoption of a merciless policy towards the Filipinos, involving reconcentration in a modified form, the application of martial law in all directions, and the unsparring pursuit and punishment of the natives who act as spies and traitors to the United States.

In reference to other parts of the Philippines that the province of Batangas and the island of Samar, Governor Taft, who is now in this country, recently said: "I wish to impress upon everybody that civil government is a success. There is a strong peace party in the islands, and it is composed of the most influential men among the Filipinos. They are working earnestly and zealously toward bringing about happy relations between their countrymen and the Government."

There are now about 40,000 American troops in the Philippines. About two-thirds of the people of the islands are under civil government. A large part of the agricultural lands are unavailable because there is no communication except by water, and, therefore, only strips of the coast of the water are available to raise anything for market. The people live largely on rice.

It is proposed in the Senate to appoint a committee to make a thorough investigation in regard to the conduct of the Philippines before enacting further legislation respecting them.

The Philippine Chamber of Commerce of Manila formulated an appeal to Congress, in which it asks for the enactment of laws allowing Chinese enter the Philippine Islands, under such restriction the Philippine Commission may enact.

Japan's foreign trade has in thirty years increased from less than \$1 to nearly \$7 per capita per annum. Gardens are attached to all public buildings in Tokyo in which the children are taught to raise vegetables, part of school work. School gardens are common in France, Saxony, Switzerland, Russia, Sweden and part of Austria. There are now about 500,000 children receiving instruction in Russia. During the week three hours are allotted to school room study, and for work in the garden, and the remainder of the day is spent last but one or two hours and "practical" study out of doors receive six to eight hours daily. In cases the teachers are permitted to derive a profit from the produce sold. In Belgium the Government has instituted special courses during vacation to prepare instructors for this work and lectures bearing on the subject.

In Copenhagen, a Municipal Labor Exchange has been established under the management of a board composed of four members of masters' unions, four members of workmen's unions; two members of the city council and the mayor of the city, who acts as chairman. It is intended to handle the exchange, when it sends an applicant into contact with employer. The municipal exchange conducted without expense to its patrons, and experts have taught the authorities that it is a good financial speculation, as when work is provided it gives support to individuals who otherwise would become charge on the community. No written recommendation is needed by the exchange. When it sends an applicant for work it guarantees nothing, it simply brings applicant and the employer together, and it becomes private and personal matter as to what arrangement of effect. No rules of labor unions or kindred organizations are recognized by the exchange.

NOTICES.

ON ACCOUNT of alterations now being made in the committee room of the meeting-house at Fourth and Chestnut streets, it is respectfully requested that the Quarterly Meetings of Ministers and Elders, occurring Second Month last, be in the second story of No. 304 Arch Street.

GEORGE J. SCATTERGOOD, Clergyman.

FRIENDS FREEDMEN'S ASSOCIATION expect to send to their school for colored youth at Christiansburg, sewing class there is thrifty in making over party clothing—men's or women's. The library needs clothing, materials, shoes and books may be sent to Friends' Institute, 20 S. Twelfth Street, on or before Third Month last, marked "For Christiansburg Industrial Training School."

WESTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to W. F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westown P. O., Chester Co., Pa.

WESTOWN BOARDING SCHOOL.—For convenience persons coming to Westtown School, the stage will now train leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required at Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 1144.

EDWARD G. SMEDLEY, Supt.

MARRIED, at Friends' meeting-house, West Philadelphia, Ninth Month 26th, 1902, DAVID BRINTON, of Philadelphia, to ELEANOR P. FISHER, daughter of Abraham Sarah Fisher.

(British Friend please copy.)

DIED, First Month 18th, 1902, at the residence of parents, 1636 Mont Vernon street, Philadelphia, AMELIA daughter of Conly B. and Martha L. Shoemaker, nearly sixteen years; a member of the Monthly Meeting of Friends of Philadelphia.

WILLIAM H. PILE'S SONS, PRINTERS

No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, SECOND MONTH 8, 1902.

No. 30.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

The Prophylactic Against Contamination.

In considering our care to preserve the young "from the corrupting influence of world-associations"—a care which usually deals with outward surroundings, and it is very important that it should,—it was feared that the important protection *from within* does not receive that foremost attention which is due. ere a child is early helped to take note of inward Witness for truth, the habit of discriminating between that which serveth God and that which serveth Him not, both in himself and in his associations, will guard him from many a social pitfall and snare. A little was instanced on whom a new plaid jacket, according to the style of the day, was placed, ere going to meeting. On his remarking that he would have to suffer with heat in sitting, being asked to explain, he said he would have to keep on his overcoat, for he did not feel right in displaying so gay a set. Again, in a visit to the country, the next day came around, and it was decided, on account of the weariness of horses and men in the haying season, the family would not be taken to meeting. Later on the boy was found sitting on a door step with his face covered by his hands. Being asked what troubled him, he said it was because he could not go to meeting. Means were speedily found of conveying him to the gratification of his desire.

These were simple and early exercises in prompt and square discrimination which gave him a decided stand on the right side, as he saw the right, in his business and political career as a man. His faithfulness made him the truest man of especial mark for eighteen

years as the "Quaker Councilman" in the Common Council of this city. In a position where some find it so easy to drift into the maelstrom of corruption, the principle of the witness for truth in the heart clearly solved the problem of preservation from the "corrupting influences of worldly associations." Decided for right and truth as inwardly felt in boyhood, when he became a man he put on righteousness as a breast-plate, and recently dying (according to his oft-expressed wish) "in the harness," he could also acknowledge the everlasting Arm to be underneath, and an assurance of life beyond.

THOSE interested in the bill presented to this Congress, known as the Lodge-Gillette bill, and which is intended to prohibit the sale of fire-arms, intoxicating liquors, etc., by United States traders to the natives of the New Hebrides islands, will be glad to know that it passed the Senate on the 8th of the First Month. As to its prospects before the House, Representative Gillette now reports that "The New Hebrides bill has been favorably reported by the committee, and is on the calendar. It will be brought up very soon."

L

For "THE FRIEND."

Reminiscences.

(Continued from page 219.)

Joseph and Hannah Snowdon were succeeded as Superintendent and Matron of Westtown Boarding School by our friends David and Rachel H. Roberts, of Moorestown, N. J., who entered upon their duties in the autumn of 1858.

In reply to a letter to Robert Forster, of London, transmitting some papers left by Susanna Biggs, Joseph Scattergood thus refers to his honored grandfather:

PHILADELPHIA, Twelfth Month 5th, 1853.

Few persons, I apprehend, have been preserved more steadily in a state of inward exercise and retirement of spirit than he was. His humble dedication to the work whereunto he was called, his care to wait for the fresh putting forth of the Great Shepherd, and patient submission to the many proving dispensations allotted to him, have been very instructive to me, and I have reason to believe to many others.

He did not establish a school for colored children; the school which he assisted in establishing, and for which he gave a lot on which a school house was built for "poor children" (now known as the Adelphi school). For many years white children only received instruction. When similar schools were established by law in this city, and that class

well provided with free instruction, the Association under whose charge the school had been from the first, turned their attention to the education of colored children exclusively. That Association is still in existence, is composed of members of our religious Society, and supports two schools,—one for girls, the other for both sexes, somewhat on the plan of an infant school. There are at present about one hundred and fifty children attending these schools. There are six other schools for colored children supported by and under the care of Friends in this city. Two of these are evening schools, designed for the instruction of colored men and women.

The following letter written to C. W. of Liverpool, England, shows his concern on account of the lapsed state of Society in that land:

PHILADELPHIA, Eighth Month 5th, 1858.

I do not know how thou views the attempts which have been made for sometime past, more or less openly to modify and remodel the views and particularly the practices of the Society, but in the freedom which ought to subsist among fellow professors, I may remark that the late discussions in your Yearly Meeting have given rise to very sorrowful feelings and sad forebodings. I cannot say that I am much surprised at the sentiments uttered on the occasion alluded to, for they seem to be the natural fruit of that unquakerly spirit which through the unwatchfulness or unfaithfulness, or both, of those who no doubt once knew better, has been allowed to gain such an ascendancy in your land, even may I not say among those who have been regarded as the "heads of the tribes." My dear friend, I feel it to be a day of peculiar trial to those who verily believe that the doctrine and testimonies of the Society of Friends are the teachings of the spirit of Truth, and believing so, cannot admit for a moment that that infallible guide can lead any pretending to its influence to endeavor to set them aside as obsolete and impracticable. I sometimes am led to inquire where will we float to as a Society, if those who entertain the views so unreservedly expressed among you, get such an ascendancy as to entirely control its proceedings. Our profession is a high and holy one. We believe, or profess to believe, in the necessity of waiting for the openings of the Spirit of Truth in our minds, especially in transacting the business of the Church. Is this profession compatible with the long argumentative and studied parliamentary speeches so generally indulged in your meetings? Is not your practice in this respect of itself an abandonment of the ancient profession of the faithful members? Then alas, what may be said of the sentiments uttered! How can the meeting with any consistency continue to profess its adherence to ancient doctrines, testimonies,

practices, which in some of its published essays are still upheld, if it allows itself to be controlled by those holding such opinions?

May it not be said of the Society in your land as well as this, "I had planted thee a noble vine, wholly a right seed; how then art thou turned into a degenerate plant of a strange vine unto me?" We have but little of an encouraging character among us. What is to be the end of our trials and difficulties I do not see. I cannot, however, believe but what there will be preserved some, I hope many, who, through an humble, self denying life and conversation will manifest they are not ashamed of the profession of their forefathers, and which through Divine Mercy enabled so many of them on the borders of the unseen world to declare that they "had not followed cunningly devised fables," but the unchangeable Truth.

Well, my dear friend, I did not expect or intend to write in this strain when I look up my pen. If I have exceeded the liberty allowable in such communications, and especially in the first, I hope thou wilt excuse me, and attribute it to the concern I feel that we may not all abandon the old-fashioned ways or lose sight of the land-marks by which our fathers were led safely along.

(To be continued.)

FOR "THE FRIEND."

Business Ethics.

BY WALTER T. MOORE.

It becomes quite manifest to those who closely observe the course of current events that the period through which we are now passing is marked by unusual expansion and prosperity in trade.

At no time perhaps has business been pursued with more avidity and at such cost of the highest mentality and physical energy.

Especially is this true of our own country, so favored by Providence in the abundance and variety of its resources, where commerce both foreign and domestic, manufacturing, agricultural, mining, transportation and kindred industries are conducted on a scale of magnitude and efficiency unequalled in other lands.

In this connection we read in the public journals of America's commercial invasion of Europe and further that prominent officials identified with large enterprises abroad are coming here for the express purpose of studying our advanced methods and acquiring the secret of our apparent supremacy.

We see on every side as a conspicuous feature of the day a tendency towards combinations in money and trade which have for their object the elimination of excessive competition and the control of the supply of many standard commodities.

This process of organization which pervades so many lines of human effort may be the proper exercise of power or vested rights, but it involves as a necessary feature the concentration of vast influence in comparatively a few hands, and the outcome of the movement is a cause of apprehension to some who view with solicitude the religious as well as the material welfare of our country.

We are regarded, and with reason, as a people who lead strenuous lives and devote a large share of our time to the acquisition of wealth, not so much for its personal use or

gratification as for the power and prestige which it confers upon the possessor.

Under such conditions, and recognizing the extent to which many are absorbed in the arduous devotion to business, it is opportune to pause at intervals for introspection, and to consider a few fundamental principles as applicable to our various avocations and on which true success depends. Starting at the source and spring of morality, it is a marvelous and deeply impressive fact that God was made flesh and dwelt among us.

"In all points tempted like as we are yet without sin."

It is also an unspeakable blessing that we enjoy access in the Holy Scriptures to a record of the life of this Saviour who came to redeem the world and to his own words and those of his inspired followers as an unerring guide to pure wisdom and truth. He is the Word and the Truth. "Let your communication be yea, yea; and nay, nay; and whatsoever is more than these cometh of evil"—is one of those notable sayings so replete with meaning as to form in itself a text broad and comprehensive enough on which to construct any system of ethics. It defines the position we should occupy towards oaths or affirmations and at the same time is a plea for an adherence to the truth in its purity and simplicity.

In the dealings and intercourse with others we should abide strictly in the truth, and so guard our words that no misunderstanding or question of veracity can justly arise. There is, perhaps, no habit so insidious in its formation and fraught with more danger than that of inaccurate expression. Such a departure from rectitude may be ascribed to hasty or superficial thinking, and sometimes to an intention to deceive; but falsehood in any form is fatally harmful to the individual and correct morals. As one of the chief elements of a business qualification one should strive to cultivate terseness, clearness and absolute truthfulness into all statements whether by pen or tongue.

This attribute is a natural feature of the Christian character and will prove of inestimable value to the man of affairs.

The power of truth is inherent and cannot be strengthened by a needless redundancy of words in the ordinary prosecution of our work.

Honesty, integrity and other cardinal virtues which are fruits of the Spirit, should characterize every motive and action in the conduct of business.

As an illustration—it is sometimes a topic of remark that you can rely on certain persons fulfilling an agreement if once they sign it, but it must be borne in mind that the utility of such an instrument rests upon the ground of mutual advantage, and otherwise it becomes a source of friction and contention. One party cannot afford to profit too much at another's loss. Hence in contractual relations one should not push his own individual rights to the uttermost, but follow the golden rule by also viewing matters in question from the standpoint of the other parties, and thus reach a conclusion eminently fair and equitable to all concerned. Obligations framed on any other basis, though legally valid, are morally unsound, and apt to become in operation one-sided, and only invite litigation. All

such practices as come under the head of smartness, shrewdness and the like should be regarded as reprehensible and be scrupulously avoided.

It may safely be asserted that no religious body has done more than the Society of Friends to inculcate and stimulate among its members and others, both by example and precept, those ethical principles which underlie real prosperity and form an integral part of consistent Christian life. Philadelphia Yearly Meeting in its advices and in other ways has extended timely admonition of the standard of uprightness which should govern our opinions and actions in trade and business. The Seventh Query as provided in the Book of Discipline brings periodically and directly to our attention the matter of our responsibility in this respect. It says in part "Are Friends careful to live within the bounds of their circumstances and to keep to moderation in the trade or business."

Reverting to the fact already mentioned an irresistible current towards combinations many departments of life, the question may arise in the minds of some as to how this pertinent inquiry can be respected without unduly restricting legitimate enterprise. The answer and concern are, as I take it, that Friends should not embark in undertakings beyond the capacity, whether physical, mental or financial and to the detriment of their lasting welfare. A business that has been long established on safe basis and managed with skill and intelligence is quite sure to grow in time to extensive proportions and may do so without special injury to those engaged in it. The remedy, however, we permit any occupation though commendable in itself, to overtax our resources, then it becomes a source of danger both to ourselves and the body to which we belong.

Any one who aspires to and attains a commanding position in the commercial world which calls practically for all his talents, time and energy, cannot possess that tranquillity of mind and repose of body which serve as anchor to the soul.

There are many and diverse lines of employment and therefore in choosing an occupation one should keep this thought in remembrance and reserve adequate opportunity even at some sacrifice, for home, social and religious duties, all of which when rightly performed make for righteousness.

The injunction is "Let your moderation be known unto all men. The Lord is at hand."

The leading idea that passes through a mind in preparing this brief paper can be conveyed in the word "personality," as signifying a convinced and consistent Christian character. Allusion has been made to the process of organization which tends to centralize authority and eliminate the individual. The evolution of this doctrine, however, in its limitations, and, after all, the virtue of strength of any community or nation depends upon the nature of its constituent members or units.

We have reason to know the far reaching influence of a vigorous individuality and the influence works for good or evil as it emanates from a consecrated life. If we examine carefully the gradual development of any grand undertaking that has been particularly successful

asful, it will be found that the management as directed by men who were imbued with and actuated by Christian principles. It is also a noticeable fact that in the administration of government and corporations there are certain individuals with clear convictions of duty who may not occupy conspicuous positions in the public eye and yet in the decision of questions of moment are the main reliance of their superiors for sound advice and counsel. In a more striking manner, how vital becomes the element of individuality on the wider sphere of social, national and even international affairs.

History and the events of our own day abundantly reveal that in the consideration of these public questions, popular opinion swayed by a hasty impulse is often unsound and can only be restrained or corrected by a few courageous men or women who, wise in judgment and cautious in action, firmly stand for righteousness which alone exalteth a nation.

As against the clamorous majority there is a silent yet potent minority and such a minority constitutes the saving remnant which is the hope and leaven of a community in prosperity or adversity, and especially in any crisis that may befall it. Hence becomes clear the obligation that devolves upon each and every one to seek the possession of those qualities of both mind and heart which form a sterling character, or, in simpler and better words, embrace a Christian life.

We cannot overstate the urgent need, in the face of conditions pervading the business world to-day, of adequate preparation for any crisis to which we may be called and of directing our course aright upon the very threshold of a commercial career.

The conception and practice of ethics demands in a large measure upon early training. We have not in this respect been bountifully endowed with advantages far above the ordinary, in that many apart from Christian parents and homes have derived instruction from the street and other institutions under care of the State, and there came under the religious influences which they so distastefully represent.

In a retrospect of this epoch in our lives we do not but feel that a tribute of gratitude is due to these institutions for the guarded education which they have conferred upon us, and only obedient to their teachings we shall be blessed with ability to see and do the right. As we emerge from the scholastic life and enter that of business, we are confronted at once with realities and temptations which only the best test the ground on which we stand. At this early and critical juncture we must be prepared to discriminate clearly between the good and evil in order correctly to shape a course on the long and arduous voyage that is to ultimate success.

This brings us to a consideration of those parts of mind and body that are calculated to contribute most effectively to the growth and perfection of individuality. As among these can be commended the discipline at seasons of rest, contemplation and prayer. Both the outward nature and in human existence we find activity and rest are co-ordinate conditions and if followed independently are injurious, and if wisely regulated are conducive to the most beneficial results. In the Divine econ-

omy there exists as between energy and repose a harmony which, if cultivated, will invigorate and qualify us to perform any act of duty. The Saviour himself exhibited in an impressive manner energy combined with calmness and as recorded in the Scriptures not infrequently withdrew to solitude for communion and renewal of strength.

Imitating this example, it is also fitting for his followers, whatever their vocation, when struggling for a solution of the vexed problems of life, to retire for silent and devoted reflection and while in this attitude there will arise an illumination of the truth which will open clearly the course to pursue.

How beautifully and aptly the words of the Prophet here apply, "In quietness and confidence will be your strength."

"There is a time to act, and equally so there is a time to wait." Thinkers,—earnest, conscientious thinkers,—are the need of the hour, and it is such that are sure to advance from opinions to convictions, and from convictions to good works which typify the genuine personality. It is the doing that is so acceptable in the Divine sight. This personality derives its essence from individual faithfulness,—an expression very familiar to many, and yet sometimes sinking into such triteness as to lose its full significance. It is the Spirit that quickeneth. Adorned with a personality in the sense already mentioned, one is equipped to attain a full measure of success and with it preserve the integrity of his principles.

There can be no more imposing and potential figure than that of a man who by diligence, honesty and perseverance has reached the fruition of a commercial career full of honor, and in and through all consistently maintained true Christianity. What a double blessing attaches to such an experience! "Seest thou a man diligent in business? He shall stand before kings—he shall not stand before men."

The capacity to do constructive work, to originate and execute large undertakings, is a gift to be exalted and cherished. But none the less commendable and laudable is the work of those who by humble and devoted service are fulfilling their respective missions in a smaller sphere.

We should love our business, and if with and above it we love the Truth, I hold implicit faith that a rich reward will not fail us.

We cannot ignore certain characteristics which dominate American life—the restless activity, the inclination to push to extremes and to take precipitate action without prudent forethought. All these combine to foster speculation and aggressive competition.

No one unless conversant with the situation can conceive of the volume of speculation that is constantly carried on in this country and centered principally at New York and Chicago. It is a matter of public knowledge that about \$80,000 are now paid for a membership in the New York Stock Exchange and this indicates the enormous value of transactions legitimate and otherwise effected on the floor of that institution.

All classes of society are engaged in the exhausting excitement, and it is needless to say the baneful consequences are incalculable.

Why such eager haste to acquire money? In the average span of life there remain after the completion of a college education thirty or

more years to pursue an occupation, and within that period is abundant opportunity to accumulate a competence by safe, conservative and honorable method.

As Friends therefore let us gird ourselves, take courage and perform our allotted tasks in a manner worthy of our inheritance and our environment.

In seeking this end, it is not incumbent upon us to avoid contact with the world, but rather to become according to the measure of our faithfulness living epistles and ministers of righteousness while walking up and down the earth among our fellow men in the great domain of commerce.

Finally, we cannot escape the higher aspect of this subject. Sound ethics have their root and their life in the gospel of our Lord and Saviour Jesus Christ, and we all come within the purview of that solemn admonition, "without me ye can do nothing."

Although late, perhaps sadly late in reaching a clear apprehension of this impressive truth, yet we know the true Shepherd slumbereth not and ever stands at the door of our hearts and knocks.

With the extension of such grace how can we neglect so great salvation?

For "THE FRIEND."

A Concern for the Present Season.

It is now near the accustomed time for framing the answers to valuable queries handed down to us. I suggest that each member shall read carefully the book of Discipline, not parts of it, but all, and see if he or she can truthfully say, I try to live by what that calls for; it may seem to some more than they can accomplish, but with an earnest desire, we are helped in all that is good. This desire keeps us from entering into good works unbidden—which is so prevalent at this time.

There is much reading matter put before us that is interesting for older and younger Friends, but it so dissipates the mind that there is no taste nor time for the retirement necessary for any of us who profess to be Christians. There is the cross. It matters not what we disobey in, if we do not bear the Cross we cannot wear the Crown—let us put not off till to-morrow what should be done today. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to everyone that believeth" (Rom. 1:16).

R.

WHEN Para Rubber trees are tapped, after the gum has run into receptacles and stiffened, a species of large black ant is accustomed to cut out pieces of the rubber and carry them away. Bees also find uses for India rubber, and some species in South America actually cut the bark of trees that produce resinous substances in order to cause a flow of the sap. The gum is employed by the bees as a ready made wax for their nests.

The pathway to the Land of Life
Passes the threshold of my door.
It turns down yonder narrow street
Hedged by the dwellings of the poor.
It winds beside the house of woe,
Under lit panes where watchers wait,
Who strides too swiftly on that road
Reaches the end too late.

For "THE FRIEND."

A Notable Venetian of the Sixteenth Century —Fra Paolo Sarpi.

(Concluded from page 231.)

Some works of Fra Paolo that partook of a religious as well as of a scientific character, were, his "Unity of all Science and of all Goodness;" "Atheism Repugnant to Human Nature;" and "The Medicine of the Soul," in which he applied to the soul the principle of health and healing which he applied to the body. The prayer of David beginning, "Search me, O God, and know my heart, try me and know my thoughts," was often on his lips, as we learn from his having written the tractate, "An examination of our own Defects, and how to cure them." Defects visible to no one else he saw in himself, and mourned over.

By a new *Index Expurgatorius*, published in 1596, the then pope, Clement VIII., sought to control the printing and sale of books, and this became a matter of disagreement with the Republic, for Venice was at that day a great printing and publishing centre, and one of the chief markets for books in Europe. Now, as to this Index, few immoral or irreligious books were condemned, but mainly such as upheld the rights of conscience and of States, so that it was evidently issued not in the interest of religion, but mainly to uphold the temporal power. Venice, therefore, refused to accept it until the pope signed a concordat by which only books printed out of that city, that attacked religion, were prohibited. Correctly surmising that Fra Paolo counselled this course, Clement denied the desires of the friends of the former that he should be promoted to a bishopric. Nevertheless, the Doge and the Senate, because of the frequently recurring controversies between the Republic and the Vatican, appointed Fra Paolo to a special position (1606) of that of Theological Counsellor, being additional to the three permanent officials who were called the Counsellors of Law, or State Counsellors. Before accepting this place, however, Paolo made the wise stipulation that the Doge and the Senate obtain first of all, the sanction of the general of the Servites, who was supposed to act directly under the pope. So, in the seventeen years until his death that Fra Paolo held this position, he was enabled to stay at his post, when summoned again and again to Rome to answer for his conduct; yet it is said "that the history of the Republic during these seventeen years was one unbroken record of great intellectual and moral victories. In every case Fra Paolo's advice was sought, in every case it was followed, and in every case it was right."

In the first year of Paolo's service as *Consultore*, the Republic having resisted certain papal demands, a bill of interdict and excommunication on behalf of Pope Paul V., was launched against it. By the like method, during the one year that the pope had been in power, Naples, Genoa, France and Spain had been humbled, and similarly, he thought, the stubborn Republic would be brought to its knees. The Republic, however, proclaimed the continuance of the religious services, though the pope had interdicted them; it ordered the church buildings kept open, though the pope had commanded them to be shut; the priests to remain in their places, though given liberty by the pope to quit the "ac-

cursed land," and so on. Very few of the priests departed, but the Senate, recognizing the mischief which had been worked by the Jesuits, passed on them the punishment of perpetual banishment, with the forfeiture of all their possessions. Paolo, not responding to the command of the pope to repair to Rome, a decree of the curia was issued to burn his books wherever found. Eventually, the episode passed away without bloodshed and the papal censures were removed.

The year 1607 brings us to a tragic period in the life of Fra Paolo. The three Counsellors of State successively dying, the Senate formally made over to Paolo the duties of their offices, additional to his own, so that everything of national interest, no matter what its nature, came before him for sifting and settlement. A signal mark of their favor and confidence in his judgment was shown in throwing open to his inspection the secret Archives of the Republic, than which nothing had been guarded with greater vigilance. The pope, meanwhile, resenting the bestowment of such rewards upon one whom he considered a heretic and his opposer, made attempt to lure Fra Paolo to Rome under pretense of showing him honor, but the intended victim would not be entrapped. Then, in the autumn of the year, Contarini, the Venetian Ambassador at the papal court, sent definite and detailed information to the Senate, of a plot on Fra Paolo's life. The latter acceded to the request of the Senate that he should no longer walk alone in the narrow streets of the city. Late on a certain afternoon, however, as he was about to cross the bridge over a waterway, to the Servite monastery, accompanied only by his servant and an aged friend, five ruffians sprang upon them out of the darkness. Paolo was left for dead with several stiletto wounds upon his head, and the assailants made their escape. In the last thrust, which was of a most remarkable character, the stiletto had entered the right temple, and had come out between the nose and the cheek, breaking the upper jaw in its passage, and, being bent by the violence of the stroke, could not be easily withdrawn, and so was left by the assassin in the wound. For three weeks Paolo's life hung in the balance, but ere long he recovered. "It pleased God," wrote Paolo to a friend, "that all the wounds were oblique ones, a mercy which I know was from God alone, whom it pleased to work this wonder. I have no doubt that they could have killed me on the spot a thousand times if the Divine protection had not succored me, which he always praised."

The Senate doubled his stipend, (and later doubled it again), and would have provided him a more central residence, but he preferred his simple cell which he had chosen for himself when a boy, though a special staircase was built from it to the canal, that he might go to and fro in a gondola, without being so much exposed as formerly. Other violent attempts were made upon his life, as well as repeated attempts to poison him, but, as Fra Fulgenzio relates, there was no probability of such a plan succeeding, for "his sense of taste was so exquisite, that he could infallibly distinguish the ingredients in his food and drink."

The narrative reviews a number of the works written by Fra Paolo during the later

years of his life, but only two of them will be here alluded to. One of these, of great and lasting value, was "A History of Ecclesiastical Benefices." Not unlikely the vicious example of Paul V. in loading his nephews with estates unscrupulously acquired, served as stimulus to the production of this timely protest. One of the beneficiaries of this papist simony was the Cardinal Scipione Borghese, who already held thirty benefices of a gross annual rental of two million francs, but whom still another was conveyed, by excommunicating a worthy monk who had been chosen by his brethren as abbot. Fra Paolo advocated, what has come to pass in large part in our own day, the stripping of the pope of curia of all their temporalities, and the return of their illegal wealth to the separate congregations for which it had been intended, if the supplying of the needs of the clergy at the poor, particularly the latter. It may be pertinent to add that Paolo himself was so mercenary, that though his counsel and services were given in so very many cases outside his State position, he in no case would accept compensation.

It finally remains to speak of Paolo Sarpi's literary work, and the one by which he is most known to the world, "The History of the Council of Trent." In the course of his life he had been the intimate friend of eminent men who were not only present at the Council, but had had much to do with its proceedings. There had been handed him the copy of the minutes made by the Secretary to Cardinal Gonzaga, President of the Council, and he had also been given the notes taken by Yvan Ferrier, Ambassador from France. It is believed also that the minutes of the Council, and other explanatory documents were open to him when in Rome, and we further know that access was given him to all the secret archives of Venice. Although afterwards the completed work was sought to be discredited by the Vatican, yet many editions of it were issued in most of the European languages, and (as stated in the narrative of Robertson) "it stands the most complete and accurate repository of facts connected with the Council." The original manuscript of the History, in the handwriting of Marco Pisano, one of Fra Paolo's secretaries, with corrections and notes by the author himself, is preserved in the library of St. Mark's, in the Doge's palace.

In the spring of the year 1622, Fra Paolo was laid low with inflammation of the lungs and fever. As the evidences appeared that the time of his passing away was not far distant, he was wont to say, "Lord, now thou art letting thy servant depart in peace." He rallied, however, and continued attending to his duties as they came before him until the forepart of the following year, when, after a fainting spell which overcame him as he was dressing, being told that he was dying, he calmly said, "Let God be praised, what pleases Him pleases me." Afterward, more than once he repeated such sentences of the Scriptures as "Being justified freely by his grace through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood." On the fifteenth day of the First Month, 1623, Fra Paolo Sarpi, whom Robertson, with others,

signates "the Greatest of the Venetians," parted in peace.

We need not follow the details given by the biographer, of the several attempts to remove and scatter the poor body's remains from the several local resting places where they were successively interred. One sentence, further, on his life service I add, the sentiment of a scholarly noble, that Paolo Sarpi "exhibited the Venetians a greater degree of liberty of belief in his own person than in towers and cities." The reader of the biography of Catherine of Siena, unlettered woman that she was, will recognize a parallel (perhaps with an added emphasis upon prayer) with the life of a Paolo in religiously dedicated efforts for the common good, and for the removal of evils and wrongs which are the occasions of war.

JOSIAH W. LEEDS.

FOR "THE FRIEND."

Education at the South.

No doubt all the readers of THE FRIEND feel indebted to those Friends who gave us the merit of their visit to Tuskegee. I read the account with much interest, and am in thorough sympathy with this great work for the racial emancipation of the negro; and I do not wish my future remarks to be in any way construed as contradicting this statement. The feeling which prompts this utterance is in no sense out of sympathy with this beneficent work; hence, if such an idea is conveyed to your mind, it is because I do not adequately express myself.

The sentence which fixed itself like a nail in my mind was this in the description of the visit to a "Female College": "white girls, 'Those who saw the equipment felt regret for its limited character, and the idea that the young ladies would be better off in some well equipped college in the North.' In that sentence 'the tale of our sorrow is told,' though to those who know us, it will convey but a small and very distorted idea of the real situation. The same thing doubtless might be said of most of our other colleges, whether female or otherwise. The Northern colleges are exactly in the position of the talented man in the Bible, "To him that hath shall be given, and he shall have more abundance." With fine equipments, large endowments, they are the constant recipient of largess from the philanthropic elite here in the South, "From him that hath not, shall be taken away even that which he hath," has been exemplified over and over again, with nothing by any means adequate with which to educate the white children within our borders, we have been compelled, by our sense of right and knowledge of expediency, to understand, to educate the colored population as well. If any one doubts this statement, I refer him to the statistics of the Bureau of Education. There he will see just how much the South pays yearly to educate negro children. This is nearly all paid by white people, and is consequently deducted from what might otherwise go to their own school fund. It is well to remember in connection with this that those of us who are doing this are no more responsible for the position and condition of the negro in our midst than are our friends of the North and West. We are thankful that hundreds of our young

men and women do avail themselves of the splendidly equipped colleges in the North; but what are the thousands to do to whom the Northern Institutions are about as accessible as the mountains of the moon? Often it is all the parents can possibly do to pay the expense of school, without the additional expense of travel and the considerable extra expense of clothing in northern latitudes. The schools are taxed to the utmost to keep open doors. If endowed at all, endowments are small. Charges are far below the charges in Northern schools; if they were not, the number of pupils would be greatly decreased. There is a constant appeal to "be allowed to come and work the way," until those in authority get sick at heart from the necessity of saying "there is nothing here." I have heard this from other colleges than the one with which I am most familiar, and of other denominations than Friends.

There has prevailed at the North among the Friends and others, and especially has this been the case with certain English Friends, an idea that the Friends of the South do not exert themselves in behalf of the negro as they should. Nothing can be farther from the facts in the case. But this help is given in ways that do not get into print. No great schools are founded, because we have nothing to found them with; but there is constant almsgiving, an unceasing assistance in daily life, in sickness, in death. The negroes do not take account of such things. They forget benefits very easily, and almost never feel in any way obligated, no matter what is done for them. And were they questioned by any Northern person, in nine cases out of ten, they would say, "the white folks do not pay us any attention;" but as soon as want or trouble comes, they return at once to the source that does not fail them.

This statement is the literal truth, as hundreds of college could testify. I make a digression in order to say this because I know the condition, and I know the Southern Friends have all along been the friends of the colored people.

In the State schools the negroes have an equal opportunity with the white children. Indeed, they frequently have longer school terms than the whites because their teachers are willing to take lower salaries than are the white teachers. In addition to this great provision by the State, there are numberless fine Institutions founded and supported by Northern philanthropy, where for a pittance, so far as the real expense is concerned, those who so desire may receive a fine education.

In our own immediate vicinity, that is, within easy reach of this place, there is at Winston-Salem the Slater School, very much such as the Tuskegee; at Greensboro is Bennett Seminary; at High Point a fine school maintained by New York Friends; (in Greensboro, too, is a fine graded school for the negroes, also the State Agricultural and Mechanical College for negroes). The expense at all of these is very small, because of the provision made. There are many more just such establishments in this State; these are all within a radius of twenty miles. At Raleigh is Shaw University, and at Kittrells another fine school; and others in all parts of the State.* Now there is nothing of the kind for white people. The State does for them just what it does for the

negroes. In the main, Northern philanthropy does nothing for them, while it is lavished upon the negroes. People have a perfect right to give their money where and when and how they please, and I am glad that so much has been done for the negro; but I wonder if there are not yet other people of wealth, who might become as much interested in these struggling white girls and boys as the benefactors of the negro are in them, who will find it in their hearts to endow some of these heroic Institutions which have battled along through very adverse circumstances. Were these endowed and scholarships founded, so that the expense might be reduced to a minimum, there would then be a possibility for our people to become educated. They would then have the opportunity now open to the negroes throughout the South.

There are negro girls belonging in this neighborhood who are at the present time receiving a far better education than many, and I might say, most of the girls in our own denomination in this State. Do I regret it? Indeed, I do not regret that the negroes are getting it; but it does come like an arrow to my heart that so many bright and worthy girls must remain uneducated because the same kind of arrangement cannot be made for them in schools and colleges open to them.

In a late number of *The Sunday School Times*, Dr. Curry—that champion of universal education—gives a very concise and unquestionable account of this whole matter. He knows the situation as few men can know it, and from the vantage of a life-time spent in assisting the education of both races, he speaks with an authority which should command attention and acquiescence from all who desire the welfare of this section of the country. After showing the conditions which existed previous to the war, and then the position in which the South was left after the war, Dr. Curry goes on to enumerate the vast sum which the South has devoted to the education of the negro, closing this enumeration with this sentence, "Nothing in the history of modern civilization surpasses this sublime self-denial." He shows that the negro is not a sectional, but a national problem, and then records the efforts which certain far seeing men made toward securing national assistance. ("The general agent (of the Peabody fund) twice presented petitions and appeared before committees. Senator Blair and other members of Congress, for several years pressed the matter upon the public mind and conscience, but all in vain. Since then, with profuse hand, the Congress has appropriated money and sent teachers to Alaska, Hawaii, Porto Rico, and the Philippines, but in the Southern States the white man's burden has to be borne unaided.")

Next, the negro schools are described and full justice done the great leaders, Drs. Friswell and Washington, "with whom I have cordially co-operated for twenty years, and whom I have much pride in classing as my special friends." We are shown how Northern philanthropy has put its shoulder to the wheel, and helped roll back the tide of ignorance and

*Of course, there are private schools, and denominational schools and colleges, but these are quite beyond the reach of multitudes of our people, inexpensive though they be.

lifted the negro upward. "Philanthropists and liberal benefactors and religious denominations have done generously for the education of the black man, for which grateful praise is indeed due. Such as these have been moved to helpfulness to fit the negroes for the citizenship and suffrage suddenly thrust upon them. They are not so easily moved by the spectacle of the white race striving to fit itself for the noble discharge of an unparalleled duty. If Southern colleges and universities could, in endowments and equipments, be placed on a better footing, their power and utility would be multiplied tenfold;" and then thus describes the situation and urgent needs of Southern schools and colleges. "At the South, since the war, these institutions have had a hard struggle to provide necessary facilities and means to pay professors, to encourage special gifts and aspirations, to keep pace with rivals, to heed the pathetic appeals of young men and young women hungry for an education; and they have, in hope and patience, made sacrifices almost incredible. While Northern and Western institutions have been endowed with prodigal munificence, and negro schools have received from the national government and ecclesiastical bodies and individual benefactors many millions, the South has received, from beyond Mason and Dixon's line, not probably, all told, one million of dollars, after subtracting the noble Vanderbilt gift, where a Southern woman is supposed to have had some healthful influence. The University of Virginia, Washington-Lee, Richmond College, Roanoke, Sewanee, and a few others, have had some acceptable gifts, but, as stated, not as much as a million. The *Philadelphia Record* patriotically bemoans the "strange fact" that, while millions have gone to the East and West, very little has gone to Southern colleges. "It is to the interest of the whole country that the heroic efforts which the Southern people are making in behalf of education should be aided by those who are seeking to place their money where it will best advance the cause of learning."

While Friends have always been generous toward their brethren of the South, they too, have largely endowed Northern and Western institutions; and the only institution belonging to them in the South stands to-day in urgent need of larger endowment and better equipment. This is a matter of vital import to the name of Quakerism in all this Southern country. Our college stands more in the situation of a stronghold than do the colleges in other Yearly Meetings.

MARY M. HOBES.

GUILFORD COLLEGE, N. C., First Month 29, 1902.

"No fear shall move thee, doing right,
And trusting God and loving all that lives,
Peace shall enfold thee like a flood of light,
And that sweet joy which faithful service gives."

For age is opportunity, no less

Than youth itself, though in another dress;
And as the evening twilight fades away,
The sky is filled by stars, invisible by day.

—Longfellow.

"CAN Friends live in worldliness and ease, and maintain a testimony to the freeness and spirituality of the Gospel dispensation?"—N. C. Friend.

On the Right Use of the Lord's Outward Gifts.

As our understandings are opened by the pure light, we experience that through an inward approaching to God, the mind is strengthened in obedience; and that by gratifying those desires which are not of his begetting, these approaches to Him are obstructed, and the deceivable spirit gains strength.

These truths being as it were engraven upon our hearts, and our everlasting interest in Christ evidently concerned therein, we become fervently engaged, that nothing may be nourished which tends to feed pride or self love in us. Thus in pure obedience, we are not only instructed in our duty to God, but also in the affairs which necessarily relate to this life, and the Spirit of Truth which guides into all truth, leavens the mind with a pious concern, that "whatsoever we do in word or deed, may be done in his Name." Hence such buildings, furniture, food and raiment, as best answer our necessities, and are the least likely to feed that selfish spirit which is our enemy, are the most acceptable to us. In this state the mind is tender, and inwardly watchful, that the love of gain draw us not into any business which may weaken our love to our heavenly Father, or bring unnecessary trouble to any of his creatures.

Thus the way gradually opens to cease from that spirit which craves riches and things fetched far, which so mixes with the customs of this world, and so intrudes upon the harmony of life, that the right medium of labor is very much departed from.

As the minds of people are settled in a steady concern, not to hold or possess anything but what may be held consistently with the wisdom from above, they consider what they possess as the gift of God, and are inwardly exercised, that in all parts of their conduct they may act agreeably to the nature of the peaceable government of Christ.

A little supports such a life; and in a state truly resigned to the Lord, the eye is single to see what outward employ He leads into as a means of our subsistence, and a lively care is maintained to hold to that, without launching further.

There is a harmony in the several parts of this Divine work in the hearts of people: he who leads them to cease from those gainful employments, carried on in that wisdom which is from beneath, delivers also from the desires after worldly greatness, and reconciles the mind to a life so plain that little suffices. Here the real comforts of life are not lessened. Moderate exercise, in the way of true wisdom, is pleasant both to mind and body.

Food and raiment sufficient, though in the greatest simplicity, is accepted with contentment and gratitude.

The mutual love subsisting between the faithful followers of Christ, is more pure than that friendship which is not seasoned with humility, how specious soever the appearance.

Where people depart from pure wisdom in one case, it is often an introduction to depart from it in many more; and thus a spirit which seeks for outward greatness, and leads into worldly wisdom to attain it and support it, gets possession of the mind. In beholding the customary departures from the true medium of labor, and that unnecessary toil which many go through, in supporting outward greatness,

and procuring delicacies; in beholding the true calmness of life is changed into hurry, and how many, by eagerly pursuing outward treasures, are in great danger of withdrawing as to the inward state of the mind; meditating on the works of this spirit, and the desolation it makes amongst the professors of Christianity, I may thankfully acknowledge, that I often feel pure love beget longings in my heart, for the exaltation of a peaceable kingdom of Christ, and an engagement to labor according to the gift bestowed on me for promoting an humble, plain, temperate way of living; a life where no unnecessary cares or expenses may encumber our minds, or lessen our ability to do good; where no desires after riches or greatness may lead into hard dealing; where no connexions with worldly-minded men, may abate our love to God, or weaken a true zeal for righteousness; a life wherein we may diligently labor for a signifiedness to do and suffer whatever our heavenly Father may allot for us, in reconciling the world to himself. When the prophet Isaiah had uttered his visions and declared that time was coming wherein "swords should be beaten into plowshares, and spears into pruning-hooks, and that nation should not lift sword against nation, neither shall they learn war any more;" he immediately directs the minds of people to the Divine teacher in this remarkable language: "O house of Jacob, come ye and let us walk in the light of the Lord." We wait for the direction of this light, in all temporal as well as spiritual concerns, appear necessary; for if in any case we enter lightly into temporal affairs, without feeling the Spirit of Truth to open our way therein, a thorough love of the world proceed on, and so for gain by that business or traffic, which is not of the Father, but of the world." We find in our testimony to the purity and peace his government, and get into that which is chastisement. This matter hath lain heavy on my mind, it being evident, that a life so humble, less simple and plain, than that which Christ leads his sheep into, necessarily requires a support, for which pure wisdom do not provide; hence there is no probability of our being "a peculiar people, so zealous of good works, as to have no fellowship with the works of darkness," while we have wants supply which have their foundation in custom, and do not come within the meaning of the expressions, "your heavenly Father knoweth that ye have need of all these things." The things which He beholds to be necessary to his people, He fails not to give them in his own way and time; but as his ways are above our ways and his thoughts above our thoughts, the imaginary wants are different from the things which He knoweth that we have need of.

As my meditations have been on these things, compassion has filled my heart toward my fellow creatures, involved in customs which have grown up in the "wisdom of this world, which is foolishness with God." O that the youth may be so thoroughly experienced in an humble walking before the Lord, that they may be his children, and know Him to be their refuge, their safe unfailing refuge, through the various dangers attending this uncertain state of being. If those minds are redeemed from the love of wealth, and

contented with a plain, simple way of living, and that to conduct the affairs of a city, without giving countenance to unrighteous proceedings, or having fellowship with works of darkness, the most diligent care necessary; if customs, distinguishable from vulgar righteousness, and opposite to the self-denying life, are now prevalent, and mixed with trade, and with almost every policy, that it is only through humble waiting on the inward guidance of Truth, that we reasonably hope to walk safely, and supply an uniform testimony to the peaceable government of Christ; if this be the case, how untowardly they expose themselves to temptations, who give way to the love of riches, conform to expensive living, and reach forth again, to support customs which our holy shepherd leads not into. JOHN WOOLMAN.

What Perseverance Did for a Slave.

Henry Boyd having an aspiration after freedom, made a bargain with his claimant purporting to buy himself for a price. He then went to the Kanawha salt works, the place where Senator Ewing, of Ohio, chopped out education, and there Henry Boyd chopped his freedom. This accomplished, he applied himself to a carpenter and joiner, and fully mastered that art, he proceeded to Cincinnati, purposing to work at his trade. To his astonishment he found the color prejudice so strong that no master carpenter would employ him.

After many repulses he at length found an Englishman, not resident there long enough to have imbibed the prevalent prejudice. What surprised, however, he asked, "Are you a mechanic?" and handing him a plane, asked that he should make trial of his work.

"But this plane is not in good order," Henry said, and he gave it a few taps till he brought it to suit his practised eye. As he was about to leave, he said, "O, I see you are a man. I will employ you." Henry, however, proceeded to dress a board in a masterly manner. The hands from several benches gathered around, interested spectators, and began to unbuckle their aprons. "What does this mean," asked the Englishman, in surprise. "It means that we won't work for a nigger." "Then I will build him a house outside, and he shall work there." "We won't work for a man who hires a nigger." "Pay us up and we'll be off." To Henry, I am sorry, my friend, but you see my men will leave me if I employ you." Henry was sufficiently trying, but Henry was not entirely discouraged. There might be one man in the city who would give him a chance, nor did he desist until he had applied for one he could find in the then comparatively small city. The refusal from the last man and him near the bank of the river. He himself down in utter discouragement. Graduation of his position had never applied to him so great, even when a slave. What should he do? The river at his side left him to offer the only resource. This was a strait as tries men's characters. The wrong ones succumb in the manner pointed out by the tempter. Some of those of stronger become preceptors upon society. Only of a high order can rise superior to adaptations, and achieve victory over imminent dangers. But of this character was Henry

Boyd. As he lay there a new thought came to him. He arose and walked rapidly toward the business part of the town; his attention was soon attracted by a man inquiring for someone to help in unloading a flat boat containing pig iron. "I am the man for you," said Henry, taking off his coat and laying hold of the work with a will. "Yes, you are the man for me," said the merchant, observing his motions, during three or four days in which flat boats were being unloaded with uncommon dispatch. An acquaintance was formed, which resulted in Henry's being established as porter at the store. Now the merchant was annoyed because a carpenter, whom he had engaged to make a counter, had repeatedly disappointed him. At last he said, "Henry, you can do almost anything; why couldn't you make this counter?" "If I had my tools and the stuff, perhaps I could," and then he learned that Henry had learned the trade, and had no objections whatever to try his hand. Some money was thrown down and he was told to get the board and make the best counter he could. The work was done with such promptitude and finish that his employer broke off a contract for the erection of a large warehouse, which he was about closing with the man who had disappointed him about the counter, and gave the job to Henry. He furnished the money and allowed Henry to manage it as he pleased. Among the many hands he employed were some of the same men who had taken off their aprons to him at the Englishman's. The merchant was so pleased with his warehouse that he recommended the intelligent builder to his friends, and thus Henry soon had his hands full of contracts. "He is now living in his own house at Cincinnati, a man knowing his rights and fully competent to maintain them." This account appeared in the *Baltimore American* about forty years ago. An anti-slavery tract of that period names among the enterprising colored people of Cincinnati, Henry Boyd, represented to be worth, in property, nearly four thousand dollars.

Indians Must Cut Their Hair.

The toilet of the Indian has been decreed by the Secretary of the Interior, says the *Washington Star*. Hereafter, unless the orders of the Department are speedily repealed, the red man will cease to wear his hair long, paint his face and enliven the journey to the happy hunting ground with sacred dances.

The explanation is that Commissioner Jones has sent to the agent in charge of nearly every Indian reservation a circular letter directing him to forbid, in the name of the Interior Department, the wearing of long hair by the male Indians under his charge and the painting of their faces by Indians of either sex. To accomplish the complete cessation of these practices the agent is directed to employ all the means at his hand—to suspend rations and other supplies, to confine the younger recalcitrants in the guard house at hard labor, and by tact, perseverance, and firmness to induce the old men to give up the customs which bind them to barbarism. Even the blanket is to give way to the clothes of American civilization.

It happens that several small tribes have anticipated this action of the bureau, and have

given up the signs of their nomadic life voluntarily. By far the greater number, however, still cling to costume and custom with the saturnine tenacity characteristic of their race. It is thought possible, therefore, that the new attitude of the Department may provoke some determined remonstrance, and in preparation for this the agents have been cautioned against proceeding with precipitate haste, and to rely on tact rather than force until the latter becomes finally necessary.

The text of the order is embodied in the following circular letter, a copy of which is now in the hands of nearly every agent employed by the Indian Bureau:

"This office desires to call your attention to a few customs among the Indians which, it is believed, should be modified or discontinued.

"The wearing of long hair by the male population of your agency is not in keeping with the advancement they are making, or will soon be expected to make, in civilization. The wearing of short hair by the males will be a great step in advance, and will certainly hasten their progress toward civilization. The returning male student far too frequently goes back to the reservation and falls into the old custom of letting his hair grow long. He also paints profusely, and adopts all the old habits and customs which his education in our industrial schools has tried to eradicate. The fault does not lie so much with the schools as with the conditions found on the reservations. These conditions are very often due to the policy of the government towards the Indian and are often perpetuated by the agent's not caring to take the initiative in fastening any new policy on his administration of the affairs of the agency.

"On many of the reservations the Indians of both sexes paint, claiming that it keeps the skin warm in winter and cool in summer; but instead this paint melts when the Indian perspires, and runs down into the eyes. The use of this paint leads to many diseases of the eyes among those Indians who paint. Persons who have given considerable thought and investigation to the subject are satisfied that this custom causes many of the cases of blindness among the Indians of the United States.

"You are, therefore, directed to induce your male Indians to cut their hair and both sexes to stop painting. With some of the Indians this will be an easy matter; with others it will require considerable tact and perseverance on the part of yourself and your employees successfully to carry out these instructions. With your Indian employees and those Indians who draw rations and supplies it should be an easy matter, as a non-compliance with this order may be made a reason for discharge or for withholding rations and supplies. Many may be induced to comply with the order voluntarily, especially the returned student. The returned students who do not comply voluntarily should be dealt with summarily. Employment, supplies, etc., should be withheld until they do comply, and if they become obstreperous about the matter a short confinement in the guard house at hard labor, with shorn locks, should furnish a cure. Certainly all the younger men should wear short hair, and it is believed that by tact, perseverance, firmness and withdrawal of supplies the agent can induce all to comply with this order.

"The wearing of citizen's clothing, instead of the Indian costume and blanket, should be encouraged.

"Indian dances and so-called Indian feasts should be prohibited. In many cases these dances and feasts are simply subterfuges to cover degrading acts and to disguise immoral purposes. You are directed to use your best efforts in the suppression of these evils.

"On or before June 30, 1902, you will report to this office the progress you have made in the suppression of these evils."

Items Concerning the Society.

Philadelpia Quarterly Meeting was held on the 3d instant, and was favored with living exercise. The way of holiness was evidently set forth, and much of spiritual value appeared. The meeting continued in joint session to hear and consider the report of the committee in care of three evening meetings for Divine worship, two of which had been held at Twelfth street, and the third at Fourth and Arch streets. The interest in these meetings had increased to the end, the closing one being attended with special life and power. The committee in their report brought to view its concern for the more distant parts of the membership, whom these meetings could not reach except in spirit. A goodly savor attended their counsel to distant meetings, and a covering of exercise on their account seemed to overspread the assembly. The language of the report was directed to be sent to these and all the subordinate meetings. In the separate men's and women's sessions, a measure of the life vouchsafed seemed to abide to the end.

SUMMARY OF EVENTS.

UNITED STATES—The amount specified in the treaty with Deomark for the cession of its West Indian islands is \$5,000,000.

A bill providing for the creation of a new department that of Commerce and Labor has passed the Senate.

Discussions of the Philippine tariff bill has occupied much time in Congress lately, and has assumed the form of a struggle between political parties. An amendment proposed by Democratic members, commits that party to the policy of relinquishing the islands.

The question of reducing the duties upon certain products of Cuba, especially sugar brought to this country is receiving much attention at Washington. The producers of sugar in this country oppose these concessions, and a final decision in regard to the subject has not yet been reached.

In a public speech, Andrew Carnegie has lately declared: "The killing of men by men under the name of war, is the foulest and most unchristian thing that has been discussed as to what is or what is not permissible under civilized warfare. My view is that it is a contradiction in terms. There can be no such thing as civilized warfare. Britain, having refused arbitration in its dispute with the Transvaal Republic, is responsible for the extermination of a brave and heroic Christian people. But let us also remember that we are to-day engaged in shooting down Christian Filipinos, whose only crime is that they believe in the Declaration of Independence. Sad, that both branches of the so-called most highly civilized race should be guilty of the most uncivilized crimes. Let us pray that this disgrace is soon to pass away."

A dispatch from Memphis of the 31st ult., says: "The weather of the present week has brought disaster to all the small and many larger towns and villages in the States of Tennessee, Arkansas and Mississippi. It is difficult to estimate the amount of damage. It is known that at Little Rock, Ark., the damage amounts to half a million dollars. The damage to stocks of goods is due to the tremendous weight accumulated of ice and sleet and to the insufficiency of roofs to sustain such loads. Such a siege of sleet and cold rain is altogether unprecedented. In some places the ground has been covered with ice to a depth of six inches.

A dispatch from Washington of the 31st ult., says: "The disputed question as to permitting the leasing of the grazing land of the Standing Rock Indian Reservation in the Dakotas was settled to-day by a decision to go ahead with the leases. The Interior Department will proceed immediately with the execution of leases to W. I. Walker, of Rock Island, Ill., who gets 460,800 acres, and a cattle-

man of South Dakota, who gets 477,480 acres. This leaves over half of the reservation unleased and remaining for the use of the Indians themselves if they so desire. The signing of the leases, which seems to be a sudden reversal of the Government policy towards the Sioux Indians, and the abrupt and hasty manner in which it has been accomplished, are much criticized by those who are interested in the welfare of the Indians.

In answer to questions before the Senate Committee of Inquiry in Washington, Governor Taft stated that he estimated that from 5 to 7 per cent. of the people of the Philippines read and write the Spanish language, but that he could not say what proportion of the people could write their own language. One great difficulty encountered is the fact that the people of the different provinces do not understand the language of another. The witness said that many of the 835 American teachers are engaged in instructing the Filipino teachers. As a rule, the people appeared anxious to get the education thus given, but in some cases the priests were manifesting a disposition to establish parish schools for their people. Governor Taft said that Spanish is the only language that is common throughout the archipelago, and that this was the only instrument of communication with outside thought. This condition of affairs, Governor Taft said, had led him recently to vote for the continuance of Spanish as the official language of the islands.

The report of the Commissioner of Patents shows that in proportion to population, more patents were issued to citizens of Connecticut than to those of any other State—one to every 1128.

A collection of butterflies and moths, made by the late Dr. Strecker, of Reading, Pa., is said to contain more than 100,000 dried specimens from all parts of the globe.

The Tennessee temperance law provides that no saloon can operate within four miles of a school-house in cities of less than 10,000 population.

It is said that the list of gifts and bequests made during the year 1901 for public uses amounted to \$107,260,000, far exceeding previous records. The highest previous record for the year was \$45,000,000.

South Carolina and Mississippi are the only two States now in which the negroes outnumber the whites. In Louisiana the relative decrease of negroes has been very marked, but in Alabama and Florida the relative proportion of negroes has increased. The black population appears to be concentrating in the low and warm regions of South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana.

The monthly statement of the public debt shows that at the close of business First Month 31, 1902, the debt, less cash in the Treasury, amounted to \$1,005,926,898, which is a decrease for the month of \$5,701,388.

Deceased to 53 deaths in this city last week, reported to the Board of Health. This is more than the previous week and 22 less than the corresponding week of 1901. Of the foregoing, 257 were males and 273 females: 51 died of consumption of the lungs; 96 of inflammation of the lungs and surrounding membranes; 16 of diphtheria; 21 of cancer; 15 of apoplexy; 21 of typhoid fever; 9 of cholera fever, and 13 of small pox.

COTTON closed on a basis of 8½c. per pound for midland uplands.

WHEAT—Winter, spring, \$2.65 to \$2.90; Pennsylvania roller, straight, \$3.50 to \$3.70; Western winter, straight, \$3.60 to \$3.80; spring, straight, \$3.55 to \$3.80.

GRAIN—No. 2 red wheat, 85 to 85½c.

No. 2 white, 84 to 84½c.

BEEF CATTLE—Best, 6½ to 6½c.; good, 5½ to 5½c.; medium, 5¼ to 5¼c.

SHEEP—Extra, 4½ to 4½c.; good, 4¼ to 4¼c.; common, 2 to 3c.

LAMBS—4½ to 5½c.

HOGS—41 to 41c.

FOREIGN—The Government of Holland has offered, in the most friendly terms, to help in bringing about peace in South Africa. In a communication to the British Government the Dutch Government suggests that it might be permitted to act as a sort of diplomatic agent for the Boer delegation. The Government, however, expressly disavows any attempt at intervention, and does not mention any terms. It is said that these overtures for peace are approved by Germany.

Great Britain has announced her purpose to observe the policy determined upon by the United States with respect to the return to China of that portion of the opium indemnity which may be in excess of actual injuries and expenses.

An edict which has issued by the Dowager Empress of China to discourage the binding of the feet of Chinese female children, because this is a barbarous custom.

A treaty of peace, signed by the Central American

Presidents recently, has been subscribed to by the States of Foreign Relations of Salvador, Honduras, Nicaragua and Costa Rica. The treaty provides for maintenance of harmony between the four republics for the establishment of compulsory arbitration for settlement of all troubles between the countries.

The London Graphic now estimates the total cost of the Boer war at \$220,000,000, or about \$1,100,000, and notes by way of comparison, that England's cost was during the last hundred years was the Polar war, which cost \$145,000,000. The cost of life as 931 officers and 15,033 men. It is officially stated that in Russia the average acre of land, because of bad cultivation, produced but one the amount produced by an acre in America.

It is estimated that there are at present about 300 domestic ostriches in South Africa. The plaestoids, of which there are over 300 known, have all been discovered since First Mo. 1st, 1901.

NOTICES.

A STATED MEETING of the Committee on Admission will be held at 304 Arch Street, on Seventh-day, the instant, at 10 o'clock, A. M.

JOHN W. RIDGLE, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKERSHAM, Principal.

PAYMENTS on account of board and tuition, and nominations in regard to business should be forwarded to EDWARD G. SHEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

DIED, on the sixteenth day of First Month, J. THEOPHILUS MORLAN, in his seventy-sixth year, an ardent member of Middleton Monthly and Particular Meeting of Friends, Ohio.

—, on the thirtieth day of First Month, 1901, his home in Mariopolis, Ontario, Canada, ELIHU ROSS of Wing and Rebecca Rogers (both deceased), of the age of seventy-four years, nine months and six days was a member of Mariopolis Monthly Meeting, a man of meek and quiet spirit, breathing love to God and man.

—, at her home near Burr Oaks, Kansas, First Mo. 3, 1902, MARY M. DILLON, widow of Samuel Dillon, of seventy-seven years, four months, sixteen days and six hours, of Walnut Creek Mo. Monthly Meeting (said meeting about to be attached to a new meeting). She was a life-long member of the Society of Friends, ever endeavoring to live by precept and example according to the principles and doctrine of her much loved Society. Her friends and relatives have the constant belief that her end is peace. Deceased was the wife of a Deaver Co., Pa.

—, at his home in Mariopolis, Ontario, Canada, the eldest son of John and Eliza Cruick, the former, ceased, at the age of thirty-nine years, eighteen months and sixteen days, having been a member of Mariopolis Monthly Meeting. This promising young Friend leaves a wife with four young children, all of school age. During the course of a long illness the Lord visited him, tendering him heartily by the most precious promises, through the anointing of the Holy Spirit, he was permitted to see his many shortcomings in not having served the Lord with more of a holy zeal, more especially with respect to his non-attendance of all the mid-week meetings of worship, and he vowed to the Lord, should it please Him to raise him up from his bed of sickness to seek after the Lord, that he would be more diligent in the known requirements of God. Nevertheless the Lord graciously manifested his forgiveness, affording him sufficient to bear a long and painful illness in quiet submission to the Divine will, and enabling him peacefully to trust in his mercy in Christ Jesus. He prayerfully committed his dear wife and children to the care and keeping of the Lord's Shepherd. The presence of his dear sympathizing Saviour, spread a holy solemnity over him in the sick chamber, witnessing to them that He is indeed "a present helper in every time of trouble," and thus sealed to them as an evidence that his spirit had been permitted to join that holy throng, who "having passed through great tribulations, have washed their robes and made them white in the blood of the Lamb."

WILLIAM H. PILE'S SONS, PRINTERS.

No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, SECOND MONTH 15, 1902.

No. 31.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Entered as second-class matter at Philadelphia P. O.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Another Voice for Spiritual Christianity.

A new periodical comes to us from England, entitled "WAYMARKS. A Religious and Literary Journal in unity with the Testimony of Early Quakers." Published by J. E. Chall, Newport, Mon. (Subscription, 3 shillings 6 pence.)

We have no doubt there is a large void which a rightly conducted paper with the purpose announced might fill, and we hope the "Waymarks" may be blessed to fit and occupy the field for which it is intended. We would welcome the advent of this monthly, as a coadjutor with us in the cause of the same testimony. Its prospectus, entitled "Our Message," is too long and full to be quoted here, but it is addressed in one portion "To the Consistent," next "To the Seekers," then "To the Families," and then announced "To the Springs of Human action." It concludes with this language:—

"It is through a people gathered into dependence upon the inspeaking Word, that the reign of Christ, by the Spirit, will be extended in the earth, when all the temporary and outward manifestations which have been permitted in the age of ignorance, and when forms or faiths have been set up by men in the apostasy from God, pass away in the fire of the day of judgment."

Names to denote things and principles as we have hinted above, necessary to the completeness of human intercourse, but we must never idolize a word or phrase. The use of such is of secondary importance, and whether the people has the Quaker name or not, they carry out the Quaker work and represent the same principles, if we may so distinguish the truth of Christ and his Apostles in this age. It is with these principles that we are to be associated."

The editor of *Waymarks* takes note of our saying with the remark of "a Friend in

search of a Society," who had said, "Among the confusing, varying, conflicting practices of those calling themselves Friends, I see only one way for me to go, that is to be led by the blessed Shepherd himself, and go where he shall bid me, looking unto Jesus the Author, to finish my faith."

While commending so much of our answer as said, "We see no better course for our friend to take," the editor of *Waymarks* finds in our next remark a permission to join in several unsound departures which we cannot believe "fellowship with Christ would lead or place" a Truth-seeker in,—our remark being this: "It is not for us to assume to prescribe to a Truth-seeker where his fellowship with Christ should lead or place him."

Such is our confidence in the leading by Christ of those who are in fellowship with Him that we could not presume such leading could be into "a hireling ministry, and a denial of the fundamental doctrine of the light of Christ, as God's gift for man's salvation," or into unity with any other Society, than one "which the power of God has gathered out of worldly ways and fashions and worships into a pure testimony for Him and his Truth."

This is what it is advised we should rather have said: "Feel thy way in the leading of Truth, but thou canst not, while in the Truth, unite with those who hold it in the notion and not in the Life; neither canst thou unite with those who are neither in the notion nor in the Life; but thou must unite with those who are gathered into a living testimony such as has arisen in thy own breast and who will help thee therein."

We accept with gratitude the help of the Editor in unfolding more explicitly this portion of the contents of our remarks,—for we did not see that the remark could cover anything but pure Quakerism,—even as was doubtless intended by George Fox when he said that his concern was to bring men to the foot of the Cross "—and leave them there."

While adopting the Editor's language, the present editor may acknowledge that it was the Scriptural answer that soberly confronted his mind in responding to the seeking Friend: "Come and have fellowship with us, for our fellowship is with the Father and with his Son Jesus Christ." Our mind was saddened with humiliation that we could not confidently give

the answer of the apostolic church,—that we could not with a holy boldness feel warranted in vouching for the ranks of our neighboring membership, that truly, "Our fellowship is with the Father and with his Son Jesus Christ." If there is any meeting, or body that can, in all humility, declare this, happy is that people. But we know not where to look for it. It is our concern that this should be the case with us, and we look upon many of our local membership as having this experience and fellowship. But we feel that our shortcomings as a professing people forbid us to arrogate to ourselves generally that apostolic fellowship which could warrant the claim, "Doubtless we are the people;" and so, while welcoming any true knocker at our doors, we would refer every Truth-seeker to the previous and continued guidance of his Master, desiring we may be found worthy to receive him that he may have fellowship with us on the grounds marked out by our well-concerned cotemporary.

Live and Let Live.

The humanity for which our Spanish war was alleged to be declared will receive its vote of sincerity according to our Congress' grant to Cuba of a possibility to live industrially. If, as indicated below, one third of the present tariff on sugar will not solve the problem of her depression, shall we not counsel our representatives to vote for a concession of fifty per cent. towards confirming the "humanity" fought for by some, and now yearned for by the moral sense of the better class of the people?

We follow up a letter received from one of our citizens now in Cuba, by a statement from Tomas Estrada Palma, the President-elect of Cuba, and by a portion of a letter from ex-President Cleveland.

JARUO, Cuba, Second Month 2, 1902.

TO THE FRIEND:

Yesterday we visited the sugar estates of the De Castro family, about four miles from here, and employing in the mills some three hundred and fifty men and in the cane fields some five thousand people.

Rafael Fernanda de Castro informed me that they were losing a great deal of money, and as we were walking through his garden he said, "The only rose I now think of is *Rosevelt*, the only root, Secretary Root, and the only wood General Wood," which for one

speaking indifferent English, I thought showed the trend of his mind.

General Wood gave me the following statement as near correct as could be made. The words are his own:

"The average cost production of sugar (which includes the handling of the cane, grinding of the sugar, sacking and putting alongside of ship) is two cents a pound. Two or three plantations can produce for less, but with a great many it costs more.

"The selling price is 1.6 cents per pound, or \$4.80 per sack of three hundred pounds. The cost price at an average of two cents, is \$6 per sack, which makes an average loss of \$1.20 per sack.

"The duty is \$5.04 per sack. Thirty-three and one-third per cent. reduction means \$1.68 off, which added to \$4.80, the present selling price, is \$6.48, leaving an average net possible profit of forty-eight cents per bag, which is very low."

When I see and live with these people and see how without a reduction in the United States duties they will, humanly speaking, be reduced to starvation shortly, I do appeal to all Friends who see that article that they will immediately communicate with their Senators and Members of the House of Representatives requesting them to vote for a reciprocity tariff with Cuba, of not less than fifty per cent., though General Wood hopes only for one-third off the present tariff rate.

These people are our neighbors, they are very industrious, they certainly have the entire sympathy of every one of this mission, now seven in number. They live in a town of some twelve hundred people and, against the advice of the priests of the late Cuba church, flock to hear the gospel; our meeting before cane-cutting numbering at times five hundred present.

Last Fifth-day night I counted one hundred and twelve present. They listened attentively for two hours, and then nine present expressed their conviction that we are right, and desired to join in with us in their belief.

William Penn said, "Let men be good and the government cannot be bad." And when men like General Wood are striving for good government, should not we join and help? For about five hundred years these people have been taught only to look out for themselves. Won't you, dear Friends, exert yourselves a little to look out for these your neighbors in the way I have before indicated as an example to them, and believe you are doing your Master's will? I feel very sure both He and they will appreciate it. We will tell them about it, if you will inform us.

JOHN B. WOOD.

President-elect Palma, in his statement to a correspondent of the New York Tribune said:

Unless we receive a reasonable reduction property will be an impossibility. If this is denied it will be the ruin of the country. It is impossible to improve the bad condition of our principal staple, sugar, by reducing the American duty one-third. In that way the problem will not be solved at all. The clamor for further reduction will continue. The producer, unreleased from the embarrassing conditions which confront him now, would be unable to operate his mills for lack of money or credit to meet the expenses. Some figures will clearly explain that the reduction of one-

third of the actual duties is not sufficient to place our sugar on the footing needed to give the growers some benefit. Under the present scarcity of labor, increased taxes and scantier yield from neglected and impoverished fields, the average cost of production may be reckoned as not less than two dollars and a quarter a hundred pounds.

Then General Palma went to his desk and compiled the following table to substantiate his argument. [We omit all but the footings.]

Total expenses, per 100 pounds [production freight reduced duty]	\$3.87
Gross market value in New York	3.75

Net loss per 100 pounds (probably more) . 12

Continuing, he said:

Therefore, it is absolutely necessary that the concessions should reach fifty per cent. of the actual duties, so as to give the producer a reasonable gain. The question of reduction for Cuban products is certainly one of the most important problems that the United States has to deal with, and much depends on its solution.

The discharge of the nation's moral obligation to Cuba in opening the only market that is possible to Cuban products, after what he calls "all our fine words and lofty professions," is thus commented on by ex-President Cleveland in a letter to a friend of his:

I received your letter yesterday, and was much impressed by the manner in which you discuss our relations and our duty to Cuba.

The arguments used in opposition to the tariff concessions she implores, based upon our material interests, are fallacious, mistaken and misleading, while their source and the agencies of their propagation and spread cannot fail to be recognized by every honest, patriotic citizen with shame and humiliation.

It seems to me, however, that this subject involves considerations of morality and conscience higher and more commanding than all others.

The obligations arising from these considerations cannot be better or more forcibly defined than was done by President Roosevelt in his message to Congress, nor better emphasized than has been done by Secretary Root, and yet Congress waits, while we occasionally hear of concessions which rich sugar interests might approve in behalf of trembling Cuba.

I do not believe that nations, any more than individuals, can safely violate the rules of honesty and fair dealing. Yours very truly,

GROVER CLEVELAND.

THE GUEST.

One answered, on the day when Christ went by,

"Lord, I am rich; pause not for such as I.

My work, my home, my strength,

My frugal store,

The sun and rain—what need have I of more?

Go to the sinful, who have need of Thee,

Go to the poor, but tarry not for me.

What is there Thou shouldst do for such as I?"

And He went by.

Long years thereafter, by a palace door,

The footsteps of the Master passed once more,

From whence the old voice answered piteously,

"Lord, I am poor, my house unfit for Thee;

Nor peace nor pleasures bless my princely board,

Nor love nor health; what could I give Thee, Lord?

Lord, I am poor, unworthy, stained with sin."

Yet He went in.

MABEL EARLE.

AT no period of life and of service can we dispense with faith in the unseen forces in the spiritual realm.

Reminiscences.

(Continued from page 224.)

Joseph Scattergood was appointed clerk to the Meeting for Sufferings Twelfth Month 8, 1863.

His feelings in regard to the qualifications for such services are thus expressed in a letter dated Twelfth Month 25, 1863, to my friend Joseph Snowdon, whom he succeeded in that appointment:

"I received at Westtown thy kind, sympathizing letter of the 20th inst., and felt a little cheered, and strengthened by its perusal.

"I can say, as Rebecca Jones did to grandfather, 'I'm a much poorer thing than my friends have any idea of,' and I am very aware of it. There are times, however, I may greatly acknowledge, wherein I've had such a sense of the degeneracy among us as a society, and the need there is for faithful labors, that earnest desires have been raised for a qualification to be made useful in building up the waste places of our Zion, having been in measure clothed with a feeling in which I said say, 'Here I am, send me, if thou deemest me worthy to be employed in so great and important a work.' But notwithstanding these seasons, when I come to perform the state or other services which the partiality of my friends have introduced me into, there seems such a lack of life and right authority that I am disposed at times to think I do the more no good, and might as well be set aside. I feel very sensibly the additional responsibility that attaches to prominent stations at the present time. When there is such a diversity of sentiment among us as to what we should do or leave undone in reference especially to the course of those meetings which have mentioned those things which a faithful adherence to the pointings of Truth would lead of old and which some of us can not approve in reflecting upon them, I cannot but shrink from the responsibility attached to the station which I have recently occupied, for I can honestly say that I do not like to differ with them as I am disposed to prefer before myself. But I know no better method than to endeavor to do the best and leave the rest. I hope I may be permitted to bring reproach upon the Truth by anything I may do, either in or out of that station, and that no spirit of exaltation or resemblance to it may be raised within a body by the confidence and esteem which my friends show me. I am abundantly convinced that it is only as we are kept in true humility seeing daily Divine strength that we can expect to become helpful to each other or to the Church or enabled rightly to stem the current which seems likely to carry so many into the wilderness of an empty profession. That this may be more and more our mutual concern and experience is the desire of my friend."

The outbreak of the rebellion of the Southern States, brought much anxiety and many exercises to Friends in this neighborhood, not only to those who were of an age to be called upon to serve in the army, but to those who were deeply concerned that our Christian principles should be maintained in this trying period. The Meeting for Sufferings in 1864 appointed a committee of twenty-five of its members "to give such advice and assistance to our young Friends as they may be favored to give, encouraging and strengthening them in

the faithful support of our Christian testimony against war."

Joseph Scattergood was named on this committee, and was frequently called on to render assistance to Friends who were drafted, the members of our own and of other Yearly Meetings. "This a cause of deep gratitude to the Almighty Disposer of events that this committee in making their report to the Meeting of Sufferings, Ninth Month 15, 1865, could say 'They had given attention to every case which had come to their knowledge on which vice was desired or assistance needed, through the blessing of the Most High, and the kindly consideration of the officers of our government, their labors in behalf of those suffering have been in every instance successful.'"

FOR "THE FRIEND,"

Aubrey de Vere.

The death of this aged poet, who was born at Limerick, Ireland, in 1814, the year before Waterloo, has recalled to mind the following lines, which the writer has thought applicable to the life of our dear Friend Anna Hooton, recently deceased at Moorestown, New Jersey.

De Vere, it is said, was essentially a religious poet, and one of the most interesting figures of the Nineteenth Century. He was a close friend of Wordsworth, Leigh Hunt, Tennyson, Browning and Matthew Arnold.

W. E.

TO THE MEEK.

How much that genius boasts as hers,
And fancies hers alone,
On you, meek spirits, Faith confers!
The proud have further gone
Perhaps, through life's dull maze; but you
Alone possess the labyrinth's clue!

To you the costliest spoils of Thought,
Wisdom unclaimed yields up;
To you her far-sought pearl is brought,
And melted in your cup:
To you her hard and myrrh she brings,
Like Orient gifts to infant kings.

The "single eye" alone can see
All truths around us thrown,
In their eternal unity:
The humble ear alone
Has room to hold and time to prize,
The sweetness of life's harmonies.

Notions to thought made visible,
Are but the smallest part,
Of those immortal Truths which dwell
Self radiant in man's heart.
With outward beams are others bright,
But God has made you "full of light."

One science we lay know: the will
Of God—to man laid bare;
One art have mastered: to fulfil
The part assigned you there.
If other, meaner lore ye sought,
This first ye learned—to need it not!

on the door of the soul, let in
ong, pure thoughts, which shall banish sin;
y will grow and bloom with a grace divine,
if their fruit shall be sweeter than that of the
vine.

Open the door.

on the door of the heart, let in
mpathy sweet for stranger and kin;
will make the hall of the heart so fair,
that angels may enter unaware.

Open the door.

The Fellahs Children of the Nile's Side.

FOR "THE FRIEND."

While the larger part of that interesting book, "A Thousand Miles Up the Nile," by Amelia B. Edwards, (1889) is devoted to descriptions of the ruined temples and other stone monuments which are the characteristic historical features of the great river of Egypt, the authoress nevertheless gives many details of the people and the land which add to the value of the narrative. The passages that follow, for a reason not far to seek, exhibit the woe of the sides of the river.*

"It may be," she says, "that ophthalmia especially prevailed in this part of the country, or that being brought unexpectedly into the midst of a large crowd, one observed the people more narrowly, but I certainly never saw so many one-eyed human beings as that morning at Minieh.† There must have been present in the streets and market-place from ten to twelve thousand natives of all ages (it was the Christmas time), and I believe, it is no exaggeration to say that at least every twentieth person down to little toddling children of three and four years of age, was blind of an eye. Not being a particularly well-favored race, this defect added the last touch of repulsiveness to faces already sullen, ignorant and unfriendly. A more unprepossessing population I would never wish to see—the men half stealthy, half insolent; the women bold and fierce; the children filthy, sickly, stunted and stolid. Nothing in provincial Egypt is so painful to witness as the neglected condition of very young children. Those belonging to even the better class are for the most part shabbily clothed and of more than doubtful cleanliness; while the offspring of the very poor are simply encrusted with dirt and sores, and swarming with vermin. It is at first hard to believe that the parents of these unfortunate babies err, not from cruelty, but through sheer ignorance and superstition. Yet so it is; and the time when these people can be brought to comprehend the most elementary principles of sanitary reform is yet far distant. To wash young children is injurious to health; therefore the mothers suffer them to fall into a state of personal uncleanness which is alone enough to engender disease. To brush away the flies that beset their eyes is impious; hence ophthalmia and various kinds of blindness.

"I have seen infants lying in their mother's arms, with six or eight flies in each eye. I have seen the little helpless hands put down reprovingly if they approached the seat of annoyance. I have seen children of four and five years old with the surface of one or both eyes eaten away; and others with a large fleshy lump growing out where the pupil had been destroyed. Taking these things into account, the wonder is, after all, not that three children should die in Egypt out of even five

—not that each twentieth person in certain districts should be blind; but that so many as forty per cent. of the whole infant population should live to grow up, and that ninety-five per cent. should enjoy the blessing of sight. For my own part I had not been many weeks on the Nile before I began systematically to avoid going about the native towns where it was practicable to do so. The condition of the inhabitants is not worse, perhaps, in an Egyptian beled (village) than in many an Irish village; but the condition of the children is so distressing that one would willingly go any number of miles out of the way rather than witness their suffering, without the power to alleviate it."

This corroborative evidence is given in a footnote: "Miss Whately, whose evidence on this subject is peculiarly valuable, states that the majority of the native children die off at, or under, two years of age; while M. About, who enjoyed unusual opportunities of inquiring into facts connected with the population and resources of the country, says that the nation loses three children out of every five."

At Siout, a hundred miles further south, and with more than double the population of Minieh, the writer says: "The thoroughfares are dusty, narrow, unpaved and crowded, as at Minieh. The people are one-eyed, dirty, and ungracious, as at Minieh. The children's eyes are full of flies, and their heads are covered with sores, as at Minieh." Referring to the persistence of the Egyptian racial type, she remarks: "So strange is the tyranny of natural forces. The sun and soil of Egypt demand one special breed of men, and will tolerate no other. Foreign residents cannot rear children in this country. In the Isthmus of Suez, which is considered the healthiest part of Egypt, an alien population of twenty thousand persons failed in the course of ten years to rear one infant born upon the soil. Children of an alien father and an Egyptian mother will die off in the same way in early infancy, unless brought up in the simple native fashion. And it is affirmed of the descendants of mixed marriages that after the third generation the foreign blood seems to be eliminated, while the traits of the race are restored in their original purity."

The trip up the Nile was not made by rail, but in the native, sloop-like dahabeyah, having a good-sized deck-cabin, with promenade above, in the aft part, and seats forward for the use of the rowers, when head winds or calms made the sails unavailable. The crew for the Edwards' small party numbered fifteen, including the captain, dragoman and cook.

"We had now been long enough aloft to find out that we had almost always one man on the sick list; and were, therefore, habitually short of a hand for the navigation of the boat. There never were (seemingly) such fellows for knocking themselves to pieces, as our sailors. They were always bruising their feet, wounding their hands, getting sunstrokes, and whitloos and sprains, and disabling themselves in some way. L., with her little medicine chest and her roll of lint and bandages, soon had a small but steady practice, and might have been seen about the lower deck most mornings after breakfast, repairing these damaged Alis and Hassans. It was well for

* It may be as well to say that these memoranda were not prepared at the request of any Friend directly interested in the amelioration of the condition of the blind and orphan children of Egypt, but arose from the desire of the writer and another, independently of each other, to present corroborative data supportive of a concern which seems to call for sympathy.

† Minieh, on the west bank of the Nile, 136 miles by rail south of Cairo, with a population of 11,000, has an earthenware manufactory, and a government cotton factory.

them that we carried "an experienced surgeon," for they were entirely helpless and despondent when hurt, and ignorant of the commonest remedies. Nor is this helplessness confined to natives of the sailor and fellah class. The provincial proprietors and officials are to the full as ignorant, not only of the uses of such simple things as poultices or wet compresses, but of the most elementary laws of health. Doctors there are none south of Cairo; and such is the general mistrust of State medicine, that when, as in the case of any widely spread epidemic, a medical officer is sent up the river by order of the Government, half the people are said to conceal their sick, while the other half reject the remedies prescribed for them. Their trust in the skill of the passing European is, on the other hand, unbounded. Appeals for advice and medicine were constantly being made to us by both sick and poor; and there was something very pathetic in the simple faith with which they accepted any little help we were able to give them. Meanwhile, L.'s medical reputation, being confirmed by a few simple cures, rose high among the crew. They called her the Hakim Sitt (Doctor's Lady); obeyed her directions and swallowed her medicines as reverently as if she were the College of Surgeons personified; and showed their gratitude in all kinds of pretty, childlike ways—singing her favorite Arab song as they ran beside her donkey—searching for sculptured fragments whenever there were ruins to be visited—and constantly bringing her little gifts of pebbles and wild flowers."

It being a market day when the dahabeeyah reached Esneh, they walked through the town, diverted by the strange sights of the bargaining. "Most welcome of all, however, was a dingy chemist shop, about the size of a sentry-box, over the door of which was suspended an Arabic inscription; while inside, robed all in black, sat a lean and grizzled Arab, from whom we bought a big bottle of rose water to make an eye lotion for L.'s ophthalmic patients."

Approaching Denderah, famed for the well-preserved ruins of a large and handsome temple of the Roman period, an object, appearing like a large grizzled ape, was seen on an eminence near the river bank, sitting on its haunches. Several Arabs stood around, one of whom had dismounted from his camel for the purpose. A strange excitement broke out among the crew, who crowded the boat's side, shouting and gesticulating. "That is Sheyk Selim!" the voyagers were triumphantly told. "And so we find out that it is not a monkey but a man—and not only a man, but a saint. Holiest of the holy, dirtiest of the dirty, white-pated, white-bearded, withered, bent, and knotted up, is the renowned Sheyk Selim, he who, naked and unwashed, has sat on that same spot every day through summer's heat and winter's cold for the past fifty years; never providing himself with food or water; never even lifting his hand to his mouth; depending on charity not only for his food but for his feeding. He is not nice to look at, even by this dim light, and at this distance; but the sailors think him quite beautiful, and call aloud to him for his blessing as we go by." He did not raise his head.

Perhaps this incident will help to explain why cleanliness is not highly extolled as a vir-

tue along the Nile, and to that extent may also offer an explanation why eye complaints among the children are so common. Further, the irritation arising from the frequent sand storms should likewise be taken into account. While there are very many wide expanses of fertile, alluvial soil (kept so by the annual inundations) along the great river, in other places the desert and hill country reaches close to the bank, and the yellow, moving sand is sifted down, and when a high wind rises is caught up and dashed about in a way very uncomfortable to those who have to encounter it. "At Beni Suef," says the narrative, "we encountered our first sand storm. It came down the river about noon, showing like a yellow fog on the horizon, and rolling rapidly before the wind. It tore the river into angry waves, and blotted out the landscape as it came. The distant hills disappeared first; then the palms beyond the island; then the boats close by. Another second, and the air was full of sand. The whole surface of the plain seemed in motion. The banks rippled. The yellow dust poured down through every rift and cleft in hundreds of tiny cataclysms. But it was a sight not to be looked upon with impunity. Hair, eyes, mouth, ears, were instantly filled, and we were driven to the refuge of the saloon. Here, although every window and door had been shut before the storm came, the sand found its way in clouds. Books, papers, carpets were covered with it; and it settled again as fast as it was cleared away. This lasted just an hour, and was followed by a burst of heavy rain; after which the sky cleared and we had a lovely afternoon. From this time forth we saw no more rain in Egypt."

"And the Lord shall smite Egypt; He shall smite and heal it: and they shall return even to the Lord, and He shall be intreated of them and shall heal them" (Isaiah xix: 22).

JOSHUA W. LEEDS.

"THERE is another depth profounder yet. It is prophecy. That is the immediate touch of God upon man's spirit."

EARLY REGARD FOR THE INSANE BY FRIENDS.—Isaac Sharp copies for the London *Friend* the following instruction from the Six Weeks' Meeting to the London Monthly Meeting, in 1671:—

"That friends doe seeke some place convenient in or about ye City wherein they may put any person that may be distracted or troubled in minde, that soe they may not be put amongst ye worlds people or Run about ye Streets."

Through the kindness of John S. Rowntree my attention has been called to an extract from Samuel Tuke's "Selections from the Epistles of George Fox," enjoining Friends "to provide a house for those who are distressed" (second edition 1848, page 125).

Turning to the "Collection of Epistles of George Fox" (1698, Vol. II.), I find that Epistle 264 contains recommendations to Friends, from time to time, to be taken notice of at their Quarterly and other Meetings. Amongst these occurs the following:—

"And Friends to have and provide a House for them that be distressed, and not to go to the World. And to have an Alms House or Hospital for all poor Friends that are past work."

Doukhobor Matters.

Anastasia Verigin will be remembered the aged mother of Peter Verigin, who is in exile in Siberia as a chief man among Doukhobors. The dear old lady is carefully cherished by all the inhabitants of her village Protopervshy, in Canada. Her son writes casually from his distant home, Oboon near the Gulf of Obi, giving counsel, and tentily expressing the hope that he may be permitted to join his loved relatives and friends this year. Asks if the children go to school.

The following is extracted from a letter from A. Verigin to J. S. Elkinton, written before the last wheat harvest:—

(After alluding to the comfort that has been afforded her in her old age to have had visit and conversation with the representative of the Society of Friends, she adds), "To all my love, and good wishes from the Lord to all the spiritual brethren and sisters who live in your land, that have shown us so much love; we are very, very grateful to you that you tried to help us all in our first need, and now, by the mercy of God, we hope to have a full economy. We are very glad that we have sown of the holy gift. The wheat and other vegetables, and everything, is grown in abundance, but the maturity crops is not yet seen, all depends on how much will give the increase."

I will tell you, dear friends, a little to back I was sick, but now by the grace of Almighty God I am a little better."

We received letters from my children in Siberia; they are alive and well.

My children Masha and Graunia, and all brethren and sisters that live with me, send greetings to all the Friends."

The general health of the Doukhobors is good; there being no epidemic. A few are in hospitals, and a number continue to be troubled with inflamed eyes, possibly increased by poor ventilation in their homes. This disease, it would appear, is common among the peasantry in Russia. One of the ill-effects of a lack of general education, from enforced restrictions of the Russian Government, has been to prevent the Doukhobors from being enlightened in some general principles of hygiene. They are, however, careful, from careful ablutions, using vapor bath water is poured upon hot stones in hot erected near the water side.

Anyone going among them must soon discover, notwithstanding the disadvantages thrown around them by tyrannical power, the general superiority of character, arising from their adherence to religious principle, and absence of hypocrisy, or of anything sinister. Their best friends recognize defects of judgment resulting from the teachings of materialists, and from this source probably arise a hesitancy in some, to carry out Government requirements, as to Homestead Entry, Registration of Marriages, of Births and Deaths, etc.

The Dominion Minister, Jas. A. Smith, having traversed a large portion of the Northwest Territory, a few months ago, reported having seen the Doukhobors of the Prince Rupert District, and that none of the Canadian settlers were more happy, contented and prosperous.

The forty thousand dollars contributed

ican Friends and Mennonites, have largely tended to bring about this good result. It is not equal expenditure has ever accompanied more good, as it served to tide the ex- over their worst time, helping to keep soul body together, until they could raise grain vegetables, and obtain employment in tructing railroads. The blessing of Di- Providence in permitting two successive crops to be harvested, without injury frost, is cause for great thankfulness. as estimated that the 7,900 men, women children who came from the Trans Cau- sas, had no more than an average of ten- ars apiece when they arrived in Canada; the patience with which they passed the winter, living largely upon miserable ns, insufficient to keep them in health, inadequate to fit them for their daily la- their plaintive psalms of thanksgiving g up daily to the Throne on High, ough- y to be instructive to us, who are living of comparative luxury.

has been the desire of the Committee in- ge of the contributed funds, to supply village with twenty ewes, of good is, whose wool could be converted into- ing. It is hoped that this has been y attained, and the following report will ow carefully the immigration authori- have performed their duties.

WINNIPEG, Sept. 10th, 1901.

W. K. PEDLEY,

Supt. Immigration, Ottawa.

—I beg to report to you that I have ased and shipped to the Doukhobors at- on, two hundred and forty head of good- ing sheep. These sheep I carefully d over myself and shipped them from e Jaw to Yorkton. I secured a rate of t of thirty-five dollars per car load, was one-half of the regular rate; I also d the cars, and the total freight paid on o hundred and forty head of sheep was y dollars. I paid four dollars and fifty per head for the sheep. I loaded them carefully myself, and arranged when at- on to have them distributed among the- bor villages, in compliance with the s of the donors, the Philadelphia Quakers.

is a balance of a few hundred dollars- ands, but no doubt I will be able to d this money judiciously on a few good sheep, which I will forward to the Sas- wan Doukhobors. The sheep I purchased- rwarded to Yorkton were all two years d under, and were a very desirable lot. I purchased four thoroughbred Oxford- rams, and shipped them with this con- tent.

Your obedient servant,

(Sgd.) C. U. SPEERS, G. C. A.

rael Sherbinin, the Russian teacher sent y the English Committee, reports to- ssioner Smith a careful distribution of- ing, etc., last sent from Philadelphia. subject perhaps now pressing most- the minds of the Philadelphia Committee- may take place if some of the Douk- persist in the refusal to come into the- and just requirements of the Domin- ernment, in the matter of making en- or the sections of land which they now- Their difficulty lies in entering upon- session, as *individuals* and not as a

community. The following notice shows the stand which the Government has taken; and, after the date fixed by the notice, any quarter section not legally entered by a Doukhobor with the Government's Agents, may be entered upon right in the heart of a village; and houses, fences and cultivated fields may at once pass into the hands of unwelcome and uncongenial strangers.

DEPARTMENT OF THE INTERIOR, CANADA.

PUBLIC NOTICE.

The purpose for which the lands, belonging to the Government of Canada within the townships which have been reserved, so as to permit Doukhobor settlers to select suitable homesteads and sites for their colonies, is considered to have been fully served, such settlers having located their villages, and taken possession of parcels of land. As many, however, have not so far arranged to make entry, therefore, in accordance with the provisions of the law, the Government has decided not to further continue the reserve in question.

Notice is therefore given, hereby, to all settlers in the above colonies, that on and after the first day of May, 1902, the lands referred to for which entry may not have been made, shall be thrown open for general homestead- ing, or for such other disposition as may be decided upon by the Government. Settlers interested are hereby notified that entries for their respective homesteads must be made, with the agent of Dominion lands for the district, before the date above mentioned, failing which the lands will be thrown open to settlement by any person who may desire to acquire the same.

By order

(Sd.)

P. G. KEYES,

Secretary Department of the Interior.

James S. Crerar, assistant commissioner of immigration at Yorkton, Assiniboia, who has been a humane and faithful friend of the Doukhobors, has been for a long time seriously ill, part of the time in a hospital. We do not yet learn of his recovery, so as to be able to resume his duties.

A rumor has recently reached us that twenty thousand Molokans, (milk drinkers), are expecting to emigrate to Canada from Southern Russia. They are represented as non-combatants, and that they abstain from swine flesh. Peter Jansen, of Nebraska, whose people (Mennonites) formerly lived in the neighborhood of the Molokans, states that they are not nearly as neat and cleanly as the Doukhobors.

No offer has been made to our Committee for the position of teacher among the Doukhobors, from a member of our own Yearly Meeting; but two young English Friends, Hannah Bellows (daughter of our friend John Bellows, of Gloucester), and Helen Morland, are expecting to enter, next spring, upon the work of teaching Doukhobor girls at Good Spirit Lake, north of Yorkton, under the care of the Committee of London Meeting for Sufferings.

WM. EVANS.

"WE don't really get inside ourselves, even, into the closet of us, where the Lord tells us to go in and shut the door and speak to Him. We act in a hurry, on the outside, according to the way things touch us and people seem. We even say our prayers outside. It's the reason of much of the wickedness and the pain and the trouble."

For "THE FRIEND."

The Decline of Friends in Barbadoes (Supplement).

Subsequent to the preparation of the article under the above title which appeared in THE FRIEND in Third Month, 1898, I obtained from a Friend who visited Barbadoes, some information as to the situation of property there formerly owned by our Society.

At Bridgeton, the old Burial Ground, and former site of the Meeting-house on Tudor street, which adjoins the Jewish Synagogue, is enclosed with a stone wall, and within the enclosure are a modern house and other buildings, all of which are used by a Wesleyan mission.

A resident of Bridgeton who was about sixty years of age, told my informant that he remembered when a boy seeing the tombs in this grave yard, but none are now visible. It was then in possession of the Gibson family, who appear to have been the last survivors of the Trustees who held it for Friends, and they sold it to the Methodists for the use now made of it, probably appropriating the proceeds to themselves. There is in addition to the modern buildings on the lot a small square stone house which tradition says was originally a tomb of the Gibson family, but this is hardly probable. One of that family converted it into something like an office. It has since been further altered into a carpenter shop by making windows and doors in the sides. An interesting photograph of this spot showing the structure above referred to, and also a portion of the stone wall which encloses the mission grounds, is in my possession. Also another giving a view of the interior of the ground, which is tastefully planted with shrubbery and has a large tree growing apparently about the centre of the lot.

At Pilgrim, the site of the Burial Ground is known, marked by a little enclosed grove on the rear of the Governor's house, but there are no signs of grave stones or tombs to be seen.

At Heathcote Bay, near Spightstown, the Burial Ground and the former site of a Meeting-house has been taken possession of by the Episcopalians, who removed the wall formerly surrounding it and merged it into their own graveyard, and there is nothing to mark its identity separate from the rest of the enclosure. There are no gravestones to the graves of Friends to be seen, or at least, none which can be identified.

At St. Philips, the burial place of the Weeks and other Friends' families, which is within the limits of the large graveyard formerly there, is still preserved, mainly in its primitive condition, and is in reality the only remaining monument of Friends in the island. It is undoubtedly one of the most ancient places associated with the history of the Society in any part of the world, dating back nearly two centuries and probably to a considerably earlier time. This venerable place of sepulture is close to the edifice known as "St. Philip's church" and appears to have some kind of care from the minister.

It is comprised in a small lot about twenty-four feet square, and is surrounded with a high stone wall in a good state of preservation. Entering at an iron gate you descend a

number of steps to a considerable depth below the surface of the surrounding ground to an open pit in the shape of the letter T. On the sides of the steps and the sides of the two right-angled passageways are seven rock-hewn tombs, all of which are arched at the entrances. From two of these tombs the arches have crumbled away, disclosing leaden coffins within. There are no inscriptions on the tombs except the initials R. W. on one, and the letter G on another.

It is probable that the larger part of the extensive graveyard which Friends formerly possessed at this place has been absorbed by the Episcopalians. This rock-hewn sepulchre may be said to be all that is left of Quakerism in Barbadoes.

GEORGE VAUX.

HYMN TO THE DEITY.

Oh thou whose vast existence knows
No era while and independent rose,
But full and independent began,
Ere yet eternity began,
Amid the dark and void profound,
To roll its nightly periods round.
Cause of all causes, and the source
Whence universal being sprang;
Thou wert, ere time began its course,
Or morning stars thy praises sang;
When mighty pens, loud and long,
Broke rapturous from the exulting throng.
Age upon age successive hurld,
And myriads joined to myriads still,
The atoms that compose the world,
The drops that ocean's caverns fill;
All but a trifling point appears,
Compared with thine eternal years.
Existing through all ages, Thou
The events of every age can tell
All things above, all things below,
And all within the depths of hell,
For blazing noon and midnight shades,
Alike, thy piercing eye pervades,
Through the vast regions of the air
The trackless wilderness of space,
The worlds and systems wandering there,
Thine everlasting arms embrace;
The various parts, the mighty whole
Submissive own thy strong control.
Thou first, Thou last, Thou cause and end
Of all that is, or e'er shall be;
To Thee their source, all beings tend,
All things that are, exist for Thee,
Thy great designs shall all fulfil,
And bow obedient to Thy will.

—Anon.

WAITING.

Sometimes there is more beauty shown
And greatness of his power
Within the sweetly waiting bud
Than in the open flower.
Christ's children have their waiting times
Beside some hindering sea,
To view the triumphs of his power
And blessed ministry.
These seas are all with blessings strewn,
And bordered by his grace,
And give within their hidden depths
To memory stones a place.

E. P. T.

"The highest duties of our life
Lying upon the lowest ground
In hidden and unnoticed ways,
In household works, on common days;
Whatever is done for God alone
Thy God acceptable will own."

The Mouse's Sermon.

A clergyman has recorded this experience:
"I had lately a very good sermon preached to me by a mouse, and the text was 'Judge not.' I had married a couple and the fee was a fifty dollar note in a dainty little envelope. It was lying on the sideboard in the room in which myself and wife were sitting, when a much trusted servant, who had long been in my family, came in; taking it up, she made some playful remark in relation to it. Presently we were called down stairs to entertain company. Returning to our room after a couple of hours, the envelope was nowhere to be found. No one could have had access to the room except our two servant girls, both of whom bore unexceptionable characters, and it was hard to suspect them. They were informed of the loss, and manifested great concern, for though no charge was made, they could not help feeling that appearances were against them. And as an exhaustive search failed to show any trace of the missing property, we all passed a very uneasy night. Determined, if possible, to solve the mystery, I went at it in the morning with the precision of an experienced detective, and found at length a small opening by the hearth, and removing a brick, there was my note safely stowed away in a mouse's nest. The matter was now clear; seeking what he might devour and attracted doubtless by the gum on the envelope he had carried it off as a prize. It is needless to remark upon the relief thus brought to the unjustly suspected ones, while I was taught a useful lesson: 'Judge not according to appearances.'"

Another case of circumstantial evidence may be thus related. A certain storekeeper being unable to find a twenty dollar gold piece, which he knew had been taken in that day, was induced to suspect his clerk as being the only one who had access to the money drawer. Yet as he had borne a uniformly good character, he refrained from even mentioning his loss, concluding to await developments. Now it happened that soon after this occurrence, the young man made his appearance in a new suit of clothes. This, owing to his known poverty, might have given occasion for remark at any time, but now more especially so. Taking occasion therefore to notice them he asked where he had made the purchase. This was freely told. Proceeding thither the merchant asked if the dealer could remember with what kind of money they were paid for, who answered, "A twenty dollar gold piece." Having now a strong case of circumstantial evidence, as he thought, the clerk was taxed with purloining the gold. At first he seemed unable to realize that he was suspected; but finding he was so, the charge met with an indignant denial, and he affirmed that the money was his own and had been given him by a female friend as a New Year's present. He was asked if he could bring testimony to that effect from her. He said he could not, she being since deceased. This story was disbelieved. And then the young man added, "I have at my lodging—if I have not mislaid it—a note from her in which the money was enclosed." He was told that the production of such a note would be satisfactory. It did not take him long to ascertain that it was not among his papers. What was

he to do; ruin was staring him in the face. He felt that only a Divine hand could aid in this fearful dilemma, and so, kneeling, asked that if consistent with the will of Almighty he might be enabled to find this evidence of his innocence; but if it was found he supplicated that he might be strengthened given him to bear this great trial with becoming fortitude. In rising from knees his foot turned up a corner of the piece of oil cloth that was under his stove and disclosed a piece of paper which proved to be the much desired note. His employer confessed himself satisfied with this evidence. Yet what had become of the money remained for many months a mystery, until putting his overcoat the next winter, the missing coin was found in a pocket where he had put it instead of the drawer, as he supposed. Of this discovery it may be remarked that it might have been too late to have saved the clerk's reputation from irreparable injury, and had not been a man of prayer it seems altogether unlikely that the note would have come to light.

A writer assures us that "Man's extremity is God's opportunity." This truth was plainly exemplified in the experience of a poor widow in one of our Western States. She and her husband had left their Scottish home in view of improving their condition. Having means enough to pay for the land they purchased, they gave a mortgage to one who professed a desire to befriended them. Success resulting in the husband's death, caused great waste of money. Unused to business the widow found it useless to struggle with increasing difficulties, and now in her distress she found her professed friend to be her greatest enemy. Not content with selling farm—so that at a forced sale it did not bring enough to pay claim and interest—she proceeded to bring the household goods under the hammer. It is not easy to conceive the distress of the poor woman, as piece by piece her treasured belongings, some of the heirlooms, passed away from her. All she saw and felt and remained silent, until a sheriff held up the old family Bible and asked for a bid. This was too much and she declared that this at least might be spared her. A man of the law would have given it into his hand, but the relentless creditor declared he would have all that was due him, and ordered the sale to go on. Unable to comfort herself, she started up and cutting six threads which detained a muslin cover, she exclaimed that she would have some memory of those she had loved, intending to keep at least; upon which two pieces of paper upon the floor. These proved to be the Bank-of-England notes, inscribed respectively in her father's and mother's handwriting: "If trouble comes upon you seek to the Bible."

"Your Father's ears are never deaf."

It is needless to say that the hard-hearted creditor being paid to the full, the sympathizing neighbors gladly relinquished their claims.

If you live close to God even the dead have a voice for you. —Alfred A. Wright.

It has been the plan of my life to follow convictions at whatever personal cost to myself. —James A. Garfield.

FOR "THE FRIEND."

An Instructive Narrative.

t long ago I was reading some anecdotes of a Friend, whom I remember in my mood as a very good old man. He has since changed mortality for immortality. Circumstance in particular seemed to have son of deep instruction for us all who ble so easily in the rough road of life, re- ing us that "Verily there is a God that th in the earth."

E. T. son after going into business, when young- s, a stranger, J. W., came to me one ffering to sell me one hundred barrels of s at one dollar per barrel, and deliver at a warehouse on the Ohio River before ain day. After the bargain was closed a man to Pittsburgh to engage a steam- to stop for the apples on its way down iver. For some cause J. W. failed to the apples delivered at the warehouse e boat stopped for them, which was days later than the day set for their de-

When the time fixed for payment arrived, I came to me for the money. I told him the apples had not been delivered in time e boat. I had received nothing from him, fore owed him nothing. He claimed that gent had informed him that after our in- w I had said to him if J. W. could not or them at the time appointed a later date o, as we might go down the river again mbered after due consideration to have some such a statement privately, but ent him no word to that effect.) He re- to compromise the matter and said he sue me in court. I was soon summoned, e trial was a short one. The jury de- ently in my favor. He afterwards ed to the overseers of my meeting, ask- hem to investigate the case. We met e overseers and they heard us fully and ly decided that he had no just claim on Thirty years after the above circum- happened, at a time when my mind was ed in desiring help and preservation all that might be in the way of my land- ly in the end, the pathetic language of per forcibly presented, and was repeated heart: "Lord, if Thou wilt Thou canst me clean," with the gracious reply as in adorable mercy, the Saviour put forth and touched him, saying, "I will, be leaz." Then to my astonishment there immediately brought, pointed and clear to remembrance, the transaction I have just l and I was thus commanded: "Go, o that man money that he claimed of e. These words, in connection with a real- ly the expression, "I will, be thou clean," is distinct as if proceeding from one im- ly by my side.

ould not doubt the Divine source and au- of the impression and command. Al- my conduct was considered right by s of our country and I was justified by sers of our meeting, still I had not done in the eyes of Him who watcheth over children for good, and I saw that obedi- my part was necessary in order to the operation of that great and solemn mplied in the word, "I will, be thou

son as I could conveniently, I took the

one hundred dollars and started for the home of J. W. When about a mile from his dwelling in passing through a small village, and seeing the storekeeper at his door, I asked if he had seen J. W. that morning. He replied, "He is in my store now." I went in and found him alone and apparently disengaged. I soon told him I knew he claimed that I had long owed him one hundred dollars on a transaction we once had, and that I had now brought the money. I handed it to him. He looked at me in evident astonishment, and said as he took it in his hand, "The whole amount?" I told him there was one hundred dollars. "Yes," he replied emphatically, "that is the whole amount. Well now!" he exclaimed, "we will both go to heaven to- gether!"

I came home rejoicing, being permitted to see and feel to my humbling admiration, that in unmerited love and condescending mercy my heavenly Father's hand had guided and di- rected in accordance with his own will and in his own unerring wisdom. Unto Him be all honor, thanksgiving, and praise.

TRUE COURAGE.—Bishop Whipple related the following illustration of the moral courage of Christian Indians: One day an Indian came to our missionary and said, "I know this re- ligious is true. The men who have walked in this new trail are better and happier. But I have always been a warrior, and my hands are full of blood. Could I be a Christian?" The missionary repeated the story of God's love. To test the man he said, "May I cut your hair?" The Indian wears his scalp- lock for his enemy. When it is cut it is a sign that he will never go on the war-path again. The man said, "Yes, you may cut it. I shall throw my old life away." It was cut. He started for home, and met with some wild In- dians, who shouted with laughter, and with taunts said, "Yesterday you were a warrior; to-day you are a squaw." It stung the man to madness, and he rushed to his home and threw himself on the floor and burst into tears. His wife was a Christian, and came and put her arms about his neck and said, "Yesterday there was not a man in the world who dared call you a coward. Can't you be as brave for Him who died for you as you were to kill the Sioux?" He sprang to his feet and said, "I can, and will." I have known many brave, fearless servants of Christ, but I never knew one braver than this chief.

When the elevated railroad was first started in New York the people were a little timid about riding on it; so the proprietors of the road took great pleasure in apprising the public of the fact that this road had been sub- jected to a most abnormal and enormous ton- nage, and that consequently people of ordi- nary weight might deem themselves quite safe in traveling over that road. I feel the same way about the four gospels—that I can take my way to heaven above the din and dust of daily life because this elevated road has had all Germany upon it, and that as yet it has given no sign of instability. —Francis L. Patton.

Why should you be forlorn? Death only husks the corn; Why should you fear to meet the thresher of the wheat?

Notes From Others.

LOWELL'S RELIGIOUS VIEWS.—"I have always been a very Quaker," says Lowell, "following the Light, and writing only when the Spirit moved." In that early book, long out of print, the "Conver- sations," he maintained that "every man has his infallible and inexorable monitor within." Thirty years later he had to say, "I don't think a view of the universe from the stocks of any creed a very satisfactory one; but I continue to shut my eyes resolutely in certain speculative directions, and am willing to find solace in certain intimations that seem to me from a region higher than my reason." —Christian Register.

COLLEGE ATHLETICS VS. STUDY.—President Eliot, of Harvard, in a annual report deals a shrewd blow to the superstition that college attendance is "boomed" by athletic prowess. He cites Har- vard's wonderful recent growth in spite of disas- trous reverses on river, field, and gridiron as proof of his theory that study is still the main purpose of college men—or at least of their parents—and athleticism a "by-play."

Figures seems to bear out his assertion. Har- vard had at the close of the academic year five thousand one hundred and twenty-four students and has now nearly six thousand. In eleven years her roster has grown one hundred and twenty-six per cent., and her primacy among American insti- tutions of learning is practically unchallenged. Columbia, not very prominent athletically, has jumped to second place with a growth of one hundred and eighty-eight per cent., owing largely to removal to Morningside and the addition of new departments under Seth Low's Presidency. Yale, second in age and prestige and long first in mus- cle, has apparently dropped from fourth place to ninth, being now surpassed in numbers by Cornell, Chicago, California, Illinois, Michigan, and Minne- sota, and nearly equalled by Northwestern and Wisconsin.

The public will not regret to learn upon such high authority as President Eliot that a college education is still sought for education's sake. —N. Y. World.

"We give you just what you ask for."

We are glad to seize upon this occasion, says the N. Y. Journal, to pay a tribute to this motto, and, incidentally, to point out a dishonest and very com- mon practice among merchants—that of substituting one article for another.

One business man devotes all his energy, his money and his time in building up the reputation of a certain article. He enables the retailer to make a large profit, and he spends his money that customers may be plentiful.

When a customer asks for the article in ques- tion, it is dishonest to say to him, as many do, "Don't buy that. We have something else just as good and much cheaper."

If the merchant has something good and cheap of his own, let him sell it to his customers by all means. But let him not steal the trade of a man whose energy helps to build up his business. Let him not divert to his own pocket all of the profit which he ought in honesty to share with another.

REVISION OF THE PRESBYTERIAN CREED.—Decla- tory statements have been adopted by the Presby- terian Creed Revision Committee, which set in a new light the doctrines generally known as "pre- destination" and "infant damnation."

The Committee announces that it has decided upon a form of a declaratory statement, "that the doctrine of predestination is held in harmony with God's love for all mankind, and that no man is condemned except on the ground of his sin."

As to the phrase "elect infants," it is declared "that the Presbyterian Church does not teach that any dying in infancy are lost, but that all dying in infancy are included in the election of grace.

The members denied that American Presbyterians ever taught the doctrine of infant damnation.

There are three points in the Confession which remain to be acted upon. One declares that "it is a sin to refuse an oath touching anything that is good and just being imposed by lawful authority." The second refers to "works done by unregenerate man." The third declares that "There is no other head of the Church but the Lord Jesus Christ."

SUMMARY OF EVENTS.

UNITED STATES.—An extensive fire in Paterson, N. J., on the 9th inst., destroyed a large part of the business and dwelling-house sections of the city. The loss is estimated at several million dollars.

Senator Hoar on the 4th inst. presented a petition to Congress, signed by a number of distinguished citizens of this country, praying for the suspension of hostilities in the Philippine Islands, and asking that an opportunity be given for a discussion of the situation between the Government and the Filipino leaders.

The Industrial Commission has submitted its final report to Congress. It is a document of more than 1000 printed pages. Among its recommendations are: That railroad companies be prohibited by law from making lower freight rates upon imports billed to the interior of this country, in connection with ocean transportation or otherwise, than are made on similar articles from the seaboard to the interior, or than are made from one inland point to another, when the distance is not greater.

That the Secretary of Agriculture be given authority: "To inspect dairy products intended for export, and to certify to their grade and quality."

"To fix standard grades for cereals, based on season of growing, quality and weight per measure, and, when intended for export, to inspect and certify the same."

"That adequate regulations be enacted by the several States, where needed, to control such diseases as glanders, tuberculosis, etc."

"That a more comprehensive penalty clause for shipping diseased meat be enacted."

"That adequate legislation be enacted by the several States, where needed, to control such diseases as glanders, tuberculosis, etc."

The increased appropriations be made by the Congress for building sample stretches of improved roads in various sections of the country, so as to encourage the more rapid construction of such roads at State and local expense."

In reference to industrial organizations it recommends that full details should be furnished for information of the public, and that their assets and liabilities should be published yearly.

A delegation of Sioux Indians has appeared before the Senate Committee on Indian affairs and explained their objections to the leasing of their lands to cattlemen. A dispatch from Washington of the 5th inst. says: "The hearing before the Senate Committee on Indian affairs last night laid the inquiry into these leases, precisely as the friends of the Indians have all along claimed would occur if the Sioux could be heard directly. The committee decided that the leases could not be made as they stood, and that the consent of the Indians to the boundaries of the tract to be leased must be had according to law. Notice to allow such an inquiry should not be granted against executing the Standing Rock cattle leases was served on the 5th inst. on Secretary Hitchcock and Indian Commissioner Jones. The suit covers the Lemmon lease, which was so suddenly signed while the Senate Indian Committee was investigating the matter, and the Walker lease, which had been sent to Chicago for the lessee to sign."

The Penna. Railroad Company has adopted a pension system for the purpose of enforcing the action of the Board of Directors, requiring that all officers and employees of the company shall be relieved from service at the age of 70, and that those from 65 to 69 years, in order to have, to have been previously disqualified after thirty years' service, shall retire from work. The company appropriates \$300,000 annually to meet the expenditure for pensions, and the plan has worked to the satisfaction of both company and employees.

A dispatch from Washington of the 7th inst. says: "The United States, Great Britain and Japan have made separate representations to China, opposing the signing of the convention negotiated by the Russian Minister in

Pekin and the Chinese envoys, and the United States has conveyed its objections directly to Russia."

The steamship Philadelphia, of the American Line, has lately been in communication with the land when 150 miles distant from the coast of England by means of the wireless telegraph. Messages were exchanged for more than 24 hours.

Investigation by the State Veterinarian showed that the high death rate among horses in Maryland is due to cerebrospinal meningitis. The disease is the result of poor food, bad drainage and generally unsanitary environments.

The Federal census shows a preponderance of males in the United States equal to 1.2 per cent. of the total population.

In the inquiry respecting the Philippines going on at Washington Senator Carmack quoted from the report of General MacArthur, of 1900, to the effect that there is substantial agreement among the people of the islands in their position to the United States. Replying, Governor Taft said the Commission had not originally accepted the General's conclusion, and that the Commission's tour of the archipelago had convinced them that they were correct in their conclusion. "That originally the people of the Philippine Islands were much aroused and not doubt," he continued, "but the opposition does not continue in its general aspect. Since the second election of President McKinley the great majority of the people of the Philippines have been favorable to peace and to the acceptance of the sovereignty of the United States, and it would be impossible to continue the present system of guerrilla warfare without the system of terrorism which now prevails."

About 40,000 acres in the South Mountains in Pennsylvania have been secured by the Forestry Commission. It is a part of the Commissioner's plan to establish a School of Forestry on it.

Immigrants who are suffering from tuberculosis of the lungs are, according to the Government's present policy, forbidden to settle in our country. When discovered at our ports of entry they are sent back to the places whence they came, the ruling being that they are suffering from a dangerous contagious disease.

There were 581 deaths in this city last week, reported to the Board of Health. This is 51 more than the previous week, and more than the corresponding week of 1901. Of the foregoing, 283 were males and 298 females; 72 died of consumption of the lungs; 117 of inflammation of the lungs and surrounding membranes; 14 of diphtheria; 19 of cancer; 20 of apoplexy; 13 of typhoid fever; 5 of scarlet fever, and 20 of small pox.

Corn was closed on a basis of 8½c. per pound for mid-ling.

WHEAT.—Winter, super, \$2.65 to \$2.90; Pennsylvania roller, straight, \$3.50 to \$3.75; Western winter, straight, \$3.60 to \$3.85; spring, straight, \$3.55 to \$3.80.

GRAIN.—No. 2 red wheat, 55½ to 56c.

No. 2 mixed corn, 64½ to 65c.

No. 2 white oats, clipped, 51c.

BEEF CATTLE.—Best, 64½ to 65c; good, 54½ to 55c; medium, 51½ to 52c.

SHEEP.—Extra, 5 to 5½c; good, 4½ to 4¾c; common, 2 to 3c.

LAMBS.—4½ to 6½c.

HOGS.—Western, \$3 to 3c.

Foreign Minister Cambon at Pekin has received the first payment from the Chinese Government on account of the indemnity, payable to the United States.

The reply of the British Government to the overtures of Holland towards promoting peace in South Africa, firmly repeats the resolve of Great Britain, long since announced, that it will not accept the intervention of any foreign power in treating with the South African situation. The Dutch Government is said to have abandoned further effort in behalf of the Boers.

Chas. F. Gammon, the superintendent of the Bible Society's work in North China, writes: "Aside from the 'rebel bands' all give welcome to us and our colleagues, and our burlins and portions are purchased almost greedily. People move in treating with the South African situation. The Dutch Government is said to have abandoned further effort in behalf of the Boers."

The negotiations for the release of Ellen M. Stone have failed, it is believed, in consequence of the action of the Turkish government in sending troops with the American forces who were to pay the ransom. Secretary Hay has given instructions for a renewal of negotiations.

The wood pulp business in Canada is said to amount to \$8,000,000 yearly, and nearly one-fourth of the product is exported.

Australia has, proportionally, more church-buildings than any other country, the number being 6,013, or 210 to every 100,000 of population, as against 144 to every 100,000 in Russia; only 55 to the same number.

It is stated that Emperor William has decided the persons connected with spiritualists, faith healers, Christian Scientists, or kindred cults, will be rigidly excluded from the Imperial Court of Germany.

Paris consumed 1,750,000 pounds of assails last week. The best came from the Burgundy vineyards, and sold for from eight to nine francs a thousand.

It is said there are 13,958,622 acres of uncultivated land in Italy, which might be developed and made productive by the application of ordinary enterprise.

A dispatch from Puebla, Mexico, says that the 8 Government troops, who are abolishing the fighting, are using its being barbarous and tending to demoralize the 1 classes."

The results of the census show that the population of Italy is 32,900,000. In the north only a slight percentage of people cannot read or write, but in the south as the Italian Islands from fifty to sixty per cent. are illiterate. The resident population of Rome amounts to 2,000,000. The census of 1901, to 424,943, but now, incl. visitors, the number is 462,783.

An Austrian scientist is said to have discovered that cold in the head is due to the presence in the membrane a special bacillus.

Of 26,165 persons treated since 1885 at the Pasteur Institute, in Paris, after being bitten by mad dogs, 165 have died.

The medical reports presented to the local Russian authorities by the doctors of the different districts are an alarming state of things with regard to infant mortality. It appears that in many of the governments proportion of the children who die during the first year as high as forty and even fifty per cent. In no cases it is even higher. The reports ascribe this mortality mainly to the ignorance of the peasants as to the fact that the mothers have frequently to neglect children in order to work in the fields.

Murder is said to be in every way the most unbecoming crime in Europe.

Another famine like that which occurred two years ago, is impending in India, and in the same region that devastated them.

The new Dead Sea, discovered by Dr. Sven Hedin, Thibet, is described as enormous in extent, but so shallow that to navigate it one must wade half a mile to reach the bottom. The boat had a rifle before it and was floated with a load. But the most remarkable characteristic is the almost incredible amount of salt. Bathing is quite becoming as white as chalk; even the driers the rowers soon become whitened, while drops of water sprinkled upon a dry surface leave globules like crystals.

NOTICES.

A STATE MEETING of the Committee on Adms will be held at 304 Arch street, on Saturday, the 10th inst., 10 o'clock, A. M. JOHN W. BIDDLE, Clk.

Friends' Library, 142 N. 16th St. Open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M., also on evenings in which Friends' Institute Lyceum is held, from 7 to 7.45 P. M. The loving books are recent additions to the Library: BRADLEY, A. G.—Highways and Byways in the District [England].

CHAUSSÉ, COUFFRE, Comtesse de—Historical Memoirs of Alexander.

DAWSON W. H.—German Life in Town and Country. DODGE, M. A.—Gail Hamilton's Life and Letters (vols.).

GREEN, J. R.—Letters, edited by Leslie Stephen. HUNTING, A. O.—Studies of Trees in Winter.

JOHNSTON, J. H.—The Life of John G. Thompson. LORNE, Marquis of—V. R. I. Queen Victoria.

SCUDDER, H. E.—James Russell Lowell (2 vols.). WILSON, R. R.—Washington, the Capital City (2 vols.).

WESTBORN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKERSHAM, Principal.

For board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

DIED, at Norwich, Ontario, Canada, on the Twelfth Month, 1901, MARY STEPHENS, wife of the late Stephen Stephens, daughter of Edmund and Sarah Lath. She was nearly seventy-five years of age. A member of Norwich Monthly Meeting; she was a diligent attendant of meeting when in health (which was preserved as usual till the night of her departure), strictly adhered to the ancient doctrines as set forth by Friends. We have the belief that she was gathered in peace to live with Jesus whom she loved.

THE FRIEND.

A Religious and Literary Journal.

DL LXXV.

SEVENTH-DAY, SECOND MONTH 22, 1902.

No. 32.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER.

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

or by mail, should be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

or at second-class matter at Philadelphia P. O.

"Use Man and His 'Fruits of Solitude.'"

to come but once into the world, and trifle our true enjoyment of it, and of our life, it is lamentable indeed. This one action would yield a thinking person great content. And since nothing below man can think, man, in being thoughtless, must fall below himself. And that, to be such do, as are unconcerned in the use of most precious time."

As says the wise man whose work we are to commend. Best wisdom has made gathered use of wise men on earth, to save men. We were lately instructed that ought the generations of old by three professions of ministry—priests, prophets and wise men.

The priests taught such of the people would be appealed to only by object-lessons; men, in the sight of the great multitude on the day of atonement most solemn sacrifices and impressive symbols were shown spreading great awe over beholders who for the time, convicted of the sinfulness of costing life for its remission, and made appear exceeding sinful. Others, differentiated, were callous to the teaching of demonstrations, but could stand in awe of God speaking a direct message of authority. When one of homely garb from his flocks or fields could stand at the corners of the streets and proclaim "thus saith the Lord!" further argument was not needed, but reverent hearers crowded round the prophet to hear the message from heaven. Others had no eye for the magnificence of priestly display, nor ear for the voice of the prophet, but could hearken to that which addressed itself to their common sense, or inward witness for truth, as wisdom for living. For these, the wise men were of little use, who by brief and pregnant sentences,

called proverbs, could drive home a truth here and a warning there, as they met men on the street or conversed with them in the quiet; so that many a wholesome counsel was fastened as a nail in a sure place, or were as goads for men to smart under and be stimulated to a better life.

William Penn, sometimes prophet of the faith which overcomes the world as against that which is overcome by it, appears in the little book from whose preface we began with quoting, as a wise man confuting the maxims of this world with maxims of pure wisdom.

Robert Louis Stevenson in speaking of a copy of this book bearing the title "Fruits of Solitude," as he was presenting it to a friend, said: "If ever in all my 'human conduct' I have done a better thing to any fellow creature than handing on to you this sweet, dignified, and wholesome book, I [hope] I shall hear of it on the last day. To write a book like this, were impossible; at least one can hand it on with a wrench, one to another. My wife cries out, and my own heart misgives me, but still,—here it is."

This book has lately been reprinted by the Book Committee of Philadelphia Yearly Meeting, with the title: "Fruits of Solitude in Reflections and Maxims relating to the Conduct of Human Life. By William Penn. Philadelphia: Friends' Book Store, 304 Arch Street." Price 25 cents.

"Reader," says the author, "this enchainment I present thee with is the fruit of solitude; a school few care to learn in, tho' none instructs us better. Some parts of it are the results of serious reflection; others the flashings of lucid intervals; written for private satisfaction, and now published for a help to human conduct."

An Introduction, from John E. Southall's edition, furnishes interesting explanatory matter. "It is impossible," says another writer, "to read these maxims without being impressed with a sense of William Penn's great astuteness and integrity."

SPEAKING of such "Reminiscences" of departed worthies as an aged Friend has of late been furnishing in a series to our columns, a correspondent writes: "I think such recognitions of worthies who have gone to their reward are useful, helpful and encouraging. We

too seldom stop in this treadmill to speak such words to the living, but when we offer our sincere acknowledgment of the merit or virtues of those whom we shall never meet again here, we do encourage many struggling ones by reminding them that they are not out of the minds of their friends, and that the reward comes at the end of the race, even if delayed until then. But of course the object of such publications is to stir up the pure mind, to induce those now living to follow their Master and Leader, as did those who have been taken to their reward."

The account of the impressive season at the Profile House in the White Mountains, when Samuel Bettle, Jr., was present, occasions one who well knew him to write: "He was a remarkable instance of one who followed closely the pointings of the Divine leadership. It matters not how hard the path was for the natural man,—and his was a most sensitive spirit,—he walked in it. The incidents mentioned by W. P. T. are cases in point. He did not do the easy things, he did what he felt to be his duty, no matter how hard to natural inclination.

"I have lived long enough to see that men, or women, who simply and unaffectedly do their duty as they see it without looking over their shoulder to see how the thing strikes others, make their way,—it may be slowly,—but surely. It is not an easy path, but the reward is sure, even if it does not come till the end of the race."

(THUS says an advertisement) Our "REVOLVERS.—Will last a Lifetime."

Yes, by shortening it!

Whatever may be the use of other firearms pistols are for shooting men. And he who carries one, means that.

What young "Friend," then, can carry one for its possible use, unless he is not a Friend?

Not only do such instruments shorten their victims' lives (and remarkably often if they are, presumably, "not loaded"), but we believe more lives of carriers of them are destroyed than if they are not supposed to be carrying them.

Indeed, in some localities it has been found dangerous for a man to reach into his pocket for a handkerchief, for sometimes one while doing so has been shot down, in anticipation that he was reaching for his revolver.

To go prepared for man-killing, often causes that deed to be done on the spur of the moment; when a little delay would have shown there was no occasion for shooting, or the difficulty could have been passed in another way, without entailing life-long remorse.

We know of no circumstances under which a member of the Society of Friends can consistently consent to take the life of a fellow being. But the practice of carrying a loaded pistol is such consent.

Discharged Prisoners.

The Home of Industry for Discharged Prisoners was organized in Philadelphia in 1889 to provide a home and employment for discharged prisoners, that they may prove their worthiness to be employed elsewhere by the character for industry and sobriety they may establish in this Home during the short period of their stay.

Its managers say that "During the past ten years we have had eight hundred men under our care, and it is very gratifying to be able to say that we are fully convinced at least three-fourths of those who have been with us have gone out to take their rightful places among in citizens, and have become good, law-abiding citizens."

A committee from the State Legislature "calculated the expense that a man whom they met at the Home had been to the taxpayers of the State, and although the man was only thirty-four years of age, he had already cost the State of Pennsylvania the sum of \$12,000 in trials, convictions, and imprisonments. We are happy to say the man is now holding a steady position, and is leading an honest, upright, and God-fearing life.

"Every one of these men who is won back to allegiance to law and order, is an added force to society, as he not only weakens the lines of the enemy, but strengthens our own. It is an additional bar to your doors, an additional protection to your streets and the lives and property of the community at large; and, more than this, it is an additional saving to your pockets, and it is a positive saving in the taxes that are paid for the maintenance of police, prisons, and almshouses.

"All the inmates of the Home are kept busily engaged in manufacturing brooms, but a large percentage of the labor is unprofitable. All are paid wages whether their labor is productive of profit or not. Thus the man is saved from being pauperized, and with the money honestly earned is enabled to save enough either to rejoin his friends or get a new start in life."

Aid for the support of this beneficent work is much needed, and may be sent to the treasurer, William H. Wanamaker, Sixth and Market Streets, Philadelphia.

THE NEW TREATMENT OF THE INSANE IN PALESTINE.—The curing of insanity by torture, which the monks of Syria attempt to perform so inhumanly and cruelly, is now receiving an effective protest by the presence in

that country of one asylum recently erected, the Lebanon Hospital for the Insane, which is conducted under Christian feeling and enlightened methods of treatment. "The people of Syria are receiving an object lesson in the rational treatment of the insane and its benefits are more and more appreciated;" and this example of humane methods is likely to spread into other parts of the country replacing the rock-caves, chains and beatings hitherto used for casting out the evil spirits supposed to reside in the insane. Few survive the prevailing treatment, but in the Lebanon Hospital a good proportion are happily restored.

A number of Friends in America have contributed to the erection and maintenance of the new Institution, contributions for which may be sent through Asa S. Wing, 409 Chestnut Street, Philadelphia.

Builders in the Church of Christ.

In the passing of our beloved friend and elder Anna W. Hooton, from works to rewards, the Church has lost one of its ornaments, for in an eminent degree she possessed the ornament of a "meek and quiet spirit, which is in the sight of God of great price."

Her voice was not heard in the assemblies of the people, her pen was unused for addition to religious literature, and yet such was the sweet savor of her life, that she was in the highest sense a preacher of righteousness.

Her Christian solicitude for others manifested by the kindly word, the gentle pressure of the hand, the face beaming with interested love, will be cherished in the memory of those who knew her, when words have faded from the memory.

Love, gentleness, meekness and humility are the great agencies that gather to Christ, and are helpful in building up the Church, and by his grace these Christian attributes may be attained by all his children.

We have no desire to underestimate great gifts, but fear that many, feeling that they are not highly endowed, too much overlook their opportunities of quiet ministration.

Our beloved deceased friend Joseph Walton, who for many years resided under the same roof with the subject of these remarks, was a man of excellent natural abilities and deep religious attainment, and was of much public service in the Church; yet we apprehend that, to those who knew him in his daily life, his circumspect walk, his loving heart, his gentleness, meekness, and humility, were louder calls to Christ, than his excellent writings and more public engagements.

If all of moderate endowment would but reach these possible attainments in grace, our Church would indeed be as "a city set on a hill that cannot be hid," and in the language of conduct we would constantly proclaim "come with us and we will do thee good," beholders would glorify our Father who is in Heaven, and we would thus become a greater power in his hand for the upbuilding of his militant Church.

GEORGE ABBOTT.

THIS world is too small to afford a place of safety to the man who disobeys God.

Reminiscences.

(Continued from page 243.)

How beautiful, interesting and comfortable are many parts of the Holy Scripture!

At this distant day, although written dreds, some of them thousands of years they yet retain for the reader a vigor, freshness, and sublimity as though of recent composition. If no other proof of their Divine authority were present, this alone would be sufficient proof of their truthfulness, for other book than the Bible can this be. Take for instance the "Sermon on the Mount" the inspired expressions of the Evangelist, Isaiah; again in Job xxvi where says: "He stretcheth out the north over empty place, and hangeth the earth nothing."

"He bindeth up the waters in his clouds and the cloud is not rent under them. May the dear young readers of THE FRIEND make the Scriptures their daily companion and read them, especially on retiring for night; perhaps the comforting of them a few may remain on the branches the next season through.

Our late worthy friend and elder in Truth, HENRY COPE of Germantown, although the successful manager of a very large estate, it is said for the last two years of his life read nothing but the Holy Scriptures.

He was a man of sound judgment, firm in the support of what he believed to be right, yet so humble, as to rise from his seat in the upper gallery near the clerk's table in a Yearly Meeting, and say (in substance) refer to some previous proceedings in which he had taken an active part, "that if he had said anything that was improper or out of place, he was sorry for it."

His son THOMAS PIM COPE, also a worthy Elder of Frankford Monthly Meeting, has behind him a rich legacy to the Christian world and to the Society of Friends especially in the preparation and publishing of several valuable works.

The "Passages from Holy Writ," a work of seven hundred and forty-five pages, is of special value for family reading, a large number of copies of which have been gratuitously distributed.

"Passages from the Life and Writings of George Fox." A copy of this work was sent by a friend to J. G. Whittier, who commended it.

"Views of Christian Doctrine held by the Religious Society of Friends; being passages taken from Barclay's Apology," prepared under the desire on the part of the Editor to present in smaller compass, but unchanged, truths set forth in his work, and some of arguments in their support.

"Passages from the Life and Writings of William Penn," collected by the Editor from his published works and correspondence, and from the Biography of Clarkson, Lewis, and Janney and other reliable sources.

These approved works are recommended to our young friends to read.

His contemporary members of the Westcott Boarding School Committee can bear a cheerful testimony to his aid in contributing largely to his means to needed improvements there, especially about the time of the erection of the new buildings; such as the removal of Ind

all, a large three-story brick building; the erection of a comfortable cottage for engineer.

dignified Christian courtesy, and his un-
 ations liberality are pleasantly remem-
 by his surviving associates in the small
 lites on Trees and Grounds of West-
 Boarding School.

following extracts from letters written
 before the battle of Gettysburg, give a
 idea of the consternation which spread
 his city and its vicinity in view of the
 ach of the Rebel army towards Phila-
 and the anticipation that a dreadful
 would be fought not far off. So confi-
 were the Confederate officers in their
 movements from Pennsylvania soil, that
 Rebel scouts ventured far in advance of
 an army and three of them were met in
 road about one-half mile east of West-
 er by two Friends a few days before the
 of Gettysburg. These scouts had
 i through West Chester, but in order to
 detection had taken different routes,
 ad come together again outside the bor-
 They had nevertheless been observed
 suspected and were pursued and overtaken
 way to Philadelphia, within perhaps
 en miles of the city, and were held as
 sons of war.

son of Joseph Scattergood writes thus to
 ther, who is attending some of the meet-
 in the interior of the State under the au-
 sment of the Quarterly Meeting:

he intense excitement which prevailed in
 ty during last Second, Third and Fourth
 has very much subsided, though thou-
 ee by the papers I send with this that
 is still reason for Pennsylvanians to fear
 oil will be polluted with the blood of a
 . The Rebels are said to be forty thou-
 strong at Hagerstown, Maryland, and
 ying it. Accounts from the Army of
 otomac speak of it as a raid for cattle
 horses. Business in this city is very
 at a stand, large operations at least."

other son writing to his father from
 Chester a few days later, Seventh Month
 says:

here was great excitement in and around
 Chester, but we were favored to feel
 calm and composed and pursued our bus-
 as though nothing unusual was occur-
 I quite pitied poor E. T. (a near neigh-
 seemed almost crazy; he said if he
 had a big dearborn he would pack up all
 d and go away and let the Rebels have
 be stock, etc. He said he would have
 ore grass cut until he saw how things
 g; was in West Chester six times in
 lay. I saw him yesterday and recom-
 end him to put his trust in a Higher
 r than man; he replied such a power
 do us no good now, etc. But I see he
 in moving, so I suppose he is less ex-
 ." It was about this time that our val-
 ried Ebenezer Worth is said to have
 anted with his Heavenly Father that if
 Rebels were not allowed to cross the Sus-
 anna river he would devote the whole of
 rop of corn, supposed to be worth a thou-
 dollars or more, to the benefit of the
 They did not cross the river. It is
 ved the covenant was faithfully fulfilled.
 was a time when men's hearts were fail-

ing them for fear. Passing along one of our
 principal streets in West Chester the writer
 met one of our prominent citizens, a man of
 fine physique, one of five brothers, all military
 men. We stopped and naturally conversed
 upon our perilous situation, believed to be the
 day before the battle of Gettysburg, and after
 a pause, he remarked, seriously, "Well, it will
 be just as the Lord pleases," showing that his
 only hope was in the Divine Power. About
 the same time he was accosted in the street
 by the wealthiest man in the town (a Presby-
 terian), "Oh William, I wish all the world
 were Quakers."

W. P. T.

Science and Industry.

FILTRATION OF DRINKING WATER.—In a
 recent article, William G. Toplis described
 some interesting facts connected with the fil-
 tration of water on a large scale, from which
 the following is taken:

"It has long been known that impure water
 percolated through a deep bed of sand issues
 greatly improved in chemical character, but
 the precise nature of the changes were not
 thoroughly understood until Koch made pos-
 sible the isolation and study of individual spe-
 cies of bacteria. Art seeks to copy the
 changes so long carried out in springs, but
 with the precise care of scientific exactness.
 The sand filter, therefore, means the most ex-
 acting painstaking care to establish the proper
 conditions, together with the wise application
 of much chemical, bacteriological, and en-
 gineering knowledge.

"The sand is not the filter, the sand is sim-
 ply the bones upon which the filter grows.
 Surrounding each individual bacterium, under
 the microscope may be seen a gelatinous enve-
 lope, when many bacteria are joined together
 in mass; this envelope may be seen collective-
 ly without a lens, forming a jelly-like mass,
 and is then called a Zoogloea. In a sand filter
 this Zoogloea attaches to and covers com-
 pletely each grain of sand in the filter. The
 grains form fine avenues through which the
 water is compelled to pass. The bacteria line
 these avenues. The water carrying its or-
 ganic contents brings it as a food for the bac-
 teria in the Zoogloea. As the water passes
 along, it is gradually relieved of its organic
 matter, because it is digested by the bacteria,
 and in its place bears away the products of the
 decomposition. Sublime in its beautiful sim-
 plicity! We have chemical and biological
 proof of each change.

"Winogradsky has shown that nitrifying or
 oxidizing bacteria grow upon media alto-
 gether inorganic. No less than three separate
 and distinct classes of organisms are con-
 cerned in the transition of nitrogenous organic
 matter to the inorganic state, as follows: It
 is broken down into ammonia—as the first
 change by one class of organisms, and here
 becomes truly inorganic. The second step is
 one of oxidation, and the ammonia becomes
 nitrous acid through the agency of another
 entirely separate organism quite different
 from the first. In the third and final step,
 the oxidation is completed by another organ-
 ism entirely distinct from the other two.
 Here the nitrous acid becomes nitric acid,
 which unites with any base at hand, and is
 delivered as such in the effluent. This is why
 our filter, working under favorable conditions,

shows neither free nor albuminoid ammonia,
 but does return the equivalent in nitrates that
 an ammonia determination on the raw water
 would call for. As before stated, the proper
 conditions must be preserved, and one of these
 is the element of time; how rapidly may we
 pass the water through the sand as an econom-
 ical proposition? As might be predicted the
 character of these changes would require a
 slow rate of flow; therefore, filtration must be
 restrained or controlled and maintained at a
 uniform rate, notwithstanding a constantly
 diminishing filtering capacity due to the clog-
 ging. This is accomplished in several ways
 by automatic devices. It is not safe to carry
 the filtering rate much beyond three million
 gallons per acre twenty-four hours. This has
 been found by actual working conditions to be
 the safe limit, so far as bacteriological and
 chemical conditions are concerned. A three
 million gallon rate is equivalent to filtering
 ten vertical feet of water over the entire area
 of filter in twenty-four hours. The problems
 met with in water purification seem to change
 with each source of supply, and so variable
 are they that no municipality would undertake
 the erection of a filtration plant without ex-
 haustive study of the condition covering prac-
 tically a whole year."

THE city of Dallas, Texas is said to be the
 largest depot of farm implement supplies in
 the world. Every big wholesale house in the
 United States which engages in the business
 of manufacturing tools for the farmer has its
 branch at Dallas. There are twenty-five in-
 stitute buildings devoted to this trade.

THE great soap factories of France, the
 largest being at Marseilles, have been forced
 to seek cheaper vegetable oil than that from
 the cottonseed, because the demands for cot-
 ton oil by refiners who make it a foodstuff has
 advanced its price to a point at which it can-
 not profitably be made into soap.

A FRENCH naturalist asserts that if the
 world should become birdless man could not
 inhabit it after nine years' time, in spite of
 all the sprays and poisons that could be manu-
 factured for the destruction of insects. The
 insects and slugs would simply eat all the or-
 chards and crops in that time.

THE effective heat of the sun on the surface
 of the earth at sea-level is capable of develop-
 ing one horse-power for every square yard of
 surface. Sun engines are already used suc-
 cessfully in California, and are to be tried in
 Egypt. Enormous reflectors concentrate the
 heat on to cylindrical boilers, raising steam
 for use in the ordinary way.

HOW WILD SHEEP USE THEIR HORNS.—In
 more than one species are found huge horns,
 curled around the ears, which are very small.
 At first sight it seems as if these big horns
 must seriously interfere with sounds coming
 from most directions, and so be prejudicial
 to safety. But it has recently been pointed
 out that they serve remarkably well for local-
 izing sounds, as these are appreciably louder
 when near the axis of the cone formed by the
 horn with the ear as apex. In fact it acts
 just like the horns now used as ear trumpets

on steamers to localize sounds in fogs. As sheep on mountain sides are ever liable to be similarly shrouded, it is suggested in *Nature* that the horns are shaped to help them in this emergency.

The postoffice of Buenos Ayres has adopted X rays to discover smuggled articles in registered letters without opening them. Watches, rings, chains and other valuables have been found in astonishing quantity. More than twenty-five thousand dollars worth of smuggled property was confiscated in one week.

FOR THE SLEEPING ROOM.—No one need suffer with cold feet if he will fill a quart fir jar with almost boiling water, wrap in a flannel cloth and place to the feet. The water will keep warm until morning much better than a flat iron.

THE following method of determining the age of eggs is practised in the markets of Paris, according to the *Buckered Konditor Zeitung*. "About six ounces of common cooking salt is put into a large glass, which is then filled with water. When the salt is in solution, an egg is dropped into the glass. If the egg is only one day old, it immediately sinks to the bottom; if any older, it does not reach the bottom of the glass. If three days' old, it sinks only just below the surface. From five days upwards it floats; the older it is, the more it protrudes out of the water."

AN average sized man has about twenty-five hundred square inches of skin on his body, and in each square inch there are some twenty-eight hundred sweat glands. There are over thirty-five hundred glands in the palm of the hand, while the number on the entire surface of the body is about seven million. Each of these sweat glands is about a quarter inch long, therefore the average man has something like twenty-eight miles of tubing in his skin.

A GREAT LOG OF MAHOGANY.—Lying on a pier in Baltimore is the largest log of African mahogany ever imported into the United States. It is thirty and a half feet long and each of its four sides has a face of forty inches. It contains thirty-seven thousand superficial feet, board measure, of mahogany.

The average mahogany log is about fourteen feet long with a face of twenty-four inches. It is the first timber of the kind ever imported direct to Baltimore, the trade having previously got its material through Boston or New York.

The timber came from the West Coast of Africa, and was cut down eight hundred miles in the interior. It was hauled miles over swamp land by elephants and then floated down a river to the coast, where it was placed aboard a steamer for Liverpool. The wood is consigned to the Baltimore Mahogany Manufacturing Co., and will be used as counter tops. Its value is unusual, owing to the exceptional length and breadth of the timber.—*Boston Record, Eighth Month 7th*.

BALANCE OF POWER IN NATURE.—It is curious to observe how frequently the progress of an animal or plant race, otherwise triumphant,

is liable to be checked by the attack of some enemy that appears suddenly, or, at least, often unexpectedly, on the scene. Especially is this event witnessed in the history of the insect world; and but for the operation of some such principle in nature, we should be in danger of being overwhelmed by certain species to the exclusion of many other forms.

There is no doubt that the insect tribes inflict much damage on crops and fruits, and in many cases render the efforts and works of the farmer and gardener null and void.

But, on the whole, the balance of power in nature is very fairly sustained. There is scarcely a species of animals which does not include in its history a list of particular foes, and the increase of the one race implies the undesirable attentions of the other. This warfare among insects especially, and between insects and birds, and even between insect species and lower plant foes, can be illustrated by numerous examples drawn from the experiences of naturalists. One of the latest observations on this head relates to the nemesis that follows the trail of the caterpillars known as the "army worms," which in Australia eat up and destroy the wallaby grass.

This devastation is disastrous, but the saving clause appears in the person of a certain microscopic fungus. This low plant organism, apparently following on the track of the caterpillars, attacks the insects and kills them off by the thousand. Here the plant roots the animal, just as in the case of the plague of field mice which devastated not only Greece, but also the south of Scotland a few years ago, a certain bacillus or microbe, cultivated and spread over the fields, afflicted the mice, killed them off and restored peace to the farmers' souls.—*London Chronicle*.

A Modern Need of Sleep.

There is not one man or woman in ten thousand who can afford to do without seven or eight hours' sleep. All those stories written of great men and women who slept only three or four hours a night make very interesting reading, but I tell you, my readers, no man or woman ever yet kept healthy in body and mind for a number of years with less than seven hours' sleep. Americans need more sleep than they are getting. This lack makes them so nervous and the insane asylums so populous. If you can get to bed early, then rise early. If you can not get to bed till late, then rise late. It may be as Christian for one man to rise at eight as it is for another to rise at five. I counsel my readers to get up when they are rested. But let the rousing bell be rung at least thirty minutes before your public appearance. Physicians say that a sudden jump out of bed gives irregular motion to the pulse. It takes hours to get over too sudden rising. Give us time, after you call us, to roll over, gaze at the world full in the face, and look before we leap.—*Ex*.

THOUGHTS OF HOME.—The strong man who goes out into the field to toil for his loved ones may think longingly sometimes of the restfulness of home, but he does not desire to leave his labor while it is unfinished. When the task is ended and the shadows begin to gather, he will be eager to depart, but now, toil is sweetened by thoughts of home.

A Wise Prescription.

Some years ago a woman, who tells the story herself, went to consult a famous physician about her health. She was of nervous temperament, whose troubles—and she had many—had worried and excited her about such a pitch that the strain threatened physical strength, and even her reason. She gave the doctor a list of her symptoms, answered his questions only to be astonished at his brief prescription at the end: "Read what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with his authority. "Then come back to me a month from to-day." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, certainly had been a long time since she read her Bible regularly. Worldly cares crowded out prayer and Bible reading for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said, smiling as he looked at her, "I see you are an obedient patient. I have taken my prescription faithfully. You feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person—I hope I am a different person. But how did you know it was just what I needed?" For answer, the famous physician turned to his desk. The worn and marked, lay an open Bible.

"Madam," he said with deep earnestness, "if I were to omit my daily reading of the book, I should lose my greatest means of strength and skill. I never go to an operation without reading my Bible. I never attempt distressing case without finding help in its pages. Your case called not for medicine but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where would work wonders if they only would take it."

This is a true story. The doctor died on a little while ago, but his prescription remains. It will do no one any harm to try it.—*Lodge*.

DOING CHRISTIAN WORK.—Our Lord encourages us to utilize the most unpromising circumstances, the best account, and it is ours to go forward in dependence upon Divine guidance and strength, do our duty and leave results with God. If He gives us only limited means, we are not to despise them, but to use them to the utmost of our ability. It is fidelity in counts in his estimate of labor done in his name and for his glory and human benefit.—*Selected*.

FOR "THE FRIEND."
SONNETS.

I.

er, when on my soul the shadows fall,
the beauty of Thy common things
I feel I love, but slender comfort brings,
I know art hidden, who art all in all,
I feel dark, descending like a pall,
the dark train, about my spirit clings,
I feel unbid, rise hopeless questionings,
I feel heavy darkness holds my life in thrall.
I feel these clouds may never quite erase
the days that stand illumined from the whole,
I feel peace, too deep for words to sound, was mine,
I feel they brought the smile upon Thy face,
I feel days that live forever in my soul,
I feel I knew that all our ways are Thine.

II.

gh clouds and darkness Thou hast led my way,
the boundless valley of Thy Peace,
I feel, happily, my soul hath found release
I feel cares that grievously on her did prey,
I feel how the night has vanished, and the day,
I feel clearer vision, bringeth swift increase
I feel with that Love eternal doth not cease
I feel earth and heaven to hold almighty sway,
I feel pain and death and sin, yea, even such,
I feel past reaches of the endless years,
I feel prove to bear Love's teaching in the touch
I feel for a bitter moment, blinds and scars.
I feel rather, all that is, lo, Thou hast planned
I feel holdest in the hollow of Thy hand.

III.

oul lay tossing on a troubled sea,
I feel doubts and cares, desires unfulfilled,
I feel tears, whose icy breath my spirit chilled,
I feel barriers strong to hold me far from Thee,
I feel gently as the dawn, Thou sendest me
I feel blessed peace, and as the waves were stilled,
I feel that Thou alone thy strife hadst willed,
I feel break the chains that bound and set me free,
I feel before my spirit breathes no heedless prayer,
I feel his alone, that Thy dear love prevail,
I feel in all his all comfort to my soul,
I feel have seen Thy Truth that she is fair;
I feel forth shall solace me no idle tale,
I feel broken fragments turn me from the whole.

IV.

er, though child of earth, yet child of Thine,
I feel with little save a new-born trust,
I feel brings deep heaven itself to mortal dust,
I feel quickens death and life with breath divine,
I feel all of life hath changed from gall to wine,
I feel all of death, once dark with sad mistrust,
I feel loud upon the day forever thrust,
I feel as the very life supreme doth shine,
I feel all my spirit feels Thy Spirit near,
I feel sing such joyous life as doth fair Spring,
I feel on the barren earth she bends her smile,
I feel presence holds no fellowship with fear,
I feel or hath become a sacred thing,
I feel setting endureth but a little while.

a world where there is so much to ruffle
I feel spirit's plumes, how needful that entering
I feel the secret of his pavilion, which will alone
I feel it back to composure and peace. In a
I feel where there is so much to sadden and
I feel as, how blessed that communion with Him
I feel on is the one true source and fountain
I feel true gladness and abiding joy. In a
I feel where so much is ever seeking to un-
I feel woe our spirits, to render them common
I feel profane, how high the privilege of con-
I feel sowing them anew in prayer to holiness and to
I feel *Trench.*

The New Knowledge of Weeds.

USES OF THE SO-CALLED PESTS OF THE SOIL—
BY THEODORE DRESSER.

Vast sums of money (says "Ainslee's Magazine") are employed by the government to locate, understand and put to their proper uses the weeds of the country. From every town and hamlet and country wayside this great government gathers reports concerning these vegetable outlaws. The impudent dock that surreptitiously slips his seed on to the coast of a passerby in Nebraska is recorded in the annals of the Agricultural Department, and the line of the dock's progress is marked on the maps which show the areas of distribution in the United States. It is now known what and where the weeds are, and a constant surveillance is kept over them. Those that threaten to become pests are headed off by all the forces of government. It is a fact that an order to kill some lone specimen of a pernicious Canada thistle has been sent by telegraph from Washington.

There is, however, little need of encouraging the destruction of weeds. The thing important now is to utilize those that have been found indispensable. There are weeds that are soil renewers, weeds that are food for man and beast, and weeds without which thousands of acres of our most fertile lands would be wastes to-day. These weeds the government is endeavoring to preserve. It is surprising in the light of these discoveries to consider man's attitude toward weeds in general. That he should have sworn at them, sought measures of extermination, plowed them toilsomely under year after year, and yet himself remained really handicapped in the battle for subsistence because he lacked the aid which one or more of these would have readily given him seems incongruous. One kind if properly used, would have supplied deficient soil with potash, another would have brought it the needed lime, a third the nitrogen or phosphorus, taking it out of the atmosphere and depositing it where his crops of cereals and vegetables would readily draw upon it and wax strong. In one he could have found a better food for his cattle than he ever had before, in another a hardy worker capable of thriving with scarcely any rain and yet making returns in food or fertilizer far beyond the petty achievements of the most pampered and cultivated of domestic plants. The outlaws of husbandry have for ages held the secret of binding the sand of the sea so as to fix the shore; of digging deeper than any plow and searching for the minerals which make deficient land arable, and of drawing upon the atmosphere and taking from it the valuable chemicals which no farmer is rich enough to buy in sufficient quantities to make his poor holdings profitable. These bandits of the garden have turned out for the most part to be saviors and man's best friends, and so clear have their distinguished merits become that scientists are even apologizing for the need of calling any of the remaining, and as yet, little understood vegetation, weeds. So we have all unused plants now divided into poisonous and non-poisonous, with the reservation that all may be and probably are extremely useful. If poisonous, the new attitude is to find out why. Where the poison comes from—out of the air

or the earth? How is it distilled? What is its nature? Whether it is a known or unknown poison? What its effect may be on one and every other object, particularly upon life and growth? These and others are the questions scientists seek to answer by investigating the weeds.

The result is a new world of information of immediate or ultimate usefulness. So far the investigations have served to show that we are in our infancy as regards a proper knowledge of food. The available supply has already been increased a thousand-fold. The possibilities of increasing the strength of the soil have never been so numerous. The time is already in sight when the ability to examine a stretch of land and prescribe the proper weed to nourish and cure it will be realized. The time also is not far distant when the poisonous weed will have been mastered and applied, and the most useless weed put in its place and made to do serviceable work.

Already from the kingdom of weeds has come the host now recognized as serviceable grasses. We have sixty native species of clover, seventy blue grasses, twenty-five graminas and curly mesquite grasses, all wild and all abundant. They have flourished on the great plains, and though not understood have produced more beef and mutton than all the cultivated hay grasses put together. The cattle of the ranches have been wiser in their selection of them for food than men. Besides, there are ninety lupines, twenty wild beans, forty vetches, forty beggar weeds, twenty kinds of wild rye, thirty kinds of brome grasses, and meadow, pasture, woodland and swamp grasses without number. Each of these has always been considered a weed and a nuisance, and yet each is especially adapted to a soil or climate and to some particular use. There is a wild millet, common to the South Atlantic coast, which grows from six to ten feet high, and is a splendid cattle food. There is a wild brome grass now approved of which was never thought to have any value until one almost identically like it was imported from Russia as a cattle food. There are wild perennial beans in the southwestern mountains of the United States which grow luxuriantly with only twenty inches of rainfall annually, and yet many of them far surpass in productiveness and forage value those which have come to us from foreign lands and require good soil and a normal rainfall. There are free seeding weed grasses in the Northwest still generally looked upon as weeds, which equal the best of our hay grasses. In the mountain parks the government agents have found a wild green turf which rivals in fineness and beauty the best artificial lawns.

This order of grasses is in part claiming commercial attention. Already some are used as fibre in the manufacture of twine or paper. Some are used in making hats and many other articles of woven work. They are planted to subdue or bind the drifting sand of the sea shore, to hold the soil of railway embankments, and to prevent the washing out of dikes and levees. Others are used to aid in reclaiming fields denuded of their soil by rain. It has been shown by the government that through their growth and decay the fertile prairie loams have been formed. They were

and still are the forerunners which nature sends to cover the bare surfaces and to lessen the sterilizing effect of heat and drought. Not all have value as food for either man or beast, but it has been found that all of the number described serve some purpose in the economy of nature, and they are not yet completely understood.

The weeds of the cities and villages which are best known to us all have unquestionably the worst reputation and are looked upon as the most useless and harmful. There are some twenty-five in all—the good classed with the poisonous, and all misunderstood and considered evil. In New York, Philadelphia and Washington the residents see vacant lots growing with wild onion in winter, dandelion and bulbous buttercup in the spring, the wild carrot, prickly lettuce and sweet clover, and after them the horseweed, ragweed, cocklebur, Mexican tea, slender pigweed and jimsonweed of the late summer and autumn. Chickory, horse-nettle, burdock and gum-succory are abundant evidence throughout the season.

(To be continued.)

Cowper.

William Crotch, a minister among Friends, had a great desire to see the poet Cowper. For this purpose, accompanied by two Friends, he went twenty-five miles. The servant having announced to the poet the three Quaker gentlemen, was ordered to deny them; this denial was several times repeated. Fearful of not succeeding, W. C. sent a third message, requesting the servant to give his love to his master, and inform him a nervous man wished to see him.

This reached the melancholy bard, and he desired the Quaker gentlemen should be admitted.

They were mutually pleased with one another, and seemed to experience a fraternal sympathy in sorrows and baptism of spirit. William Crotch held Cowper by the hand, and felt his spirit to be as clean as any he had ever met with; he told him—"Blessed are the pure in heart, for they should see God," which was his condition, and he should see Him. Cowper wept. W. C. also told him, he had been designed to blow the trumpet, and sound forth to the people the gospel day, and that much sorrow had been his portion for having put by the call to this duty.

Cowper assured him that his belief then was, that the offer of salvation was given to every man, but that while he held a contrary sentiment [that of election and reprobation] which he unhappily embraced, it had been as a hell in his bosom.

A sweeter spirit, said W. C., I never saw by. He was a beautiful man, having a florid and most delicate complexion. During the interview they talked pleasantly, kissed each other twenty times, and Cowper seemed much exhilarated.

The visit was in the Fifth Month, 1800.—Related by W. C., to J. Munson Day.

It is a sorry day for majesty when an eagle forgets his mightiness and sets out to hunt flies, and take revenge upon gnats which he might soar away from and forget amid the clouds.

THE OLD-FASHIONED HOME.

Selected for THE FRIEND

Of all the tender and comfortable things
That now and then sweet memory brings,
There's nothing dearer that love recalls
Than the old-fashioned house with the whitewashed walls.

Not a mansion to-day, though a marvel of art,
Can ever usurp its place in my heart,
For in these my earliest prayers were said,
And I slept at night in a trundle bed.

'Neath coverlets reaching from feet to chin,
By a mother's hand tucked gently in,
And a good-night kiss upon my tired brow—
Oh, earth holds no such blessing now.

A garden was fragrant in flower beds
Where marigolds lifted their velvet heads,
And warmed by sunshine, refreshed by dew,
The bachelor-button and touch-me-not grew.

In a river that curved like a shepherd's crook,
We fished for minnows with bent pin-hook,
Or with little bare feet oft waded through,
And bravely "paddled our own canoe."

'Twas a home of welcome no one could doubt,
Whose latch-string hung invitingly out,
And many a stranger supped at its board,
While blazing logs in the chimney roared.

Oh, this is an age of reform and change!
And things aesthetic, modern and strange—
Improvements that savor of silver and gold
Are superseding the cherished and old.

But I turn from palaces built for show
With mansard roof and stories below
Of frescoes, kalsomined, daubed halls,
To the old-fashioned house with its whitewashed walls.

Snow of Several Colors.

Perfection of micro-photography is teaching the Weather Bureau many new and interesting facts about snow, says the Washington correspondent of the Boston Herald. It is now possible to determine, from photographic enlargements of snow crystals, the character of the cloud from which the containing flakes are falling, and, to some extent, the character of the storm producing them. It is also being learned that each crystal bears the earmarks, so to speak, of the particular part of the cloud whence it fell.

The laboratory for this fascinating study is a windowless room directly beneath a skylight the interior atmosphere being as cold as that outside. Directly beneath the skylight is placed a broad blackboard of ebony, and over the latter is mounted the photographic microscope.

Because of the coldness of the room the falling snow crystals retain their form sufficiently long for study. The sensitized plates are the fastest known. The microscope is sufficiently powerful to focus the merest pin point of a flake crystal to the size of a golf ball, and yet show its most delicate lace work and filigree.

Some of these beautiful stars, hexagons, triangles and what not, are perfect in symmetry. Some are disfigured and deformed. There never are two exactly alike.

It is discovered that their complexities of form are due to their falling through layer after layer of clouds, each stratum of floating vapor adding some embellishment. Other changes are due to pressure of the air bearing

upon all sides alike. While these changes developing air molecules enter all sides of tiny crystals simultaneously. Finally, water particles add material for new branches, ribs and spangles, all really minute capillary tubes filled with air. Thus are woven the est lace like designs.

Another interesting discovery is that during snowstorms spreading over large areas country the most beautiful variety of snow crystals will fall from the western or northern western edge of the disturbed sky.

These great, coarse grains of snow which sometimes cover the ground fall from clouds of middle height. Under the microscope these appear as huge, irregular crystals. The great raindrops of thunderstorms seem to form in the same cloud region. They probably are these same granular snowdrops melted. Hailstones appear, also, to come from the same middle stratum of the atmosphere. It is shown by their white cores and alternating outer rings of white snow and transparent ice. The colder the temperature in which snow crystals form, the smaller and more complex they become. Triangular crystals are the rare of all.

All of this fascinating snow lore has been contributed to the Weather Bureau fund knowledge by W. A. Bentley. He has made the largest and most elaborate series of snow crystal micro-photographs known to science. After making upward of one thousand prints he has failed to find duplicates. He has devoted twenty years to a study of his special subject.

Meteorologists have been lately prying into the phenomena of black, red, green, yellow and various other colored snowstorms, reported at various times from portions of this continent and of the old world.

They find that colored snow actually falls. Samples of black snow which fell some time since over Indiana and Kentucky were sent to the Weather Bureau for explanation. They were turned over to Plant Physiologist Wood of the Bureau of Plant Industry, who, upon analysis, discovered that the black matter was silt, corresponding to the fine sediment found in drained streams. It appeared to have been evaporated into the clouds from the bottom of some shallow lake or river which had dried.

The black snowflakes contained minute plants, such as grow in stagnant water, cells of decayed grasses, bristles of plants, hair of animals, pollen of flowers, butterfly scale particles of white lead paint, colored grass ashes and sand. Perhaps this mixture has been blown up by the wind into a snow cloud of goodly size.

Black snow fell over a considerable area of the West also in 1896. In 1868 a large extent of Ontario, Canada, was similarly covered by a storm of sable flakes. The territory thus blackened was fifty miles long by ten wide. It was estimated that about five hundred tons of black matter thus descended from the sky.

This matter, on analysis, was found to be composed mainly of vegetable substances which had lain some time in decay. It was thought to have been carried by the clouds either from Europe or from some distant part of the Southern United States. This speculation was based upon the fact that the entire area of Canada and of the northern United

had never been buried in white snow. snow fell to the depth of about six feet at Kaernten, Austria, in Third Month, 1898. It also covered the plateau of the stöhl, and blew over the Odenwald mts., Germany. The drifts on the latter beautiful tints, varying from rose to brown.

Analysis showed this red snow to be due to the presence of mineral dust, revealing chalk elements. Yet there were no chalk deposits at long distances from the places where the phenomenal storm was most severe.

The snow falling some years before in Switzerland was found on analysis to contain large quantities of lime, silica, aluminum, iron and magnesia. Under the microscope it revealed three distinct forms of animal and vegetable.

Arctic snow covers the summits of certain of the Arctic regions. The red coloring there extends to a depth of about a centimeter. Microscopic analysis by explorers has shown that this phenomenon is due to red minute insects thriving in the snow and these high points of dry land. Red snow is also seen by tourists in the Alps and elsewhere. It was described by Aristotle three centuries before Christ.

Red snow fell in the Engadine, Switzerland, in Third Month, 1898, the same day on which occurred the red snowstorm of Austria in 1897.

Red snow has several times been seen in Greenland, an island of the Arctic ocean. It is supposed to be due to the mature forms of insects from the red eggs, thought to be the crimson cliffs of the Arctic regions beautiful tints.

Red snow once fell upon Lake Awe, Sweden. The flakes continued to glow after being upon the clothing of passengers navigating the lake. When this snow was touched the ends of the passengers remained aglow, as if rubbed with phosphorus. Dr. Deville, who has also reported a shower of phosphorescent rain, whose drops gave off a bright and crackling noise on striking the ground. During these explosions a distinct phosphorus was perceptible.

Red snow is also covered with long hair, are reported to have fallen during a snowstorm in some years ago. Specimens confined in ice of snow built for themselves therein caves of curious architecture. They for years lived comfortably in a temperature degrees below zero, but died a few minutes after being exposed to warm air. They travel very rapidly through snow and ice, and could swim in icy water.

If you want to get your aches and your out of sight, bury them under your mer-

that we may know the renewings of the host upon us, in such a manner as to be for a place in the Lord's house, and to abide, as sanctified vessels, empty as his wisdom sees meet. My lot hath been among the empty vessels, in which I wish a wise resignation, to guard against impatience and insensibility.—*W. Fothergill.*

A Nature's Nobleman.

In the death of Sir William MacCormac England has lost one of her greatest surgeons.

His death was due indirectly to his constant devotion to duty. While in South Africa as Consulting Surgeon General he contracted dysentery, and Sir William insisted on continuing his labors, although the disease clung to him persistently.

It was largely due to Sir William MacCormac's efforts that any such adequate hospital facilities were provided for the wounded at the battle of Sedan. The Anglo-American Ambulance, of which he was Surgeon-in-Chief, had been stationed at Metz, and arrived at Sedan a few hours before the battle.

Sir William realized what the impending great contest meant, and he worked, without food or sleep, superintending the erection of emergency beds.

"It was like a shambles," said Sir William in describing the situation afterwards to a friend. "There were over seven hundred beds, and more than enough wounded to fill them."

An incident related by one of Sir William's friends regarding this experience at Sedan shows the tenderness which the great surgeon often unconsciously displayed.

He had been working for many hours among the wounded, and at last, almost exhausted, asked an attendant to bring him a glass of fresh water. Fresh water was a rarity just then, but the attendant, after some trouble, procured a small quantity in an old cup. Just as he handed it to Doctor MacCormac the latter was attracted by the groans of a franc-tireur who lay nearby, horribly wounded by a piece of shell. Suddenly he walked over and put the cup to the wounded soldier's lips.

"He cannot live an hour," protested an assistant surgeon; "it was foolish to do that."

"It is never foolish to help a dying man," responded Sir William brusquely, as he turned to the newest arrivals.

It is related that a few months ago a poor woman, whose son had been seriously wounded in South Africa and invalided home, wrote a pitiful letter to Sir William, asking him to cure her boy. The great surgeon drove several times to the little cottage in Chelsea, treated the unhealed wound and brushed aside the woman when she tearfully tried to thank him. Later, when the woman sent him £1, with a letter explaining that it was all she could afford, the surgeon sent it back with a £5 note.—*London Express.*

THE CURE OF LONELINESS.—Selfishness is one great cause of loneliness. If a man builds walls around himself, so that he may keep all that he has to himself, he soon finds that he has built walls around himself which shut out all that might come in to him from others. So the cure of loneliness may be the overcoming of selfishness. The medicines for this disease of loneliness are potions of generosity, of thoughtfulness for others, of self-sacrifice, taken in large doses. Even when the loneliness comes from the bitterness of loss and sorrow, forgetting self, going out of self and doing for others, is a wholesome cure that God has given on earth for his healing.

"Let not the stream of your life be a murmuring stream."

WHEN Mildred Radcliffe was seven years old her father, who was a Baptist minister, asked her what he should pray for, she replied, Father pray that I may not be a counterfeit!

MEN often take upon themselves needless burdens and anxieties. They act as if the whole world rested upon their shoulders. They may think that their concern for the trend of events evinces either a superior discernment or a larger spiritual comprehension; but more often it shows too little faith in God as the sovereign disposer of all occurrences to the advancement of his kingdom and to the accomplishment of his mighty purposes. An omnipotent king is upon the throne, and we can trust him to bring about the right results to ourselves and to his cause. We have enough of cares to carry, without assuming those which belong especially to the Lord of all.—*Selection.*

THE INDIVIDUAL OR SOCIETY.—The question whether the Gospel is intended mainly to save the individual or to reform society is much debated at the present day. Extreme views may be taken on both sides. Primarily, the Gospel is intended to regenerate and save the individual; but by doing this it purifies and rectifies society. It is only in this way that society, which is made up of individual moral units, can be made better. To try to regenerate society by means which are eternal to the individual is vain; but to regenerate the individual by the agencies of the Gospel which are internal in him is to provide the key for the remedy of moral evils and the solution of social problems. Heaven will be a state of perfect social order, because the units which make it up are as individuals in a state of personal moral perfection.—*The Christian Observer.*

EVERYTHING FOR EVERYTHING.—A clean church always means a clean world in proportion as it is a clean church; and if you are in harmony with God witnesses will know it. They know the white robes you wear; they know where they came from; they know they are the gift of God's grace to your faith; they know that the smile you carry is not a manufactured smile, made up for an occasion; but that it belongs to you as a part of your renewed nature; they know that your compassion is not the compassion of the "charity box," but that it is brotherly love which makes you help people, and that what makes the brotherly love is Christ within. Now, if you have got Him within, you will be able to show Him forth. The Saviour offers us full redemption, but He only does it on his own terms. You may have everything for everything—the exchange rules all.—*J. R. Harris.*

Items Concerning the Society.

The *Chatauquan Magazine* for Second Month says: "Quakers who met in Orthodox, Hicksite and Wilburite branches for the first time since their first separation of Friends in 1828, and drafted in December some peace resolutions, which they have just forwarded to President Roosevelt, now face the fact that they are losing in numbers, not alone in Pennsylvania, but in the West. It has long been known that there are more Friends in Ohio than in Pennsylvania, and more in Indiana than in Ohio and Pennsylvania combined, but it has, until

recently, been true that Friends in the West have been growing in numbers. In Indiana, Iowa and California they have abandoned the plain dress and speech, and almost all other distinctive features of Quakerism, and, having adopted the methods of other religious bodies, have kept up with the times. Now, however, there is shown a net loss in membership, during 1901, of two hundred and ninety-four. Even in Indiana, long the Quaker stronghold, there was a loss of three hundred and twenty-four, in Kansas one hundred and thirty-three, and losses in smaller numbers in Philadelphia, New York, Ohio and Iowa Yearly Meetings."

Visits to meetings in Philadelphia have lately been made by Henry Lloyd Wilson, an assistant Clerk of London Yearly Meeting, on his way going and returning, on account of business in Washington, St. Louis, etc.

The following is given as a list of periodicals at present published in the interest of bodies under the name of Friends: *The American Friend*, THE FRIEND, *Western Work*, *The Soul Winner*, *North Carolina Friend*, *The Interchange*, *Christian Workman*, *The Guide*, *The Messenger*, *The Witness*, *The British Friend*, *The [London] Friend*, *Waymarks*, *The Friends' Examiner*, *The Australian Friend*, *A Norwegian Friend*, published in Norway; and perhaps more than one (unknown to us) of the division represented by the *Friends' Intelligence*.

The following pathetic letter is expressive of one situation out of many such:

"I have been reading my valued FRIEND paper, wanting it so much, hoping to learn that our dear Friends are enjoying their meetings better than a few years ago when I lived in Indiana. I am now reading my old papers, and have been made so happy, I have decided I must take the paper the present year. I hope not to learn or experience what I did while on a visit in Indiana a few weeks ago.

"I thought I had their pastor, as they call them, and an organ, and their books for singing, a man to play on the organ. I was pretty sure old or nearly all sang. I did say in my feeble heart—it can it be those people call themselves Friends?"

"But they do!"
"Oh, I am anxious for our old, dear reading. I have no meeting here of my own—I am not able even to walk here to any meeting. My father took the FRIEND paper when I was quite young. I enjoyed them even then. Now I am in my eighty-second year. Oh, how very hard it has been, and is, for me to give up my dear old valued FRIENDS, and the enjoyment I had in going to meeting and being with the dear Friends!"

SUMMARY OF EVENTS.

UNITED STATES—In the recent treaty with Denmark respecting the cession of its West India islands to the United States, it is provided that any differences of opinion that may arise as to its interpretation or application are to be submitted for settlement to the Permanent Court of Arbitration at The Hague.

In the last session of the United States has spent \$257,000,000 upon its navy.

The United States Senate has passed a joint resolution submitting a constitutional amendment changing the time of Presidential inaugurations and the termination and commencement of Congress from the fourth of Third Month to the last Fifth-day in the Fourth Month. President Roosevelt has been in earnest consultation with members of Congress to induce them to enact legislation in favor of the Cubans, by reducing the tariff on sugar, and it is expected that action in that direction will soon be taken.

The condition of the Philippines and the enactment of legislation affecting them has continued to occupy the attention of the Senate.

The migration between sections of the United States is dealt with in the following official statement issued by the Census Bureau: "The migration northward of Southern whites, while increasing in absolute amount, has relatively declined. The migration northward of colored persons has increased rapidly. The northward migration of South-

ern whites, however, is still nearly three times as great in absolute amount, and nearly one and a half times as great relative to the population from which it comes, as the northward migration of the colored.

The figures of the Treasury Bureau of Statistics show the exports of each of the principal countries of the world at the latest available date, and clearly indicate that the exports of the United States were during the year larger than those of any other nation. On the import side the United States stands fourth in the list of nations.

Prince Henry, a brother of Emperor William of Germany, is expected to arrive in New York on the 22d inst., on his way to the United States.

Charles E. Borchgrevink, the Antarctic Explorer, has arrived in New York. In 1899, he and a party of scientists had reached the seventy-eighth degree fifty minutes, south latitude, about eight hundred miles from the South Pole, and the most extreme southern point ever reached by explorers.

A volume just issued by the Bureau of Statistics shows that the gross area of the United States, exclusive of Alaska and Hawaii, has grown from 827,844 square miles in 1800 to 3,025,600 in 1900, and the population from 5,308,438 to 75,693,724.

The imports of the United States in 1901 were nine times as great as in 1800, and exports were twenty-one times as great as in 1800.

A spouting oil well has been struck near Fossil, Wyoming. The oil was thrown twenty-five feet in the air.

The French Government has decided to establish schools in this country for the training of French youth. It is planning now to establish two of these schools; one in Pittsburgh, for the training of engineers, and one in New York, to teach political science; while others are in contemplation.

The Trustees of the University of Pennsylvania have in prospect the erection of a laboratory on a large scale for researches in physiology, pathology and pharmacodynamics.

A despatch from Butte, Mont., says: State Senator Hobson, who is largely interested in the sapphire diggings in Fergus County, says the stone is a white sapphire, very hard, but of comparatively little worth. In veins extending for miles along the creek beds the white stones can be found by the barrel.

The *Kroondad*, a new steamer for the International Navigation Co., is the largest vessel ever built in this country and is 560 feet long on the water line and 585 feet over all. She will carry eight thousand tons of cargo. It is expected she will make the passage from New York to Antwerp in about eight days.

Minnesota is called the "Bread and Butter State." Last year her miller turned out 25,620,500 barrels of flour and churned over 60,000,000 pounds of butter.

There were 602 deaths in this city last week, reported to the Board of Health. This is 21 more than the previous week and 80 more than the corresponding week of 1901. Of the foregoing, 280 were males and 322 females; 69 died of consumption of the lungs; 101 of inflammation of the lungs and surrounding membranes; 16 of diphtheria; 12 of cancer; 23 of apoplexy; 28 of typhoid fever; 4 of scarlet fever, and 19 of small pox.

COTTON closed on a basis of 8½¢ per pound for mid-land uplands.

FLOUR—Winter, super, \$2.65 to \$2.90; Pennsylvania roller, straight, \$3.50 to \$3.75; Western winter, straight, \$3.60 to \$3.85; spring, straight, \$3.75 to \$3.80.

GRAIN—No. 2 red wheat, 95 to 96¢.

No. 2 mixed corn, 65½ to 66¢.

No. 2 white oats, clipped, 50½¢.

BEEF CATTLE—Best, 6½ to 6½¢; good, 5½ to 5½¢; medium, 5½ to 5½¢.

SHEEP—Extra, 5½ to 5½¢; good, 5 to 5½¢; common, 2 to 3¢.

LAMBS—4½ to 6½¢.

HOGS—Western, 8½ to 9¢.

FOREIGN—A treaty has been entered into between England and Japan. This is said to be the first important alliance between a Western and an Asiatic race. The British secretary of State for foreign affairs, in explaining it, said, "We wish to see that the integrity and independence of the Chinese Empire should be preserved, and that there should be no disturbance of territorial status quo, either in China or the adjoining regions. The object of the alliance was threefold—the maintenance of the status quo, the policy of the open door, and the maintenance of peace in the Far East. No other Powers' interests in the Far East were comparable with those of Great Britain and Japan." This action has given great satisfaction in China and in Japan.

It is stated that the ransom of Ellen M. Stone has been paid. It is not known when her release will occur, but it is understood that the brigands have made a condition that they shall have a period of a week or ten days in

which to make sure their safe retreat before the press is delivered up.

The Egyptian postal administration has given it that postoffices for the receipt and despatch of registered mail have been established at Khartoum, Fashoda, twenty-five places in the Sudan.

Recent statistics show that the Church of England in England and Wales about 7,000,000 in places of worship, against over 8,000,000 provided the Non-conformists. The church communicants said to number 1,975,629, as against 1,945,382 in nonconformist congregations.

Some making of a beautiful silk from the thread by spiders has been carried on successfully in Madagascar where a large spider native in that country is used for this purpose. The price of the spider silk is still too low for its use by any except the rich, but it is said the pearls to be little reason to doubt that with good commercial management it can be made as cheaply as, more so, the silk that is obtained from the mulworms.

Subterranean lakes have recently been discovered in the Eucla district, Australia. They lie about thirty feet below the surface, and contain an abundant supply of potable water. This discovery is of great practical importance to this especially arid district. It is of some value also, as it affords an explanation of the appearance of certain rivers.

A despatch to the Exchange Telegraph Company, Lahore says that the plague is ravaging the Punjab and a thousand deaths are occurring daily.

It is reported from Baki, Russian Trans-Caucasia, that thousands of persons were killed by an earthquake in Shamakia district, and that the towns and villages twenty versts around Shamakia suffered severely.

A despatch of the 16th from Chilpancingo in Mexico states, "Great alarm prevails here, as well as in Cuernavaca and Tixtla, at the discovery of smoke issuing from the openings in the summit of Tencatimalcaltot. The smoke, coming about 150 yards from the great mountain, from which thick smoke pours, clearly of volcanic origin." An earthquake on the same day added to the terror of the inhabitants.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. P. WICKESHAM, Principal.

Applications for admission to board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of some coming to Westtown School, the stage will have trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fares, fifteen cents; by train, 7.30 P. M., twenty cents each way. To reach the school by telegraph in West Chester, Phone 114x.

EDWARD G. SMEDLEY, St.

MARRIED, at Friends' Meeting-house, Celeray, Kent Co., Ohio, on Twelfth Month 27th, 1901, T. H. HAINES, of West Grove, Chester Co., Pa., and RACI RUSSELL, of the former place.

DIED, at her residence, Moorestown, N. J., the seventeenth of First Month, 1902, ANNA W. HUGHES, widow of Joseph Hooton, in the eighty-third year of age; a beloved member and elder of Chester Monthly Meeting. "The ornament of a meek and quiet spirit, which was the chief ornament of her life." She adorned the life of our dear Friend to a marked degree. Like her Master, she made herself "of no reputation," yet through the riches of his grace, she was made an example of the believers in grace, in conversation, in charity, in spirit, in faith, in purity. She bore the test of her physical powers with much patience and equity, and the quietness and peace which pervaded her religion, which she was mostly confined for some months, was like a blessed foretaste of the perfect rest into which we reverently believe she has entered. "Blessed art thou in heart, for they shall see God."

—, in Media, Pa., Second Month 19th, 1901, MRS. FOSTER, widow of Joseph Fost, in the eighty-fourth year of age; a member of Chester Monthly Meeting of Friends. She was an invalid for many years; yet bright and cheerful, her patient, trusting spirit, her love, rejoices in the fulfillment of the humble desire expressed in her last illness: "Through the mercies of Redeemer I hope to be saved," and she is safely going to her heavenly Father.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, THIRD MONTH 1, 1902.

No. 33.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

scriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

and as second-class matter at Philadelphia P. O.

all my dear friends and brethren everywhere: He that hath the Son of God hath life; that have not the Son of God, have not the Son of God is He who makes free all sin, and is come to deface and destroy the image of the devil, and to renew us up to the image of God, and so to bring us to walk in righteousness. Praises be unto the glorious forever, who has sent his Son into the world to take away the sins of the world.

And all Friends walk worthy of your calling and holiness, for holiness becomes the man without holiness no man shall see the

And every one improve your talents, sing in the vineyard, dressing in the Lord's garment, that ye may be found faithful servants, all walking in love to God and to one another. Lo, God Almighty be with you all! Few of heaven is falling upon you to water the tender plants; and the blessing of God be amongst you, which showers down upon you! The heavenly joy fill your souls and comfort you in the inward man in tribulations. The glorious light is shining; immortality is springing forth out of death; prisoners have hope of their pardon, the being paid and they freely purchased by Christ's blood; and He is come into the prison; the prisoners begin to sing in hope of freedom, leaping for joy of heart; and the dumb tongue shall sing praises.—George

MIRAL PENN is remembered chiefly as the author of the Quaker legislation, and holds that connection a larger place in the history of posterity than from any other cause. The name of the father is merged in the countless mass of military characters who seldom mentioned or thought of, the name of the son stands conspicuous among the best benefactors of our race.

The history of the province which bears his name proves conclusively the superiority of the penal plan above the policy of the world. And the honor of proving that the tomahawk and scalping knife of the savage may be used for their terrors by the lenient spirit of gospel.

Which would the most eager aspirants after

fame prefer, if they could command it with a wish, to be Admiral Penn, with the scanty rags of military renown that now surround his memory, or to be William Penn, the Quaker founder of Pennsylvania? whose name is transmitted with reverence from generation to generation amongst the untutored inhabitants of the wilderness; whose character is most admired where it is best understood; and who, when the day arrives, in which "nation shall no longer lift up sword against nation," will be remembered as one who gave the influence of eminent abilities and a conspicuous station, to promote the advancement of the Messiah's peaceful reign.—Enoch Lewis.

As Dying, and Behold We Live.

We often hear it said that the way to die well is to live well, but it is not deeply enough considered that the way to live well is to die well. "I die daily," said the Apostle; and it is by the daily yielding of the body to the Spirit—the flesh to the claims of the higher life, that the Christian truly lives;—dying, indeed, unto sin and living unto God. This is the only true living—a daily ascension from our dead selves unto higher things, where Christ sitteth. If by the Spirit we mortify the deeds of the body which lust against the Spirit, we shall live a constantly triumphing life. But if we live after the flesh we must die. Dissolution from the flesh we call dying, but dissolution from the thralldom of the flesh is living, because it is the best kind of dying. When one dies, leaving his outward flesh behind, but carrying with him its thralldom—all the clamor of carnal appetites in his homeless soul without natural body to gratify them—what can the habitual sower to his own flesh realize but his harvest of corruption? "But he who sows to the Spirit shall of the Spirit reap everlasting life." He is reaping it as he goes on, and shall reap it unhampered when he goes out, and sees the sights of the pure in heart.

Last summer the writer, walking across a lawn, came past a roll of wire netting, and in the midst of it espied a bird. It was not yet dead, for its head could move, though every other limb was tangled fast in the meshes. Through the hole by which the bird had entered there was no retreat, for every struggle of his wings only drove him in deeper. There was no way to extricate him but to unroll the net-work along the ground, till after many a turning and overturning of the prisoner in

tribulation, the roll became a slender tube, and then altogether flat, when the bird, awakening to a sense of its liberty, flapped his wings in flight and soared towards the sky in the sunlight of glad deliverance! This occurrence was believed soon after, as it arose to view in the funeral of an aged, careworn daughter of faithful toil and of much entanglement in earthly tribulations, to have been of Divine leading as a parable furnished for our edification and comfort.*

When this mortal coil shall be unrolled—"the earthly house of this tabernacle dissolved"—it is the righteous ascending to be righteous still, and the holy to be holy still, who know that, delivered from this in which they have groaned, they have a home not made with hands, eternal in the heavens.

But as our Saviour's ascending on high was by the way of the cross, ours must be also, both by virtue of his cross wherein He tasted the wages of sin for every man, and by our own daily cross by which self is denied and He is followed. So, "bearing about in our body the dying of the Lord Jesus, the life also of Jesus is manifest in our mortal body," and we are living well by daily dying well. More abundantly thus we live, and yet not we, but Christ lives in us, "And the life which we

*The thought of wings broken or disabled in the meshes of worldliness, rendering impossible the mounting up on wings as eagles to those who do not wait upon the Lord, at this point sought but did not find expression. But since the above was sent to press, we observe that the *Soul Winner* of last week complains as follows of a song produced in "Cleveland meeting," after an impressive sermon: "The said song contains sentiments in accord with Scripture, but these are thrown into the background by the oft-repeated sentence, 'But the bird with a broken pinion never soared as high again.' The sinner goes away with that sentence ringing in his ears, and forgets the cross and its message and the power of the redeeming blood. The human race has had its pinions broken, and the only ones that are soaring to-day are they who have acknowledged their helpless condition and are being borne up on the eagle's wings that God supplies. The nice people who never did anything bad and are resting on their good deeds may sometimes praise themselves that they never broke a 'pinion' in the trap of sin, but the day will reveal it. Too many times is the searching effect of a sermon on sin dulled by some unscriptural song after it; too often is a sermon on the promises of the grace of God spoiled because a song on works is sung at the wrong time. If some of the critics would leave the inerrant Word [not leave Christ, surely!] alone a while and spend a season on some of the song-books they might do a good service."

live in the flesh, we live by the faith of the Son of God, who loved us and gave himself for us."

Pastoral Service Distinct from Preaching.

It is a reflection on the Christianity of a church, where its members do not, according to the apostle's word, have "the same care one of another," according to their several gifts. This co-operative shepherding, or watching over one another for good, which was the original provision, being neglected, and neglected usually for worldly reasons, a hired committee of one for that purpose at length becomes clamored for, and the mutual shepherding lapses into one by proxy. At the same time it is treated as good business economy to saddle this function upon a preacher, who then is placed under contract to be the preacher. This places him in the situation of preaching as well as of shepherding for hire. But the two gifts, though sometimes they may reside in the same person, are in themselves distinct, and what God hath put asunder, man may not rightly presume to join together.

The argument for paying the preacher because he has to do the shepherding, stands upon a reason which has no right to be—a guilty reason of unfaithful membership; and the argument for paying him because he has to study for stated sermons, is one which stamps him and his employers as gone from the foundation doctrine of the Society of Friends, as regards the ministry.

This distinction, which we have heretofore also drawn, we find similarly acknowledged in a recent number of *The Christian*:

The pastoral work which burdens and wears many ministers of the Gospel, could be done quite as well, and even better, by the men whom God appoints to do it, namely, the elders of the church, who are bidden, to "feed, or shepherd, the flock of God, taking the oversight thereof, not for filthy lucre but of a ready mind," and whose bounden duty it is to labor with their own hands, and "support the weak, and remember the words of our Lord Jesus Christ, that it is more blessed to give than to receive." If those who are called of God to preach kept [to their gift], "while pastoral work was given into the hands of those whom the Holy Ghost has made overseers to shepherd the flock, we should soon see a decided change in the state of affairs. Many a man who says that he is not called to be an evangelist but rather to be pastor, would doubtless be somewhat surprised to learn that the pastoral work is expressly required to be done "not for filthy lucre but of a ready mind; not as lords over God's heritage, but being examples to the flock" (1 Peter v). And if men who regard themselves as called to be pastors, were allowed to perform their proper share of pastoral work at their own expense, devoting the rest of their time to honest and useful employment, and di-

viding among them those duties which are crushing out the life of faithful ministers of the Gospel, they would then cease to be hinderers and become helpers.

FOR "THE FRIEND."

Remarkable Conversion of a Jew.

The following circumstance, though not of recent occurrence, should be none the less instructive on that account. It furnishes a striking proof of the inestimable value of the New Testament Scriptures, through the immediate effectual operation of the Holy Spirit, in thus awakening, reclaiming and bringing back to the fold one of the lost sheep of the house of Israel, who no doubt was brought sensibly to feel if not say "Blessed is He that cometh in the name of the Lord," and thus to realize exemption from the awful sentence pronounced against his people formerly, on account of their rejection of the Saviour of men in his outward coming in the flesh. Matt. xxiii: 37-39.

The Holy Scriptures are indeed a fruitful means in the hands of our Heavenly Father through the Holy Spirit for the conviction, enlightenment and conversion of sinners; in bringing them out of the broad way leading to destruction, into the straight and narrow way that alone leads to life eternal; and they should be highly esteemed and diligently read with the mind turned inward unto the Lord for instruction and guidance that we may be truly benefited thereby.

"For no prophecy of the Scripture is of any private interpretation" II. Peter i: 20. It is only as He who hath the key of David, "who openeth and no man shutteth, and shutteth and no man openeth," is pleased to open our understandings, that we shall through their means be made wise unto salvation through the faith that is in Jesus Christ. Dear Friends everywhere who may read these lines, it is a precious thing to hold the Truth in humility, and childlike simplicity, in the even balance,—avoiding all extremes of doctrines, for thus and thus only is it apparent that our desires shall be realized (in the Lord's good time) again to behold our Jerusalem a quiet habitation, a tent to dwell in, with its tabernacle not taken down, none of its stakes removed or any of its cords broken. Thus may we be brought as upon ancient ground, as before the intrigues of Satan within the last three-fourths of a century through his willing instruments, had served their purpose upon us, to divide in Jacob and scatter in Israel.

D. H.

COAL CREEK, IOWA, First Month 30, 1902.

A poor student at the University of Leipsic having occasion to undertake a journey to his distant friends, was in want of money for that purpose. He was therefore induced to go to a Jew, to pawn his Hebrew Bible, and Greek Testament. The latter contained the Greek and German text, in opposite columns. The Jew who was a learned man, little as he valued this book, was, however, prevailed upon to give the student a halfrix dollar for it. During the absence of the student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus, to ridicule his person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not

permitted to see the book; he was determined to read it alone, as a sworn enemy of Jesus and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew sufficient leisure to perform his task. As he proceeded to read, his surprise increased, as a sacred awe pervaded him. In reading so impressive passages, he could scarcely refrain from exclaiming "Oh, that Jesus were my viour!" Having completed the reading, he was astonished at himself, and exceeding perplexed that in spite of his earnest desire, fuel in the New Testament for the increase of his burning enmity against Jesus he had discovered nothing deserving of hatred, but on the contrary much that was sublime and heavenly. At length he charged himself with silly simplicity and blind rage and resolved to open the book no more. This resolution he persisted some days. The consolatory and heavenly instructions he had read and which had left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night; and he resolved to read the New Testament a second time, fully determined to more carefully in ascertaining that Jesus and his apostles had justly deserved the hatred of all Jews in all ages.

Again, however, he was unable to discover any thing that was absurd, or which bore stamp of falsehood; but much wisdom, inexpressible comfort for an afflicted mind, and hope of immortality which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament the third time, with the following resolution: "If I discover nothing the third time, why Jesus and his apostles, and their doctrine, should be hated by the Jews, I will become a Christian, but if my wish in first opening the book is gratified, I will forever detest the Christian religion."

During the third reading of the history of Jesus, his doctrines and promises, he could not refrain from tears; his soul was affected in a manner which no pen can describe. He was quite overcome; the love of the Holy and the most lovely filled his very soul. Being fully determined to become a Christian, he went without delay and made his declaration to a Christian minister. The student returned from his journey and brought with him borrowed money with interest to redeem the two books. The Jew asked him if he would sell the Testament. The student was unwilling to part with it, but after some persuasion yielded. "What do you demand for it?" asked the Jew. "Arix dollar will satisfy me," was the reply. The Jew opened the Testament, and laid down one hundred louis-d'ors. "See that," said he, "and gladly will I pay you what you desire it; and if at any time I can be of use to you, only apply to me and I will use your friend to the utmost of my power." The student was surprised and supposed that the Jew made sport of him. But the latter intended to him what change of mind had wrought in him while reading the New Testament, upbraided him with setting so little value on that precious book, and said, "Never will

rt with this hook; and you will oblige me
accepting the money." From that time he
me a sincere Christian.—*Jewish Advocate.*

Trout's Memory for Fish Poles.

to the fact of memory in fishes, the late
Green, the father of American fish cul-
ture was able to give at least one striking
example of it, an example which, doubtless,
many people to-day have a pleasant recollection
of, for no one visited the State hatchery at
Aledonia, New York, in those days without
witnessing that interesting exhibition. In
of the enclosed pools at the hatchery
many other trout was one very large
which always came very promptly forward
when visitors appeared. It was S.
n's invariable custom, after calling the
or's attention to that trout in particular,
ise his cane quickly and hold it over the
r toward the trout, but as that perform-
had no effect on the trout, the visitor
d wonder what its object might be. He
not long kept wondering, for, requesting
visitor to note how impassive the fish was
r the walking stick, S. Green would pro-
a light trout rod, all equipped for cast-
and appear with it at the side of the

stantly that trout would turn and flee as
terror, hide itself at the far end of the
sure, and remain there so long as the
was in sight. The explanation of this
rising change in the trout's demeanor was
but amazing. One day early in the ca-
of the fish, S. Green, to try a barbless
he had devised, cast with one in that
and this trout seized it. The hook pen-
ed and passed through its upper jaw,
the nostril, and by the time it was lifted
the water released from the hook and
ned to its element, it had undergone an
ience that made a lasting impression
it, as the sequel properly proved.

Green discovered shortly after the hook-
f the trout, that whenever he approached
ool with his rod the trout would instantly
to a place of hiding, although it paid no
tion to a cane or other stick held over the
f. The trout lived for years in that pool,
never failed to show its fears of that
rod, or any other one, as long as it

Green's invariable remark was, after this
ite exhibition of his:
his shows in a striking manner that even
have memory, and a long and a strong
too. If the trout's actions were not
ent demonstrations of the fact, of what
vidence?—*New York Sun.*

o BOOKS.—Bad books are like ardent
s; they furnish neither aliment nor med-
they are poison. Both intoxicate—one
ind, the other the body. The thirst for
increases by being fed, and is never sat-

Both ruin—one the intellect, and the
the health—and together, the soul. The
s and venders of each are equally
s, and equally corrupters of the commu-
and the safeguard against each is the
—total abstinence from all that intoxi-
mind or body.—*Selected.*

not mistake a prejudice for a principle.

Our Ocean Population.

The population of the ocean is estimated at
three millions. That is to say, the number of
sailors and others whose business is on the high
seas equals the inhabitants of the thirteen original
colonies. Last year more than one-sixth of this
ocean population, or to be more exact,
five hundred and fifty thousand, officers and
men, of four thousand four hundred and forty-
three vessels, entered the port of New York.
These figures are significant of more than the
mere extent of our commerce. They tell the
story of neglect of the nation, the State,
the city and the Church to protect the seamen
while they are on land. Something in that
direction has indeed been done. There are
several admirable charities and societies which
labor in behalf of these men of the sea.
Among the best of these is the American Sea-
men's Aid Society, which was established sev-
enty-three years ago. Helen Gould has re-
cently erected a splendid club house for the
seamen of the navy. But for the most part
our attitude toward the sailors has been that
of neglect. There are good laws for their
protection, but they are not enforced. The
sailor, when he reaches New York, finds his
most cordial welcome from the harpies who
prey upon him, rather than from the men who
may pray for him. Charles E. Jefferson,
of the Broadway Tabernacle, has summed up
the situation as regards this matter in a few
strong, but truthful, sentences: "Outside of
a little company of their faithful friends, who
is interested in a sailor? The politician cares
nothing for him. The sailor has no vote.
Even the philanthropists are too busy with
other people to give but hasty thought to the
men who do business on great waters. They
are careful of the little children, of the aged
and of the blind, and of the deaf and the
dumb, and of the insane and of the criminal
and of the prisoners, and even of the horses
and cats and dogs, but the sailor they usually
pass by on the other side. Religious workers
in great armies are feeding the hungry and
clothing the naked and visiting the sick, and
showing hospitality to the stranger, but, ex-
cept in rare cases, their thought and affection
seem to stop when they come to the edge of
the sea. Indeed, the bulk of the Christian
work stops several blocks this side of the edge
of the water. Our neglect of the sailor on
land is more surprising and wicked than our
neglect of him when he is on the deep. He
reaches the city in the most desolate and de-
graded sections of it. Cities have a strange
way of deteriorating as they approach the sea.
There is usually a congestion of poverty and
vice in the neighborhood of the wharves.
Misery and dissipation build their homes near
the docks. Hunger and rags, drunkenness and
lust, profanity and filth, these, as a rule,
seize upon the sea border of a city, and the
sailor finds himself at once in the midst of
evil soundings on the land. What a danger-
ous company of men and women stand on the
shore to greet him on his arrival. The sa-
loon keeper, the harlot, the blackleg, the land-
shark, the gambler, the thief are all there to
take advantage of his credulity, and to fan
into flame his worst passions.—*Public Ledger.*

A FALSE witness may be given by a gesture or
a grimace.

Selected for "THE FRIEND."

On the New Life in the Image of Our Saviour.

We may mention as a trait somewhat closely
allied to what was specified in the last pre-
vious number of this extract, that the Saviour
was susceptible of and actually formed to
some extent, personal friendships and intima-
cies. It would be unreasonable to doubt, that
He had a sincere affection—analogous proba-
bly in its nature to the filial and paternal af-
fections in other cases, for his mother, his re-
puted father, his brethren and sisters after
the flesh. Certainly we have an evidence of
this declaration in part, not only in his
dwelling so long with them as He did, but in
the circumstance that when He was suspended
in the agony of the cross, He commended his
mother to the care of the Disciple John.

It would hardly be consistent with the doc-
trine of his humanity and would certainly be
at variance with the many developments of
his life as the "Son of Man" to suppose he
did not form strong personal attachment to
the little company of his disciples. It is said
expressly in reference to his disciples, "Hav-
ing loved his own which were in the world he
loved them unto the end." It is also explicitly
stated that he loved Mary and Martha and
Lazarus, the favored family of Bethany,
whom he often visited. The disciple John, in
particular, is characterized as the disciple
whom Jesus loved. As he was set before us
as an example, that we should follow him,
this interesting trait, which resulted in the
formation of friendly and affectionate intima-
cies, is what we should naturally expect to
find in him, and furthermore, as one who came
to suffer as well as act, as a "man of sorrow
and acquainted with grief" had he not some
need even of human sympathy? And if this
suggestion be well founded, where would we
be disposed to look for the consolations which
even the sympathy of men is capable of af-
fording, except in the bosoms of those he
loved peculiarly and confidently?

In connection with what has been said, we
may remark here that nature teaches us (or
rather the God of nature) that increased and
special love, other things being equal, may
properly flow in the channel of domestic affec-
tions; also that it is entirely consistent with
holiness—and not only consistent, but a duty
—to exercise special love towards those,
whether we are naturally related to them or
not, with whom we are intimately connected
in life and whose characters are truly lovely.
—*From the Inner Life*, by T. C. Upham.

"THE propagation and promotion of vital
Christianity are solemn and ponderous. Who
is sufficient for them? Not the wise and
learned in the wisdom of this world; not the
rich and great in earthly possessions and rank;
not the prudent and crafty in human policy;
but those whose sufficiency is of and from the
Lord Almighty; who have no confidence in
that which appertains to the flesh,—who are
as willing to be nothing as anything, and who
seek not their own honor, but the honor that
comes from God only. It is not in the power
of our nature to acquire the knowledge of the
Truth, neither can we possibly, of ourselves,
retain it in our experience. Let us then watch;
let us fear as well as love; let us be
sure to take heed to ourselves first, then to
the flock.—*Selected.*

A Pilot Needed.

One of our Friends' Tracts, "The Divine Pilot" (No. 160) contains an interesting recital of a ship guided through among dangerous rocks and currents on the Norway coast, by the Captain's obedience to a heavenly vision. The following remarks written for young people by Joseph W. Cochran, seem a not inappropriate comment on such experiences.

With the confidence of youth we are restless to hoist the sails, upheave anchor and be away over the dancing waves. What! Any of our set to go wrong? Look at our advantages, our family standing, our education. Do not preach to us of shipwreck.

Yes? it is true that much time and money has been spent on our launching from home and school. But when the last rivet has been driven and the last spar fitted and the last rope cast off we must move out under our own sail. Is the Pilot on board? We need him outward bound as well as at the end of the voyage. Is there any time we do not need him? The staunch ship "Blairmore" had weathered many a Pacific gale, but went to the bottom with six men while lying at her dock in San Francisco Bay, and I could point you to many a gallant life sinking in the inner harbor of the home and going to destruction while yet moored apparently to Church and Sunday School. It is so easy in these days to let machinery take the place of the personal Christ. So easy to substitute some form of activity for the presence of our Heavenly Guide. The only help and hope for everyone is the full surrender of his life to the Master of the vessel. We may not see the reason why he shapes our course through sickness and trouble, but we shall know some day when in the haven of his rest.

This is the point I wish to press home. Anything short of having Jesus Christ as helmsman of our lives is not prospective, but actual and present shipwreck. I hear one say "There is nothing the matter with me. Wait until I get into trouble." But look at the noble vessel, the "Paris." Everything intact, not a scratch upon her moving to her unconscious doom upon the rocks, eighteen miles out of her course. What difference if the captain made inspection of every corner of the vessel and pronounced her in first-class condition? That did not affect the position of the rock just ahead. What will you give for that fine vessel in perfect condition? Not a cent if she does not reverse her engines in a moment. What will you take for your life, my brother? You are worth exactly the time it takes to stop in your selfish course and take into your life the One who knows the channel and brings each trusting soul into his desired haven.

O, there are some so near the Kingdom! Some splendid lives in sight of the harbor. Some fine characters "almost persuaded," refusing to yield themselves. But there is a ledge of rock between themselves and safety. All they need is the heart to say, "My Lord and my God." Is the legend, "wrecked in port," to tell the story of their lives. "The Kilbrannan," from Callao to Port Townsend, encountered a gale at the entrance to Puget Sound. She had crossed the wide Pacific, but driving before the wind under bare masts

was within a hundred feet of anchorage beyond Point Wilson when she was caught in the tide-rip and went to her doom. Only a hundred feet more. And there was the old steamer "Beaver," the first steamer to plow the waters of the Pacific. Launched in the presence of King William and one hundred and twenty-five thousand of his subjects. For fifty years she ran for the Hudson Bay Company. She had an auspicious launching, a fortunate rounding of the Horn and a long and honorable career. But when in Vancouver I saw the old "Beaver" an ignominious wreck at the mouth of the Vancouver harbor, a prey to winds and waves and relic hunters.

"Thou art not far from the Kingdom," but far or near is not altogether within the Kingdom. Delay is shipwreck, indecision is disaster. "He that believeth not is condemned already." It is not a condition of the future, but of this present moment.

FOR "THE FRIEND."

Comments on "Business Ethics."

The essay on Business Ethics that appeared in THE FRIEND of Second Month 8th, 1901 introduces a subject of large scope and great importance to every right-minded person. I have long felt that the topic might properly claim the public consideration of Friends more than it does. It appeals so closely to the varied relations of our lives that, if forcefully presented, it can scarcely fail to elicit the interest and kindly comment of all. The younger or less experienced, are sure to follow with eagerness the discussion of ethical problems, which they must eventually meet, while others will mark with even closer attention the suggestions that may aid them in solving the intricate problem of how to be just.

I have said the "intricate" problem. Yet many will say it is a very simple matter. We have only to attend to the intimations of duty in our own hearts and we shall not fail of being true to all.

"To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."

We shall not question the soundness of this theory. It is impossible that we should be true to God, and do wrong to men. Yet there are very few who accept this postulate, and so, to the mass of mankind, there is still the need of a "schoolmaster to bring us to Christ." The theory is simple, but the practical solution of the problem presents many difficulties.

"He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" These words of the Apostle suggest that our fidelity to men is a measure of our fidelity to God. The first commandment is, "Love God" but the second is like it, "Love thy neighbor," and nowhere do we find the one apart from the other, for "love is of God."

"Love," we are told, "worketh no ill to his neighbor;" yet it may happen that while we were "living in all good conscience," we were at the same time working hardship and injustice upon others.

The mutual dependence of men has become so far reaching and the organization of society so complex, that many a saintly man or

woman is a daily partaker of the fruits of oppression and ill unknowingly, and perhaps helping to ply the lash that drives men reluctantly in sin of every description.

"Such departures from rectitude," says the author of Business Ethics, "may be ascribed to hasty or superficial thinking." If this is true, as it certainly is, have we not a duty in acquainting ourselves with the condition of mutual relationship and inter-dependence among men as they exist to-day? The question of Business Ethics involves the whole subject of Sociology, and I would ask serious the question, whether we recognize as keen as we should the far-reaching mischief of "hasty or superficial thinking."

"Thinkers—earnest, conscientious thinkers"—says the article referred to, "are in need of the hour; and it is such that are advance from opinions to convictions, and from convictions to good works." And again "There can be no more imposing and potential figure than that of a man who by diligence, honesty and perseverance has reached the fruition of a commercial career full of honor, and in and through all, maintained his Christianity."

That there have been and are such men do not question; but when membership in the Stock Exchange costs many thousands of dollars because of the advantage it affords speculation, should we expect to find such men in that body of men? And when I contemplate the processes of "capitalizing in millions" without a dollar of intrinsic value of admitting favored investors on the "ground floor" of "watering stock," of corporations built upon "stolen franchises," of "monopolies," and corners in the market, and "criminating duties," I am puzzled to know how we may handle pitch and not be defiled thereby. But the "fruition of a commercial career full of honor," is rarely disassociated with these things.

Truth is relative. "Time makes ancient good uncouth." A keener apprehension of equity and justice may keep one man relatively pure while another, equally conscientious and true to his lesser light, may amass a great fortune.

Does every tender hearted man or woman who pities the poor and over-worked people consider how many are kept on the verge of starvation by the effort of himself or her to buy in the lowest market? Who rejoices not over a purchase made below the actual cost of production? So great is the popular demand for "bargains," that a gigantic system of deceit has crept into mercantile business almost everywhere. Read the advertisement of a man who has reached "the fruition of a commercial career." Is it literally true?

In what paper does it appear? In the paper that prints known facts only, and maintains a high moral standard? Or is it in a paper with the largest circulation—the paper made "popular" by catering to perverse tastes, and intoxicating sensationalism?

The business man who would "in all things all consistency maintain true Christianity," will hardly be unmindful of these things. And the patrons of business men likewise a responsibility. Recently, I heard a merchant say that he scarcely knew which was more censurable, the producer who cheats the consumer by false measure, or the consumer

who invited such dishonesty by refusing at any margin above the minimum cost of production.

These are times when upright men and women are greatly needed. We need, of all their example, next, their counsel and encouragement.

What shall I do to be just?
What shall I do for the gain
Of the world—for its sadness?
Teach me, O seers whom we trust!
Chart me the difficult main
Leading out of my sorrow and madness;
Preach me the purging of pain."

These Comments shall be the means of giving any one to consider more seriously individual responsibility, or, perhaps, duty as enlighteners of the public concern, they shall not have failed of their use.

BENJAMIN F. WHITSON.

A, Second Month 19th, 1902.

The New Knowledge of Weeds.

(continued from page 254.)

One of the most prominent weeds in Boston is burdock, rough pigweed, chicory and dandelion. In Chicago rough pigweed, ragweed and cocklebur are abundant, there are hundreds of acres within the limits covered almost completely with a thistle and Russian thistle. In Dense ragweed, squirrel-tail grass and Rusch-thistle are among the most noticeable and in San José, California, the vacant are chiefly occupied by wild licorice, spiny bur, wild heliotrope, milk thistle and weeds. In Atlanta, Augusta, Auburn, New Orleans, and most other cities of the United States, tarweed is looked upon as the weed of early summer and sneezeweed of the summer and autumn; the latter is a yellowed composite, which has been introduced during the past fifty years from west of Mississippi.

It is known now that the presence of these weeds, collectively and uncared for, is not all bad. When young and growing, besides giving more sightly appearance to utterly bare ground, they purify the air, and herein lies the chief benefit conferred by their presence in cities. Numerous fires in dwellings, in factories and locomotives, and the breathing of people continually rob the air of its oxygen and charge it with carbonic acid gas. The plants of whatsoever kind, and weeds included, reverse this condition by drawing into themselves the carbonic acid gas and then giving off the oxygen, thus purifying the air and returning it to the public health, and is certainly more beneficial to the eye than the bare ground.

Weeds have another effect not so good. When they stop growing they cease purifying the air, although it is not certain, as some say, that they rob it of its oxygen. They harbor injurious insects and fungus and bacterial diseases, which later they communicate to cultivated plants. When they become old and begin to decay they shade the soil, thus preventing the purifying and drying effects of the wind, and, it is thought, keep it damp and warm—a fit breeding place for malaria. Weeds produce a pollen which is ex-

ceedingly irritating to persons afflicted with asthma or hay fever. The mayweed, tarweed and stinkweed produce disagreeable odors. The wild garlic is eaten by the cows, which gives the city residents reason to complain of the bitter flavor of garlic in the milk delivered from them. Henbane or deadly nightshade, jimson weed and purple thorn are deadly poisons and give cause for more opposition to weeds in cities.

Notwithstanding all this, the charge is not against the individual weeds, but their collective neglect and misuse. They are not understood. Everyone knows that dandelion is an excellent pot-herb when taken by itself and cultivated. It is not so generally known that this is true of chicory, milkweed and pigweed although the government is now calling attention to their value as food. Prickly lettuce, while not generally understood, is known to be liked by sheep and is therefore thought to have some quality which will eventually make it useful. The same is exactly true of the wild carrot. The other weeds—wild onion, horseweed, ragweed, cocklebur, jimson weed, burdock, tarweed and sneezeweed—have done the service to humanity of exciting interest in the weed question. Their size and strength in the manner in which they multiply and the use which they make of what they find in the soil and atmosphere has stirred up investigation of a most profitable order. Part of the knowledge acquired has been how to kill them cheaply and effectively where they are a nuisance, but this knowledge is not now considered important. Later a study was made of their growth and distribution until the whole vast scientific knowledge of how so-called weeds grow, multiply and distribute themselves was gathered. The investigation as to what it is that these weeds take from the soil and the air is under way, and the investigation will not end until it is known what they do and what is their place in nature. In 1898 an interesting pamphlet covering the character of thirty poisonous plants and the cure for injury by them was issued by the government. Since then several poisonous plants have been especially investigated by individual scientists. One of these, the common poison ivy, has been thoroughly analyzed by Dr. Franc Pfaff of the Harvard University Medical School. He discovered that the poison in the ivy which does the damage is a non-volatile oil to which he has given the name of the plant. It is an oil that has not hitherto been known to science, and is found in all parts of the plant, even in the wood. Why it should poison the skin when touched is not yet known but the fact that it will poison only the spot which it touches and will not spread has been found out. Dr. Pfaff also discovered that it is readily removed by alcohol, and that all poisons by this plant are readily cured by two or three applications of a mixture of equal parts of alcohol and sugar of lead.

As much is now being done for cocklebur, jimson weed, sneezeweed and others, remedies for which are already known, although the character of the poison is not.

Out of this branch of weed study is certain to come remarkable information, for the poisonous plants are the most strangely constituted and given to astounding variations. For instance, the common poke berry presents a

spectacle of contradictory qualities. Birds eat the berries which to men are poisonous. Cattle may eat the leaves when green and fresh, but if, perchance, they should eat a wilted leaf it would poison them. The roots are deadly poison, yet the shoots which grow up six inches high in the spring are an excellent food for man—the rival of asparagus and equally healthful. Science has at last passed to inquire why this should be so, and some day the chemical action which can make a deadly poison by wilting a leaf when the fresh one is harmless will be discovered.

Similarly it has been observed of American false hellebore or itcheeweed, that the seeds are poisonous to chickens, and that the leaves and roots are poisonous to men and horses, but that sheep and elk, which chew the cud, seem to relish the plant. In all, the poison, when in the system, acts alike, paralyzing the heart and the spinal cord. The poisonous element of cocklebur has not yet been explained, but its curious action has already been observed. When extracted it mixes freely with water, froths like soap and, though odorless, will, when inhaled, produce violent sneezing. Capser spurge, the common gopher plant or spring wort, is curious in that the mere handling of it will poison to the extent of producing pimples and often gangrene. It is a thing that cattle can eat without harm, and goats eat freely, but the milk of the latter will then be deadly poison. In men a moderate dose will produce a general collapse and death in a few hours. The poison of the sneezeweed develops mostly in the showy yellow flowers, and is violent. The young plants are comparatively harmless, and even in the mature ones the poison varies greatly—some having scarcely any at all.

(To be concluded.)

For "THE FRIEND."

Four Pitiable Things.

Ian MacLaren believes that men and women must attend diligently to their own business if they are to do any good to others. There are four pitiable things he dislikes: A minister who runs up and down the country conducting evangelistic missions for the quickening of people's lives and the revival of his own brethren, and whose own church is unaffected; a woman who harangues masses of working people from the platform on domestic economy and the reform of the household, and whose household is so miserable that her husband can hardly live in it; a Sunday school teacher who is engaged in teaching other people's children the way of life everlasting, while you can not find a more ignorant and unruly household than his own in the whole district; or a man who is so devoted to the affairs of State in his city and country that he allows his own business to become bankrupt.

The above indicates a condition, the description of which might be still further extended. It is good sense as well as good religion—and the pictures as drawn by the author are not infrequent. "My own vineyard have I not kept"—"many pastors have destroyed my heritage, etc." The reason of it all is that so many well-intentioned people lack depth—they have not submitted themselves to the baptism that is needful for their qualification for service—hence superficiality, and a religion of their own with the daily cross eliminated.

For "THE FRIEND."

Regeneration and Signs Following.

It is to be feared that the doctrine of regeneration is losing its hold upon professing Christendom. Some of the exponents of "higher education" include religion among the sciences of the colleges and boldly assume that the heart has no proper concern about it—that it is simply work for the intellect. We may trust they are but a small proportion who have yielded to this delusion. But all should be aroused to the importance of this doctrine as fundamental to the welfare of the Church.

We know that our Saviour said "Except a man be born again he cannot see the Kingdom of God," but then we who desire to be his followers place a widely different construction upon what the words imply. We are told that "the natural man knoweth not the things of the Spirit of God" and that "if any man be in Christ he is a new creature," that "God requires the whole heart," that no man can serve two masters, that "whoso forsaketh not all that he hath he cannot be my disciple." And although the texts are not verbally gainsaid, it would appear that mankind at the present day have conspired to abridge their force.

It is assumed that we may give some attention to the soul's interests, yield some service to our Lord and Master, and at the same time give unrestrained attention to the pursuits we think needful and the pastimes we find enjoyable. Among familiar associates one encourages another in this half way measure of dedication until there are few even among Friends who give evidence that they daily realize the "renewings of the Holy Ghost." We have the accepted truth that the "grace of God which bringeth salvation hath appeared unto all men." Could we know the secret history of the human family we should find this assertion verified although a vast majority of them refuse to entertain the heavenly visitant.

In reading the history of early Friends and of good men and women not of our fold, there is continually brought to our notice this work of grace by which they were turned from darkness to light, and delivered from the power of Satan. It was by virtue of this change of heart that they were enabled to walk unspotted in an evil world to face its frowns and do their Master's work.

It was not only such as Huss and Luther and Guyon, who, clad in such armor, could stand firmly when brought before rulers, but also the multitude of humble followers of Jesus, who lived unknown till persecution dragged them into fame, and chased them up to heaven. No half-way measures of dedication could have sustained them in the face of torture and death.

George Fox was one whose heart from the first was set upon submission to the Divine Will. But it would appear that at that time the guidance of the Holy Spirit was so little known among men that it was by a long and painful experience that George Fox was assured that it was Christ within, the infallible preacher, that was calling him—and preparing him to be his messenger to the people. William Caton was a youth who had been noted for his homeless life. But when awakened to a greater depth of religious experience by the ministry of G. Fox, he found that some

practices hitherto destined innocent, must be set aside. Some of his literary pursuits, notably his classical studies, became burdensome, and he was permitted to drop them. However well it may have been that he had thus far pursued those studies, his Master knew that their intellectual progress was sufficient for his purposes. He was henceforth engaged in the ministry of the Gospel. In the case of John Churchman there was a visitation in childhood that was convincing and very encouraging. This was repeated at intervals for a few years, until he allowed the spirit of the world to stifle in some measure the voice of conscience. For years after this he was in a state barren of a sense of Divine Goodness. He went to meetings and had much respect for the Lord's messengers and others truly religious. He was in a state of formality where it is to be feared many pass the remnant of their lives. But he was made willing to undergo a further refinement, however painful, that his peace might be assured. The Lord knew the sincerity of his heart and meted out a fresh baptism, by which the unregenerate nature was subdued within him and the new birth brought into dominion.

A remarkable narrative of the gradual unfolding of duty in the spiritual life is that of John Barclay. His family was wealthy, and it appears they had allowed what we consider our important testimonies to be dropped in their habits of life. Notwithstanding such surroundings, he submitted from his early years to be led in the paths of simplicity and self-denial and as he freely yielded to Divine guidance, his narrative is free from those episodes of repentance and remorse, that so often beset our pathways. When he felt called upon to do so, he adopted the plain style of dates and address and the plain dress, that has distinguished Friends. Further as he felt restrained from entering into the engrossing business marked out for him, he withdrew and the peace that attends obedience was his experience throughout his life.

In this transformation from darkness to light which all the followers of Christ are called to experience, in each case there are commonly some points of difference. It is not a path of our own choosing. The experience of others may be of use to us, but it will be not as a pattern to be strictly followed, but as an evidence that we have the same object and that our unerring Leader is the same. In this great work it has seldom been required that every point of duty should be presented at once. "They are set before us, one by one, as the Master sees meet to do, and as we are enabled to accept them. If obedience is rendered, the disciple gains strength with every step of his advancement, until he is enabled to say 'I am not ashamed of the gospel of Christ,'—the power of God unto salvation."

If the Christian convert is to be led into communion with Friends, we find that after forsaking everything like wickedness, he is called upon to put into practice our several testimonies. They may be presented one at a time, but we will not find him fully equipped for the Master's use until all of them have been submitted to. In adopting these distinctions from men of the world, there are many who fall short. They stop to reason about

them. They see around them men and women of reputation who do not observe them. They perhaps take counsel with some of these: are set at rest with the idea that these singularities are no longer required of us. If here yield, allowing the opinion of men to outweigh the Divine requirement, our conscience becomes callous, and it may never again appear to us that there could have been duty about it.

If it were not that such delinquency is commonly followed by other marks of weakness there would be plausibility in the doctrine that some of our minor testimonies have outlived their usefulness. But yielding at one point has promoted associations with those of no religious scruples. The whole train of habits that makes up the enjoyment of the devotee of pleasure are pressed upon our acceptances and we are left without power to withstand them. We not only become recreant to our testimonies of Friends but are in danger of losing the characteristics essential to the Christian. L. E.

The New "Song of the Shirt."

New Zealand has been called the advanced continent of liberalists. In those islands of the sea, which were almost uninhabited two generations ago, save by seagulls, may be found some of the most interesting developments in the social and industrial world.

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread.

So wrote Thomas Hood of the English seamstress, but it has not yet ceased in Africa to be a true picture. What happens in the sweat shop operator reduces the pay of the sewing woman? She moves from her little closet to one a little smaller and dirtier, eats less and works longer hours. It is possible in New Zealand. Around the sewing woman of that colony the law has drawn a protecting circle.

If the employer of the sewing woman reduces her wages unduly, the circle of which she is a member invokes the law. The man compelled to appear before an industrial court to justify his act, and, if required he must produce his books. Meanwhile, the sewing man sits in the factory well lighted, heated and ventilated, continuing her work and receiving full pay till the case is decided. On each side full justice is done.

Such is the new "Song of the Shirt." Experiments in the interest of labor in all industries, begun in New Zealand seven years ago, have proved so successful that since its adoption not a single violent labor dispute has occurred.

Indeed, the principal argument urged in New Zealand against the long proposed federation of that country with Australia is that the smaller island would thereby lose the marked benefits of its voluntarily adopted system of industrial arbitration.—*Youth's Companion*.

"MEN grumble because God puts thorns on roses. Would it not be better to thank God that He put roses on thorns?"

TO KEEP A TRUE LENT.

By ROBERT HERRICK.

Is this a fast—to keep
The larger lean,
And clean
From fat of veals and sheep?
Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?
Is it to fast an hour—
Or ragged to go—
Or show
A downcast look, and sour?
No! 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.
It is to fast from strife,
From old debate
And hate—
To circumscribe thy life.
To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.

Her "Pleasure Book."

Great many school children keep a "media." Here are favors, sprigs of flow-grams of entertainments bits of written sometimes photographs, each one representing some happy hour that has been passed. It is to be feared that such a book is but the index of empty pleasures rather real happiness, and it may become a rather, than remain a satisfaction.
The better book was that kept to the end of life by a lovely old lady, whose serenely pure countenance was unmarred by the care or irritation. So placidly happy was that a woman given to fretfulness, most annoyed by the unassailable peace of the other's face, once asked a secret of her content.
"Dear," said the elder woman. I keep your book."

It is a pleasure book. Ever since I was a school I have kept a daily account of the pleasant things that have happened to me. I have put down only the pleasant things, the disagreeable ones I have forgotten as possible. In my whole experience I can recall a day so dark that it did not have a little ray of happiness.
The book is filled with little matters—a walk, a concert, a new gown, a new hat, a fine sentiment, a fresh sign of affection from my family—everything that gave me pleasure at the time. So if ever I am inclined to be despondent, I sit down and read a few lines in my book, and find out how much I have to be grateful for."

"I see your book?"
"Certainly."
The peevish friend turned the leaves. The significant the entries seemed! How they meant! "Saw a beautiful lily in the window." "Talked to a bright happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." Husband brought some roses home to me." "M

boy out to-day for the first time after the coup."

"Have you ever found a pleasure for every day?" inquired the fretful woman, wistfully.
"Yes, for every day, even the sad ones."

The answer came in a low tone.
"I wish I were more like you," said the discontented woman, with a sigh. Then she looked up at her aged friend, and a beautiful "reverence" grew in her face. "I don't think, she said as her eyes filled, "that you need to write them down any more on paper. Your pleasure book is written on your face."

"WHAT does the straying, hungering, hunting soul ever get by its eagerness after earthly joy, but weakness and dissatisfaction?"

Items Concerning the Society.

Nothing seems to have transpired in the several Quarterly Meetings thus far held at this season, which has apparently been thought worthy by correspondents or others to report to THE FRIEND.

Wearing apparel of any kind is desired by a Friend's family in the far West. Donations would be forwarded from our office.

It is conceivable that the Quaker body might pass away and yet Quaker truth live amongst men, but in the present state of the world this would be a serious loss. For in the face of the present easy-going disregard of religion on the one hand, and the religious reaction of sacerdotalism on the other, there is still a vital need for the positive teaching of Quakerism.—A. W. Richardson.

SPRING RIVER ACADEMY, at Galena, Kansas, is one of those institutions which are doing a good work on meagre means. At much personal sacrifice the Principal has for the past year carried through its expenses (including salaries) on a sum of seven hundred dollars.

"We are undoubtedly," says a circular received, "doing a good work, not only educationally, but in the endeavor to instill into our children a correct understanding and true appreciation of Friends' principles. Now the question is, once more, Shall this work continue, or shall it in whole or in large part be discontinued for want of funds?"

"We appreciate that liberal minded Friends elsewhere are already overtaxed by appeals for their assistance in behalf of many worthy causes, such as the education of the Indians, the negroes, and the Doukhobors; and in the endeavor to keep the schools for their own membership up to a creditable standing. So that it is not surprising that but ten replies were received to the six hundred 'Appeals' for assistance that we sent out last year. But we thankfully acknowledge the contributions from these ten (total \$201), was enough to cover the shortage in our last year's account, and, together with an additional sum raised among our own membership, enough to pay off the small indebtedness from the previous year.

"But our crops this year, as is well known from newspaper reports, have been almost a total failure. Many of our Friends, patrons of the School, are compelled to borrow in order to meet the demands for the necessities of life until 'berry time,' as it is expressed in this fruit growing section, the coming summer. For these reasons our shortage on account of fuel, etc., will be greater this year than ever before. While in addition to this we are sadly in need of money for a new roof for the primary building, as it will be next to impossible to have school under the present roof another year. And many of our desks, a cheap grade at first, are, after twenty years' use, almost beyond the possibility of 'further repair.'

"But for these three we ask—donations to cover our shortage in running expenses for the year, for a new roof for the primary building, and for new desks. We cannot meet these expenses and continue the school. Please consider, and help us decide whether the end in view, and the results obtained are sufficient causes for continuing the work; for the future of our school is dependent upon the interest that Friends elsewhere take in the work that it is endeavoring to accomplish.

"Donations may be sent to

"ANSON B. HARVEY, Principal,

"or ALVIN LAWRENCE, Treas.

"GALENA, KANSAS, Second Month 15th, 1902."

Notes From Others.

At a recent equal-suffrage meeting the "question box" yielded up this poser: "How can women be prevailed upon to overcome petty jealousies?" But Anna H. Shaw was equal to the occasion, answering: "As long as the Schley matter is on the docket I wouldn't say anything about jealousies among women."

Booker T. Washington's autobiography, "Up from Slavery," has already become a book of world-wide renown. It appeared in French and German some time ago, and has recently been translated into Hindostanee. Arrangements have also been made through its publishers for publication in Finland in Finnish, and a special Spanish edition will be printed in Cuba. A leading article by Th. Benton in the *Revue des Deux Mondes* names it as a book of a quality of human interest that will bring it to the front wherever men aspire to know the greatest achievements of their fellows.

That the word of an investigator of the text of the Bible should be assumed as final, upon his own announcement of his conclusions, as against the faith in which the Scriptures have been handed down to us, requires of him some token of authority and an annotated evidence which has not yet appeared. Accordingly the following extracts quoted in the *Literary Digest* are still in point:

At the Baptist Congress in Detroit (1894), Howard Osgood—the greatest Hebrew scholar in America—in the presence of men who were well informed on the subject and who were quite favorable to the alleged 'results of the higher criticism,' stated what those results are, as told by their advocates. He asked to be corrected, if in any particular he erred; but no correction was offered. From slips of paper he read statements of these 'results,' and when all present had assented to the correctness of the presentation, Howard Osgood startled them by saying that all his quotations were from Thomas Morgan, a Deist of the early part of the eighteenth century, and from Tom Paine, the well-known infidel of the latter part of that century."

"Not long ago two leading ministers in the North united in writing an account of a great religious gathering, and they sent their combined article to a number of 'higher critics,' requesting that they separate it into the two documents, giving to each of the two authors his portion. Their failures were most egregious, and no two of them agreed, because they worked independently. And yet these men, utterly unable to resolve an article, avowedly written by two men, in plain English, and written in their own time and country, into its original documents; these men are sure they can correctly divide a book, written in Hebrew thousands of years ago, with no evidence of composite authorship, so as to give each supposed author his exact portion. And they claim to do this so accurately that they divide a single sentence among three authors, with perfect confidence!"

FOR "SHE IS THE MOTHER THEREOF."—Mary Carlyle of 102 Twenty-third place, is a washer-

woman and the mother of seven small children. There is material enough involved in this simple statement to supply a summer class in sociology with food for unlimited discussion.

Theoretically, of course, it is the height of folly for a washer-woman to be the mother of seven small children, and it is the acme of absurdity for the mother of seven small children to be a washer-woman, but this case is one that must be considered in the light of fact rather than in the light of theory.

Mary Carlyle is a washer-woman, and to feed her seven little ones means never-ending toil, but she goes about her work cheerfully, and her greatest concern is that each and every one of the seven shall exhibit daily, and the usual number of times daily, symptoms of a normal juvenile appetite. She must clothe them, too, and that she clothes them decently is evident from the fact that some of the older ones are regular attendants at a public school.

Now, there are sociologists who can see clearly that it would be to Mary Carlyle's advantage if she had fewer—several fewer—than seven small children, but this is mainly because they cannot see the matter as Mary Carlyle sees it. If they were themselves mothers of seven small children each, they would undoubtedly look at it differently. But, as a rule, they are not, and this is why they are prone to believe that a mother of seven children would not be averse to parting with one or more of them at any time for the general good of society.

That Mary Carlyle is not a mother likely to be influenced by such sociological theory, however, is evident from the manner in which she has received a philanthropic offer for the legal transfer of her seven year old Leo. Five thousand dollars must seem to this hard working mother of seven children a very large sum of money, but when a rich woman offered her this price for Leo—just one of her seven—she refused it point blank. She would not, she says, part with one of her brood for a million dollars.

Mary Carlyle's attitude in the matter is unscientific as well as unbusiness-like, but many a good father and many a good mother will nevertheless be thankful that she took it. —*Chicago Inter-Ocean.*

SUMMARY OF EVENTS.

UNITED STATES.—The treaty with Denmark for the cession of the islands of St. Thomas, St. John and St. Croix has been ratified by the Senate. These and the adjacent islets are called The Virgin Islands, and have an area of about 220 square miles and a population of about 37,000, largely of colored persons. The language chiefly spoken is St. Croix, the largest of the three, is the English. The treaty has not yet been ratified in Denmark.

The President has signed the bill, to forbid the sale of intoxicants, opium and firearms by American citizens in islands of the Pacific not under any civilized Power, of which the New Hebrides is the chief group. In order to make this protection permanent and extend it to all aboriginal races, Secretary Hay has asked the British Government to join in submitting to other commercial Powers a universal treaty to prohibit the selling of intoxicants and opium to such races everywhere.

Attorney General Knox, by direction of President Roosevelt, is about to file a bill in equity to test the legality of the great railroad "merger" known as the Northern Securities Company.

The bill will ask that the combination of Northern Pacific and Great Northern Railway systems be dissolved, and the stocks of those roads restored to their original holders, on the ground that the "merger" violates the Sherman Anti-Trust Act of 1890.

A dispatch from Washington, D. C., says the policy entered on by Secretary Hitchcock and Commissioner of Indian Affairs Jones to withhold rations from Indians, and compel them to earn their living as rapidly as such a radical change in their condition can be brought about, is bringing to Congress many complaints. There are delegations of Indians here from a dozen or more tribes to protest against the rigorous application of the non-ration rule to their people. Commissioner Jones has been striving to have the agents who have charge of the issuing of rations

discriminate between those who need them and those who should be classed as self-supporting. There are some families who are able in part to feed themselves and at times need help. The agents have been urged to deal with such cases carefully, and not to go by any hard and fast rule that will work injury to those who are helpless to protect themselves.

The Executive Committee recently appointed through the National Civil Federation to arbitrate labor troubles adopted a working plan by which it is hoped to settle strikes and lockouts. It provides for the appointment of a Conciliation Committee of three members, three from each of the three great interests represented, and that Arbitration Committees shall consist of four members, two from the capitalistic side and two from the labor side. In case the four failed to agree, a fifth member to act as umpire shall be selected from among the committees representing the general public. A snow storm, the heaviest in years, with members, three from the 17th, and a storm of rain and sleet on the 21st and 22nd ult., caused great damage in this city and its immediate neighborhood, to telegraphs, telephone and trolley lines, and to trees and shrubbery. Several persons and many horses have been killed by contact with wires carrying high voltages. The Board of Education that cut off the wires direct telephone communication with New York was cut off for many hours.

Prince Henry, of Germany, arrived in New York on the 23rd ult., and proceeded to Washington where elaborate preparations have been made to receive him.

Professor Ogg, Superintendent of the Kokomo Schools, Indiana, reported to the Board of Education that out of 1800 boys in the city schools 400 are addicted to the cigarette habit, and are in consequence two years behind the non-smokers in their studies.

The Library of Congress in Washington is said to contain 1,000,000 volumes.

The annual appropriations for books have been expended by the library with sedulous care in supplying deficiencies, particularly in the departments of American history and biography, in jurisprudence and in political science through public sales and by purchase from catalogues.

Governor Taft in his testimony before the Senate Committee on the Philippines recently said: "There are, he said, many men in the islands who are content to possess the domination of the United States. He thought there should be a declaration on the part of the United States of its intention to hold the islands indefinitely, with the understanding that when they are suitable for such a condition they may be given a quasi independence. He went on to state that the islands are so situated that an electrical current upon plant life is in a high degree conducive to luxuriant growth. The German method, consists in causing a feeble current to permeate the soil in which the plant is growing, and with this the results were sufficiently remarkable to challenge attention. Tests were made on wheat, oats, barley, carrots, beets and other common food vegetables grown in beds in which all the conditions were as nearly as possible identical except that half the beds were subjected to electro chemical action and the other half was not. Electrified and non-electrified plants of equal age show that the former are, generally speaking, at least twice as luxuriant as the latter, and that maturity is attained in about half the time. According to the census returns since 1890 the number of sheep decreased everywhere, except in the West. The increase there was more than sufficient to balance the loss elsewhere, and made the number of wool bearing sheep for the nation 11 per cent. greater in 1900 than in 1890.

A Negro Conference lately held at Tuskegee, Ala., adopted declarations in which it stated that the owners of land and proper cultivation of the soil, freedom from mortgage lands, crops and stock raising for food supplies at home, keeping out of the large cities, North and South, prompt and willing payment of all taxes, keeping out of the courts, avoiding all forms of extravagance, keeping away from the streets and the public places, lounging places, starting a bank account, holding farmers' institutes and agricultural fairs are the foundation and growth of the negro race. The strengthening of the public schools is also advocated, and the teaching of agriculture in the public schools.

There were 568 deaths in this city last week, reported to the Board of Health. This is 31 less than the previous week and 51 more than the corresponding week of 1901. Of the foregoing, 293 were males and 275 females; 67 died of consumption of the lungs; 115 of inflammation of the lungs and surrounding membranes; 9 of diphtheria; 21 of cancer; 11 of apoplexy; 19 of typhoid fever; 1 of scarlet fever, and 15 of small pox.

Corn was sold on a basis of 8½¢ per pound for mid-land

FLOUR.—Winter, super, \$2.65 to \$2.90; Pennsylv. all rail, \$3.65 to \$3.85; spring, straw, \$3.75, Western white, at \$3.80 to \$3.85; spring, straw, \$3.75, Western white, at \$3.80.

GRAIN.—No. 2 red wheat, 54½ to 55c; No. 2 mixed corn, 54 to 54½c; No. 2 white oats, clipped, 50c.

BEEF CATTLE.—Best, 64 to 65c; good, 54 to 55c; medium, 51 to 53c.

SHEEP.—Extra, 54 to 60c; good, 51 to 54c; common, 2 to 3c.

LUMBS.—\$3 to 9c.

HONES.—Western, 83 to 9c.

FOREIGN.—The official Law Journal in Berlin publishes a decree prohibiting the marketing or importation of meats in the course of the slaughter, preparation or evaporation of which chemicals injurious to health have been used. The decree names specifically boric acid, formaldehyde, hydrazides and carbonates of alkali, iron oxides, sulphuric acids and its salts, hydrocyanic acid, salicylic acid and chloric acid as prejudicial. The decree becomes effective Tenth Month 1, 1902.

A Sanitary Congress lately meeting in Havana adopted a resolution setting forth that the *stenografa* *fascia* *antituberculosa* is the only means of the transmission of the fever yet discovered, and that the prophylactic measures adopted should be directed toward the destruction of the mosquito, or, where this is not possible, toward the isolation of the people from it.

There were in Cuba in 1899, 60,711 farms, with an average size of 143 acres, and an average cultivation of 13 acres. Matanzas was the province with the most highly cultivated parts of the island. Of the cultivated area less than 50 per cent. was owned by the planters. Sugar cane occupies 47 per cent. of the cultivated lands.

A despatch from Seres, European Turkey, says that the dragoman of the American Legation at Constantinople, Mr. W. V. Post, treasurer of the American mission at Constantinople, met the brigands on the road to the Monastery, and paid them the ransom money for the release of Ellen M. Stone on the 6th ult. The bribe was \$65,000. She has been released and arrived at Izmit in Macedonia on the 23d ult.

With the additions made to the debt of Great Britain by the South African war, the indebtedness of the Kingdom now amounts to about \$75 per head of inhabitants—nearly five and a half times the per capita indebtedness of the United States.

Marconi has lately stated that his system was permanent use on board seventy vessels, and there are twenty-five land stations, and that his transmission of messages in two minutes did not compare badly with the work of the cables.

A conflict has taken place in Barcelona, Spain, between rioters and the authorities, in which about forty were killed. The causes which have led to it are stated, have grown out of the discontent of the laboring class and also to have been in part the work of anarchists. Similar disturbances have occurred in other neighborhoods.

NOTICES.

FRUITS OF SOLITUDE IN REFLECTIONS AND MAXIMS, LAYING THE FOUNDATION OF A NEW LIFE. By Wm. B. This book is now for sale at Friends' Book Store, 300 Arch Street, Phila. Price, silk cloth binding 25 cents; by mail, 30 cents; half, Morocco 15 cents; by mail 18 cents.

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to VILAS F. WYCKHAM, Principal.

Payments on account of board and tuition, on communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westwton P. O., Chester Co., Pa.

WESTWON BOARDING SCHOOL.—For convenience passengers coming to Westwton School, the stage wagon trains leaving Philadelphia 7.16 and 8.18 A. M., will leave at 1.32 P. M. Other trains are met when possible at Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegram, West Chester, Phone 114x.

EDWARD G. SMEDLEY, 1st.

DIED, First Month 27th, 1902, at the residence of Benajah H. Carter, AARON SHAW, aged ninety-two years, one month and eleven days; a member of Mill Creek Monthly Meeting of (Conservative) Friends, Indian Creek, Pa. He was a regular attending of meetings so long as he was permitted, and bore a faithful testimony to the doctrines and practices of early Friends.

THE FRIEND.

A Religious and Literary Journal.

Vol. LXXV.

SEVENTH-DAY, THIRD MONTH 8, 1902.

No. 34.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

sent from Walnut Street, between Third and Fourth.

Articles for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Printed as second-class matter at Philadelphia P. O.

Who have known and believed the love that God has to us. God is love, and he that dwelleth in the love dwelleth in God and God in him (1 John 1.6.)

And this my soul waits and cries after, even full springing up of eternal love in my heart in the swallowing of me wholly into it, the bringing of my soul wholly forth into that the life of God in its own perfect blessedness may fully run forth through this vessel and not be at all tintured by the vessel, but perfectly tincture and change the vessel into its own nature; and then shall no life be found in my soul before the Lord, but spotless life be fully enjoyed by me, and come a perfectly pleasant sacrifice unto my Father. Oh! how sweet is love! How pleasant is this nature! How taking doth it behave itself in every condition, upon every occasion, every person, and about everything! How readily, how readily doth it help and serve me! How patiently, how meekly doth it bear all things, either from God or man, how unexpectedly soever they come or how hard soever they seem! How doth it behave itself doth it hope, how doth it excuse, how doth it cover even that which seemeth to be excusable, and not fit to be covered! How kind is it even in its interpretations and charges concerning miscarriages! It never reproacheth, it never grates upon the spirit of him whom it reprehends, it never hardens, never provokes, but carrieth a meltingness of power of conversion with it. This is the love of God.—Isaac Penington.

The Heroism of Old Age.

As the riches that are in poverty may be found to be more genuine than the usual riches of wealth, so the heroism of weakness is longer than the heroism of strength.

This fortitude of spirit and those durable virtues no outward exploits of health or of strength are certain proofs of, and yet they may even proceed from such virtue. The Searcher of hearts alone knows what vigorous men are valiant, or what helpless ones are heroic;

and who among the destitute, or who among the wealthy men are rich.

"When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not." There is a bravery of being in one's own hands, and walking on one's own feet, that is self-exultant and aggressive, and impatient of the fortitude of silent endurance and submissive waiting in hope. But the bravery of standing still under the fire and fight of afflictions, the bravery of the faith which stretches forth hands that are well-nigh palsied, the bravery of self renunciation in being girded for eternal life in forms of suffering or martyrdom, is a heroism transcending that of youthful powers, for it is the heroism of grace.

Amidst the infirmities of old age, heroism receives its strongest test; for then it is stripped of the animal spirits and the physical prowess which are apt to be mistaken for it. "In the day when the grasshopper is a burden," and the labor of keeping up at all is more strenuous than the hardest day's work of the prime of life, and mere existence is dragged on as a heavy load without a murmur, and the strength of declining years can be called "but labor and sorrow;" then the spiritual energy that is required to be put forth in conflict with infirmities makes many a daily battle with the buffetings of nature, in which there is exercised a heroism of spirit in our aged veterans for which they get too little credit. The valor of youth, which is often but self-indulgence in an overflow of strength and animal spirits, might well stand in reverence of the hourly conquest of self under tottering age, wherein an overcoming spirit surmounts every helplessness or cruel pain. And then in all this, to "tread the wine-press alone, because of the people there is none with me," is the loneliness of a suffering fortitude which seldom finds a companion for sympathy in like tribulation. Surrounding friends though kind are usually younger, and have not reached the state of the aged, to understand it.

Yet these valiant soldiers of the cross are not without sympathy; for who knows the bitterness of the very depth of loneliness better than their Saviour who could cry out "My God,

why hast thou forsaken me?" In a sense of his pouring out his soul unto death, who "himself took our infirmities and bare our sicknesses," what is our own exhaustion but an emptiness preparing for his own infilling? What has the declining of the outward man to take courage in, but the renewing of the inward man day by day? "Thou must increase, I must decrease!" is the triumphant surrender to Christ of a Christian soul, in a Christian death swallowed up in victory! And, behold, death is found abolished, and life and immortality brought to light!

Our Divine Sonship.

While the Author of creation is, in that natural sense, the Father of it, including man who thus is his offspring; yet we cannot regard God as the Father of the sinful spirit in any. Wherefore such as are, in spirit, of a contrary fatherhood, if ever they are to become spiritually sons of God, "must be born again." He has provided a way by which men can be truly redeemed, and be made "sons of God through faith in Christ Jesus" (Gal. iii: 26).

A Friend has desired to endorse the article in our last week's number, entitled "Regeneration and Signs Following," and to supplement it by the following extract from the *Christian Cynosure*, which has since appeared:

There are many passages in the Bible which teach that however much a man may be regarded as a creation of God, in the first man—Adam, yet there is a new and higher sense in which he may be a son of God and an heir of glory. After all that a man may receive by his natural birth, there is something more for the sons of God. We are creatures whom God has created but we need to be again "created anew in Christ Jesus unto good works" (Eph. 2: 10).

"In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John iii: 10). "Whosoever believeth that Jesus is the Christ is born of God" (1 John v: 1). "As many as received Him, to them gave He the right to become children of God even to them that believe on his name" (John i: 12). "For whatsoever is born of God overcometh the world" (1 John v: 4). "Ye are all the children of God by faith in Christ Jesus." (Gal. iii: 26). "That which is born of the flesh is flesh and that which is born of the Spirit is spirit" (John iii: 6). "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the

wrath of God abideth on him" (John iii: 36).

"The notion that all men, whatever their character are 'sons of God,' makes the divine sonship apparently a matter of small account. If a son of God can lie, and steal, and cheat, and get drunk, and plunge into all sorts of vices, debaucheries, and abominations, then why may not a son of God be executed in this world, and damned in the next, for his sins and crimes and villainies? A man who claims divine sonship, and blasphemes and disobeys the God who made him, needs to learn that he is of his father, the devil, and that the work of his father he is doing."

The divine sonship carries with it great privileges. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is" (1 John iii: 2). And if we are "brought nigh by the blood of Christ," we become not only children, but heirs; we have part with Him who is "the only begotten of the Father, full of grace and truth;" we are "heirs of God, and joint heirs with Christ;" and as He is appointed "heir of all things," so we who overcome shall inherit all things, and shall shine in his kingdom as the sons of God.

But those of us who share these great privileges must be "holy, harmless, undefiled, separate from sinners." We also must come out from among them and be separate and touch not the unclean thing, and, He declares, "I will receive you and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi: 17-18).

Labrador.

The further north one goes, the more appalling becomes the condition of the coast folk, and if Dante could have imagined an inferno of ice, the circumstances here existing would have afforded him all the requisite material for a thrilling picture of ever present misery. Pictured among the rocks in the little harbors were the rude homes of the "livyerers." In many places the fronts of the structures were upheld by posts, while the rear rested on a convenient ledge, and ingress and egress were by means of ladders. Timbers, securely stepped in heaps of great rocks, were tightly wedged against the houses to prevent their being overthrown by the gales, while anon the roofs would be lashed down with heavy ropes, which were to prevent some boisterous gust from uplifting the thatch. Troops of almost naked children gambled about and stared in amazement at the stranger who landed for a closer inspection of the place, and hordes of hungry dogs sniffed at his heels, ready to sample his calves at the slightest provocation. Dirt, filth, misery, poverty—these were stamped across the face of every settlement we visited.

The coast has no civil administration; there are no laws, no police, no officials whatever. During the summer months the customs collector who works along the shore in his revenue cruiser has powers as a magistrate, and decides the disputes which are always cropping up among the thousands of fishermen located there, but for the balance of the year there is no recognized authority. There is not a road on the whole coast, nor a bridge, nor a public work of any kind. For the eight

months of winter there is no mail, except a few letters which are forwarded by way of Quebec, along the north shore of the river St. Lawrence, couriers taking them from point to point, but rarely ever proceeding beyond Battle Harbor. During this period the livyerers travel about by means of dogs and sledges, but their only journeys are in quest of game, which is obtainable in the form of rabbits, bears and birds.

There is little or no dishonesty among them because they have so little to steal, and then they all become reduced to the same plane of misery, because if one has a pound of flour it is divided among his most needy neighbors. The pitiless severity of winter bears most harshly upon the young people, the children especially being susceptible to consumption and other diseases induced by their herding together and their wretched food. Until five years ago the condition of things in this respect was very much worse than it is now.

About that time the English people were aroused to a sense of the misery endured by the thousands of Newfoundland fisherfolk during their sojourn on Labrador, and a branch of the mission to deep sea fishermen was formed on this bleak coast. This mission was originally established to work among the North Sea fishermen and when its well organized philanthropy made itself evident on Labrador it was an incalculable benefit.—*Chicago Record.*

Science and Industry.

BINDING PAMPHLETS. Some one asked *Popular Science News* about a good way to bind pamphlets. A correspondent, who is probably a practical bookbinder himself, makes the following suggestions: Books on the subject may be had of publishing houses that deal in that line. If one is satisfied with flimsy work like that of English cloth binding he can bring the backs of the sheets together, evenly pressed, and use nothing but fragile cheese-cloth glued on to hold the sheets in place and to hold them on the covers. The good old way is to stretch two strings upright on a frame—for octavo size five or six inches apart—then run strong thread in the fold of each set of sheets through to and around the strings, tying each. The twines may be sunk in a cross groove on the back of the sheets, and are frayed or flattened out where they are glued to the interior of the cover, there hidden by lining paper.

THE three keepers of the lighthouse at Cape Griznez have been fined £2 for poaching, by spreading nets to catch the birds attracted by the reflectors of the lantern. It was stated during the hearing of the case that no fewer than five thousand nine hundred and fourteen birds were captured between Tenth Month 10 and 14, the majority being larks, thrushes and corncrakes.

THE new water works at Calcutta brought pious Hindus before the question whether they could drink from the same sources as the Christians. The religious leaders, on appeal, gave the diplomatic answer that they might drink this water, since they had to pay taxes for it and this constituted a penance for doing so.

LIGHTENING TEDIOUS TASKS.—I heard a man say the other evening: "When I reach there is one thing I will not do. I wash and do any kind of housework, but I not mend stockings!" I watched the poor for some time, and came to the conclusion that it is not exactly calculated to make a son happy to sit for an hour or two stooping tucking the thread of yarn in and out of vacant space in a stocking. It must be decidedly monotonous after one has had fortune to go the rounds of a family of five.

"But the stockings must be mended?" it would seem. Of all our wearing apparel stockings seem to be fated to swiftest destruction. This is especially true of those worn by boys and girls—and men folks, too—on a farm; so many steps to be taken every day and so much climbing of trees and rumbling about among the briars, bushes and the like on the part of the young folks. What wonder that it comes to be quite a tax upon a caretaker of the family to keep the stock all in repair.

What can be done to lighten the burden? Well, one good woman I know of has invented the plan of taking the stockings of her sons as soon as they are purchased or knit and forcing them by strong pieces of cloth, instead of bed ticking, sewed on the heels, where wear is most severe and holes are sure to come first. This prolongs the life of a stocking a long time and greatly lessens the labor of the mother. Some manufacturers something along this line by making the heel of double thickness. This is a help. Still other firm makes a business of manufacturing and furnishing for tired mothers the feed stockings in different sizes, to be sewed on the legs of the hose of the little ones, who might otherwise need to be discarded. It is a field which might be worked far more successfully than it now is.

After all, use as many devices as possible; there must still be more or less of this work, calling for the exercise of patience and skill on the part of someone. It seems to me perhaps because I am a man and know little about the matter from practical experience that if this task could be taken up earlier in the day, when one was not so weary from doing other kinds of work, it might not be quite so distasteful. I never have thought it the thing, any way, for the wife and mother to be compelled to spend her evenings at it. Her husband usually rests, and reads or sleeps in his chair. Why not the tired wife? Or if she must mend the stockings then, might not the husband make the time a little brighter by reading aloud or otherwise beguiling the hour? I know she would thank him for this little service, and be helped by it more ways than one.—*E. L. Vincent.*

WHEN David Sands was traveling, in 1871, in the then wilderness country of New England, he and his companion got lost in the woods on their way to a Friend's house, upon which David remarks, "We had little hope of getting through, but considering the mountains, hills, and woods, are all the workship of Him, in whom I trust, my mind was easy." They were favored, after much difficulty, to reach their Friends.

FOR "THE FRIEND."

Reminiscences.

(Continued from page 251.)

As a part of the history of the times, and wing the usefulness of Joseph Scattergood, Senior, in successfully interceding with Government, for the amelioration and final ease of such of our members as had been fettered during the "War of the Rebellion," it was called, the following has been preserved:

Eighth Month 13th, 1863.

Upon information being received that two members of Chester Monthly Meeting, Pennsylvania, who were drafted into the service of the United States, have been sent to this city for guard, as many members of the Meeting for Sufferings as could be got together met Thomas Evans's in the evening. It appeared that their names were William P. Smedley and Edward G. Smedley, his cousin, appearing before the Provost Marshal at Chester, he considered it his duty to remove their ordinary clothing removed, which was forcibly done and the uniform of the United States substituted. They were then taken to the city and delivered to the officer of the barracks.

The officer upon noticing they had no knapsacks, inquired the reason, and being informed that they had refused to carry them, became very angry, and told them they were obey orders and directed them to carry on. Upon their refusal to do so he ordered them handcuffed, but upon finding there were handcuffs about the building he then ordered them suspended by their thumbs, but while preparing to do this there was a new arrival of drafted men who claimed the attention of the officer, who directed their knapsacks buckled on their backs and ordered them into an upper room where they were released of their knapsacks by some of their companions, and were not particularly molested during the remainder of the night. Feeling easy to use the blankets furnished they lay on the bare floor.

In the morning, that is on the 13th, Joseph Scattergood and I having been requested to apply to the General in command and having failed to see him the night before at the hotel where he lived, waited upon him again and succeeded in obtaining an interview in which we presented their cases and informed him that their unwillingness to comply with the orders to have anything to do with the military service arose from a religious conviction of it being wrong for them to be engaged in any wars and fightings. The General said that they were sent to him as soldiers but he could only know them as such, and they must obey orders, and he thought in they had been a little in the service they would alter their minds, etc. We told him if they were faithful to their religious principles which the society were known to have held since its origin, they would not submit to perform any service of a military character but that they would suffer the penalties which might be inflicted. Some more conversation ensued which was terminated by a request to see the young men, which was readily granted.

We went from the General to the officer in command of the barracks, 2224 Callowhill

Street. We were received courteously by Colonel Kellogg, who, upon reading the General's note, sent at once for the young men. While waiting their arrival we had some conversation with the Colonel who appeared kindly disposed, but influenced by his sense of the duty required of him as an officer; he seemed to think they would have to submit, and it would be his duty to require them to submit, and like the General, thought they would alter their minds and make good fighters. Our remarks to him were similar to those made to the General. In our interview with the young men we endeavored to encourage them to faithfulness and the importance of looking to Him who alone could help them and sustain them in a Christian and proper spirit. It appearing that all that could be done at present would be to ask that they should not be sent away at once, which was threatened, Joseph and I returned to the General and made the request which he very readily consented to. Yesterday they were seen by their brothers, and furnished with underclothing and food.

To-day Joseph Elkinton and myself called upon General Hatch to inquire whether the drafted men could be allowed to leave the Barracks. He replied they could not, except under the care of a guard. We informed him that if it was admissible our friends would like to attend a place of worship to-morrow. After a little further conversation we left, agreeing to send him some books explanatory of our principles on the subject of war.

These friends were soon afterwards released. One of them has since remarked: "The interview with [the two Friends] was a memorable one to me, and, I think, to Colonel Kellogg also. He subsequently treated us very kindly."

The case of N. M. B., a member of Ohio Yearly Meeting, was one which particularly appealed to the sympathy of Friends. He had been drafted and notified to appear at New Brighton. Here he was forcibly stripped of his ordinary clothing, a military suit put on him and he was sent with others to Virginia. Under the persuasions and threats of the commanding officers he was induced to yield obedience to some of their commands, but again becoming convinced of his error, he afterward refused compliance and was tortured by punishments, and became sorely distressed. When these facts became known to friends in Philadelphia, Joseph Scattergood immediately wrote to the Secretary of War, as follows:

PHILADELPHIA, Ninth Month 19th, 1863.

Respected friend D. M. Stanton:—

"I received a letter to-day, dated on the 12th inst. from N. M. B., the young man, a member of our religious Society, on whose behalf I wrote to thee on the 4th inst. It appears from his letter that owing to the severity of the punishment inflicted he so far yielded to the requisitions made upon him as to perform some military service, for which he felt great compunctions of conscience. After alluding to this he says, 'I again attempted to regain my position by refusing to take any part in the performances, and one day they had me bucked and gagged, as they call it, the most of the day, and the next, was jerked round, knocked down and beat on the head,

kicked several times, then tied up by the thumbs for a while, then put on the ground on my back with a bayonet through my mouth with the ends tied down to two sticks, my hands tied and there left to lie in the sun for sometime, then tied up by the thumbs, so changed back and forward two or three times. Once, when lying on my back, my letters were taken from me and some, if not all, were read. It was reported that they were going to have some of the writers arrested. What could I do? to have others suffer for me seemed harder than all the punishment I had received. It seemed like I could do nothing but give up, so I have again yielded to their demands. The Colonel told me there was sufficient in some of the letters to have the writers arrested."

"I forbear to comment on such cruel treatment of an unoffending, peaceable and loyal citizen in this day when the rights of conscience are so universally conceded, for simply refusing to participate in what he conscientiously believed would be sinful to him. I am assured that thou and the President are familiar with the grounds of objections, which consistent members of our religious Society have to all wars and fightings. If so, you know they cannot participate in the military service. Wilt thou not be willing to interfere and relieve N—from the liability of a repetition of such outrage by discharging him from the service as thou kindly did the two young men by the name of Smedley, lately in the Barracks in this city? His situation is one demanding thy kind commiseration and prompt relief, which, if afforded, will much oblige his parents and wife, and will be greatly acknowledged by thy friend,

"JOSEPH SCATTERGOOD."

The following day J. S. wrote to N. M. B. a letter from which the following is taken:

"I feel very much for thee in thy tried situation. . .

"Thou need not feel any concern about any of thy correspondents being arrested. . .

"I know no better way than to endeavor to seek strength of Him who did not cast off Peter though he openly denied Him.

"If thou strive to act consistently with thy religious duty, I believe a way will ultimately be made for thee even by Him who preserved the three Israelites in the furnace, though it had been heated seven times hotter than it was wont to be heated, and who also preserved our early Friends in faithful obedience to Him under severe persecutions. I therefore can only commit thee to Him who is able to deliver all who truly trust in Him."

On the 19th of Tenth Month, N. M. B. was released, arrived safely at home and on the 28th of the same month wrote, expressing in grateful terms the favor he had received and remarking, "The more I think and reflect the more awful seems the condition from which I have been rescued, for which I hope to be truly thankful."

W. P. T.

It is no marvel if that day, in which you suffer drowsiness to interfere with prayer, be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments.—Robertson.

FOR "THE FRIEND."

A Beautiful Scene.

WEST CHESTER, Pa., Second Month 24, 1902.

It seems proper to attempt to chronicle the unusual, or it may very truly be said, the unsurpassed scene of outward beauty that was presented to view on arising and looking at the outward world on the morning of the 23rd inst. The memory of the writer goes back some eighty-five years and there is no recollection of any such scene occurring in all that time to equal it.

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was ridged inch-deep with pearl.

Such was the appearance presented.

Trees with tops broken off, large limbs split down from the bodies, with their branches resting on the ground. When the sun arose and shone upon them, it presented a picture unsurpassed in beauty, such a one as no human hand could equal. If such marvelous beauties are presented to mortal eyes, what must be those scenes in the future world that are promised to those that fear God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love Him."

W. P. T.

The same scene has reminded another contributor of the following poem in her collection:

WINTER'S TRIUMPH.

Earth had lost her verdant mantle,
Drear and bare stood bush and tree,
Through the long night
Waiting ghost-like
Their departed pageantry.

From the desolated forest,
From the sad earth, brown and dry;
Night winds borrow
Songs of sorrow
Waft them upward to the sky.

"Tis not for departed glory,
Wounded pride, we grieve alone;
When we render
All our splendor,
Then our lovers too are flown.

"All our green haunts are forsaken,
And in lighted halls they boast
Flowers fairer,
Jewels rarer,
Than the glory we have lost.

"All the gems of earth and ocean,
Art hath gained combined,
And bereft us,
Till it left us,
Not a votary behind."

Pitying the Heavens listened,
Tenderly the skies looked down,
Lowly bending
Earthward sending,
Tears of sympathy profound.

Then the clouds all linked together,
Each some friendly force employed,
And that frost-sprite,
Who by starlight
Works such wonders without noise.

"Earth, sweet mother, we will deck her,
We will make her cause our own
Regal splendor,
We will lend her,
Such as art hath never known."

Cheerily on the task they enter,
Noiselessly their soft strokes fell;

But by morning
Without warning,
Lo! a wondrous miracle.

Fields of forest, rock and river,
Purest diamonds displayed,
Frail and airy,
Work of fairy
Never more amazement made.

Emerald, amethyst and ruby,
Blent their hues with diamond sheen;
When the sun rose,
Rarest rainbows,
Were in each clear crystal seen.

Marble pavement, smoother, purer,
Than in Persian tales you meet,
Hall ne'er offered,
Palace proffered,
Fairer floor for monarchs' feet.

Gothic arch, with diamond columns,
Glittered through the spacious halls,
Sparkling fountains,
From the mountains,
Changed to crystals in their fall.

Art stood back, with awe and wonder,
And the most insensate felt,
At that hour,
Beauty's power,
And at Nature's altar knelt.

Many days their weight of splendor,
Shrub and tree in triumph wore,
Thousands gazing,
Thousands praising,
Could they wish or ask for more?

"Oh, take back this heartless glitter,
Riches are a weight of woe,
They will cost us
They have lost us,
Ease and freedom—let them go."

Then the warm and genial sunbeams,
Melted all that cold display,
Like all glory,
Transitory,
Fading into mist away.

PRAYER.—Prayer, which for thirty years had been discarded as an effort of ignorance to enlighten God as to one's need, has been found a soul faculty which irrepensible finds its own mode of motion. It occurred through a personal spiritual impression, "the expansiveness of agonized appeal had brought me into the realm of faith triumphant."

As I was unaware of any formalized request, the statement seemed void, but out of it grew this thought. Prayer is the individual soul unfolding after the manner of its being; it is not limited by mental capacity, nor is coherent speech essential; under stress it expresses itself by oh's and ah's, through groans or bodily contortion; while in supremest avement it leaves the body mute and motionless to flee to the Eternal Soul. It is evident that the intellect does not make individual soul action, however necessary it may be in a public gathering.

C. BRINTON

"The regulations of the heart will do more for us than the reasonings of the head."

CHRISTIANS must not, by their uncomfortable looks, give worldlings cause to think that they have been losers since they have become Christians.

FOR "THE FRIEND."

The Bible.

ITS PROPHECIES AND HISTORY AS CONFIRMED BY MODERN EXPLORATIONS AND DISCOVERIES IN BIBLE LANDS.

BY CHARLES RHODES.

The Old Testament stands almost alone in its record of many of the events of the ancient times of which it treats. Moses as the author of the Pentateuch had no known history as his contemporary until the inscriptions, tombs and rocks and on the brick tablets buried cities and temples in Asia and Egypt have been brought to light and deciphered by the researches of learned antiquarians with the past century, revealing historical record reaching backward three thousand seven hundred and fifty years before Christ. By the chronology of Archbishop Usher, affixed to many copies of our English Bible, Moses was born one thousand five hundred and seventy-three years before Christ. His account of the creation in the book of Genesis by the same authority dates those events about five thousand years before Christ. Hence, must have derived his data for that part of his narrative relating to the times antecedent to his own either from the writings of old historians now lost, from tradition handed down through successive generations orally, or through direct Divine revelation. It assumed and believed by most Christian writers that the latter was the origin of Moses' knowledge. Herodotus, the earliest Greek writer of history whose works are now extant wrote about 460 B. C. Xenophon wrote his histories in the third century before Christ and Diodorus Siculus and Strabo theirs in the first.

The Sanscrit, "the language spoken by the fair skinned Aryans who more than thirty centuries ago made the sunny plains of Hindost their own," is the oldest of all Indo-European tongues. The Veda (the Hindu bible) is the oldest work in this language, and of unknown chronology, but probably not anterior to the age of Moses. Confucius, the most notable writer of Chinese literature, was born 551 B. C. His "Spring and Autumn," an historical record of events in his native state, covered a period from 721 to 480 B. C. It is of interest to us to trace back briefly to the origin of the Hebrew race and language, which largely monopolize the contents of that Bible which has permeated and swayed the human mind and character more than any other literary composition.

In the dawn of ancient history, we discover that the region of Western Asia watered by the rivers Euphrates and Tigris was occupied by the forefathers of the Chaldeans, the Syrians, the Hebrews and Arabians who held to what is known as the Semitic race of people in contradistinction to the Aryan Race. The Semites, supposed to be so named because descended from Shem, have been traced to Armenia as their original habitat. The Semitic language is represented by three typical forms of speech and writing, viz: the Arabic, Hebrew, and Aramaic. Aramaic (from the Hebrew Aram—highlands) was spoken in Northern Syria, Mesopotamia, and Babylonia. Aramaic, somewhat modified by Greek, was the language spoken by our Lord and his disciples, while

race was retained as their sacred language the Jews after their return from the Babylonian captivity.* The Aramaic was also the language of the Semitic tongue used by the ancients of Abraham in Ur of the Chaldees, and that which the cuneiform letters of the inscribed tablets of brick found among the ruins of Babylon and Nineveh, record the story of their kings. These cuneiform letters are so named from their wedged shape, were inscribed with an ivory or bronze use on brick and tablets of clay when moist, and the surface thus written upon then hardened by baking. The oldest specimen of Chaldean writing is a set of bricks discovered near Erech in the Valley of the Euphrates below Babylon. They are thought to have been made about two thousand years B. C., some four hundred and thirty years before the birth of Moses. When by the victory of Alexander the Great at Arbela, in 331 B. C., the Persian Empire fell, cuneiform writing ceased to be practised, and cuneiform literature was buried in the mounds of Assyria and Babylonia for two thousand years. During the last century these records have been partially disinterred, resulting in the restoration of a forgotten history, and incidentally confirming the Biblical narrative in many particulars.

The early history of that portion of the ancient Semitic race which peopled the Valley of the Euphrates and Tigris and spread westward over Mesopotamia, Syria, and Palestine, once Abraham sprang from "Ur of the Chaldees," and became the progenitor of the Jewish race, has a peculiar interest for all believers in the God of Israel and his only begotten Son. To trace out this history antecedent to the earliest dates of the Bible through the monuments and records resuscitated from their burial places has been the work of James F. McCurdy, Professor of Oriental Languages in University College, Toronto, in a work entitled "History, Prophecy and the Monuments," published in 1894. From this treatise, and Doctor John P. Peters' "Nippur Explorations and Adventures on the Euphrates," issued from the press in 1898, most of the facts herein related have been derived. Three empires each of them lasting for hundreds of years had risen, flourished, and fallen in Babylonia, whilst as yet the rest of Western Asia was politically unorganized, and before the ancestor of the Israelites had left native Ur of the Chaldees. The Babylonians were thus the first of the Semites to enter the arena of history and they did so by virtue of the civilization to which they had attained and through their settlements on the lower Euphrates and Tigris. The southern two hundred miles of the valley through which these rivers flow southeastwardly to the Persian Gulf is of an average breadth of about one hundred miles. The streams in their lower course are often nearly parallel to each other at Bagdad are only twenty-two miles apart. The soil of the valley is of great fertility. It was roughly reckoned by Herodotus to be equal in productiveness half the rest of Asia. This region is that located by the Biblical narrative in Genesis 2 as the scene of the creation of man, and the Garden of Eden, and the River Euphrates is named as one of

the four streams which watered it, in verse 14th. In Chapter x, verse 10th, Nimrod, a son of Cush, "a mighty hunter before the Lord," is said to have had "within his kingdom Babel or (Babylon) and Erech and Acad, and Calneh in the land of Shinar." To prove the location and identity of the above named City of Acad with the district of the Euphrates, we have the testimony of Hormuzd Rassam, who was associated with Austen Layard's explorations in Assyria. In 1881 he was examining a mound on the Euphrates thirty miles southwest of Bagdad, when he found two terra cotta cylinders of the last native king of Babylon, Nabonidus, who reigned 555-538 B. C. In these Nabonidus relates his experience and success as an antiquarian and as a devotee of the national gods, in restoring their temples and in tracing their history from the earliest days. Knowing that the temple of the Sun in Sippar (a city near Babylon) had been originally founded by Naram-Sin, "King of Akkad," he sought long and diligently for the foundation stone which none of his predecessors, not even Nebuchadnezzar the Great had succeeded in discovering. It was found at last eighteen cubits below the level of the ground, bearing the inscription of the founder to whose genuineness, Nabonidus himself testifies. He affirms, on one of his cylinders that this stone and inscription had not been seen for thirty-two hundred years. Reckoning back from 550 B. C. the presumable year of the discovery, we get 3750 B. C. as the approximate date of the building of the temple of the Sun by Naram-Sin King of Akkad. Naram-Sin the devout founder of this temple, and thus immortalized by the last King of Babylon, is called by him "the Son of Sargon." This Sargon is thus brought before our notice as among the oldest of known monarchs. There is preserved a fragment of a lengthy narrative of his personal history given under his own name. It is as follows: "I am Sargon the mighty king, the King of Akkad. My mother was of noble birth, and my native city was Azupiranu, which lies on the banks of the Euphrates. She (his mother) put me into a basket of *Sur*, and closed up the opening with bitumen. She cast me into the River which did not overflow me. The River carried me along to Akki the irrigator. Akki the irrigator took me up. Akki the irrigator reared me up to boyhood. Akki the irrigator made me a gardener. Forty-five years I ruled over the dark-haired race" (the Semites).

(To be continued.)

Erech, above-named as one of the cities of Nimrod's kingdom in Genesis x, has been identified by Prof. Hilprecht in his excavations at a place on the Euphrates about one hundred miles southeast of Babylon, now called Warka, where a powerful monarch named Lagal-Zaggisi had established his capital, and had left inscriptions on tablets and vases discovered by Hilprecht and Haynes, and deciphered by the former, in which this king gives an account of his conquest of Babylonia, and occupying Erech as his capital.

In Europe four thousand two hundred species of plants are gathered and used for commercial purposes. Of these four hundred and twenty have a perfume that is pleasing, and enter largely into the manufacture of scents and soaps. There are more species of white flowers gathered than of any other color—one thousand one hundred and twenty-four in all.

For "THE FRIEND."

Counsels from True Witnesses.

In reading the brief accounts of the virtuous lives, and closing hours of the great number of consistent members of the religious Society of Friends, recorded in the volumes of "Piety Promoted," it appeared to the writer that some extracts would be interesting and instructive to the readers of THE FRIEND.

"That I may die the death of the righteous, and that my last end may be like unto theirs" should be the desire of all; but how can we expect such a happy conclusion, unless we are ever on the "watch," with earnest endeavor to live the life of the righteous.

MARY LAMLEY, wife of William Lamley, of Oxfordshire, England, was suddenly visited with illness the First day of Second Month, 1722. She said that her Redeemer lived, and because He lived she lived also. She desired Friends that came to see her not to sorrow for her, for if the Lord was pleased to take her from them, He could soon raise up one or another of them that might be of more service than she had been. She advised them to faithfulness and above all things in this world, to have an eye to the blessed truth, for she believed that the Lord had blessings in store for some of them; advising them to stand faithful in whatever the Lord should acquire at their hands. At another time she said, "The Lord deals with us as a tender father doth with his child, who when he first sets him to work, employeth him in small matters, and afterwards, when the child groweth in strength and understanding, he requireth greater service of him. So the Lord gently leads on his people in his work. . . . I do not speak these things because you are ignorant of them but because you have had experience in measure of the wonderful works of the Lord in the deep, that the pure mind may be stirred up in all, that you may follow the Lord fully, as his servants Joshua and Caleb, and may obtain an inheritance in the "heavenly Canaan." . . .

Speaking of divers states that Zion's travelers pass through, she said, "We ought to be concerned to be content in every state that the Lord is pleased to bring us into. When we are poor in spirit, we ought to keep the word of patience, and then the Lord will keep us in the hour of temptation, and in his own time he will abundantly bless the provision of Zion, and satisfy her poor with bread; and when he giveth us a full cup, and maketh it overflow, then let us remember our state of poverty, that we may keep humble before Him." . . . She was so resigned to the will of the Lord, that she said she desired to be passive, as clay in the hand of the potter . . .

To a young person she said, "I believe the Lord hath blessings in store for thee, if thou wilt be obedient in what He makes his will known to thee. He hath given thee a large share of understanding and thou canst not plead ignorance; thou knowest thy duty. Now he that knoweth his Master's will and doeth it not, shall be beaten with many stripes. . . . Let it be thy care to have due regard to that pure light that shines in thy heart, that will show thee thy duty towards God and also towards man. . . . Those that honor the Lord, He will honor, and beautify

them with his living presence; and that makes young people really beautiful in the sight of the Lord, and also in the sight of good men. . . .

"My friends, let us wait in faith and patience upon God, although He may be at times as a sealed fountain unto us, yet in his own time He will open and cause the living water to flow, which, blessed be his Name, my soul tastes of at this time, beyond what I did expect, and now my strength is once more renewed in Him. . . .

"The Lord hath made his strength to appear in my weakness. It was in a very acceptable time He did appear, and therefore let us always wait for his appearance, that He may be our guide, and may be known to go before us." . . .

She spoke thus at another time: "This evening we have enjoyed that which is beyond words. I desire that those I may leave behind me, may live in that, that is beyond words, and may be faithful. It is what I have been often concerned to call people unto, and the Lord will furnish his people with strength, although they may be but few in number, that one shall be able to chase a thousand; for every tongue that shall rise in judgment against the truth shall be condemned, and the Lamb and his followers shall have the victory. Let us not premeditate what we shall say in behalf of truth, for I believe it will be given us in the time that it may be required of any of us." . . . "We are advised to trust in the Lord with all our hearts, and not lean unto our own understandings; and I desire we may take this advice, for if we were to lean to our own understandings in these times of deep poverty, I think we should be very likely to fall into despair, when we see ourselves unable to think a good thought, or ask any petition as we ought. The invitation of the Lord was unto the weary and heavy laden to come unto Him, and learn of Him; and then as they were willing to take his yoke upon them, and learn of Him, He promised they should find rest unto their souls. . . . "My friends, I desire we may make sure of the Lord for our portion, in seeking Him whilst He is to be found, and calling upon Him while He is near; for there is no other that can support those afflictions that may come upon us; for if I had had a wounded conscience when these afflictions have been upon me, I believe it would have been more than I should have been able patiently to bear. But when the Lord is pleased to favor us with the smiles of his countenance, this sweetens the chastisements that he is pleased to bring upon us. Let it therefore be our great care to keep a conscience void of offence, toward God and towards men, and then I believe the Lord will be with us, and support us in the greatest of trials and we shall have cause in measure to say with the psalmist, "He maketh my bed in my sickness;" for he will make it so easy to us, that we shall be able to bear our afflictions with a quiet and easy mind." . . .

She spoke thus at another time:

"My friends, the Lord is once more giving his little ones encouragement to trust in Him; for surely in his own time He will arise for the help of his people, who are poor until He appears.

"This deep sense of weakness and poverty of spirit that the Lord brings us into, is good

for us; for it ought to be, and I hope it will be an obligation upon us, not to be high-minded but fear; and as we abide in the fear of the Lord, our hearts will be kept clean. Let us be willing to sink down deep in the nothingness of self, that the Lord in his own time may appear, and may be a double portion unto us. When He comes, his reward is with Him and his work before Him; when He arises he will scatter our enemies. Oh! let the sincere desires of your hearts be unto the Lord, that his hand may not spare, nor his eye pity any thing in you that is contrary unto his pure will; for although you may have parted with many things for the Truth's sake, yet there may something yet remain that is unclean. Therefore we have need to be very diligently concerned in searching yourselves, that you may see what it is that is growing in you, and which of the two seeds it springs from.

"We may observe, that it was while men slept that the enemy sowed the tares, and if ye sleep in carnal security, the enemy will sow that in your hearts, which if it be suffered to grow, will certainly oppress the pure seed. Therefore have due regard unto that great command of Christ, which He gave to his disciples, for that was to extend to all men, which command was, "To watch." . . . "I have been considering how it was with the disciples of Christ when they went fishing, and toiled all night, and caught nothing, until the Lord came, and directed them to cast the net on the right side of the ship, and then they obtained that which they labored for. Now when we are laboring for the Spiritual food, and for a season may find nothing, let us patiently wait the Lord's direction, and then we shall surely obtain what will be sufficient for us; for his wisdom is the same to direct his people now as ever it was in that day."

The 27th of the Fourth Month, 1722, she signified to some friends who came to visit her, that she had cause to choose a state of affliction, because of the sweet enjoyment of the love of God, which He was pleased to favor her with in a more plentiful manner than she had sometimes experienced, when she had more freedom from pain and affliction of body . . .

(To be continued.)

The New Knowledge of Weeds.

(Continued from page 261.)

In the case of this plant and the woolly and stemless loco weeds some effort has been made to find out where they get their deadly poisons. That of the loco weeds is a most subtle thing. The poison of the woolly loco produces strange hallucinations in its victims. It effects the eyesight and silently reaches one after another of the vital functions, killing the victim in two years' time.

Some animals after eating it refuse every other kind of food and seek only this. They endure a lingering period of emaciation, characterized by sunken eyeballs, lustreless hair and feeble movements, and eventually die of starvation. So mystic an element gathered from the earth and the air naturally causes wonder and the desire to know what such things may be and why they are.

Weed investigation has also resulted in a

great addition to the known foods for cattle, as the discovery of a number of plants that will fertilize the soil. During this century or within recent years a score or more of valuable leguminous plants have been discovered which were considered weeds, and hardly a year passes that new ones are not added to the list. They are plants which make food for cattle and which, when planted in poor soil improve it by taking from the atmosphere at the deep subsoil things which the surface soils needs.

The manner in which they are known to improve poor soil forms a remarkable scientific discovery. Their roots extend into the stiff, and more compact subsoil, where no ordinary plant can reach and after loosening and opening it up so that air and water can have action upon it, suck up from below great quantities of potash salts and phosphoric acid. When these weeds are plowed under or die, the salts and acids are left near the surface where they can be utilized by the cereals and root crops which live upon them. For instance wheat and potatoes flourish well where the weeds have gone before and done the work of getting the necessary food for them from the subsoil and the air.

Much land is of no value until these weeds come in and make it so. This is particularly true of sandy soils and reclaimed marshland which are deficient in potash, a thing necessary in all farming land. On these the deep rooted legumes, such as sorgho, broom, alfalfa, lupines, sulla and the perennial beans are great value. Their roots not only reach very deep and bring up potash from the subsoil in the manner described but their leaves take great quantities of nitrogen from the air.

Now, when a soil is rich in potash and nitrogen it is good soil, and as these plants die and leave their gathered potash and nitrogen on the surface, the sandy and marshy soils become good land. All the farmer has to do to plow these rotting weeds under and he has land on which he can raise cereals, root crops and tobacco—that hardiest, most wearisome plant upon soil.

The government has induced farmers to try the Florida beggar weed. One experiment reported that by planting it in his field a plowing under the annual crops for two successive years, the soil had been completely changed in texture and color. Another farmer discovered that a crop of beggar weed turned under, will, when decomposed, return the surface in ready reach of the roots of succeeding crops not only all the nitrogen that it took out of the atmosphere, but all whatever fertilizers were subsequently applied. A third reported that all his field produced more luxurious crops after having been given over one season to a rank growth of this weed.

To find out how much chemical value the weed really takes from the air and the substance the government planted a sandy field (bare of the qualities on which ordinary cereals and vegetables can thrive) with beggar weed and when the crop was at its height harvested it, root and all. The crop was then reduced to ashes and the result analyzed. It was found that every ton of beggar weed contained five hundred and eight pounds of lime, two hundred and thirty pounds of phos-

acid and four hundred and eighty-two lbs of potash. Twenty to twenty-five tons of beggar weed may be required to make one ton of ashes, but every acre yielded four of beggar weed. It was figured out that four ton yield per acre, which is an average acre of beggar weed would yield one red and fifty pounds of nitrogen, worth ten cents a pound, or \$22.50 worth of nitrogen, and potash and phosphoric acid worth \$5, making a total of \$27.75 worth of fertilizing chemicals taken from an acre of soil for nothing at all.

A good report can be made of red clover, fava, cowpeas, the soy bean, crimson clover, Dakota vetch, Texas pea, the Stollery, and others, though some, as, for instance, the Texas pea are being allowed to die.

Crimson clover, particularly, is an excellent soil feeder, but will not do well north of the line drawn through New Jersey, East Tennessee and Central Texas, for it cannot stand severe winters. It requires, also, a great deal of moisture, and so is better suited to the needs of the Southern farmers. It has been proved an excellent preparatory for Indian corn, being sowed in the corn in late summer and turned under in time for the spring planting. It may be used in the same way for cotton or tobacco.

Accidentally the habits of growth and distinction which characterize weeds have been thoroughly studied and a splendid picture of intricate working of nature in these things has been evolved. There are maps in the Agricultural Department showing the present distribution in the United States of the Canada thistle, Russian thistle, nut grass, wild carrot, wild lettuce and a score more, which show at a glance just where these weeds are to be found and the extent of their range. There are separate documents and papers for each of over three hundred weeds giving their history, merits, demerits, and present location and distribution.

What has been discovered about the migration of weeds shows how wonderfully life prevails even in the face of great hardship. It has been found that a weed no less than a man tries to live and to propagate its kind, that it will make thorough use of the slightest opportunity. Wind, water, the tides, the migration of birds, the moving of cattle furnish the average weed an opportunity to distribute its seed into new regions. Those common to the United States have for the most part migrated from Europe and Asia.

A list of two hundred so-called injurious weeds, published in 1895 it was found that one hundred and eight were of foreign origin, and ninety-two were native. Of the former, five or fifteen had migrated only a short distance from Central and South America. Now they migrate has been accurately shown in the case of every kind of weed existing in the United States. Some travel extremely slowly by means of runners or slender trailing branches, which reach out anywhere from ten inches to ten feet along the ground to produce plantlets at the ends, which then root and grow. Others progress by boring underground, working too deep to be disturbed either by grazing animals or by machines. Still others, finding the life for life difficult, develop strange quali-

ties. Professor A. N. Prentiss, of Cornell University, has demonstrated by experiment that a Canada thistle root, cut into pieces one-fourth of an inch long, can produce shoots from nearly every piece. So when the share of the plow digs down to cut and tear this inhabitant from its home it more often aids in its further distribution.

One of the most interesting yet least known methods by which plants travel short distances is by throwing their seeds. When the pods of the common tare are mature they dry in such a manner as to produce a strong oblique tension on the two sides of the pod. These finally split apart and curl spirally with such a sudden movement upward as to hurl the peas several feet. Many others progress in the same way, the common spurge and wood sorrel in particular.

Many weed seeds have special adaptives that enable them to take advantage of the wind or to float lightly on the water. Dandelion, prickly lettuce, Canada thistle, horseweed, milkweed and many others equip their seeds with some feathery or winglike apparatus that enables them to sail. Ordinarily the distance this equipment can carry is two miles but a high wind or hurricane would bear them ten or fifteen. Yet with two exceptions, the most rapidly migrating weeds have not traveled in this way. Frozen ground or snow is another great aid to the hardy migrating weed, because seeds are blown along for great distances. Buttonweed, giant ragweed and barnyard grass all progress in this way because their seeds are produced late in the season, and many of them are held with such tenacity that they are dislodged only by the strongest winds when the conditions are favorable for distant journeys. By that time the ground is usually frozen or covered with snow, and the seeds skip merrily along before every stray gust. This method of seed dispersal is now known to account in part for the general presence of ragweed, mayweed and others along our country roads. It also shows that weeds are distributed much more rapidly over fields left bare during the winter than over those covered with some crop that will catch the rolling seeds. Professor Bailey, of the Fargo (N. D.) Agricultural College, found by experiment that wheat grains drifted over snow on a level field at the rate of five hundred feet a minute, with the wind blowing twenty-five miles an hour. Lighter or angular grains were found to drift more rapidly.

Some weeds migrate by tumbling, the whole plant, seed and all, withering into a sort of ball and rolling before the wind. Such are best developed in the prairie region where there is little to impede their progress, and where there are strong winds to drive them, but they are also found in the Eastern States where they may be seen in ditches, gullies and fence corners swept bare of their seeds before the winter is out.

Some weeds depend for their widest distribution upon the hooked character of their seeds which stick to the hide of cattle or the clothing of men. They have been known to travel hundreds of miles this way and the ground about the great stock yards in Chicago and other cities is rich in weeds not common to that territory. Migrating birds sweep

seeds through space for thousands of miles, and it is thought that some of the weed importations from Central and South America have come this way.

Railways are highways no less for the progressive weed than for man. Seeds drop from cars and from the clothes of passengers all along the line. The most prolific weeds, particularly the Russian thistle, have been introduced at widely separated points throughout the United States almost simultaneously by these means. They come in straw used for packing, and on grain not perfectly cleaned. The country towns that receive the freight are breeding places and the men who handle it are carriers. The weeds get everywhere because the seeds survive long and are equipped to cling and travel. By centuries of struggle they have acquired the ability to adapt themselves to almost any quality of soil or to any kind of atmosphere. They earn their right to live by the most hardy efforts. No plant of culture could ever endure the knocks which they receive and survive. Heat, cold, drought, frost, soggy rains, unnatural soils, all afflict the traveling seed by turns. Yet it will face the situation, dig deep, reach high, even change its diet and its very nature before it will give up the struggle. That it should be of some use is a long-delayed but just conclusion of science. The outlaw of the fruitful fields is to-day most often the helper and savior of the arid way. Equipped with a powerful constitution and giant energy the worst of the weeds may readily become the best of the plants.

Convincement of James Wilson.

FROM JAMES GOUCH'S MEMOIRS.

At and about Kendal also, I had much of the company of that honorable minister and elder, James Wilson, who as a nursing father encouraged and strengthened me in the service I was engaged in.

His conversation was often pleasant, instructive and edifying; one remarkable passage he related, I think worthy of inserting, which was to the following purport: In his young years, having been educated in the established religion or church of England, so-called, he had conceived a very contemptible opinion of the people called Quakers, and their principles, and at a public house falling in company with some others of like sentiments, this people became the subject of their discourse; and as they were expressing their sentiments of contempt and dislike of them pretty freely, a person of some note, who had been an officer under Oliver Cromwell, came into the room, and overhearing their discourse, observed to them in substance, "That he apprehended their prejudice towards this people arose, from their want of knowing them; for my part," continued he, "I entertain very different sentiments of them," and perceiving them struck with admiration to hear him, whom they looked upon as a man of sense, as well as consequence, express himself after this manner, he proceeded to the following purpose: "You seem to wonder that I express a favorable opinion of the Quakers; I will inform you the reason. After the battle of Dunbar, as I was riding in Scotland, at the head of my troops, I observed at some distance from the road, a crowd of people, and one

higher than the rest; upon which I sent one of my men to see and bring me word what was the meaning of this gathering, and seeing him ride up and stay there, without returning according to my orders, I sent a second, who stayed in like manner; and then I determined to go myself. When I came thither I found it was James Naylor preaching to the people, and with such power and reaching energy, as I had not till then been witness of. I could not help staying a little, although I was afraid to stay; for I was made a Quaker, being forced to tremble at the sight of myself. I was struck with more terror by the preaching of James Naylor than I was at the battle of Dunbar, when we had nothing else to expect but to fall a prey to the swords of our enemies without being able to help ourselves. I clearly saw the cross to be submitted to, so I durst stay no longer, but got off, and carried condemnation for it in my own breast. The people there, in the clear and powerful opening of their states, cried out against themselves, imploring mercy, a thorough change and the whole work of salvation to be effected in them. Ever since I have thought myself obliged to acknowledge on their behalf as I have now done." This, James Wilson said, proved the first step toward his conviction of our principles, inclining him to go to our meetings, which before he had an aversion to the thoughts of, from the prejudice above hinted. In those days the meetings of Friends were more eminently favored with Divine power, as they lived more devoted to Christ, and consequently more abounding with his love flowing in their hearts.

Celebrated Little Men.

Facts show beyond a doubt that a necessary connection between the size or shape of the body and strength of the mind is purely imaginary, and yet many persist in thinking differently. Aristotle, the Greek philosopher, who for two thousand years held sway over the world of thought, was a slender man, with spindle shanks, small eyes and a shrill, stammering speech. Athanasius, who in the Council of Nice was the most potent spirit was a man of very small stature—a dwarf rather than a man, says Dean Stanley but of almost angelic beauty of face and expression. In his little body dwelt a mighty soul, combining subtlety of thought and power of eloquence with resolution of will, intensity of conviction and intrepidity of spirit. He fought single-handed and for half a century the great battle of orthodoxy, having no friend "but God and death," and to-day the creed of Athanasius is substantially the creed of Christendom. Gregory VII, the mightiest and haughtiest of the Roman pontiffs, who dethroned sovereigns at his will, was a diminutive man, and so was Canute the Great and the great Conde. Voltaire, the literary autocrat of the eighteenth century and the most brilliant wit of the ages, was one of the thinnest and most spectral of human beings. Robespierre and Marat, potent spirits of the French Revolution, were far below the average stature. The former the incarnation of will, the other by sheer force of intellect swayed the multitude. But Robespierre was only five feet two or three inches, the latter less than five feet. Montaigne, the father of the essay-

ist; Dr. Watts, the hymnist; the sickly Scaron, who, in reference to his ill health and insignificant stature, called himself an "abridgement of human miseries;" Alexander Pope, who wore three pairs of stockings to plump out his legs to a decent size, and also wore stays; Campbell the author of "Hohenlinden," a pretty little delicate, lady-like gentleman; Thomas de Quincey, the "opium eater," were all dwarfish men.—*Montreal Herald.*

SUMMARY OF EVENTS

UNITED STATES.—The Philippine Tariff bill for providing money by taxation for the support of the government in those islands passed the Senate on the 24th ult., after a tumultuous debate of eight hours, by a strict party vote of 46 to 26. In the course of the discussions, which have taken place for several weeks past, various phases of the Philippine question have been considered, with much animosity of feeling. A personal encounter between Senators Tillman and McLaurin, both of South Carolina, took place during the debate. A vote of censure has been passed by the Senate upon both individuals. The bill places a duty of 75 per cent. of the rates named in the Dingley law upon articles imported from the United States into the Philippines, less any export taxes paid upon importations from the islands as fixed by the Philippine Commission. Articles imported into the archipelago from the United States must pay the duties imposed upon them by the Philippine Commission and paid upon similar articles imported therein from foreign countries. The bill was referred to the House for further action, where the Democrats sought unsuccessfully to amend it by declaring that the United States should relinquish all claim to the archipelago.

A bill providing for a permanent census office has been agreed to by conferees of both Houses of Congress.

The negro population has increased 55 per cent. in Philadelphia in ten years. In 1870 the population of Chicago, 74 per cent. in Memphis and 68 per cent. in New York City proper. Another notable fact shown by the census is the very slight gains and in some instances actual losses in negro population in many of the Southern cities. The increases in Charleston, Chattanooga, Dallas, Nashville, Vicksburg, have been very small. Lynchburg lost 15 per cent. Petersburg 14.70 per cent. Richmond 100 of negro population. The negro seems to be seeking the localities where there is a demand for his labor at more remunerative prices and under more favorable and pleasant conditions.

A heavy rainfall of the 28th ult. has resulted in raising the rivers in many parts of the Eastern States far beyond their banks, causing great damage to property and loss of life. A dispatch from Atlanta, Ga., of the 28th, says: Not in many years have the Southern States experienced damage so widespread by a storm as that which on yesterday spread over a section of country embracing Georgia, Alabama, Tennessee, Virginia, North Carolina, South Carolina and Florida. The damage to property and loss of life was particularly heavy suffered. During the Second Month there have been but eight clear days in this vicinity.

It is said that Lancaster County, Pennsylvania, raises more tobacco than any other county in the United States. A message from Ellen M. Stone, dated the 25th ult., at Riatovatz, states that she and her companions were left the "household" and their abject condition on horseback a very short distance from Strumitza. For three hours we waited for dawn, then secured horses and came to this city. Kind-hearted Bulgarian friends rushed from their homes as soon as they caught a glimpse of the strange appearing travelers, took us in their arms from our horses, with tears and smiles and words of welcome, and led us into the "household." She and her party traversed on horseback from Strumitza to the nearest railroad station, a journey lasting five hours. Local missionaries and many of the inhabitants of Strumitza, accompanied the party for some distance. She reports that the brigands treated them well. She expects to remain several weeks in Turkey before returning to this country to visit her mother living near Boston, Mass.

A withdrawal of troops from the Philippines is taking place, and it is stated, about 32,000 United States soldiers are to remain in these islands.

There were 592 deaths in this city last week, reported to the Board of Health. This is 24 more than the previous week and 54 more than the corresponding week of 1901. Of the foregoing, 316 were males and 276 females; 60 died of consumption of the lungs; 72 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 16 of cancer; 16 of apoplexy; 7 of typhoid fever; 2 of scarlet fever, and 17 of small pox.

FOREIGN.—The United States Government has proposed to the Powers concerned in the Chinese treaty that it consent to a pro rata reduction of claims so as to retain the total within the sum of 450,000,000 taels, w. the Powers agreed to accept from China as full indemnity for the Boxer outrages.

Of 105,000 persons who emigrated from Russia Siberia during the first eight months of 1901, 36,000 have returned to Russia worse off than they went, but lost their means and in many cases members of the families through privations and hardships. These are attributed to bad management of the emigration movement, failure of crops and political disturbances and indicate that the colonization of Siberia on a large scale is premature.

Some interesting experiments have been made with a new fog signaling apparatus in the English Channel, which signals were heard at a distance of six miles. An inventor, a Belgian, believes it possible to be able to locate vessels by it during a fog, and the directors which they are going.

The population of the British Empire is stated to be 400,000,000, of which about 49,000,000 are British or British descent; nearly 4,000,000 are European or partly British, and about 344,000,000 Blacks, Asiatics, etc. Of the latter about 300,000,000 are in India and Ceylon.

The five Central American Republics have arranged terms of arbitration among themselves for the purpose of settling the controversy of the coast of Honduras. One of its provisions is that disputes arising a question of boundary are to be referred to "an arbitrator of American nationality"—that is, to some one American State. It may be a State of North, South Central America.

The Chubut colonists (Welsh), in Patagonia, struggling for thirty-five years against unfavorable conditions, it is said, desire to be moved to Canada, where large tracts of land in the Northwest territory has been offered them.

During a late voyage from Southampton to New York on the steamer *Philadelphia*, Marconi received messages by his wireless system of telegraphy, when the vessel was 1,500 miles from the coast of the United States, and ticks were recorded at a distance of 2,000 miles.

NOTICES.

FRIENDS' EDUCATIONAL ASSOCIATION.—A meeting will be held in the Lecture-room of Friends' Select St. 140 N. Sixteenth Street, Philadelphia, at 2.30 o'clock, Seventh-day, Third Month 8th, 1902. Mary V. G. President of the New Jersey Association of Friends, will address the Association on the "Co-operation of Teachers and Parents in School Life and Work." A free discussion of the subject, led by David H. Forsythe, David Brown, Mary M. Bell and others, will follow. All participants are invited to be present.

Persons wishing to have their own, or other names added to the mailing list of the Association will please address ANNA S. WOOD, Sec'y., Moorestown, N. J.

TRACT ASSOCIATION OF FRIENDS.—The annual meeting of the Association will be held in the Committee Room, Arch Street Meeting-house, on Fourth-day, 25th inst., at 8 o'clock. Reports of Auxiliary Associations and an interesting report of the Managers will be read. All are invited to attend.

HENRY B. ABBOTT, Clerk.

FRUITS OF SOLITUDE IN REFLECTIONS AND MAXIMS PRESENTING TO THE CONDUCT OF HUMAN LIFE. By Wm. P. This book is now for sale at Friends' Book Store, 1 Arch Street, Phila. Price, silk cloth binding 25 cts. by mail, 30 cts.; half morocco 75 cts. by mail 81 cts.

WESTWORTH BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTWORTH BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will start leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 1144.

EDWARD G. SMEDLEY, Sup.

WILLIAM H. PILE'S SONS, PRINTERS. No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, THIRD MONTH 15, 1902.

No. 35.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

scriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

NO. 207 WALNUT PLACE,

PHILADELPHIA.

sent from Walnut Street, between Third and Fourth,

articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

sent as second-class matter at Philadelphia P. O.

The door is open, and I see an innumerable number of angels and the spirits of men which I long to be unbodied to be with; not my will but thine be done, Oh Lord! not utter, nor my tongue express, what I of that light, life and love that attends which the world can neither give nor take from me. My sins are washed away by blood of the Lamb that was slain from the foundation of the world! All rags and filth are taken away and in room thereof love good will for all mankind. Oh that we become more united in the church militant and nearer resemble the church triumphant! Oh, that we all might make such an I believe I have in prospect: for it is light, all life, all love, and all peace. The Lord that I see is more glorious than the sun, the firmament! Come, Lord Jesus Christ! when thou pleasest; thy servant is ready willing, into thy hands I commit my spirit, my will, but thine be done, Oh Lord! I year to enter that harmony with Moses and Aaron, where they cry "Holy! holy! holy!" cannot express the joy I feel. If any in after me, after my end, let them know well with me.—*Joseph White, 1777.*

ALL THE INHABITANTS OF ENGLAND, AND ALL THAT DWELL UPON THE FACE OF THE EARTH—God alone is the teacher of his people. He hath given to every one a measure of light, which is the light that comes from the Father. It checks and reproves for sin. All wait in that Light come to know the only God and Father of Light, in Christ Jesus, is the way to Him. This I witness to all sons of men:—that I came not to the knowledge of Eternal life by the letter of the law, nor by hearing men speak of the Father of God. I came to the true knowledge of the Scriptures, and to the eternal rest in it of which they testify, by the inspiration of the Spirit of Jesus, the Lion of the tribe of Judah, who alone is found worthy to open the door of the book.—*William Dewsbury.*

"Mind Your Stops."

Inattention to punctuation may sometimes prove costly, as is shown by one of the latest of the many anecdotes to that effect. During a wealthy man's absence from New York his wife is said to have desired to make a purchase of laces amounting in value to two thousand dollars. Having telegraphed to him for his permission she received the generous answer, "No price too high." Accordingly she proceeded to buy the laces and other goods to the value of eight thousand dollars. The husband on his return learning the result of his telegram, asked to see it, was surprised, and said nothing. What he had written was: "No.—Price too high."

Here the failure to observe a stop in the right place, cost some one over six thousand dollars. Little points are little things, but "faithfulness in a little thing is a great thing." The whole meaning of an important law is said to have turned on a comma, and all our language would be meaningless without intervals between the words. Some men have saved their accumulated wealth by knowing when to stop making money, and some have gone over precipices by not stopping one step earlier than they did. The intervals in a fever are as much a part of its cure as are the paroxysms to throw off the cause; and the halt which winter calls to agriculture are as essential to the productiveness of the farm, as a season of sleep for a man to do a good day's work. "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease." (Gen. viii: 8.)

In every work it is important to know our right stopping places. Happy are they who have so learned the reproofs of instruction, as to feel the inward check of spirit in every proceeding just where the monition says: "Thus far shalt thou go, and no farther." Of how many a ruin would they thus rest on the safe side! How many a disaster, sometimes very far-reaching, would have been prevented had the inward check to a single word been heeded! Let Him who is laying out for each one of us our divine biography to walk in, be trusted to put in his own punctuation marks, whether temporary rests or final periods, just when He pleases.

We hear it said that "the gospel is a gospel of go," and most people view a locomotive as

built for no other purpose than to go. The view lately arose, that if the service of the engine were occupied in just that one purpose of going, the first trip of its train would be its last, and perhaps other trains also be ruined on its trackway. No,—the usefulness of the engine consists in its stopping at the right stations. It is worse than useless if it runs for mere running, or halts at its own whim in the wilderness or on a bridge or marsh;—useless or ruined except as it is responsive to the touch of the conductor within, to stop at the appointed stations, there to discharge all that does not belong to its further going, and to take in fresh lives and goods for the next movement. The acceptable service of the locomotive will consist in waiting and going, according to signal from the conductor. Sometimes a train seems to wait unaccountably long, yet no sane passenger would dare to put forth a hand to start it a single foot.

So "what I do thou knowest not now, but thou shalt know hereafter," is the Master's word to many a hindered spirit, shut in from its coveted course by sickness or duties to others. George Fox's several years of imprisonment served not for nothing in spiritual progress, nor in their lading and unloading of values for us. We find ourselves often stopped and frustrated in our proposed career, only to get time to be enriched and to be saved from being shattered.

It is to be feared we miss many a duty by rushing past it, and lose many a communion with our Lord by over-haste to get on. Movement is always loss and wrong when stopping is called for, and standing still is equally wrong when it is sloth and lingering. For working or waiting devout watching is always called for, to learn when to stop and when to move. The church is sorely impoverished for much ministry that consents not to know when to start, and for much that knows not when to stop. "Mind your stops" that seem attended with authority. To be impatient of them is as dangerous as is lethargy to move when the cry comes "Go forward!"

The "Tract Repository" to be Replaced by
"The Select Miscellany."

For a long series of years our friend David Heston has published monthly a collection of valuable matter for general reading, which has upheld the highest standard of life and

conduct, and has been an encourager of moral virtue based on gospel good in all respects. We would not know where to find better selections of improving reading for the mass of the people than those contained in the volumes of the *Tract Repository*.

Although our friend, perhaps by reason of advancing years, feels now excused from this service, yet it is with satisfaction that we have received the announcement that another Friend, who has been a practical coadjutor in the publication, is concerned to continue the work, in a paper almost identical in size and character, which will be known as *The Select Miscellany*.

The object of the publisher being to furnish to those who desire it, a carefully selected miscellany of religious and moral reading, the circulation will necessarily depend somewhat on the co-operation of individuals who feel a similar concern.

This work is largely one of faith and benevolence on the part of the publisher, and our thoughtful attention is requested. Are there not within easy access of the reader those who would gladly read this *Miscellany*, yet who feel unable to subscribe for it; and to such as these, as well as many others, will not such an effort to supply them with good reading, be as bread cast upon the waters?

Subscriptions will be received by William C. Cowperthwaite at Friends' Bookstore, 304 Arch Street, Philadelphia, at 25 cents a year per copy, three to one address for 60 cents, or six to one address for one dollar.

A Newspaper's Ministry.

It is understood, according to the *London Friend*, that the *London Daily News* has come entirely into the hands of a prominent member of London Yearly Meeting, George Cadbury, together with T. P. Ritzema, who is proprietor of the *Northern Daily Telegraph*, and now also to be controlling manager of the *Daily News*. For some time the *Daily News* has given up inserting betting forecasts, but now all racing intelligence will be omitted. "As far as I am concerned," said George Cadbury to a reporter, "the policy which I desired to be adopted in the conduct of the *Daily News* is confined to the treatment of great social questions, the maintenance of a high journalistic tone, and an attitude of moderation in regard to those who hold other opinions. *I do not believe in the policy of denunciation as a means to changing the views of opponents*; we desire to show that we are right, and that is better accomplished by stating the case than by a process of denunciation."

This view of the worse than worthlessness of denunciation of opponents and the principle (for which Christ said He was born) of bearing witness for the Truth, deserve our commen-

dation. It is hoped that the partner, who in conducting the *Telegraph* has "fearlessly advocated national righteousness," will realize as great success in the *Daily News*. And we are glad to hope that such leaven of Quakerism is still in operation as will give to the English public a newspaper of the character outlined by Jonathan Dymond:

It is not easy to imagine the sum of advantages which would result if the periodical press not only excluded that which does harm, but preferred that which does good. Not that grave moralities, not especially that religious disquisitions are to be desired; but that every reader should see and feel that the editor maintained an allegiance to virtue and to truth. You may relate the common occurrences of the day in such a manner as to do either good or evil. . . . The great desideratum is enlargement of views and purity of principles. We want in editorial labors less of partisanship, less of petty squabbles about the worthless discussions of the day. We want more of the *philosophy of politics*, more of that grasping intelligence which can send a reader's intelligence from facts to principles.

Exit the Message, Enter the Essay.

On two successive days the following two protests came to hand, the first of which carries its own lesson to the second: "It is time," says Cora Wells Trow, in New York, "to inaugurate a crusade against the *benumbing, deadening paper reading habit* so universal in women's clubs. Since the first club was organized forty years ago clubwomen have papered their way down the corridors of time. They have read long, dull essays enough.

"Now clubs cannot stand that forever. The ideal woman's society would be one that imposed a fine on every member who read an essay, long winded or short winded, instead of standing up straight and saying what she had to say to her audience."

The second, as regards papering the walls of Zion, comes from a member of a distant Yearly Meeting and is as follows: "Our Yearly Meeting is so changed in the manner of holding it, in the standing and degree of conviction of those who rule it, in the almost entire absence of waiting for the Day-spring, and in the *popularizing essay-reading* character of its sittings, that it has less and less attraction for some of us; and this year there is to be a further attempt to weaken it by *autumn lessons* in provincial centres, these to consist mostly of essays and debates, after the Summer School style. . . . I [note] the extraordinary arrangement last week of having at their Quarterly Meeting at —, the Bishop of H. to read them a paper!"

A third extract now comes into view:—"Friends let all your *Men's* and *Women's* meetings be held in the power of God!"—George Fox.

The True Basis for Missions.

Some time ago a Friend was traveling to Bristol to London where he had for a fellow passenger a Roman Catholic priest. He talked about Quakerism when the priest said, "We read all your publications—your 'Clerical Examiner' and the rest (in Rome), are glad to see that after two hundred years of holding to it, you have given up your foundation principle. You have established Home and Foreign Missions on the same basis as the sects.

Any true Friend would go as far as to 'Establish missions, or any other thing, if it feel the clear leading of the Holy Spirit to do so.'

Isaac Penington said, "You may easily *too much without the Spirit*; you cannot act much in the Spirit."

The message to the Church everywhere, times to be (as it was to that of Thyatira), merely that each disciple must be faithful to his own call, not taking it upon him to change with others, or to act upon the given to others but not to him.

There is no deceit more dangerous than pointing to great and weighty works as justifying our acting without the leading of the Holy Spirit. Under the old law the Israelites were forbidden from sowing *mingled seed*.

Surely this was meant for a lesson, and surely, too, if any man will sow mingled seed, his being able to point to good grain springing up among tares or ought else will not excuse his act.

AMONG the occasional visitors at A. Peirce's was A. W., then a young Friend, who had recently been recommended as a minister.

Once, when there, and engaged in some conversation, he enlarged considerably on his own experience and attainments, the degree of favor bestowed upon him, etc. After listening patiently for some time, Jane Peirce said "A—; one feeling of 'I abhor myself as dust and ashes' is worth more than all he has spoken."

He paused a little, and replied, "I am now it."

He afterward fell away—lost his gift—sunk into insignificance, evidencing that there is no sure foothold for any disciple, but that which is found in the valley of humility; and the blessed Saviour always was, and when his servants must be, ever remembering the words of Paul, "As we were allowed of God to be put in trust with the gospel, even so shall we speak."

It seems to me, says a late writer, that no maxim for a noble life like this: "Be always your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man, woman, then you were your truest self. Take of the noblest moment you ever passed, of the time, when, lifted up to the heights of glory, or bowed down to the depths of sorrow, if power that was in you was called forth to meet the exigency or to do the work. And believe that the highest you ever have been, you may be all the time, and vastly higher still, if only the power of the Christ can be put in you and fill your life all the time.

FOR "THE FRIEND."

Reminiscences.

(Continued from page 267.)

"Truth is not local, God alike pervades and he world of traffic, and the shades, and we feared amidst the busiest scenes, or amid where business never intervenes." "The hand of the diligent shall bear rule; he slothful shall be under tribute." "The truth of these maxims we have abounded in both ancient and modern times."

"Later we have practical examples in lives and conversation and successful business careers of such men as Samuel Bettie, and Samuel Bettie, Jr., Henry Cope, and Cope, William and Thomas Evans and other men who were in the world, but if the world; men who above all things were concerned "to have always a complete void of offence towards God and to men," and were favored to keep the and the things of the world under their

"That business can be followed in the of Truth there is no doubt; many times a course of an active business career, on the morning of a week day meeting ended by perplexities of an apparently unaccountable character, when the meeting arrived every thing was left behind as possible, and meeting attended. In a silence where every thought and desire in some measure at least, brought in to Him "who could make a world out in the lost depths of the wilderness not a flower unfinished;" the clouds be dispersed without any special effort of mind, and on returning to business it been found that the mind was clothed in peaceful serenity which sometimes continued throughout the day."

"In the ministry, although accompanied in authority, may be of a very different order. Riding once with our beloved

James Emlen, he said it seemed as if Richard Jordan might have his dwelling on seashore, he had to wade a long distance before he got into deep water; anergies then was he."

"Thomas Scattergood appeared to dwell, as we, upon a rock; he stepped right off into water."

"Samuel Bettie, Sr.'s gift was logical and tentative, proving every position he took. In a meeting in West Chester to which he invited the public invited, and he had before a large and intelligent audience, he spoke of doctrines of Friends, urged the importance of prayer and spoke particularly of bap-tizing clearly that it was of a spiritual and not of an outward nature. After presenting incontrovertible proofs of this truth, he made the inquiry in an impressive manner, "are not these things so?" After a pause he added, "I leave it, I leave On the street subsequently an observing who was met, made the inquiry, "Have any men like that in your society?"

"Thomas Evans was by his Heavenly Father endued with remarkable gifts of both tongue and pen."

"Friends' Library" of fourteen volumes by him and his brother William, his Account of Friends, and other valuable works of a similar character will go to posterity as standard authorities elucidating the peculiar views of Friends in a

clear and comprehensive manner. His gift in the ministry was clear, convincing and impressive; a well remembered instance of this was in a Yearly Meeting in 1869, and is clearly related in an account recently received from our valued friend, Joseph S. Elkinton.

In the course of this communication he used these words in an emphatic manner—"Friends, there is no such thing as going to heaven in velvet slippers."

"On Third-day morning of Yearly Meeting week, Thomas Evans delivered a powerful communication on the tendency there was to an outside religion in the world and in our Society; he bore particular stress upon individuals undertaking to teach others religion, before they became men and women of changed hearts themselves,—before their spiritual eyes had been anointed to see, their spiritual ears unstopped, their tongues loosened, and their mouths rightly opened."

"He said we were told Early Friends were aggressive, which he did not deny, but what baptisms and conflicts of spirit the first went through, before they went forth and told of those things which their own eyes had seen and their own hands had handled of the good Word of Life, and what was their secret spring to action?"

"The Lord moved me," said George Fox, "to go to this place or that place."

"The feeling that attended was such as one might be willing to sit under a long time. It might have been felt the speaker had lately come out of the furnace himself seven times refined, and with all his powers was opposing the busy active spirit of the day . . . Much solemnity overspread."

We are also indebted to the same Friend for the following account of the exercises of our late valued friend, Sarah Emlen in Concord Quarterly Meeting held Eighth Month 20, 1844.

"Sarah Emlen preached particularly to the young people; some of whom she believed were preparing to be testimony bearers; but others were doing despite to the Spirit of Grace and were determined to do as they listed; to which class the effect of this course was pointed out."

"In the Meeting for Discipline she returned the endorsement of the minute granted her, to visit England, etc., and stated that she had visited all the meetings in Ireland, including the Yearly Meeting, the General Meetings for Scotland and Wales and other of their subordinate branches; many meetings in England, etc."

"She produced certificates from London and Dublin Yearly Meetings, of Ministers and Elders, expressing unity with her religious labors, and commending her behavior among them, etc."

"After giving her account she proceeded to address the class she had spoken to in the first meeting; stating that when in a foreign land, and there seemed but a step between her and the grave, the young people of this Quarterly Meeting had been brought before her, with a view of the temptations to which some of them were peculiarly exposed, and she had interceded for them. She besought such to withstand the peculiar temptations that were now presented by the Grand Adversary of Souls, etc."

William Evans had a short communication on the power and manner of rightly holding a Quarterly Meeting.

"Seven ministers from Philadelphia were present, who were all silent in the first meeting."

The following lines were intended to follow the tribute to Thomas P. Cope in the THE FRIEND of Second Month 22nd last:

Of nature noble, yet humble too was he,

Free from all guile and vain philosophy.

Studios above all, his Master's work to do,

Safely he walked, this dark world through.

THE CHRISTIAN WATCH.—Hannah C. Backhouse attended London Yearly Meeting in 1800, being at that time a gay young woman of nineteen years, and but little associated with plain Friends.

After writing of her enjoyment in seeing such "and the happy state of mind they seemed to enjoy," she further states: "It made me earnestly desire to be like them, though it has not yet persuaded me to endeavor to be so. I saw the most eminently sweet, angelic woman I ever beheld—Mary Capper.* Her countenance expressed the beauty of the human mind when it is without weeds."

H. C. Backhouse had devoted herself to drawing and painting, and felt a great ambition to be an artist; but in her twenty-first year she wrote: "A mind kept on the Christian's watch, is, I think, but little capable of entering into the spirit of the 'Fine Arts.'" And shortly after, "I have felt during this day the difficulty of keeping free from the spirit of the world in the society of those who possessed all the charms of its accomplishments; and how almost impossible it would be for me to be preserved, without the manners and appearance of a Friend; which are, I do firmly believe, a strong bulwark; but like all bulwarks, if a constant watch is not kept, the place and the bulwark may easily be taken."

Communicated.

RIDICULE about serious things is a weapon that the devil at times puts into the hands of his servants when other means fail in the accomplishment of his seductive purposes. It is an acceptable weapon to men and women bent on overthrowing a truth they can't otherwise get out of the way in their quest for liberty. Aimed at the wicked it not only fails to win, but adds fresh fuel to the flame of selfishness that burns in unregenerate hearts. Aimed at the righteous it is a sin against heavenly processes chosen by God to bring about a "more excellent way." Though I may not see its value, the respect I feel for a good man's scruple, I find is of God and forbids ridicule. Another man's scruple may not be mine, but if it be part of a holy life and tends to pureness even incidentally, it may bring me to thoughtfulness of my own course, and I find it a goodly state when "the reproof of the righteous is unto me as an excellent oil."

The coarseness of a ribald caricature and the more refined ridicule of a book or magazine article, spring from the same source—these and the flippant joke all bespeak a prac-

*A memoir of this dedicated servant of the Lord is published and may be had at Friends' Book Store, No. 304 Arch Street, Philadelphia.

tical voidance of the many holy scriptural pleas for patience. "Let patience have its perfect work" falls still-born on the heart chilled with impatience. Indeed ridicule finely draped does more harm than the coarser sort—twere better for the thrower of it had he never been born, than to turn a timid child just entering a holy career, from an opening path of service for the Master.

TRUST.

(Psalm lxxii : 8.)

Communicated.

Oh, trust when dark clouds gather,
When billows round thee roll,
When the heart grows faint with fear and dread,
And anguish fills thy soul.
When thunders roar and lightnings flash,
And darkness hides the light,
Oh, trust, have faith, and still believe
God's ways are always right.

No stormy tempest e'er can mar
His loving care for thee,
Though now thou mayst not understand,
Or his blest purpose see.
Yet by and by, when time is o'er,
The wherefore thou shalt know,
Then see these trials all were sent
Because He loved thee so.

Doth not our Father feed the birds ?
Doth He not clothe the flowers ?
And looking down in tend'rest love
He notes thy saddened hours,
He sees the path is hedged around,
The future way is dim ;
But dear one, oh remember this,
'Tis dear and bright to Him.

Though human love may fail thee
And earthly ties be riven,
God's grace will in the needful hour
Abundantly be given.
His love is "everlasting,"
Take courage, lift thine eyes !
These trials our dear Father sends
Are blessings in disguise.

Although we may not comprehend
God's perfect, holy will,
Yet his part to save, sustain ;
Ours to trust Him and be still,
Under the heavenly Potter's hand,
Submissive let us rest,
Assured that whatsoever He does,
Is wisest, right and best.

Beyond the cloud shines forth the sun,
Daybreak succeeds the night,
And though the coming days seem dark,
Soon shall thy way be bright.
Soon shall the "shadows flee away,"
Thy heart with joy be filled,
When sorrow's surging sea of pain
Shall by God's word be stilled.

So trust when troubles round thee press,
Lean hard upon the word,
"Together all things work for good
To those who love the Lord."
Rest sweetly on the promise
Of thy never-failing Friend,
"Lo, I am with you always,"
Yea, "even to the end."

The Lord will ne'er forsake his own
Trust Him, He's ever near,
His strong and mighty arm will save,
What then hast thou to fear ?
Look not around or be dismayed,
Go forward in his might,
Trust Him till breaks the glorious morn,
"When faith is last in sight."

HELEN E. WOOD.

WEXFORD, Ireland, Second Month, 1894.

The Bible.

(Continued from page 269.)

The work of Professor McCurdy above alluded to and quoted from is a narrative of the ancient history of the Semitic peoples in its bearing upon the history of Israel which it includes and involves. In tracing this he reaches backward as we have seen far beyond the Mosaic epoch by means of records only fully brought to light within the past half century. He is able to trace a list of Kings of Babylon from Sargon above named down to Nebuchadnezzar who is mentioned in 2 Kings xxiv, and who reigned about 600 B. C.; thus comprising a period of more than three thousand years. The Bible account in 2nd Kings and that of 2 Chronicles xxxvi states that Nebuchadnezzar King of Babylon came with his armies and took Jerusalem and Judah, then reigning king Jehoiakim as a captive to Babylon; and finally after setting up Jehoiakim and Zedekiah successively as kings of Judah's and they revolting against him, the King of Babylon utterly overthrew the Jewish kingdom and carried away many thousands of their people as captives to his own land with the ornaments and treasures of the temple. Here they remained until seventy years were passed in fulfillment of the prophecies of Jeremiah as a punishment for their obstinate idolatry and wickedness, until the advent of Cyrus, king of Persia, who had conquered Babylon.

With regard to the correlative light thrown upon these events in Old Testament history by the late discoveries we may instance the allusions in so many of the inscriptions and tablets to Nebuchadnezzar (as his name is now mostly spelled). Dr. Peters states in his account of his visit to Babylon in the year 1889, that all the bricks dug up from the great mounds which mark the site of the buried city bear the name of Nebuchadnezzar. In the clay cylinders of Nebuchadnezzar found by Sir Henry Rawlinson in the corners of the ziggurat (or tower) of Birs Nimrud we read: "Nebuchadnezzar king of Babylon, the rightful ruler, . . . the beloved of Nebo, the wise prince, who devotes his care to the affairs of the great gods . . . the son and heir of Nabopolassar, king of Babylon, am I . . . Timi-nanki the ziggurat of Babylon I built and completed; of brick glazed with lapis-lazuli I erected its summit. At that time the house of the seven divisions of heaven and earth, the ziggurat of Borsippa which a former king had built and carried up to the height of forty-two ells but the summit of which he had not erected had long since fallen into decay . . . "The great lord Marduk moved my heart to rebuild it. Its place I changed not, and its foundation I altered not . . . I rebuilt the unbaked bricks of its terraces and its encasing bricks which were broken away and I raised up that which was fallen down. My inscriptions I put upon the *klirri* of its buildings."

Dr. Peters remarks respecting the above, "the striking similarities of this story to that of the Tower of Babel, (as recorded in Genesis xi) are the extremely ambitious nature of this ziggurat of Borsippa which Nebuchadnezzar found in ruins and the fact that after it had been raised to a great height the work was abandoned, leaving the building in such an incomplete condition that its ruin was in-

FOR "THE FRIEND."

evitable. He built it over entirely and it a seven staged ziggurat or tower. The ruins of Nebuchadnezzar's ziggurat constitute the present Birs Nimrud, and explorations which have been conducted there revealed the seven stages still existing. "long before the time of Nebuchadnezzar it fallen into such a condition it is impossible from our present information to say, whatever the date, Nebuchadnezzar's account of the ruins of this ziggurat correspond well with the story of the eleventh chapter of Genesis that one is inclined to attach story, at least tentatively, to this ruin. Its proximity of the site to Babylon led to its connection with that well known name, Babel, the Hebrew word." Dr. Peters took a photograph of the great mound and tower at which it is given in his first volume. Of his remarks, "the lowest stage of the tower shown by the excavations, consisted of a high terrace of *sundried* bricks on which similar terraces faced with *baked* bricks, the summit of the whole structure there now a curious mass of baked bricks look like a tower split in two. This is somewhat more than forty feet in height."

The Sargon above alluded to as king of Babylon in the earliest years of the history of the Chaldean nation was not the monarch that name mentioned in Isaiah xx in the words—"In the year that Tartan came to Ashdod (when Sargon the king of Assyria him) and fought against Ashdod and took it at the same time spake the Lord by Isaiah son of Amoz." This is the only place in Scripture where the name of "Sargon" is found; and not until the unearthing of the ruins of Babylon and Nineveh have the historians been able to discover his place and actions in Assyrian annals. Indeed, so obscure did he seem that some critics doubted the existence of such a character. Now, however, there is abundant evidence of it, and McCurdy in his second volume (book 8 Chap. 1st) details Sargon 2nd's enterprises and wars full. He remarks respecting the above reference to Tartan's attack on Ashdod: "In 1 B. C. we have to note the famous expedition to Ashdod, of which special account is taken not only by Hebrew prophecy, but also by King Sargon himself. Besides other names he has left an inscription devoted solely to that enterprise." He also states that the mother of Sargon with an inscription on it has been found in the Island of Cyprus which was now in the Berlin Museum. He founded a city a few miles north of Nineveh, now known as Khorsabad, where he created a magnificent palace, which has remained since its excavation and exploration by Botta in 1844. Place in 1852 the most complete representation of Assyrian architecture which has been preserved to us. This palace was occupied by Sargon 2nd, whom McCurdy speaks of as "the most powerful ruler and greatest benefactor whom Assyria had yet known." In the year 706 B. C., and in the summer of the next year he died by the hand of an assassin.

Sargon's successor on the throne of Assyria was Sennacherib, famous in Bible history as recorded in Isaiah 36th and 37th Chapters and Kings Chapters 18th and 19th for his invasion of Judah and Jerusalem when Hezekiah was king in the year 710 B. C. King Hezekiah

stress, when Rabshakeh, the general of Assyrian army, summoned him to surrender the City of Jerusalem to Sinacherib, sent Prophet Isaiah for his advice and intercession with Jehovah for their relief, and assured by the word of the Lord that the City of Assyria should not come into the city out an arrow there. "Then the Angel of the Lord went forth and smote in the camp of the Assyrians one hundred and eighty-five thousand; and when they arose early in the morning, behold they were all dead corpses. Sinacherib king of Assyria departed and did not return and dwelt at Nineveh." This expedition a very explicit account is found inscribed on what is known as "Taylor Cylinder," a clay tube found by the Assyrian ruins, and described in Benson's Cuneiform Inscriptions, Vol. 1. In this narrative Sinacherib speaks of his conquests in Assyria and in Palestine and which he conquered whose names are familiar to Bible readers. He alludes to "Heliak the Judeite who had not submitted to the king; forty-six of his fenced cities and villages and small towns in their vicinity at number, I besieged and took. As myself, like a caged bird in Jerusalem I am up." He also tells of a tribute of gold and silver, and other treasures that he had of Hezekiah, prior to the above events set in 2nd Kings xviii: 13 to 16. He has no reference to the remarkable pestilence that destroyed his immense army as in the Bible record. We must bear in mind, however, that these chronicles of their deeds and conquests left by the Assyrians are intended to glorify their memory and estimation of posterity, and naturally would not record events that might reflect to such a reputation.

(To be continued.)

THE CROCUS'S SOLILOQUY.

BY HANNAH F. GOULD.

In my solitude under the snow,
No cheering can reach me,
Without light to see how to grow,
Trust to Nature to teach me.

Not despair, nor be idle, nor frown,
Nor in gloomy a dwelling;
I shall run up and my roots shall run
Down, while the bud in my bosom is swelling.

As the frost will get out of my bed,
And the cold dungeon to free me,
I'll peer with my bright little head;
I will be joyful to see me.

From my heart will young petals diverge,
And rays of the sun from their focus;
The darkness of earth will emerge,
Happy and beautiful Crocus.

Arrayed in my yellow and green,
In their view I have risen,
They need wonder how one so serene
Can come from so dismal a prison?

Perhaps, from so simple a flower
A little lesson may borrow—
Not to-day, through its gloomiest hour,
Come out the brighter to-morrow.

Judge thyself with the judgment of sin,
And thou wilt judge others with a judgment
Of charity."

Counsels from True Witnesses.

(Continued from page 270.)

"It is the inward Comforter who leadeth into all truth that we shall one day stand in need of. As there ought to be no careless delays in the great concern of working out our own salvation, so we had need to be very diligently engaged in waiting to be endowed with power from on high, because we are not able to do anything of ourselves, that will tend to our soul's eternal welfare; but as we are diligently waiting upon God, He will give us strength, according to the service He shall require of us. His people have cause to say, He is not a hard master, for He will gather his lambs in his arms, and carry them in his bosom. Let us be willing to part with all the Lord requires us to part with, although it be as near as a right hand or a right eye. My friends, we have no continuing city here; let us therefore seek one that is to come, whose builder and maker is the Lord. Let not those who are discouraged that are truly concerned to labor in the Lord's work. Although they may be but few in number, the time may come when more may be rightly engaged in it. Let us give up freely to serve the Lord in whatever He requireth of us, for He requireth obedience to the manifestations of his will, both in male and female. I desire that those that are truly sensible of the want of laborers, may be concerned to pray the Lord of the harvest to send forth more laborers into his harvest and that we all may be truly concerned for the honor of God and for the promoting his truth, than for any outward enjoyment, and then the Lord will be with us in our exercises. We know not what any of us may have to go through, before our time in this world may come to an end, and when we come to lie on a bed of sickness, and expect our end to be nigh, nothing that this world can afford is worthy to be compared to peace of conscience. Let it be our great care to be so prepared for the coming of the Lord, that whether our days be few or many in this world whenever the Lord shall be pleased to call us we may be ready."

The 14th of the Fifth Month.—"Although the Lord may be pleased to lead us through the valley of the shadow of death, yet we have cause to fear no ill as the eye of our minds is truly unto Him who is invisible; for He is near to his little ones, supports them in the deepest exercises that they are brought into; and therefore if the Lord be pleased to bring us down into Jordan, let us be willing to follow Him as often as He shall see meet. . . . As the gold that is often tried, is made the purer from dross, so as we are rightly bowed under the great Refiner's hand, we shall be made the more fit for his service. Let us patiently wait to see the work carried on that is upon the wheel, that we may not be like the vessel that was marred in the hands of the potter, but may be formed according to the will of God, and purged from everything He hath a controversy against.

And now the Lord is pleased once more to lift up the light of his countenance upon my poor soul; and in a sense thereof, I desire the praise, the glory and honor may be given to Him, to whom alone it belongs forever. . . . Such is the goodness of God to those that

wait upon Him, that He causes the dew to fall upon them that see themselves in a thirsty land, until He is pleased to open the fountain for their refreshment. I believe it is our great duty to centre often to the fountain from whence our supplies come. In what state soever we are, the truth is the same in a time of sickness as it is in a time of health. I desire we may not be like the man that falls, being alone, but may know the everlasting arm to be underneath when we see ourselves in danger of falling. And as we have seen the good effects of it many a time I desire we may be diligent in waiting for this holy arm. Let us wait to know our duty. We have often heard that they that wait upon the Lord shall renew their strength. These come to see their duty and they also receive ability to perform the same, although at times they may be so encompassed about that they see no way of deliverance until the Lord opens an eye in them to see it; yet the Lord will make way in his own time, for the deliverance of his people who trust in Him."

The 19th of the Fifth Month.—"There is one thing in particular that I have observed in this time of weakness of body which I esteem as a privilege among many others that I am made partaker of, and that is this: Those days when my affliction is greatest upon me, the Lord hath been pleased to favor me with the most plentiful visitation of his love, whether I have had company, or have been alone; so that thereby I have been encouraged willingly and patiently to bear these afflictions, being made sensible that the inward enjoyment of the goodness of God abundantly exceeds health of body, and those outward enjoyments that I am deprived of. . . . It is the Lord alone that knows the wants of the poor in spirit, and is able to administer a suitable supply according thereto. He can make a little sufficient, until He is pleased to give more, as He made the little the widow had sufficient in the prophet's time. Such was his goodness to her, that the barrel of meal did not waste nor the cruise of oil fail, until the time that the Lord sent rain upon the earth although it was such a time of scarcity, that she expected death was near. . . . Therefore let us not murmur in a time of scarcity, nor yet be exalted above measure in a time of plenty; but let us remember, the hand that feeds us can withhold from us if He sees meet."

(To be continued.)

THE SURE RELIANCE.—"The branch must abide in the vine, the oak in the soil, the child in its parents, the President in the laws of his nation, the Believer in Christ. To abide in Christ is to rest one's hope in infinite strength, and to draw one's life out of infinite goodness and love. Christ is the perfection, the Teacher, and the example of all goodness, the Source and Giver of eternal life, the power of God unto salvation."

"How the fallen creature man needs the interior light of God to strengthen his soul, and the promises of God to inspire his hope in every step of his pilgrimage!"

PRESERVED fruits, in a state fit to be eaten, have been taken from the ruins of Herculaneum.

For "THE FRIEND."
Dokkhor Notes.

A letter received from Frank Pedley, Superintendent of Immigration, dated Ottawa, February 28th, 1902, contains the following: Referring to your letter of inquiry in regard to the live stock in the Doukhobor colonies I beg to send for your information the enclosed copy of a report dated the 19th inst. from the Commissioner of Immigration, which I am sure you will consider satisfactory:

OFFICE OF THE COMMISSIONER OF IMMIGRATION,
WINNIPEG, Manitoba, 19th February, 1902.

Sir:—With reference to your letter of 29th ultimo No. 65101 Im'n, to Mr. Joseph Elkinton, I beg to report that I have had communication with the various Doukhobor colonies and have met some of the leaders of those colonies within the past six or seven days, and I am now able to say that the live stock in the several Doukhobor colonies is in a thriving condition; the sheep are standing the winter well, and they have already sold some of their young stock. In the Thunder Hill colony they have a good many lambs, and are selling some to the butcher at Swan River. The cattle in the colony are better looking than the cattle of other settlers, and the neighbors have been placing their young stock with the Doukhobors for the winter's keep.

The live stock at the Yorkton colonies are in first class condition and look well. Each village has quite a large herd, as well as a lot of horses, and towards the end of the year they will have a quantity of stock to sell.

The Saskatchewan villages have also taken a number of other settlers' cattle to winter. They will have some young stock for sale next year, but not this, and in this they are wise, as they are now in a position to hold their stock until they mature.

From the above it is evident that the Doukhobors have done well with their live stock, and their live stock is thriving and in splendid condition.

Your obedient servant,
(Sd.) J. ORED SMITH, Commissioner.

FRANK PEDLEY, Esq., Sup't of Immigration, Department of the Interior, Ottawa, Ont.

From a letter previously received from J. Obed Smith I take the following: The reports from our agents lead me to believe the crops raised by the Doukhobors this year (1901) will be nearly, if not quite sufficient, for their own sustenance; in fact in the Rosthern district they have, I understand, marketed at least ten thousand bushels of grain this fall and they are not, as a rule, people who sell what they require for their own maintenance. Their condition is steadily improving, and I do not believe one-half the number of those who sought work outside the colonies in the year 1901 will be looking forward to similar work next year. They have realized that there is money in farming in Canada, and being of a home-like peaceful disposition, they naturally would prefer to remain at home on their farms to seeking work elsewhere. There is plenty of work for all their men on railway construction if they choose to go, but the fact that the most of them have gone home with their summer's earnings and do not desire any further work will be an indication of how well they have prospered.

JOSEPH S. ELKINTON.

The following, extracted from a letter from Commissioner Smith has been received, in response to inquiries made by the Philadelphia Committee; and it and the accompanying letter from the Minister of the Interior of Canada both convey full assurance of the patience and kindness existing toward the Russian exiles, and of a desire for their best welfare:—

OFFICE OF THE COMMISSIONER OF IMMIGRATION,
WINNIPEG, MANITOBA.

WILLIAM EVANS,

Dear Sir:—I beg to acknowledge the receipt of your letter of the 27th ult, and appreciate to the full the desires of the Friends that the Doukhobors should be dealt with as leniently as possible, and this policy, which has been the aim of the Department in the past, will continue to be their aim in the future. Circumstances have arisen, however, which not only compel us to render it advisable for the sake of the Doukhobors as well as others, that some definite effort should be made in order to compel them to conform to the regulations, but I am pleased to say our efforts have been, to a certain extent, successful.

You will be pleased to hear that within the last two or three weeks one or two hundred entries have been made by the Doukhobors on the Saskatchewan, and we have made a start, —although at the present time, only five have responded,—in the Swan River Colony. The matter is being very seriously discussed there, and, at their request, I arranged an interview with the Minister of the Interior and two of their specially appointed delegates, and I now enclose to you a copy of a letter, containing the views and the decision of the Minister, which letter was eminently satisfactory to the delegates, and should enable them to overcome what feelings they may have against taking up the entry in the usual way. I have received delegates from the Swan River Colony, and also from the Saskatchewan Colony, and they have returned home perfectly satisfied with the assurances of the Department, and prepared to recommend all their fellows to take entries in the regular way. The most recalcitrant portion of this community live around Yorkton, and it has been my desire to fortify our position towards them by having the Swan River Colony and the Saskatchewan Colony take up their homesteads first, believing that my judgment is correct that, when these people see that their fellows in other colonies have done as they are requested to do, they will do likewise. With these few remarks I think the enclosed letter will lay bare to you the true position of affairs at the present time.

We find it quite impossible to successfully conclude all these various difficulties in a concrete form, but must take each one separately, and the all important one is to secure the Doukhobors, in the land which the people of Canada are willing they should obtain free.

I am not in a position to state definitely the results of Mr. Sherbinin's work at Rosthern; but it would appear from his connection with the delegations that have come here, and the resulting entries of hundreds thereafter, that he has already some influence with these people.

It is quite true that some of them look upon him still with distrust but I have not

changed my opinion that I believe he prove to be the right man in the right place. The rumor is correct that a very large body of Molokans are desiring to immigrate to Canada; in fact, we have at the present time of their delegates; we have shown them which they desire to occupy, in close proximity to that of the Doukhobors on the Saskatchewan River; but the difficulty appears to obtain the consent of the Russian Government to their departure.

It appears that they have obtained the consent of the Government at St. Petersburg but that the Governor of Tiflis has no made up his mind that he could allow the go. From what I can gather, they have ready sold their buildings and are practicing with their personal belongings, awaiting orders to move; but as it appears the responsiveness of some of these people with Canada has got into the hands of the Government last above mentioned, they fear that he not give his consent to their removal, and has become necessary on my part to every one on this side of the Atlantic to no communication by correspondence or otherwise with any of the Molokans. We means of communicating with them which hope will ultimately succeed in securing, any rate, a very large portion of these and the matter is being prosecuted vigorously and we hope to succeed.

The general health of the Doukhobors very good. Very few have had to seek treatment during the winter, and I think health is infinitely better than at any since they have been in the country.

You will be pleased to hear that Mr. J. S. Crerar, our agent at Yorkton, who was seriously ill in the hospital here for several weeks, suffering from typhoid fever, has far recovered from his illness as to be able to walk about. Mentally he has been fit some time; physically he has been unable to assist to his work; so that we have given Mrs. Almonesky's services, at Yorkton, for the last two or three months.

Again assuring the Friends of the good will of the Department towards the Doukhobors and hoping that the enclosed correspondence may throw some light upon your enquiries, have the honor to be,

Yours truly,

(Signed) J. ORED SMITH, Commissioner.

DEPARTMENT OF THE INTERIOR,
WINNIPEG, MANITOBA, 15th February, 1902.

TO IVAN IVAN AND FEDOR SUCHORUKOFF, delegates from the Doukhobors of the Thunder Hill Colony:

Gentlemen.—It is with much pleasure that I have had an opportunity of speaking with you to-day and I would like to convey through you to the Doukhobors my high appreciation of the successful efforts you have made since coming to Canada. Some people on your rival spoke against you; but my faith in your ability as farmers and as good honest people was such, that I gave instructions to the officers of the Department to afford you every possible assistance in order to become successful farmers in Canada, and I am pleased to know from you that your villages are at the present time shipping such a large quantity of wheat to the market at Swan River. I sincerely trust that you will continue to

ful; that you and your people may be happy; and you may assure them continued good-will of myself and the Government of Canada towards the Doukhobors.

There are several points in connection with the homesteading of lands which you have asked me to-day, and at your request, I will write this letter regarding the same. My Government gives to every male over eighteen years of age a piece of land (160 acres) of freehold, except the entry fee of \$10; these entries can only be recorded in the Land Office, that is the place to which all persons go when seeking freehold in your locality, and when they go to Mr. [Name] and they find no Doukhobor names entered for homesteads on these lands, Mr. [Name] has no power to prevent these strangers, or any other person, from taking the land. Therefore, absolutely necessary for your protection against outsiders, that you make individual entry for the land; and at the expiration of the three years you can you like with the same, either conveying the same person as trustee of the village, or conveying it to any community of persons, as trustees for the villages or the Doukhobor community. Once the entry is made by an individual Doukhobor, and by cultivating a portion of the land in the Reserve, he is entitled to the land, he can give the same to any person or any trustees that he may choose. I understand that there are amongst you a number of people who object to making an individual entry for homestead. I do not understand these people refuse the free gift of land from the Canadian Government, as my Government promised your people before they left you, that this would be done; and when I have said to you free of charge, it is by the gift of some of them. I am pleased to see, however, that a large number are not ungrateful or unmindful of the interests of their community, and that most of the Doukhobors make their entry for homesteads, even when they afterwards give the land to trustees. And I have decided that those who will not have their homesteads and accept of free land from the Government, may live together in one village; and, instead of being compelled to cultivate each quarter section held by a Doukhobor, that the land around the village itself may be cultivated, and the work otherwise would be required on each individual homestead may be done altogether by the village. But it would not be fair to those who take up their homesteads and live in their village should be troubled with those who will not do so; and as those who do not take up a homestead will not be protected by the Government after the first of May of next year, they will simply have to leave the land to those who take up the homesteads in any land elsewhere from some other person. If for instance, a village wants fifty homesteads around the village, I will be satisfied the amount of improvements required in each quarter-section is done around the village only for the whole fifty. This would enable all those in the village to live together and work together in and around the village without being compelled to go a long distance to their individual homesteads.

The most important part about making a

homestead entry is to have each Doukhobor put his name down for his homestead so that no stranger may take it from him; and, as it may be inconvenient for some of you to pay the ten dollar fee required from each at present, I will agree that if the entries are made at once, that payment of the ten dollar fee in each case on the first of December, 1902, will be satisfactory to the Department.

You have asked me about the taxes on the land, and so far as I know there is not at present any other tax on your lands than two dollars and fifty cents for each homestead, which is imposed by the Local Government of the Territories for the purpose of helping to make roads in your own districts, and, when this money is used for that purpose, I do not think any reasonable Doukhobor can object. As the law stands at present, and it has been the same for years, a school district can only be formed when the people who will live in the proposed school district ask that such a school district shall be formed; and a Municipality is only formed when the lands within the limits of the proposed Municipality have grown to be of such value and have so many people living thereon, that a Municipality is required, to furnish more roads and bridges; but in the case of a Municipality, and in the case of a school district in your Reserve, all the officers of the school district and of the Municipality would be Doukhobors, and they would only place such taxes upon you as you would allow them to impose. If there is no need for the formation of a Municipality, then, under the law as it stands, a certain portion of your land may be especially formed into a local improvement district, but in this case also, the overseer or master of the local improvement district would be elected by your people, so you see, should municipalities, school districts or local improvement districts be formed in your Reserve, that, as the law now stands, your own people would be the officers, and have control of them all.

I believe there is no land under the sun where there is more liberty and tolerance in regard to religious and material matters than in Canada. I would like the Doukhobors to feel that there is no undue restraint upon them regarding these matters, although there are certain laws which have been found beneficial in every country of the world, and to every class of people in Canada, and will no doubt be beneficial to the Doukhobors also; and the strong hand of the law which protects you and your families from danger, is the same strong hand which requires that the law shall be carried out in every case without fear or favor. I think your people have only to look around Canada and see the contented, prosperous condition of her people, to realize that you are welcome here; and that our laws are such that any person loving liberty and equality can cheerfully conform to.

I regret that there should have been at any time amongst you two or three people who misunderstood the character of Canadian laws, or have misrepresented the Government and its officials to you; and I believe that you may safely trust the officials of my Department in any and all matters, and rely upon them that they will willingly do no injury to your conscience or your principles.

I fear there is some misconception in your

minds as to what it means to take up a homestead entry for land in Canada. Of what use is land, anywhere in the world, unless it is occupied and cultivated? Be the Doukhobor community, or any other community, ever so strong, they could not remove a single acre of the land itself, as they might dispose of a cow, or a wagon load of wheat. All any person in Canada can obtain, is the right to occupy and cultivate the land, and the right to keep any other person from interfering with that privilege. Taking a homestead entry means that you have the right to occupy and cultivate the homestead; to grow and remove the crop therefrom; and no one has any right to interfere with the fruits of your labors.

I trust I have made these matters quite clear to you, and so far as homesteads are concerned the people of Canada give you the land free, and all that I now ask is that you will protect yourselves against strangers taking the land from you, by making the entry in the Land Office, as at least one hundred and fifty Doukhobors have already done, in the colonies on the Saskatchewan River.

Assuring you of my continued respect for the Doukhobors, I am your obedient servant.

(Sd.)

CLIFFORD SIFTON,
Minister of the Interior.

LONG RUN BY A MOUSE.—A very strange accident that befell a mouse is thus reported by the *Albany Express*: A wheelman hung his bicycle from the ceiling of his cellar, not far from a swinging shelf on which food was kept. A mouse jumped from the wall to the tire of the front wheel, evidently hoping thereby to reach the shelf. The wheel started, and the mouse naturally ran toward the highest part of it. It was able to stay on the top of the tire, but couldn't get enough of a foothold to jump to the wall. When found next morning it was very much exhausted, though still running. The cyclometer showed that it had traveled over twenty-eight miles.

Items Concerning the Society.

As Yearly Meeting Procedure is a current topic, some reference to methods adopted in bygone years may be of interest. The following is extracted from a small manuscript book lent to the Devonshire House Library by the late C. Stanfield Wilson, which describes the opening of the Yearly Meeting of 1753:

"Gmo. 11. In ye afternoon at 4 begun the first Meeting for business, wch. proceeded as follows: first, the Yearly Meeting begun by reading ye preamble: then ye Meeting was acquainted, that it fell to the northern district to choose a clerk, which counties was called over and their representatives Names put down: then those County Representatives were ordered into ye chamber to pitch upon a clerk: which while ye were doing the old clerk went on calling ye remainder of ye counties over: we returned William Dilworth for clerk, who was acceptable. Then the committee of appeals was appointed . . . the committee for auditing ye Yearly Meeting Accts was appointed: then the Sufferings were called for, and it was proposed to print . . . A. Pearson's great case of Tythes. . . a committee was appointed to draw ye Yearly Meeting Epistle and consider the state of ye Sufferings and inspect them. The Meeting adjourned till to-morrow at three and broke up at half-past seven."—*London Friend*.

Francis C. Brading, Secretary of the London

central committee of the Lebanon Hospital for the Insane of Syria, is expected to reach this country next week, to address Friends and others on the needs of that hospital, mention of which has lately been made in our columns.

F. C. Brading is thoroughly conversant with the workings of this Institution, and has recently made addresses in Switzerland and in England which have elicited much interest in this remarkable movement.

SUMMARY OF EVENTS.

UNITED STATES.—The Phillips Trill bill was passed by the House as it came from the Senate with but little change, and has been signed by the President.

The President has signed the permanent census bill, and has issued directions in regard to carrying it out, so as to conflict as little as possible with the civil service regulations.

The steamer *Wesland*, of the American Line, was sunk off the coast of Wales on the 5th inst., during a fog, by a collision with the steamer *Harmonides*. All the passengers were saved but one man and a child.

The Cunard steamer *Etruria* had her propeller broken in mid-ocean, and has been towed to the island of Fayal, in the Azores.

A company has been incorporated in Trenton, N. J., with a capital of \$1,000,000, to construct a tunnel underneath the Delaware River to connect Philadelphia and Camden. It is proposed to have four passageways in it, two for electric passenger cars and two for freight.

The discussion of reciprocity with Cuba has been continued, but without definite results, mainly on account of the opposition of those interested in the beet root sugar industry.

A snowstorm on the 5th inst. was general throughout Pennsylvania, the fall in some sections reaching two feet. It extended into the Ohio Valley, Maryland, Virginia and New York State.

A recent meeting of the Commercial Cable Co. in New York, it was stated that "messages are now transmitted across the Atlantic and answers received in two and three minutes. Ninety-five per cent. of the Atlantic messages are expressed in code or cipher language, the words or ciphers having no connected meaning." The words or cipher groups frequently only differ from each other in single letters, yet they have widely different meanings, and an error in transmission of one of their letters might have important consequences.

The District of Columbia Court of Appeals has dismissed the injunction proceedings instituted by Delos K. Lone Wolf, chief, and others of the Kiowa, Comanche and Apache tribes, against Secretary Hitchcock, to prevent the sale and allotment of their lands in Indian Territory.

Two Boer representatives have lately had an interview with Secretary Hay, who received them as citizens and not in their official capacity. They afterwards saw President Roosevelt, and remained with him about fifteen minutes. The President listened attentively to what they had to say, and then informed them that this Government cannot, and will not, interfere with the struggle. Secretary Hay pointed out that the Government's attitude in reference to the shipment of horses, etc., to the British in South Africa, as in other matters connected with the South African war, had been strictly neutral, and that the Government had taken steps to prevent shipments of commodities to the Boer forces.

The cost of the Spanish War has been upwards of \$500,000,000. The cost of maintaining the regular army before the Spanish War was \$30,000,000, the cost of maintaining the army now is about \$115,000,000 a year, or an increase of \$85,000,000, of which the trilling increase of Philippine trade, largely military supplies, gives even a little recompense.

A ruling has recently been announced by the Supreme Court of Pennsylvania respecting the Pure Food Act of 1895, in which the selling of articles of food containing a substance injurious to health, even if that substance be as simple as a preservative, is affirmed to be an infringement of the law. The Court held that if the foreign substance added to an article of food is poisonous or injurious in any quantity the statute declares it to be an adulteration.

By the recent storms many of the collieries in Pennsylvania were flooded, by which, it is expected, some will be idle for a year or more.

Recently a train crew, four hundred miles from Chicago, talked over the telegraph wires to Chief Operator Parsons, in Chicago, by means of a recently invented railroad telephone. The inventor asserts it makes no difference whether or not telegraphic messages are being

flushed over the wires simultaneously with the telephone messages.

The Secretary of the Interior has received for submission to Congress an agreement reached with the Kansas tribe of Indians in Oklahoma, looking to abolition of tribal existence. The agreement gives each member of the tribe a homestead, which shall be inalienable and non-taxable for twenty-five years, and provides equitable distribution of the remainder of the lands among the tribe, with special reservations for school, town site and cemetery purposes. There are 100,137 acres in the Kaw Reservation, and each of the 220 members of the tribe would get approximately 445 acres and \$860 of the tribal funds.

Governor Taft has recently stated before a Committee of the House in Washington, that slavery in the Philippines was confined to the Southernmost island, where, out of a population of from 1,000,000 to 1,500,000, he estimated there were 250,000 to 300,000 slaves. Governor Taft stated that the slaves were punished by their masters, and whipping was not unknown to them, although there was little severity. The slaves were subject to sale, but he did not know of any separating of mothers from their children. He also stated that the number of slaves who had been manumitted was comparatively small.

Bills have been introduced into Congress to provide for irrigation over a large area in the West. The territory to be affected by one of the proposed bills is nearly one-half the area of the United States, and it is said that in the sixteen arid land States there are over 535,000,000 acres, or more than one-sixth of the area of the country, of public land subject to entry. Of this vast tract, only 10,000,000 acres will produce crops without irrigation.

An association has been formed in New York with a capital of \$1,000,000 to promote public education in the Southern States.

There were 508 deaths in this city last week, reported to the Board of Health. This is 84 less than the previous week and 13 more than the corresponding week of 1901. Of the foregoing, 274 were males and 234 females: 67 died of consumption of the lungs; 108 of inflammation of the lungs and of circulating meninges; 8 of diphtheria; 1 of scarlet fever; 10 of apoplexy; 12 of typhoid fever; 1 of scarlet fever, and 11 of small pox.

FOREIGN.—The British War Secretary lately stated in Parliament that the Government was feeding 300,000 men and 243,000 horses in South Africa. It is estimated that the cost of the war will amount by the 31st instant to \$80,000,000.

Assurances have been given by Russia and Germany that the trade rights of other nations in China will be assured.

Harriet A. Boyd, with a classmate from Smith College, acting in the interests of the American Exploration Society, has conducted important archaeological excavations in the ruins of a city of the Aztecs, with the help of unearthed ancient city. Large quantities of carious pottery, some iron objects, native copper, obsidian knives, implements of trade, industry and warfare also were found. It is probably one of the best examples yet discovered of the type of Mycenaean civilization of 3400 years ago.

Under the government of U. S. officials in Havana it is stated that the death rate has decreased to one-fourth of that obtaining before intervention. The deaths from yellow fever for the last eleven months were only five, and there was not a single case of smallpox, against 1,400 deaths in 1897. The sanitary officers are taking increased precautions against malaria, and hope to reduce greatly the present mortality from that disease.

Joseph Parker, a preacher in the City Temple in London, on the 6th instant alluded to the recent brewing of beer by King Edward, and to his attendance of a concert on the First-day of the week, with strong disapprobation. Continuing, he said: "If the King, who is the head of the Church and Defender of the Faith, can attend the English Sunday, what can the people do but follow in his steps?"

The general manager of the Dominion Coal Company has stated that borings made by the company near Butler's Lake in Canada, has revealed the presence of a coal deposit estimated to contain at least one billion tons of bituminous coal.

A telegram from Constantinople says: "United States Minister Leishman has presented a note to the Porte regarding the capture of Ellen M. Stone by brigands, demanding the punishment of the guilty parties. The Porte, in replying, repudiates responsibility and denies all liability." A second note has been presented to the Porte by the American Legation.

The Canadian Government has decided to build two new steamers for Atlantic passenger trade. According to information received, these vessels will be over 700 feet long, with engines of 48,000 horse power, and have a speed of 25 knots. This will be a great advance on any-

thing hitherto attempted in the British mercantile fleet. The traveling savings bank has been inaugurated by authorities in the French province of Alsace. It is a bank with seats for driver, two clerks and a cashier, and is arranged so that persons on the road can place money on it without entering the vehicle, and the table is a safe, into which the money drops through slot. A proper receipt is given and an entry made in the book. This is encouraged by making deposits.

The population of Australia has increased by 10 per cent. during the last decade.

Under the auspices of the German government, monuments are being carried out on the road running from Berlin and Zossen, with the object of running trains at the high speed of 125 miles an hour.

Two-thirds of the letters which pass through the post-offices are written by and sent to people who speak the ten or twelve principal languages spoken in the British Empire.

The official report of the committee which has been investigating the recent earthquake at Shamaka, in Caucasasia, shows that 126 villages, with a total population of 100,000, were included in the disaster. 3,946 houses were destroyed and 3,943 damaged, the dwellings, 1,463 farm buildings, 41 mosques, 1,000 stores and 3 school houses were seriously damaged.

NOTICES.

WANTED.—A young woman Friend, a graduate Westtown Boarding School, with one year's experience double entry bookkeeping, desires a position.

Address "H," office of THE FRIEND, Philadelphia.

WANTED.—A Friend and wife desire, for a reasonable compensation, to care for an elderly, feeble Friend in their homes. Address, "K. G., office of THE FRIEND, Philadelphia.

TRACT ASSOCIATION OF FRIENDS.—The annual meeting of the Association will be held in the Committee Room of the Arch Street Meeting-house, on Fourth-day evening 26th inst., at 8 o'clock. Reports of Auxiliary Associations and an interesting report of the Managers will be read. All are invited to attend.

HENRY B. ABBOTT, Secy.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to restriction and discipline should be addressed to W. F. WICKESMAN, Principal.

Payments on account of board and tuition, and munificences in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will train leaving Philadelphia 7:16 and 8:18 A. M., and at 4:32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7:30 P. M., two cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SMEDLEY, Secy.

Friends' Library, 142 N. 16th St., Philadelphia. Open on week-days from 11:30 A. M. to 2 P. M., and 3 P. M. to 6 P. M., also on evenings in which Friends' Meetings are held, from 7:45 P. M. to 9 P. M. At the books added Third Month 5th, 1902, are:

BALFOUR, Graham.—Life of Robert Louis Stevenson.

BARTON, G. A.—Sketch of Semitic Origins.

BROOKS, Geraldine.—Dames and Daughters of the Republic.

HAGGARD, H. R.—Winter Pilgrimage.

HARWOOD, Norman.—Life of George Washington.

MASTELINK, Maurice.—Life of the Bee.

MARSHALL, Beatrice.—Emma Marshall.

MUR, John.—Our National Parks.

POWELL, L. P. (ed.).—Historic Towns of the Western States.

TWEEDIE, E. B.—Mexico as I Saw it.

WHITE, Mary.—How to Make Baskets.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

DIED, at Salem, N. J., on the fourth of Second Month 1902, RICHARD WESTAR, in the eighty-first year of his age, a member of Salem Monthly Meeting of Friends. His decline was gradual, during which he was favored to experience the work of grace so going on in his heart to fit him, we humbly trust, for an entrance into one of the mansions prepared by our Saviour for those that love Him; and to exclaim from the depths of his heart, "O Lord, Oh, my soul!"

THE FRIEND.

A Religious and Literary Journal.

L. LXXV.

SEVENTH-DAY, THIRD MONTH 22, 1902.

No. 36.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

and designs for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

from the rising of the sun, even unto the
town of the same, my name shall be great
the Gentiles; and in every place incense
offered unto my name, and a pure offer-
ing my name shall be great among the
people, saith the Lord of hosts" (Mal. i: 11).

My friends, who are gone or are going over to
and make outward plantations in America,
bar own plantations in your hearts, with
the Spirit and Power of God, that your own
and all things be not hurt. And in all places
you do outwardly live and settle, invite
Indians, and their kings, and have meet-
ings with them or they with you; so that you
take inward plantations with the light and
of God (the gospel) and the grace and
and spirit of Christ; and with it you
answer the Light, and Truth and Spirit of
the Indians, their kings and people;
and by it you may make heavenly planta-
tions in their hearts for the Lord, and beget
to God, that they may serve and worship
and spread his truth abroad; and so that
they may all be kept warm in God's love,
and zeal for the honor of his name,
his name may be great among the
people, or gentiles; and ye may see over,
overseers with the Holy Ghost, which
fore the unclean Ghost got into man and
the world. So with this Holy Ghost you may
not oversee, that the unclean ghost and
works may be kept out of the camp of
—George Fox, 1682.

REVISION.—Our books of con-
fession are those that need revision. We need
our criticism of ourselves than we are
going to undergo. "Examine yourselves
and ye shall be in the faith." Incited by
the promise of being sons and daughters of the
Almighty, "let us cleanse ourselves from
defilement of flesh and spirit perfecting
ourselves in the fear of the Lord."
The best study also for getting the Scrip-

tures into their right place and relation to us
is to "study to show thyself approved unto
God." The closer we rise to the Fountain the
juster will be our appreciation of every stream
from the Fountain. "Ye do err," said Jesus,
"not knowing the Scriptures, neither the
power of God." But it is that same power
by which the Scriptures are made known to
any.

Let us be satisfied with naught short of the
highest criticism of ourselves and our reading,
even "the spirit of wisdom and revelation in
the knowledge of Him."

PAGANISM'S PERSISTENCE.—Recently in Ger-
many a clergyman preached on the theme
"Woden and Christ," after which the so-called
"Lord's Supper" was distributed. A German
paper comments on the rationalism which
preaches mythology, as just as unevangelical
as that which preaches skepticism.

But what of the unchristliness of practicing
mythology as well as preaching it? The Ger-
mans may not, indeed, join us in naming their
mid-week day Woden's-day, but they have,
with professing Christians generally, endorsed
heathen mythology in their names for other
week-days as well as for months. Whence this
fascination in those bearing the Christian
name to hold fast the form of unsound words?

Still, we suppose that such exposure of
Christendom as in part Pagan, is true to fact.
So long as it holds Christ in the name and not
in the Spirit, we may quite understand its
dual profession of "Woden and Christ," and
especially of Tuisco, honored in "Tuesday,"
and in militarism daily, as the war-god, by na-
tions professing Christ, the Prince of Peace.
But it is as impossible to serve God and Mam-
mon, as Christ and Mars.

Though Christendom honestly stigmatize
itself as it may in its idol names for days and
times until wars shall cease unto the ends of
the earth, yet let the handful of people who
profess the doctrine of Christ in its Spirit
and purity, be a people of a correspondingly
pure speech and pure language.

Common Sense and War.

It is something for the cause of Peace on
earth when special wars are serving to bring
into disrepute War itself. We are not dis-
pleased that war is getting robbed of its glam-
or by the very spectacle of wars now drag-

ging their ghastly and weary length along, or
by the disrobing of its essential infernalism
by congressional investigation.

We cannot commend personal ridicule for
the promotion of any good cause. But ridi-
cule, not of persons but of a wrong principle,
may, in a proper spirit sometimes be justifi-
able. It serves as one sign in popular senti-
ment that war has, by its essential sin, made
itself ridiculous, when a considerable book is
published consisting of a scathing satire and
caricature of militarism. But we fear that
such treatment will stir up not so much the
pure mind as bad blood, by its irritating finger
of scorn pointed at special wars and half-dis-
guised personalities appearing in them.

Christianity is still too superficially under-
stood in any so-called Christian country, to be
recognized as the paramount reason against
war, but still its spirit is at work in unrecog-
nized ways. If only war becomes evident as
contrary to common sense, Christianity has
gained a point. To this purport the Philadel-
phia Times says in an editorial:

It has been often said of the time in which
we live that it is pre-eminently the age of
common sense. If this were so, would en-
lightened nations continue to go to war?

It may be admitted that enlightenment in
the general sense has increased almost be-
yond measure since the days of Plato; that
men know vastly more of practical philosophy
than they did when Jesus preached the Sermon
on the Mount. If this be so, the useful ap-
plication of knowledge in the moral and even
in the political field, has not kept pace with
its development . . .

What is the use of this waste of substance
and energy, to say nothing of the never-to-be-
measured human anguish caused by the war?
It is indeed a disgrace to mankind, a strange
commentary upon the best teachings of religion,
morality and utilitarian philosophy.

Selected for THE FRIEND.

OUR MASTER.

JOHN G. WHITTIER.

Who hates, hates Thee, who loves, becomes
Therein to Thee allied.
All sweet accords of hearts and homes
In thee are multiplied.

Deep strike thy roots, O heavenly vine,
Within our earthly sod,
Most human and yet most Divine,
The flower of man and God.

O Love! O Life! Our faith and sight,
Thy presence maketh one,
As through transfigured clouds of white
We trace the noonday sun.

The Bible.

(Continued from page 27.)

The prophecies by Isaiah, Jeremiah, Ezekiel, Nahum, Habakkuk, Zephaniah and Amos respecting the destruction of both Babylon and Nineveh and the subjection of Israel and Judah in Palestine, are wonderfully confirmed by the light shed on the condition of these cities and countries through the reports of travelers in these regions for centuries past. It may be well to rehearse some of these prophetic utterances and the circumstances of their fulfillment.

THE DOOM OF JUDAH AND JERUSALEM.

Jeremiah, Chapter 20th, 4th and 5th verses: "For thus saith the Lord, Behold I will make thee (Jerusalem) a terror to thyself and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

"Moreover I will deliver all the strength of this city, and all the labors thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon."

Jeremiah, Chapter 25th, verses 1 to 12 inclusive:

"1. The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon;

2. The which Jeremiah the prophet spake unto all the people of Judah and to all the inhabitants of Jerusalem, saying,

3. From the thirteenth year of Josiah the king of Ammon king of Judah even unto this day (that is the three and twentieth year), the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5. They said, Turn ye again now every one from his civil way and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers forever and ever;

6. And go not after other Gods to serve them and to worship them and provoke me not to anger with the works of your hands; and I will do you no hurt.

7. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke to anger with the works of your hands to your own hurt.

8. Therefore thus saith the Lord of hosts; Because ye have not heard my words,

9. Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

11. And this whole land shall be a desolation and an astonishment; and these nations

shall serve the king of Babylon seventy years. 12. And it shall come to pass when seventy years are accomplished that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

THE FULFILMENT OF THE ABOVE PROPHECIES AGAINST JERUSALEM.

Jeremiah Chapter 39th, verses 1 to 14 inclusive:

"1. In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it. [590 B. C.]

2. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, this city was broken up.

3. And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rabarisai, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain.

5. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho; and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the king of Babylon slew all the nobles of Judah.

7. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8. And the Chaldeans burned the king's house, and the houses of the people with fire, and brake down the walls of Jerusalem.

9. Then Nebuzar-adan, the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away that fell to him, with the rest of the people that remained."

The foregoing prophecies respecting the invasion of Judea by Nebuchadnezzar, and the siege and capture of Jerusalem and their fulfillment, as narrated by Jeremiah, are further supplemented by the return of those captive Jews from Babylon after seventy years, who came by the decree of Cyrus king of Persia, so circumstantially recorded in the books of Ezra and Nehemiah.

King Cyrus here mentioned is predicted by the prophet Isaiah in Chapter 44th and 45th, [712 B. C.] one hundred and seventy-six years before his birth, [536 B. C.] in the following words:

Isaiah Chapter 44th.

"24. Thus saith the Lord, thy redeemer, and he that formed thee, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25. That frustrated the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

26. That confirmeth the words of his vantage, and performeth the counsel of his sengers; that saith to Jerusalem Thou shalt be inhabited; and to the cities of Judah, shall be built, and I will raise up the decayed places thereof;

27. That saith to the deep, Be dry, and I will dry up thy rivers.

28. That saith of Cyrus, He is my shepherd and shall perform all my pleasure; saying to Jerusalem, Thou shalt be built; to the temple Thy foundation shall be laid. Chapter 45th, verses 1, 2, 3:

1. "Thus saith the Lord to his anointed Cyrus, whose right hand I have holden, to due nations before him; and I will loose loins of kings, to open before him the closed gates; and the gates shall not be shut.

2. I will go before thee, and make crooked places straight; I will break in pieces the gates of brass, and cut in sunder the door of iron;

3. And I will give thee the treasures of darkness, and hidden riches of secret place, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

"13. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

D. G. Hogarth in his work entitled "Authority and Archaeology." London, 1896, 122, mentions the discovery by T. G. Pinnington among the inscribed tablets found at the ruins of Sippar in the valley of the Euphrates deposited in the British Museum, of tablets which relate to the conquest of Babylon by Cyrus and his benevolent disposition. He stated by these records to be "King of Persia" in Elam in the year 549 B. C. In year 546 B. C. he is styled "King of Persia." It is reasonable to suppose that he had an interval since 549 effected the conquest of Persia. In 538 B. C. his attack upon Babylon begins. The inscription reads: "On the 16th (of the month Tammuz, corresponding to the Sixth month) Gubarn governor of the city of Gut, and the soldiers of Cyrus, with fighting entered Babylon. In consequence of delaying, Nabonaid (the king) was taken prisoner in Babylon. On the third day of the month (tenth month) Cyrus entered Babylon. Peace for the city he established. Peace to Babylon did Cyrus proclaim."

Babylon was not destroyed at this time, as proved by the humane treatment displayed by Cyrus towards the inhabitants of the city, which had offered no resistance to his government. The final downfall seems to have been rather gradual than sudden, and began at 529 B. C., culminating in the abandonment of the City, as their capital, by the Kings of Persia and building Seleucia B. C. 322. Ctesiphon in its vicinity which drew away the inhabitants and caused it to be deserted.

Layard gives a synopsis of its history, quoted below.

"It may not be out of place to add a few remarks upon the history of Babylon. The time of the foundation of this celebrated city is still a question which does not admit of satisfactory determination, and into which will not enter. Some believe it to have been

at a comparatively recent date; but if, as Christian scholars assert, the name of Babylon is found on monuments of the eighteenth century dynasty, we have positive evidence of its existence at least in the fifteenth century before Christ.* After the rise of the Assyrian empire, it appears to have been at the very end of the direct rule of the kings of Assyria, and at another to have been governed by its own independent chiefs. Expeditions against Babylonia are recorded in the Assyrian inscriptions yet discovered in Assyria; and it has been seen, even in the time of Sennacherib and his immediate predecessors, that the Assyrians were still frequently sent against rebellious inhabitants. The Babylonian empire was, however, almost absorbed in the Assyrian empire, the then dominant power of the East. When this great empire (Assyria) began to decline, Babylon rose for the last time. Media and Persia were equally ready to overthrow the Assyrian yoke, and at length the armies of Cyaxares and the father of Darius captured and destroyed the city of the Eastern world. (Nineveh) 607

(To be continued.)

For "THE FRIEND."

Prelacy Upholding Wordliness.

A Roman Catholic priest of this locality, in stating the fact that the highest local ecclesiastical dignitary of his denomination, together with many priests, have lent their prestige to euchre parties for professedly good uses, comments as follows in a private letter concerning the so general prevalence of such parties, halls, bazars, euchres, etc. "It is sad to think that churchmen are engaging themselves of these demoralizing means for raising funds to promote the worship of God. Certain it is in our day that church people employ whatever means Satan can make profitable for raising money. . . . They are raising up through their progressive work a nation of gamblers. Even the little children are growing nervous in their eagerness to win in games of chance, and their parents as well as their moral nature is fast being destroyed. Looking as you do from a distance at these things, you cannot form any adequate notion of their viciousness. I know of a priest who has sternly his face against these demoralizing means, who has raised his voice against them and who has threatened to invoke the ban of the courts in suppressing euchres and gambling. He is not only avoided as a crank, as if he had the small pox, he is not only to struggle with poverty, a martyr to his convictions, but it was seriously thought of moving him from his charge and thereby punishing him. It was alleged that his church could be prosperous, that its treasury could be made equal to all demands upon it, if it did not stand so much aloof from his people, if he mingled with them in their amuse-

ments, if he had euchres and fairs like other priests and was thereby brought more in touch with his people. In fine, it was said that all that was wanted to make religion flourish in the parish was a young, energetic pastor up in modern ways of raising money. "I really do not see where the reformation in these matters can begin, but that it will begin I am not without hope. There are too many good people in the world to-day for God to give it up entirely to the *hostis humani generis* who is at the bottom of the movement to bring the followers of Christ into a coalition with those who favor the stage, the dance, the game of chance, and the secret society. It is, perhaps, when the human has failed against these that the Divine will destroy them. Let us pray that the Lord may arise and that his enemies may either be converted or put to flight."

Occupying our allotted places in the Lord's vineyard and being faithful therein, seems to be the divinely appointed way of overcoming "the mystery of iniquity that doth already work," and that without the interposition of the carnal arm or weapon; for "the Lord shall consume," says the Apostle Paul, in writing to the Thessalonians, "with the spirit of his mouth, and shall destroy with the brightness of his coming." So, while the priest just quoted may seem like the "speckled bird" in upholding the testimony for Truth so far as he sees it, yet whether others "will hear, or whether they will forbear," the light of his candle, we may believe, will not be without its illuminating service. And here, in considering the condition (it is not a restricted one) which his letter unfolds, the sentences of Jeremiah, twelfth chapter, appear applicable:

"Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate, it mourneth unto me; the whole land is made desolate, because no man layeth it to heart." Yet it is only at the end of his parable, in contemplating a condition of general unfaithfulness and spiritual alienation, that the prophet is moved to declare—"But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord." Are not these warnings, by many "pastors" as well as others, kept too much out of view? The message of love need not be retired, but rather emphasized, because of them.

J. W. L.

THE DIVINE MOMENT.—One great sign of the practical recognition of the "divine moment" and of God's habitation in it, is constant calmness and peace of mind. Events and things come with the moment; but God comes with them too. And He comes, written all over with the divinity of wisdom and the glory of the promises. So that if He comes in the sunshine, we find rest and joy; and if He comes in the storm, we know He is King of the storms, and our hearts are not troubled. He is an everlasting tranquility; and when we enter his holy tabernacle our souls necessarily enter into the tabernacle of rest.—Times.

Selected.

PUT-OFF TOWN.

Did you ever go to Put-off town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys named Linger and Late
With unclean hands and touselled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters called Fret and Frown;
And Old Man Lazy lives all alone
Around the corner on Street Postpone.

Did you ever go to Put-off town
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate?

To play all day in Tarry street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this old town.

Nature's Seed Planting.

"Nature," says the Autocrat of the Breakfast Table, "always has her pockets full of seeds and holes in all her pockets." Certain it is that nature spares no pains in providing for the perpetuation of plant-organisms. Every wild plant furnishes myriads of seeds, full allowance being made for waste and loss, and so effective are the means used in their distribution and planting that a very few years are sufficient to spread a new variety over wide areas.

During the glacial period the ice masses which ploughed the continents bore with them seeds and roots. The rivers and ocean currents took up the work, bearing abroad the seeds of different latitudes. In Louisiana and Mississippi the flora peculiar to the Rocky Mountain heights where the Missouri has its source, four thousand miles away, find lodgment on the shores of the Mississippi River and flourish under the beams of the glowing semi-tropical sun. On the western coasts of Ireland and England are found the plants of the plains of the Amazon and the Orinoco, the West Indies, and Florida, borne across the Atlantic by the current of the Gulf Stream.

The volcanic eruptions in the Island of Java in 1883 furnished a remarkable illustration of the facility with which nature is able to replant with vegetable life a desolated region. The centre of the disturbance was the island volcano of Krakatoa, which sent forth floods of molten lava and burning ashes, so that every living thing, whether animal or vegetable, was destroyed. The island, in the words of an observer, was "red hot." Only four years after this event, a naturalist, visiting this spot, found that nature, massisted by man, had stocked the island with two hundred and forty-six varieties of plants. The winds, the waves, and the birds had been the only agents.

The birds do a great share in this work. Darwin found by examination that particles of earth adhering to the feet of migrating birds generally contain seeds. From a ball of earth carefully removed from the leg of a wounded partridge he raised eighty-two plants of five different species. From six and three-quarters

ters ounces of earth gathered from the feet of birds which frequent the shores of lakes and ponds, he raised, under glass, no less than five hundred and thirty-seven plants. The plumage of migrating birds also contain, many kinds of seed which adheres to them as they stop to feed or to sleep on their way to distant lands. Many seeds are carried in the stomachs of herbivorous animals, and thus make long journeys.

Some years ago, after an unusual prevalence of high winds from the north, the Canada thistle made its appearance in localities from the Dakotas to the Gulf of Mexico. The wheat fields of the Northwest and the cotton and sugar plantations of the South were all planted by the winds with this most unwelcome immigrant.

There are many seeds, which like the thistle, depend almost entirely upon the winds for transmission and distribution. Some of them, as the maple and the ash, have wings, and literally fly on the wind. The seed of the maple tree has an elaborate arrangement for aerial transportation. It has wings like those of a locust or large grasshopper. When the seed is detached from the tree, even if there is no breeze, it does not fall directly to the ground, but, by its peculiar construction, it acquires a spiral motion which carries it at least some yards from beneath its starting-point. When a wind is blowing, these seeds often twirl through the air for miles before they finally sink to the earth to find a new home and to found a new maple grove.

Some time ago appeared an account of maple trees growing to the height of twenty-three feet upon the summit of a tower one hundred and ninety-seven feet high in Greensburg, Decatur County, Indiana. A grove of maple trees surrounds the Court-house, of which this tower forms a part, and the winged seeds, borne aloft by the winds, have taken root and flourish upon the roof of the tower.

All varieties of asters have seed furnished with soft feathery pinions. The gentlest zephyr is sufficient to waft them over field and meadow, and plant them by every stream and pathway, but the storm wind lifts them to the clouds, and they fly to far-off regions. Millions fall into the waters, which do their share in planting them on distant shores; other millions perish, but nature's pockets never become empty.

The dandelion shows an almost human intelligence in the sudden growth of the flower stem when the seeds begin to ripen, to exactly the height which enables it to rear its crown of feathered arrows above the surrounding growths, so that the breeze may bear the seed away and plant it. Borne high upon the wind, it sails point first, arrow-like, and falls into the earth in the most favorable position for taking root. The country children blow the seeds from the stalk to see whether "mother wants me." If the seed all fly away at one breath, the child must hurry home.

The jewel-weed, or wild touch-me-not, growing luxuriantly by every stream and pond, has at this season the ripened seeds in little round pods, which, when the breeze shakes the branches, explode like tiny pop-guns, scattering the seed to a considerable distance around.

The Spanish-needle, all the burr-tribe, and the "Beggars'-lice" have hooks or claws which

catch on every passer-by, whether man or beast and so find means to distribute themselves. We bring these hangers-on, clinging to our clothing from every autumn walk through woods and fields. Sometimes we pause on our way to free ourselves from these incumbrances; sometimes we bring them home with us; in any event, some of them find lodging in the earth, and next spring there is a new group in a new place. Animals and birds do their share in planting these varieties in the same manner. It is strange that these are all troublesome weeds which one would gladly see perish. Nature seems more persistent in her efforts to plant them than many more favorite plants.

It seems, indeed, that only those plants which do not serve to nourish either man or beast are supplied with these ingenious devices for transmission and self-planting. In the case of plants used for food, there is security that the seed will be planted and cared for.

A writer on this subject speaks of the "Rose of Jericho," which is an Eastern variety of our common "tumble-weed," belonging to the botanical family of "cruciferae." When the seeds ripen the plant bends to its branches, forming a ball with the seed inside. When quite dry, the lightest breeze suffices to break it from the parent stalk and away it goes, rolling and tumbling over the ground, scattering its seed in its progress.

In the great valley of the Amazon, when the winds break off the massive plumes of the tall pampas grass, they roll up in great white spheres several feet in circumference and go bounding over the vast level plains, distributing the seed in the same manner. It was in allusion to this device that David wished that his enemies might be made "like unto a wheel, as the stubble before the wind."

The flora of the Azores Islands is said to be exclusively such as is adapted to be planted by these agencies of nature. The only trees and shrubs of these islands are such as bear small berries and are indigenous to the southwest of Europe, while the oak, chestnut, apple, and others growing in the same latitudes, but not adapted to conveyance by such means, are entirely absent. The flora of these islands comprises four hundred and thirty-nine species; forty-five have winged seed, sixty-five very minute, hard-shelled seed, thirty-five have such seed as are eaten by birds, and eighty-four others are well adapted to conveyance by wind or water. There is probably no better example of nature's seed-planting than in the Azores, which are nine hundred miles distant from the nearest land.

When one considers the subtle, silent ways in which the clothing of the earth in robes of verdure is accomplished, the mind is filled with wonder and admiration of the ceaseless forces which conserve the life and care for the continuance of those creations which are entirely independent of the care and notice of mankind.

"O Nature, gracious mother of us all,
Within thy bosom many myriad secrets lie
Which thou surrenderest to the patient eye
That seeks and waits."

—Francis M. Butler in *Evening Post*.

If religion has done nothing for thy temper,
It has done nothing for thy soul.

For "THE FRIEND."

MY STRENGTH.

I sat in the deepening twilight
With faith that was weak and dim;
The dear Lord stood beside me,
But I had no thought of Him.

My spirit was weary of sinning;
But my blind faith could not see
The love of the pitying Saviour,
E'en then so near to me.

And looking upon all the failures,
The wrong and sin of the day,
The many times I had left my Lord
For the broad and sinful way,

"How can I be called his disciple,
His child?" I wailed criedly;
And unto my sorrow and weakness
My Saviour gently replied:

"Child, is it thy strength that shall conquer
This daily temptation and sin?
Thy righteousness that shall help thee
Life's victories to win?

"Trust not in thyself; but when weary,
And longing from sin to be free,
Look upward for help through the trial;
"My grace is sufficient for thee."

Then I turned away in the twilight,
With faith growing strong and clear;
I had not known through the weary day
That the Lord had been so near.

And now when my spirit is weary,
And my way I cannot see,
I think of the loving, helpful words
That the dear Lord said to me,

Till, with faith that no longer is troubled,
His face I can almost see,
While I know, though my strength is weak,
His grace is sufficient for me.

MILLIE COLCORD

THE SECRET.

HARRIET BEECHER STOWE.

"Thou shalt keep them in the secret of Thy presence
from the strife of tongues."

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves glide, ever peacefully,
And no rude storm, how fierce so'er it fieth,
Disturbs the Sabbath of that deeper sea.

So to the soul that knows Thy love, O Purest!
There is a temple, sacred evermore!
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the noise of passion dieth,
And loving thoughts rise ever peacefully,
And no rude storm, how fierce so'er it fieth,
Disturbs that deeper rest, O Lord, in Thee.

O Rest of rests! O Peace serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of Thy presence dwelleth
Fullness of joy, forever and forever.

THE "Era of the Maccabees" began B. C. 166, when Judas Maccabaeus assumed the leadership of the Jews, who had determined to throw off the yoke of Antiochus Epiphanes. The revolt was successful, and the Asmonean kings ruled Judea until its conquest by the Romans. The Jews styled the Maccabees the "Era of Kings."

For "THE FRIEND."

Reminiscences.

(Continued from page 275.)

paragraph at the head of "Reminiscences" our last number was not understood in verse, till too late to change its title.]

There is to be felt a perceptible comforting atmosphere surrounding some that is usually absent when in the company of

of those whose dwelling place is in the of Truth, that the former experience is ad-joined.

It was manifestly the case in the company late highly and justly esteemed friend JOSEPH HEALY, of Ducks Co., Pa. His presence seemed to bring with it a ray of al sunshine. In his matter and manner is altogether original, both in his religious communication and in conversation, making company very enjoyable to both old and young. Sometimes his conversation would naturally like a stream of water into an arid religious communication, when his words would mellow down into a cadency that is stillness, and a holy and a precious unity over the company by which he was aided. Comparatively poor as to this world's goods, he was yet possessed of those more precious gifts recommended by apostle, Faith, Hope and Love, that make rich, not only in this world, but in that which is of far more importance, in the world to come.

It was at one time on a religious visit to the neighborhood of Westtown Boarding School and felt it right to appoint a meeting at the Baptist meeting-house in the vicinity. The afternoon proved to be wet and out few came, perhaps about six women, usual in religious meetings, about half as many men. The thought passed through the mind of the writer, "Surely Christopher will preach here to-day to this small company." But he did. Years after, when Joseph Scattergood, Jr., was residing on a farm, he had occasion to employ a carpenter, who related to him the fact that he had attended that meeting and that Christopher's visit was the means of changing him from a state of nature to a state of grace. He became a consistent member of the Baptist society.

It is related that during the sitting of a Yearly Meeting he felt his mind drawn to pay tribute to the Women's Meeting. His concern has been united with by both meetings, he has his companion went in and took their part and after sometime remaining entirely withdrawn. It was understood that just at this time of his visit there was in the women's meeting considerable unsettlement and disturbance. Christopher's visit had the effect of silencing and soothing the meeting, although he said nothing. He expressed himself afterwards as having been well paid for that service.

A memoir has been published of him, a small volume of two hundred and forty-six pages, for sale at Friend's Book Store, containing interesting incidents.

The following letter written by Joseph Scattergood, Sr., to a member of the Monthly Meeting living at a considerable distance, is in-

structive, and may be helpful to others similarly situated.

PHILADELPHIA, Twelfth Month 30, 1863.

Respected Friend:

The overseers of the Monthly Meeting of Friends of Philadelphia for the Southern District, have recently been examining the list of the members of that meeting. In doing so they have had their attention called to thy remote situation and the circumstances of not having had direct communication from thee since thy removal from this city. We have heard occasionally through thy wife's family of your health, etc., but none of us have received a letter from thee giving us any account of thy situation, or how far thou hast been concerned to maintain the principles and practices of our religious Society. I was requested to write to express the interest we feel in thee as a member of our meeting, and the desire we have that thou may not be led into any practices inconsistent with our religious principles. We hope thou continues to have an attachment to those principles, though so far and so long separated from others who entertain them. But a mere attachment or admiration of them thou must be aware will be of very little avail to us, unless our conduct and conversation is regulated and made conformable to them day by day. Deprived as thou art from associating with Friends whose consistent religious deportment would be strengthening and encouraging to thee, and thrown into the society of those who may not even feel the restraints of religious or moral principles, thou must be subject to peculiar temptations, and liable to yield to them, unless thou art careful to keep on the watch. How many there are who have been led, perhaps almost imperceptibly to themselves, from the good they once knew, through association with persons of corrupt principles and wrong and sinful habits, and by unwatchfulness been induced to adopt sentiments and practices which at one period of their lives they had a clear conviction were wrong.

We shall be glad to be informed that thou hast altogether escaped this snare, and that the principles of thy early education are still dear to thee, and thou art increasingly desirous of becoming conformed to them in thy life and conversation.

We believe our religious Society was raised up to show forth the spirituality of the Christian religion and the necessity of an entire change of heart through submission to the sanctifying operations of the Holy Spirit, and outward forms and observances, however regularly performed, or more moral rectitude of conduct, are insufficient to gain acceptance in the Divine sight.

We also believe that the influences of the Holy Spirit are not confined to any particular place or time, but that the Lord is graciously pleased to visit us even when employed in our lawful business, drawing us to love and fear Him, and enabling us to offer to Him even in solitary places that worship which is in spirit and in truth. I hope thou hast secretly been convinced of this and shown the importance of yielding to his heavenly teaching and guidance.

Be assured the more we become acquainted with and obedient to Him the more we shall be drawn into inward retirement of spirit in

order to wait upon and commune with Him. And as this becomes our daily engagement, our whole conduct and conversation, as well as all our pursuits, would be regulated thereby. The desire for company would be lessened and that only sought after which would be congenial to our religious sentiments and feelings. We should be brought under concern and anxiety for our families, which would lead us to desire that they might be trained up and preserved in the way they should go, and in order for this we should embrace every opportunity for influencing them for their good. We should value the Holy Scriptures ourselves, and be often engaged in meditating upon their valuable contents, and would encourage the frequent serious perusals of them by our children, and where there was no public meeting for Divine worship within reach, we should not, I apprehend, be satisfied without sitting with our families at stated periods, and endeavoring to wait upon the Lord for spiritual refreshment and help. As this was done in sincerity and with a single eye to Him, and in his holy fear, though it might be in great weakness, He who regardeth his lonely and solitary children would, I believe, openly reward the secret exercise of those who engage therein. So that, without wishing to extend this evidence of our affectionate interest in thee, as well as thy wife, to too great a length, I desire to encourage you to attend to all your religious duties and make the performance of them your primary concern. Seek for ability to take up your daily cross, watch unto prayer, and then you will grow in grace and in the knowledge of the Divine will respecting yourselves, and be made by your humble, consistent, self-denying lives, preachers of righteousness to those by whom you are surrounded. That this may be your individual engagement and concern is the desire of your friend, JOSEPH SCATTERGOOD.

LEAD US GENTLY.

Dear Lord, thou knowest all our strivings,
The anxious thoughts and fears,
The restlessness that's nigh o'erwhelming
And thought for coming years.

Thou seest how our faith is tried and tempted,
And sore perplexed by doubt.
Come near, and in thy loving pity,
Drive all these questionings out.

We do not ask for fame or world's applaudings,
But rather what is best;
A home among thy many mansions
Where weary ones may rest.

Dear Lord, we crave thy benediction,
On sick and sad, and worn,
If Thou dost bless, earth's heaviest affliction
May patiently be borne.

In humbleness we bow before Thee,
And ask Thy guiding hand
May lead us gently, when life's day is closing,
Toward that sunset land.

F. B.

NEER not at old clothes. They are often made holy by long sacrifices, by careful foldings away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of noble heart beating underneath.—Ex.

For "THE FRIEND."

Counsels from True Witnesses.

(Continued from page 272.)

The 23rd of the Fifth Month.—"Blessed is the man that trusteth in the Lord, whose hope the Lord is, and whose heart departeth not from the living God." He shall be like a tree planted by the rivers of waters, whose leaves are green. Although these may know winter seasons, yet as their hearts do not depart from the living God, they shall be like the branches that are grafted into the true vine and the living sap abide in the root. . . . Let us be willing to yield up that that is for the fire unto the fire, and that that is for the sword, unto the sword; that we may know the will of God to be done in us and we may have a right to make use of that prayer which our Lord taught his disciples, after this manner: 'Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven.' Surely this is a great attainment, and it is nothing but the power of God that is sufficient to bring us into this estate, although many in the world are making use of these weighty words who are not truly sensible of them. It is a great thing to know the great God to be our Father by regeneration. Those that are his children by regeneration, do desire that the praise may be returned to his holy name; and that his will may be done in them as it is in heaven; and these are passive as clay in the hands of the potter. And they are concerned to ask daily bread of Him, who feedeth his people with the bread of life. They desire of Him that He will be pleased to forgive their trespasses, as they desire to forgive those that trespass against them; which the Lord giveth them power to do. And desire in their hearts that they may not be led into temptation, but may be delivered from evil, when they are beset on every hand. . . .

"The Lord may see meet to hide his face at some time from us, as He did from his servant of old, who said, 'Thou hidest thy face, and I am troubled.' Although but a little before he was so favored with the Divine presence that he thought thereby his mountain was made to stand strong; yet there was soon an alteration in his state. When the Lord hid his face, he was troubled; and so it may be with us. And when the Lord doth withdraw from us, let us examine ourselves, that we may come, by that which shows unto men what their states are, to discern whether there is any thing amiss in us, that might give the Lord just cause to withdraw from us. I believe this inquiry will not hurt any of us, any more than it did the disciples, when the Lord had told them, that one of them should betray him; and one said, 'Lord, is it I?' and another said, 'Is it I?' He that was the guilty person, was the last as we find, that asked this question; and so those now that are guilty of betraying the innocent (life) in themselves, may be the most backward in this work of examination. . . . Let us be willing to search ourselves that by the spirit of truth we may see whether we are of that number that betray the innocent or not. If, upon diligent search, we do not find that there is any willful disobedience in us to cause the Lord to withdraw from us, but it is for the trial of our faith, this I believe, will be for our good, as our

minds are stayed in patience. But if our minds are not staid in patience we may slight our own mercy, for the Lord many times may be nearer than we are aware of. . . . The Lord had regard to his servant who waited patiently for Him, and heard his cry, and brought him up out of the horrible pit and miry clay, and put a new song into his mouth, even praises to the Lord. . . . Afterwards the same evening she said, "It is well to be concerned to lay up for ourselves this true riches, which the moth or rust cannot corrupt, nor the thieves steal. Whatever it may cost us of scoffings or reproaches for it, it is worth a hundred times more than we have undergone of losses or sufferings. 'For the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.' " . . .

"The promises of God are all Yea and Amen. Let us abide in it, that we may know what we have to express one to another to spring from the pure Seed, and may know it to bear rule in our hearts, and then we shall be guided thereby to take straight steps in the narrow way, which the Lord hath cast up for us. Let us be willing to wade through those exercises that it may be our lot to meet with, for the trial of faith will work patience, and patience experience and experience hope; and this will not make ashamed. Then we shall not be ashamed to bear our testimony for the Lord, neither shall we think that because our measures are but small therefore we can do Him no service, but we shall be willing to cast in our mites as the poor widow did. If we cast in all, the Lord will take notice of it.

"This I speak, that those may be encouraged in the work of the Lord, who look upon themselves as the hindermost of the flock. Let us not be discouraged, although at some times the work may not seem so prosperous as we may desire: 'Cast thy bread upon the waters,' and there is a promise that it shall be found after many days. Sow plentifully, therefore, that that you may reap plentifully; for those that sow sparingly shall reap sparingly. If sometimes we may have but a few words to speak in a meeting, then let it be our concern to sow to the Spirit, that by the light of it, we may discern what the Lord is pleased to give us for our own comfort and nourishment; and what He giveth us, to distribute to others. For we read, there is a time to be silent, and a time to speak; and at sometimes there may be more service in sitting silently in a meeting, than there would be in speaking words; and as our eyes are single unto the Lord, and our wills resigned to his pure will, this waiting in silence will be easy to us. And as in the pure light we shall come to see what and when to speak, and when to end, having a clear sight of our duty herein we shall go safely on." . . .

The 27th of the Fifth Month.—"Our natural lives are very uncertain. The time past is irrecoverable, and the time to come is very uncertain; therefore let us be concerned to make good use of this present time, and be willing to put our shoulders to the work, that the stone may be rolled from the well's mouth that we may partake together of the goodness of God. Those that gathered little manna had no lack; and those that gathered much had nothing over. My friends, there is abundance

in it; those whose gifts may be but small that they cannot gather so large a share of the heavenly manna as some may, yet if labor faithfully, according to the ability God is pleased to give them, and make an improvement of what he hath committed them, they will know that little to be content. And those that are enabled to gather more, will come to see that they have not over; and what they enjoyed yesterday will be sufficient for to-day, but they will be daily in need of a fresh supply from the of the Lord."

"There is no other name by which any can be saved but Jesus Christ. Let us all get into his name, for He hath promised that where two or three are gathered together in his name He will be in the midst of them. And He will make his promise good unto them that are truly concerned to labor to through all the opposition that stands in the way that so they may get into the name, and power of Christ, and witness Him to place of broad rivers unto them.

"We have need to be concerned for treasure that will go with us beyond the grave; this is worth suffering the loss of things for. For those that are willing to their lives for Christ's sake the same shall life eternal. But those that retain a life sin, according to the lusts of the flesh, are in danger of losing that eternal life which they come. Therefore let us not love our life unto the death, nor count anything too dear to part with, that we may win Christ. I desire that the longer we live in the world, the more our zeal for the Lord and his truth, increase. Many are the troubles of the righteous, but the Lord will deliver them out of them all. . . . It hath many times been the sincere desire of my heart to the Lord, that every secret thing might be revealed; and the Lord is just in all his ways. As we are truly willing to bring our deeds to the light in our hearing the Lord thereby will discover everything that is contrary to his will in us. The Lord is able to do all things for his people.

"Testimonies will fail, and words come an end as to us, but the word of the Lord abides forever. I desire that those who have more days in this word, may diligently attend to this engraven Word that is able to save the soul. Let us choose this for our portion.

"My desire for the sons and daughters men is, that they may not give way so much to the many cumbering things, but may choose this one thing needful, which will be able to support them in the most needful time. If we are taken with any thing short of the eternal Word, and trust in visible things, they will utterly fail."

The 31st of the Fifth Month.—"The goodness of the Lord is such to his people, that I am a present helper in the needful time, although at some times we may be ready to think that we shall fall by the hands of the enemy; y as we trust in the Lord, He that deliver David out of the hand of Saul, will deliver out of the hand of the spiritual enemy.

"Let us stay our minds in patience, in the times of poverty of spirit, and I believe we shall see the good effects of it; the Lord will teach him subjection to himself thereby. . . . It is an easy thing to believe in Him when

shines upon us and we enjoy the light of countenance; but when He withdraws it, and we see ourselves in a thirsty land, no water is, this I believe, is a trial of faith. That arm of the Lord which hath been the guide of our youth will be the stay and our guide who trust in it. When we are brought to a true sense of a spiritual thirst, and will open the fountain as in the desert. A few words at this time may suffice of the weakness I am under; but, how- ever, I once more witness the Lord to be in weakness; in a sense thereof, I praise may be returned to Him, who is the author of it forever."

2nd of the Sixth Month.—"The Lord make his people sensible of the time to be the end of the time to speak, as they are to wait for instruction from Him, to hearken to his voice, and to the voice of the servant the prophet, who said, 'Keep ye O Islands, before me; let the people be the strength.' They were to come and then they were to speak; and so it is, when we are enabled to come near the Lord we are sometimes in a capacity to do the honor of his name. . . . The Lord is more giving me cause to speak well of him, in a renewed sense of his love. This encouragement to trust in his mercy and in a state of poverty, the enemy may assuage, and may endeavor to cause us to that we shall never come to partake the sweet enjoyments any more, as we in time past; let us not believe him, he was a liar from the beginning. . . . Though the Lord's people may have sorrow for a night, yet joy will come in the morning in the dawning and breaking forth of eternal day, when the sun shall arise that shall no more down; which is for the light of Jerusalem, which hath no need of the light of the moon for the Lord God. Light thereof, and sorrow and sighing come to an end and the tears shall be wiped from all faces. Surely this is a desirability to the weary travelers, but we patiently to wait the Lord's time. Let us be willing to bear our share of sufferings, remembering what our Lord suffered for us we were enemies and aliens, and the might justly have cut us off in that, but He was pleased to show mercy to us. Let us be willing to follow Him through many tribulations, though the assistance of his Spirit, that we may be found worthy to obtain an inheritance in the kingdom which is prepared for the followers of the Lord. When we have done all, we are but as faithful servants; we have done no more than our duty to do; there is nothing to be tributed to us, nor is there any praise as unto such but to God only."

4th of the Sixth Month.—"It is the Comforter that our Lord promised He will pray the Father to send to his followers, and by his measure I am a witness of, and toward enjoyment sweetens every exercise. I desire we may all wait for it in a way of our wants, that we may receive a supply from it. There is something of it to be met with every day, and therefore we need of a supply from the Lord to enable us to go forward in the way of our duty. The goodness of God is very great,

and in a feeling sense of it, I have, at this time, renewed occasion to return the praises to his holy name." . . .

The 17th of the Sixth Month—Several friends being there to visit her, they found her very weak, but after they had spent some time in waiting upon the Lord with her, He was graciously pleased to renew the visitation of his love to her, by which she was wonderfully revived, and was publicly concerned in thankful acknowledgments of the goodness of God in supplication to Him for the continuance thereof. . . . She departed this life the twentieth day of the Sixth Month, 1722, being in the forty-first year of her age.

Items Concerning the Society.

If we could really endure we must school ourselves in the grace of repose. I think the reason the dear Friends of Philadelphia are so calm in their way of speaking and in their faces often, is because they have learned to wait in silence for God to speak.—*Phila. Ledger.*

RECENT LETTER.—"Esteemed Friend: The letter in the issue of THE FRIEND of the 22nd instant from one who evidently is deprived of the privileges of association with members of our Society, stirred my heart with sympathy. It also called to my mind an incident which occurred in an adjoining community last year.

"A young man left home several years ago and went to seek his fortune in the far West. The business in which he was engaged took him over a considerable part of the world. He crossed the Pacific several times; also, I think, visited South America several times. But all through his wanderings the memory of his Quaker home and meeting went with him. After an absence of perhaps twenty-five years he returned for a visit, and he could hardly wait for meeting day to come around, to again enjoy a quiet Friends' meeting."

"But imagine his surprise on meeting-day to find, instead of the quiet Friends' meeting of his memory, with its reverential worship and soul-inspiring communion, an 'up-to-date' meeting with a hired pastor in charge, a regular program, a trained choir, with an organ to lead, and the 'service' practically the same that he would find in an ordinary church of the world."

"I often wonder what is to be the outcome of all this. Very few meetings of Friends in this part of the country are essentially different from those of Methodists or others. And this continuous cry for change is not confined to our denomination. I understood recently that the choir in a Methodist meeting near here requested the privilege of supplying themselves with horns and violins in addition to their organ, that they might be better able to supply the demands of the times."

"We very much appreciate THE FRIEND, and desire the encouragement [of its caretakers] and that their hands may be upheld and strengthened in the work."

Western District Monthly Meeting of Philadelphia has recently adopted a letter of sympathy and counsel to each of its absent members. Such a letter to be found in both hemispheres. The Quarterly Meeting also seemed touched with a similar concern for the welfare of its outlying meetings and distant members. We have deemed it at least a coincidence that the excellent letter of Joseph Scattergood, Sr., to a member at a distance appears now among the "Reminiscences," to which we invite attention for its sound counsel.

More distant than they whom other climes contain or seas can separate, may be some of our members who are near our doors, or perhaps attending our meetings, but spiritually distant from true fellowship in Christ. Through living epistles exercises of

spirit may reach these also, but with chief benefit, it may be, to the living church so exercised.

The Tract Association of Friends of Philadelphia has during the year past circulated 72,336 copies of its publications by distribution, and has printed 631,100 copies. An interesting narrative on "Card Playing," has lately been issued as a Tract.

It is hoped that Friends will respond to the call to attend the Annual Meeting of the Association, to be held at eight o'clock on the evening of the 26th instant, and also that it may be in the hearts of some to relieve its diminishing treasury.

The Quinquennial Conference and Five Years' Meeting of those Yearly Meetings which generally have adopted the Uniform Discipline, is set to meet in Indianapolis in next Tenth Month.

Notes From Others.

"THE KILLING OF MEN."—"The killing of men under the name of war," wrote Andrew Carnegie in a letter read at the P. H. Collier dinner at the Metropolitan club, "is the foulest blot upon humanity to-day. We see much discussion as to what is or is not permissible under civilized warfare. My view is that this is a contradiction of terms. There can be no such thing as civilized warfare. We have made little progress in the path of genuine civilization, as long as we can find no better substitute for the settling of international disputes than the brutal murder of one another. As a general proposition it may be stated that the nation who refuses peaceful arbitration is responsible for the war which ensues. Sad that both branches of the so-called most highly civilized race should be guilty of the most uncivilized crimes. Let us all pray that this disgrace is soon to pass away."

My Dear Friend:—I clip and send you the above expression from Andrew Carnegie because of his noble stand on this very important question. I agree with him that there can be no such thing as civilized warfare. Men who are truly civilized do not settle their differences by fighting. There is always a better way. Hate and destruction are always detestable. There can be nothing but savagery in fighting. Love should govern men in their intercourse with each other. When intellect rules and calm reason and common sense reigns men do not fight.

Your friend,
CHARLES ALEXANDER.

WILBERFORCE, Ohio.

In the United States Senate recently the chaplain prayed for "the newspaper men." We know of no body of men for whom prayer can be more opportunely offered. They preach to vast audiences no less actual than they are unseen, and none needs more wisdom that comes from above than they.

The Greenland Eskimos may now read the Bible in their own tongue. The work of translation was started by the first missionary to Greenland in modern times, Hans Egede in 1721, and book after book has been since.

In spite of praiseworthy efforts on the part of many prison authorities, we have yet to learn how to protect society without brutalizing those who injure it; how to make penal discipline reformatory without rendering prison life attractive.—*Howard Association.*

Theodore Cuyler thinks it is not strange that conversions are so few, and that evangelical religion makes no greater headway, when multitudes have no other reading on the First-day of the week than "the godless Sunday newspapers, and but little reading during the week except the novels that pour in such an increasing deluge from the press. If parents give house-room to trashy

THE FRIEND.

A Religious and Literary Journal.

C. LXXV.

SEVENTH-DAY, THIRD MONTH 29, 1902.

No. 37.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

From Walnut Street, between Third and Fourth,

orders designed for insertion to be addressed to

JOHN H. DILLINGHAM.

C. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

There is a spirit which I feel, that delights to do evil, not to revenge any wrong, but to endure all things, in hope to enjoy life in the end. Its hope is to outlive all pain and contention, and to weary out all pain and cruelty, or whatever is of a contrary to itself. It sees to the end of temptations; as it bears no evil in itself it conceives none in thoughts to any if it be betrayed it bears it; for its life and spring is the mercies and forgiveness of God. Its crown is meekness, its life lasting love unfeigned, and takes its strength with entreaty and not with contention and keeps it by lowliness of mind. In its own life it can rejoice though none else rejoice, or can own its life. It is conceived in pain, and brought forth without any to it nor doth it murmur at grief and oppression; it never rejoiceth but through suffering with the world's joy it is murdered. It alone being forsaken; I have fellowed herein with them who lived in dens and in the places in earth, who through death and this resurrection and eternal holy life James Naylor, 1660. (Said to be his testimony delivered before his departure from this life; several Friends being present.)

are favored with liberty in this day to be together for worship unmolested; a hearty desire is, that we may properly receive this mercy, for the time to some of us come before our day in this life is wherein this privilege may be in some of us be taken from us. Something in me is ready to say, The Lord forbid that it be the case; but by reason of the great affliction which has overspread the church, I dare to expect any other.—John Naylor.

are then to be risen with Christ, seek those which are above, where Christ is.—1.

Christening Without Christianity.

We have often regretted the perpetuation of that heathen superstition by which a libation of wine was poured out into the waters, by one standing on the deck of a ship, as an offering to the gods of the sea, to propitiate their favor on the future voyages of the vessel. At the launching of a ship at the present day a young maiden is usually induced to perform the same practice, by means of a bottle or goblet of wine; and to this perpetuation of the old heathen offering is now added the sacrilege of calling it a "christening."

At length we are, to our relief, enabled to note in another column, that at least one clergyman objects to the use of the term "christening" when applied to the naming of a ship, a word which really means christianizing the ship, or making it christian. Did such ceremony have the blessed effect, we should heartily commend the "christening" of all war vessels in their infancy, from this time forth.

But seeing that the so-called christening of infants is not found to have that effect, as our houses of refuge and penitentiaries abundantly evidence,—even though the clergyman was compelled by his prayer-book to call the christened, or "baptized" child as "now regenerate,"—we despair of any christianization of ships, save as those who man them are under the baptizing grace of the Holy Spirit; or any christening of men, infant or adult, save of the same Spirit. For "if any man have not the spirit of Christ, he is none of his"—any "sacrament" to the contrary notwithstanding.

How is it, asks a recent inquirer, that a line of non-ritualists extending from earliest Christian history down to our day,—like Massalians, Paulicians, Catharists, Albigenses,—"appear to have lived better, purer, more Christian lives without the sacraments than their enemies did with them? Are those beatitudes which Jesus pronounced in his sermon on the Mount better observed by those who have seven sacraments, than they are by the protestants who have only two; and are they better observed under two sacraments than they are by the Quakers, the Doukholders and other Christians who have none?"

It is a question of emphasis. The greater the emphasis that men are taught to lay on the letter and form, the more these are made a substitute for the true life and Spirit. "The

letter killeth, the Spirit giveth life." "It is the Spirit that maketh alive; the flesh profiteth nothing." They put on Christlikeness who are baptized into Christ.—No outward element was prescribed by Him.

Friend, Come Up Higher.

Besides the information lately quoted from the *Chatauquan* of a decline in membership in some Yearly Meetings which have been developing the pastorate system, local information here and there is brought to us to the same purport, that the tide begins to set away from such meetings under the name of Friends, to other churches in the same neighborhood.

Where there is nothing in point of principle to choose between the mode of worship practised in our meetings and that of others, the tide will naturally turn towards those churches which, offering every thing which we have to present, have learned to do it in better style, and are not novices in the procedure for which we, as borrowers, are indebted to them. Once admit, by adoption of them, that other churches' modes have always been the right ones and that of Friends a mistake, and we naturally become purveyors to those churches. We advertise them to our young people as right, and supply no distinctive principle of worship among ourselves to be preferred. The result appears that whenever we would gain others through compromise with their modes, we have, by stepping down from our more spiritual plane, so weakened our standing, that they have gained us, rather than we them; some they have gained bodily as their own members, others of us they have leavened into their nature even though we abide under our former name. This came from the cry, "we must conform to them in order to compete with them." And then when we got any of them, could we give them that standard which we had renounced? But let it be lifted up, if it is to draw men.

It ought to have been understood from the first, that the Society cannot expect to compete with others on any other ground than their one distinctive foundation principle, that of waiting on the immediate and manifest moving of the divine Spirit. Whatever ministry genuinely springs from this must be its own demonstration of its right to prevail. What we want is not argument that the ministry of the

Spirit is the authorized ministry, but more clear examples of it. The anointed worship of a congregation, when divinely silent, is its own impressive testimony that it is the worship that is in the beauty of holiness. By just being what we ought individually to be in the Spirit we shall make our way by the Spirit, and no argument can be stronger. "Be ye filled with the Spirit," by obedience; and "be not drunk with wine" of these artificial stimulants of an exhilaration which is mistaken for inspiration.

For "THE FRIEND."

Why We Need to Rest.

S. W. E.

When I was a little girl, more than forty years ago, this age of great industrial progress in which we now live had only just begun. Upon my first visit to Philadelphia I went in a carriage. The drive was long, but my father had time to walk back a quarter of a mile to pick up a shawl which I had thrown out; nor were we alarmed lest we should be late upon arriving at our destination.

I am glad I was born in a very funny old house, more than one hundred and fifty years old. Its quaintness seems a fitting one, for the quiet old-time ways which belong with my old-fashioned childhood, and which have now altogether passed away.

The house was built in the latter part of the 17th century. Across the ceiling of the sitting-room ran a great beam, to go under which tall men were obliged to stoop. The chimney was both wide and deep and occupied much space in both stories; in our bed-room it left a recess into which the high post bedstead and my little bed just fitted. The chimney was just even with the foot of our beds. On the other side of the chimney was a big closet with a little window in it, through which stray cats sometimes visited us to my alarm.

The windows in the house were all small, some of them wider than high. In one room was a single window perhaps two feet square, far up in one corner of the room. Another room had its single low wide window, a few inches above the floor. In one bed-room a step ran quite across the room. The parlor was a step down from the sitting-room, with no sufficient allowance for head room in the entering doorway. The pantry was one corner of the parlor with a broad partition around it. This held our precious jellies, jams and cakes.

It was in these early years that my mother essayed to can some peaches by putting paper, dipped in the white of eggs, over the jar tops to make them air tight. When she was away on a visit an ordinarily intelligent relative, opened every jar, to see if the great experiment had proved to be a success.

The first evening lamp which I remember was a lard lamp. A tin tray was its base to catch the drippings and wick trimmings. The lard was in a churn-shaped receptacle with a wick perhaps an inch wide at one end, and, if I remember rightly, a needle at the other end, with which to pick and scrape the wick very often. No chimney and no shade were needed, and it may well be thought the light was not

a brilliant one. Small were the attractions to sit up after dark, or to entertain guests around the evening lamp. Our friends came about two o'clock for an afternoon visit, and after an early tea, went home before dark. Some years later four o'clock became the arriving hour, and when in Philadelphia a courageous country woman did not reach her sister-in-law's house till six o'clock, her efforts at being stylish, I heard emphatically denounced.

Vacations were never claimed nor relaxation needed, but every few weeks, our steady old horses, jogged us around on a visit to the old homes of our parents, an expedition which usually lasted two days, but perhaps once a year those trips were lengthened to a week, and included various other visits, to other friends.

There was plenty of work the year round, with which everybody helped. Most of our food was raised and prepared for us on the farm. "Early to bed and early to rise," was to us a familiar quotation.

What I want to show very closely is the complete change which has come to children in their environment, during the past forty years and the need there is to protect our children from the evils which may result from the strain under which they live; and if possible to return, at least for a part of the year, to those conditions which are natural and therefore healthful.

Most modern children waken each morning with the feeling that it is almost time for breakfast, which has to be ready at a regular time so that father may catch his train. Once at the table, there is no time to loiter. School time will come very soon, and sometimes, it is timid little girls or lazy little boys who go unwillingly to sit or wriggle upon their seats, through the allotted hours at school. Some of them could dine leisurely if the desire to exercise their legs were not so much greater than the desire for food. Consequently dinner is eaten in haste followed by more school discipline.

Father comes home to tea with marvelous tales of what has happened through the day, and a bundle of *Scientific Americans* to be looked over. The children must have a little time to enjoy the papers before going to bed. Finally, perhaps, mother will read as they get into bed, some graphic stories of wild animals which will stimulate their brains till long after they have gone to sleep. Day after day the modern child has to work up to time, a thing entirely foreign to his instincts. Night after night he goes too late to bed, his mind overcharged with facts which interest him.

When he goes on a visit, even if it is designed for a rest, he has to be on time for the train, and watch at nearly every turn, lest a trolley car or bicycle should run over him.

There is no quiet old-fashioned composure in the lives of modern children. We see the effects on every hand. Men are shorter in stature, and women more nervous, than ever before. Adults are not equal to the constant demands upon them. Teachers and scholars declare themselves utterly worn out with thirty-nine weeks of work during the year. The most grasping employer in order to keep up the desired efficiency, is obliged to grant a two weeks' vacation to his employees. Old

timers, who ignore the need for vacation themselves broken down men much as they should be, and unable to keep modern speed.

Better hygienic care of infants, improved sanitation and greater medical skill, has increased the average longevity of the crinity, but the alarming prevalence of diseases from which people do not usually should warn us of the pressing need of spots in our lives. What can be done, that the world is going at this tremendous speed? *Stop and rest.* It is not possible while in the stream to stem the current; it is possible to reach the bank, and awhile. Get out of the old rushing stream and rest. There is no place where this is better done than when camping out in woods.

For "THE FRIEND."

What Hinders Thee?

In reading the article in No. 27 page 26 on "Spreading Religious Books," I was much impressed with the great necessity Friends keeping, or I should rather say, turning to, first principles; that we may only read and send abroad the doctrine, tenets of our early Friends, but be faithful being at heart what we want to appeal so covers my mind that we speak with our heart but our heart is far from Him in living; serving; our minds so engaged with the duties of life, as though we were drunker with wine. Wine is a mocker. It seems as though the comparison might be made thus to the Society. We stand as on the banks of a waterfall and see souls passing over into fathomless abyss. Had we been individually faithful we might not only have known salvation of our own soul, but be made instruments also in stirring others to knowledge of theirs. The only remedy for this knowledge of things, to possess what we profess, to cease from activity of self and call upon Creator as did Daniel. It is but little that is required of us; that little is in obedience to the Light within, which will either increase or yield to it, or decrease as we disregard it. We many times hinder the Spirit's progress by the outward, in not being obedient to what is made known to us. It may be we feel necessity to make a change in our address, changing the world's language makes those who profess with Friends appear fickle in the eyes of the world. Or should it be in laying down the ornaments for a meek and quiet soul, and to appear in the garb of a Friend? These things will present themselves in due season and happy for us if we choose the way plainly shown to us. We can give all that stands in the way of our peace without Saviour, when we fully realize what He does for us, that we might enjoy a life hid with Christ in God. Then shall we be able to adopt the language of the apostle, "am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Yea and who will give to his blessed voice within?

Oh reader, stop and think! Is it well with thee? Is it well with thy house?

"You cannot hang your hope on this world at once. Nothing on myself; everything on Christ."

The Bible.

(Continued from page 283.)

ylon now rapidly succeeded to that position so long held by Nineveh. Unluchadnessar she acquired the power and by her rival. The bounds of the city extended; buildings of extraordinary magnitude were erected; her victorious armies conquered Syria and Palestine, penetrated into Egypt. Her commerce, now spread far and wide, from the east and the west, and she became "a land of a city of merchants."*

Her greatness as an independent nation short-lived. The neighboring kingdoms of Media and Persia, united under one monarch, profited, no less than Babylon, by the decline of the Assyrian empire, and were to dispute with her the dominion of the East. Scarcely half a century had elapsed since the fall of Nineveh, when "Belshazzar, king of the Chaldeans, was slain, and Dabbel Median, took the kingdom."† From time Babylonian sank into a mere province.

After the defeat of Darius and the overthrow of the Persian supremacy, Alexander opened its gates to Alexander, who made the city not unworthy to become the capital of his mighty empire. On his return to Media he wished to rebuild the temple of Bel which had fallen into ruins, and in that work he had intended to employ his army no longer needed for war. The Persians, however, who had appropriated the treasures of this sacred shrine, and feared lest they would have again to apply them to their military purposes, appear to have prevented him from carrying out his design.‡

The last blow to the prosperity and evenness of Babylon was given by Seleucus when he laid the foundation of his new capital on the banks of the Tigris (B. C. 322). Seleucus, already Patrocles, his general, had commanded a large number of the inhabitants to leave their homes, and to take refuge in Media, and in the province of Susiana. The city, exhausted by the neighborhood of the Persians, returned to its ancient solitude. According to some authors, neither the walls nor the temple of Belus existed any longer, and a few Chaldeans continued to dwell in the ruins of their sacred edifices.

Later, however, a part of the population appear to have returned to their former seats, the early part of the second century of the Christian era we find the Parthian king Artabanus, sending numerous families from Media into Media to be sold as slaves, and among many great and beautiful edifices still remaining in the city.

In the time of Augustus, the city is said to have been entirely deserted except by a few who still lingered amongst the ruins. Ptolemy of Alexandria declares, that in his

time (xvii: 4.

Josephus (Ant. xiii: 15). This event took place B. C. 538. The Darius of the book of Daniel he Cyrus him a Median who commanded the armies of that time, and afterwards appointed viceroys of Babylon, of the many disputed points of ancient history, see, *Expositio*, l. vii, c. 17. See Jeremy's Epistle Apocryphal book of Baruch, vi: 10, 11 and 28 for us of the captivity of the Babylonian priests. They are stripped the idols of their robes and ornaments to their wives and children. This epistle contains a curious account of the idol worship of the Baby-

lon, about the beginning of the fifth century, in consequence of the choking up of the great canals derived from the Euphrates, Babylon had become a vast marsh; and fifty years later the river is described as having changed its course, leaving only a small channel to mark its ancient bed. Then were verified the prophecies of Isaiah and Jeremiah, that the mighty Babylon should be but "pools of water," "that the sea should come upon her, and that she should be covered with the multitude of the waves thereof."**

In the beginning of the seventh century, at the time of the Arab invasion the ancient cities of Babylonia were "a desolation, a dry land and a wilderness." Amidst the heaps that marked the site of Babylon herself there rose the small town of Hillah.††

(To be continued.)

A Peacemaker.

Fred Gould had been bound out to one Hartwell, for two years, and in all that time, there had been nothing like a doll anywhere on the farm. But about a week before a little granddaughter had appeared from the city, with her arms full of them, and since then they were always cropping up first in one place and then another. With his lack of experience it was hardly to be wondered that Fred, when he came in for dinner one day should have hung his strap of books on the sofa and snapped off the entire foot of Melissa Eugenia, who lay there, smiling in her sleep.

Alice, the granddaughter, snatched her baby to her heart and grieved sadly, while Fred stood looking on, feeling like a murderer.

Late in the afternoon, as he was creeping back to the house he came upon Alice sitting on the side porch.

"Don't make any noise please, Fred," she whispered, lifting up a warning finger. "Melissa Eugenia has just got to sleep at last."

"I say," blurted out Fred, determined to be over with the speech he had been diligently preparing during the day, "I'm awfully sorry I broke your doll, I didn't mean to do it."

"Oh, well, never mind. It was just accidental. She's been in the hospital ever since, and taken all kinds of different medicines, and now she feels easier."

Fred felt easier, too. He ventured to sit down on the edge of the porch. "I thought you'd be mad," he said. "I thought girls always got mad every chance they had."

"They do not," said Alice, with dignity. Then, her round face flushing, she confessed: "I guess maybe I was a little mad just at first, but I didn't stay so."

"Why?"

"Because I knew it wasn't your fault; you didn't mean to do it. Crossness is a horrid feeling, I think, don't you? Anyway, it's generally silly."

"Silly?"

"Yes; grandmother says it is, because there's generally a mistake about it. She says that the real things to be cross with are only a few, and she thinks everybody ought

* Isaiah xiv: 23. Jeremiah li: 42.

† See an interesting Memoir on Babylon by M. de St. Croix, in the 48th volume of the Transactions of the Académie des Inscriptions et Belles Lettres, in which all the authorities on the subject of the gradual decay of the city are collected.

to be patient even with those. Grandmother believes in a lot of patience."

When supper was over and the chores were done, and Alice had gone to bed, Fred came back to the side porch and sat there by himself. He looked doubtfully across the tree tops to the chimneys of the next farmhouse.

"Of course," he said to himself, "grandmothers believe in patience, but boys don't, very much. Perhaps if they did, they wouldn't be in so many scrapes," he acknowledged with a sigh.

For some minutes longer Fred sat with his chin propped in his hands, staring at the chimneys. Then he jumped up and started through the garden gate and along the narrow path to the Hartwell farmhouse. In the yard was a boy of about Fred's age. When this boy saw Fred he lifted his head, straightened himself, and began to whistle carelessly, as though to prove to all the world that he had nothing on his mind.

Fred opened the gate and went straight in as though afraid to stop. "I say Jack," he began—making his second speech of the day—"I guess perhaps you didn't mean to tip up my boat that time, did you?"

Jack's face changed. "No, I didn't—honest," he said eagerly. "I was just in fun, and somebody pushed me or something, and she went all the way over. It—it was too bad!"

"Oh, that's all right! I say let's go nutting, next play-day."

It was starlight when Fred went back through the meadow. "I'll know enough not to look for mistakes sooner, another time," he was thinking. "It saves trouble. Even if he had upset the old boat on purpose it wasn't worth making a fuss about. I guess grandmothers know more about such things than boys do."—*Morning Star*.

DON'T FRET.—Men fret at being tied to a clerk's desk. Surely they say, any one can direct these envelopes, copy these letters, cast up these terminable columns; and, in their contempt for their life-work, they fail to see its very unimportance is giving them a better opportunity of cultivating punctuality, patience, fidelity and similar passive virtues, than they would have if they played a more conspicuous part in the world's life, or in spheres where certain other considerations nerve to supreme efforts, which in their case can only be called forth by lofty principle.

At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty, in whatever sphere.

The servant who prepares my food or saves me the necessity of doing the many duties of my home, thus setting me free to write or minister to men, will, in God's reckoning, be credited with no inconsiderable share of the results of anything which may have been achieved through my endeavors. The great deed that blesses the race seems to be wrought by one, but it is really the result of the contributed quotas of scores and hundreds of unnamed and unnoticed workers, and these, in so far as they entered into the spirit of his labors, shall share the reward.—*F. B. Meyer*.

FOR "THE FRIEND."

Henry Zuphten, the Gospeller, Martyred in the Dittmarschen.

Lying along the easterly side of the North Sea, between the lower waters of the Elbe and the Eider, with an area rather less than one-half that of the State of Rhode Island, is the ancient district of the Dittmarschen. It is a low land of peat bogs and heather, protected by dykes from the inroads of the sea, which indeed had swept over it—a memorable flood—in 1634, when great reaches of sand overcovered what was formerly fertile soil. Possessing its own code of laws, known as the Dittmarsh Land Book, which had originated with forty-eight judges as far back as 1321, and located as their land is quite out of the ordinary routes of travel, the inhabitants have preserved to the present day the peculiarities of antiquity. For long they used the language of their Frisian ancestors. Coming under the rule of Denmark in 1559, the Dittmarschen were incorporated into the duchy of Holstein. The latter, including the territory just described, was annexed to Prussia in 1866. The ship canal from Kiel Bay of the Baltic to the estuary of the Elbe, opened by the present Emperor of Germany in 1895, passes in part along the eastern boundary of this so long secluded district.

A memorable incident of the Reformation happened there, the following recital of it being gathered from the interesting pages of D'Aubigné.

At Antwerp, at the period of the opening of the Lutheran Reformation, there was a convent of the Augustines, some of whom having been at Wittenberg, the then home of Luther and Melancthon, had hailed with joy the truths of the gospel, being emboldened to declare that salvation which is by the grace of God, in lieu of the so commonly promulgated doctrine of the sufficiency of meritorious works. The pope's legate in Germany and the local prelates, angered at this outbreak in the Low Countries of what they deemed to be heresy, caused two of the offending monks to be arrested and taken to Brussels. These recanted or otherwise satisfied the dignitaries. Meanwhile, their companions in Antwerp, in no wise overawed, preached with boldness Christ and Him crucified, multitudes of the people flocking to hear. Again the storm gathered, the convent was closed, the monks were imprisoned and sentenced to death, and an order was given out that not one stone should be left upon another of that heretical monastery. This occurred in the autumn of 1522.

Notwithstanding the above searching edict several of the monks effected their escape, one of them, named Henry Zuphten, owing his release to the sympathetic efforts of a number of women who had been reached by the Truth. Arriving at Bremen, a certain pastor of Mehlendorf in the country of the Dittmarsches, and several devout persons of the neighboring districts, having invited him to come over and declare Jesus Christ, he complied. Immediately the priestly enemy confronted him. "If he is allowed to preach, and the people give ear," said the prior of the Dominicans and the vicar from Hamburg, "we are undone." The prior passed a disturbed night, and, rising early in the morning, repaired to the wild and barren heath on which the forty-eight regents

of the country were accustomed to hold their meetings. "The monk from Bremen is come amongst us," said he, addressing them, "and will bring ruin on the Dittmarsches." The simple-minded regents, ready to believe that they would do a meritorious act by ridding the world of a heretical monk, consented to put him to death forthwith without the formality of a hearing. It was the seventh day of the week. The prior, bent on preventing Henry from preaching to the people on the following day, knocked at the door of the parsonage where the new-comer was harbored, and acquainted him with the mandate of the regents. "If it be the will of God that I should die among the Dittmarsches," said Henry Zuphten, "Heaven is as easily reached from thence as from anywhere else. I will preach." The narrative then continues.

"He ascended the pulpit, and spoke with earnestness. His hearers, moved and roused by his Christian eloquence, had scarcely quitted the church, when the prior delivered to them the mandate of the forty-eight regents forbidding the monk to preach. They immediately sent a deputation to the heath, and the Dittmarsches, after long discussion, agreed that, considering their total ignorance, further measures should be deferred till Easter. But the prior, irritated at this, approached certain of the regents and stirred up their zeal afresh. 'We will write to him,' said they. 'Have nothing to do with him,' replied the prior; 'if he begins to speak, we shall not be able to withstand him. We must seize him during the night, and burn him without giving him time to open his lips.'

"Everything was arranged accordingly. The day after Conception Day a nightfall, *ave Maria* was sung. At the signal, all the peasants of the adjacent villages assembled, to the number of five hundred, and their leaders having broached three butts of Hamburg beer, by this means stimulated their resolution. The hour of midnight struck as the party entered Mehlendorf; the peasants were under arms; the monks carried torches; all went forward in disorder, exchanging shouts of fury. Arrived at the village there was a deep silence lest Henry receiving intimation of danger, should effect his escape.

"Of a sudden, the gates of the parsonage were burst open, the drunken peasantry rushed within, striking everything in their way—tossing pell-mell, dishes, kettles, cups, and articles of apparel. They seized any money that they could find, and then rushing on the poor pastor, they struck him down, shouting, 'Kill him! kill him!' and then threw him into the mud. But Henry was their chief object in the attack. They pulled him out of bed, tied his hands behind him, and dragged him after them, naked as he was in the piercing cold. 'What are you come here for?' cried they? and as Henry answered meekly, they exclaimed, 'Down with him! down with him! if we listen to him we shall become heretics like himself!' They had dragged him naked over ice and snow, his feet were bleeding profusely, and he begged to be set on horseback. 'A fine thing truly,' said they, 'for us to furnish horses for heretics! On, on!'—and they continued dragging him behind them till they arrived at the heath. A woman, who stood at the door of the house just as the servant of

God was passing, burst into tears. 'My woman,' said Henry, 'weep not for me.'

"The bailiff pronounced his sentence. One of his ferocious escort, with a sword smote the preacher of Jesus Christ on the head. Another struck him with a staff. A monk was ordered to approach, and receive his confession. 'My brother,' said Henry, 'have I done you any wrong?' 'None, replied the monk. 'Then,' returned Henry, 'I nothing to confess to you, and you have nothing to forgive! The monk retired in confusion. Many attempts were made to set him on the pile; but the wood would not catch. Two hours the martyr stood thus in the presence of the infuriated peasantry—calm, lifting his eyes to heaven. While they were binding him that they might cast him into the flame, he began to confess his faith. 'I am a burn,' said a countryman, dealing him a blow with his fist on the mouth; 'burn; and then that, speak.' They threw him on the ground, but he rolled down on one side. John Ho, seizing a club, struck him upon the back, and laid him dead upon the burning cross. Such is the true story of the suffering of a martyr, Henry Zuphten." J. W.

THE nearness of heaven is suggested by the epithet "veil." There is only a veil between us and heaven! A veil is the thinnest and fraillest of all conceivable partitions. It is a fine tissue, a delicate fabric of embroidery. It waves in the wind; the touch of a child may stir it, and accident may rend it; the least action of time will molder it away. The veil that conceals heaven is only our embodied existence; and, though fearfully and wonderfully made, it is only wrought out of our all mortality. So light is it, that the puncture of a thorn, the touch of an insect's sting, the breath of an infected atmosphere, may rend it shake and fall. In a bound, in a moment the twinkling of an eye, in the throbbing pulse in the flash of a thought, we may rush into disembodied spirits. . . . There is but a step between you and death; between you and heaven there is but a veil!—C. Stanford.

INTEGRITY.—A man of integrity is a man, a bold man, and a steady man; he is to be trusted and relied upon. No bribe can corrupt him, no fear daunt him; his word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most when he most needs him. His course grows with danger, and conquers opposition by constancy. As he cannot be flatterer, he is frightened into that he dislikes, so he is not flattery and temporizing in others. He is with truth and not with the times,—with right and not with might.—Wm. Penn.

In the early days of Illinois some men were traveling through the country with saddlebags of specie which was required for settlement of land claims. Stopping one night at the only available place, a log house, they found it difficult to keep up alternate watches during the night. But before going to bed the rough man, whose cabin they were in, took down his well-worn Bible and read and prayed; and one whispered to the other, "We must both go to bed; there will be no need of either of us watching to-night."

A Siberian Doukhobor Letter.

Peter Verigin has already been alluded to, in these columns, as a leading Doukhobor, who is very account, was banished years ago, by his countrymen. The Russian Government apparently selected the men of the best merit, who were fitted by intelligence and ability to guide others, as ringleaders in opposition to its measures, and put them in Siberia for years in sorrowful separation from what was dear to them on earth. His reunion with his mother and friends, this autumn, is permitted to go to Canada, will be a cause of rejoicing, which one would feel glad to witness. His endorsement of the value of education, which was not permitted to Doukhobors in Russia, and which some of the Doukhobors have been too slow to recognize the importance of, will likely have more weight with them favorably towards M. Sherbinin's efforts, than any other motive which could be brought to bear. W. E.

ROSTERN, Sask., 9 March, 1902.

EVANS;

My dear and Esteemed Friend:—I beg to hand the enclosed English translation of Peter Verigin's letter, a leading man of the Doukhobors living in the U.S.A. He is told to get released by the end of this year when the term of his banishment will have run out. Thou wilt see how man speaks wisely in favor of school instruction. Some phrases might sound queer in English, but I tried to keep as close to his meaning as possible. With hearty respectful regards, I am thy friend,

MICHAEL SHERBININ.

Copy of Peter Verigin's letter, date unknown. (Received by the Doukhobors in February, 1902.)

Grace be unto you, beloved brethren and friends! I send you a cordial brotherly greeting and wish you all good from the Lord God. We received your letter of 16th. Septemb. Thank you all heartily for your remembrance and for your good wishes. May God save and with his eternal salvation. I have received the \$16 which were enclosed in your letter for which I also thank you. The postal authorities of Canada are not known to me. These are allowed to send money in simple letters. In Russia, it is necessary to write on the envelope "Money letter," and to specify the amount, because if the postal authorities discover that a letter not specified as a money letter, includes money, that money is being smuggled and entered as a revenue of the Government. Now referring to the fact that letters are being offered to have an elementary school started among you, I could not give you advice; but I think that to be able to read intelligently useful, and I should desire that all rising generation should know to read and write, the girls not excluded. It would be a blessing if you could teach your children school knowledge in your own circle, and as much as possible, in different languages: English, French, and German, and that you should not neglect Russian as well. The knowledge of reading and writing only develops the understanding of man by giving him education, but cannot alter the fundamental conviction of man. The knowledge of writing can be used with the gift of speech in man. There is a time when men talked with each other,

but instead of uttering the name of a thing they simply pointed to the thing which they wanted, until the faculty was developed in men to express their thoughts through the organ of speech. Now, when I am staying in another room, behind a wall, I cannot point to some object with my hand that my brother or sister might hand it to me, or that I might perform something which they want. But, with the medium of speech, this becomes quite possible, the sound of speech being heard at a long distance. Those powerful people have worked out the art of communicating our thoughts, through the art of writing. The teaching ought only to take place in the circle of your own people without the interference of the government, not because this would be sinful (i. e. schools introduced by government), but in order not to take advantage of other men's services, because you would then be much depending from them.

Thank God I am in good health and doing well. Perhaps the Lord will grant me soon to see you again. Your loving brother,

PETER VERIGIN.

True translation—Michael Sherbinin.

1 PETER i: 25.

Last eve I paused beside a blacksmith's door, And heard the anvil ring the vesper chime, Then looking in, I saw upon the floor Old hammers worn with beating years of time. "How many anvils have you had," said I, "To wear and batter all these hammers so?" "Just one," said he; and then, with twinkling eye, "The anvil wears the hammers out, you know." And so, thought I, the anvil of God's word For ages skeptic blows have beat upon; Yet, though the voice of falling blows was heard, The anvil is unharmed, the hammers gone.

—Anon.

Science and Industry.

FIRST PHOTOGRAPH OF A HUMAN BEING.—Mention is made in the *Presbyterian* of Anna Catherine Draper, who died at her home in Hastings, N. Y., in Twelfth Month, last, in her ninety-fifth year. She came from an old English family, and had lived at Hastings for forty years. She is said to have been the first woman in the world to have her photograph taken. Her brother, Dr. John W. Draper, invented a process by which a daguerreotype could be made in six minutes. Under previous methods it took an hour, and no one could pose that long. Anna C. Draper's picture was a success, and it created great interest. The original is now in the possession of Lord Herschel's heirs in England. In 1893 the American Ambassador to England tried to get the original to exhibit at the World's Fair in Chicago. Lord Herschel's heirs denied that they had it, and there was considerable contention, but finally the original daguerreotype was found. Copies were made, and the original was placed on exhibition. After the fair it was taken back to England.

In regard to this daguerreotype, Carr Moore, a clergyman of Bridgewater, Virginia, writes a private letter, saying:

Dr. John W. Draper was Professor of Physics at Hampden, Sidney College, Prince Edward county, Virginia, at the time Daguerre was experimenting with the daguerreotype. As is well known Daguerre could only get heliographic returns from inanimate nature, due to the slowness of his process. Dr. Draper,

somewhere between 1835 and 1845 (I write wholly from memory of reported facts when I was a student at Hampden Sidney College) is said to have succeeded in getting by Daguerre's methods the first picture of a person, and that person was doubtless the sister whose death you record. The camera obscura, with which this picture of the first living being was secured was the most valued possession of the museum of Hampden Sidney College when I left Union Theological Seminary, in 1885. The encyclopædists give credit to Dr. Draper, of New York, for this first picture of a human being. If credit to whom credit is due still obtains, it seems that it should be Dr. Draper, of Hampden Sidney College.

FOR "THE FRIEND."

The Changed Inheritance.

BY PETER N. DYHR.

"Mine heritage is unto me as a speckled bird, the birds round about are against her. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate, it mourneth unto me the whole land is made desolate, because no man layeth it to heart (Jer. xii: 9-11.)

How true is this lamentation in its application unto us who, under the new dispensation have been no less called to be a peculiar people zealous of good works than were the Jews under the old dispensation. In the record of the experiences of holy men of old that wrote as they were moved by the Holy Ghost, they penned what they experimentally knew of God's work by his Spirit in their heart. Now as God changeth not, so man by nature is unchanged. The same susceptibility to sin as in Adam, when God pronounced all very good; the same possibility to fall into temptation. And as we have all sinned and fallen short of the glory of God, so where sin abounds grace does much more abound. So that whatever our individual present attitude to God is, we are left without excuse. "For as in Adam all die, even so in Christ shall all be made alive." It is this equal, free and open attitude, we must "keep in memory" (1 Cor. xv). "Not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offenses unto justification" (Rom. li: 6). Therefore we may know that they which are the children of the flesh these are not the children of God, if to the Jews circumcision availeth nothing, but a new creature in Christ. This was abundantly confirmed by George Fox and his co-laborers in that gospel day. That they knew by passing through long and painful inward conflicts and exercises, "Christ, the hope of glory, to fulfill the law in them." It remaineth yet to be true, "Not one jot or tittle of the law shall pass away until it be fulfilled," all that is written in the law and the prophets. Some of them by experimental knowledge, with faithful Abraham, "Saw Christ's day afar off, and rejoiced in it." Yet "of those born of women not a greater than John has risen, but the least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force. "This is the clear demonstration, harmonious with

the experience of all who in spirit have entered into the kingdom of heaven, or the new gospel dispensation, which stands in unquestionable obedience to the pure manifestation of the true light, with which we are enlightened. It is in this true light in all men, that our whole responsibility rests. It is in that light we do see light, and that is universal. "The Gentiles which have not the law, do by nature (the true light) the things contained in the law,"—so in the light. We know that "to whom we yield ourselves servants to obey his servants we are, to whom we obey, whether of sin unto death, or of obedience unto righteousness." So that "all manner of sin and blasphemy," "and whosoever speaketh a word against the Son of man (the true light is here spoken of, as the Son of man), it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Read Heb. vi: 4-6.

The way cast up is plain: that a wayfaring man though a fool shall not err therein. "God worketh until now, and I work," said Christ. And where the clay by its own free will is passive in the potter's hands, He working in us both to will and to do of his own good pleasure, "breaks down the middle wall of partition, for to make in himself of twain one new man, so making peace." And yet the great conflict and warfare, of mortifying all our members in the earth, continues. "Ye have not yet resisted unto blood, striving against sin" (Heb. xii: 5, 26 & 27). The light is in man, the Spirit is God, and disobedience is the middle wall of partition, the producing cause of sin and blindness. "I would not brethren, that ye should be ignorant of this mystery lest ye be wise in your own conceit, that blindness in part is happened to Israel."

And is that not also our state? Let us be exhorted, whilst it is called to-day, "If by any means we might provoke to emulation, them which are our flesh," to whom like Israel of old has been committed the most distinct, spiritual dispensation since the first decline of primitive Christianity. Each dispensation has its own absolute preparation to make to fill such a place, the gifts differing, "but the self-same Spirit worketh, dividing to each severally as he will." As the life is unchangeable, so its dispensations have in all ages been of the fullest measure which the individual capacity has been prepared to receive. Our intellect is filled with knowledge and trained as a matter of course to believe and claim that certainly "we are the people, and the Most High dwelleth amongst us." But the Lord "will enter into judgment with the ancients of his people, and the princes thereof, for ye have eaten up my vineyard, the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces and grind the faces of the poor, saith the Lord God of hosts." A high profession, without the experimental knowledge of daily witness in Christ's law fulfilled in us, but the state of the speckled bird, and like "the salt that has lost his savor, it is henceforth good for nothing but is trodden under foot of men." We often hear in substance the self-confident utterance, "We be the children of Abraham and were never in bondage to any man" (John viii: 33), and yet a

lamentation over our "low estate," and decrease in number in nearly all our meetings. Remember the positive reproof to Israel by the prophet Ezekiel (xiv: 14), "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord. If I cause noisome beasts to pass through the land and they spoil it so that it be desolate; though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, they only shall be delivered, but the land shall be desolate." Understanding this, Paul says, "We are the circumcision which worship God in the spirit and have no confidence in the flesh." "It is better to trust in the Lord than to put confidence in princes. Surely men of low degree are vanity and men of high degree are a lie to be laid in the balance, they are altogether lighter than vanity, but power belongeth unto God. Also unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his works."

Many of the first gospel ministers were zealous preachers amongst the various sects and high professors of their day, and had a good report among their brethren. Isaac Penington's wife (Mary Springet, before she married him) speaks of him as a piously disposed young man, "and in her pure love and pity, seeing he was a stranger in the world, she took him for a companion. Yet when he first met the Quakers, although he says a love sprang up in his heart toward them, yet he despised them, as men of "high notions," knowing himself to be in possession of some of the reality even beyond most professors. Where were the high notions found? It concerns us to seek them out to-day. Are we not by nature exposed to the same danger? Even (after having some true travail of soul and having the serpent's head bruised) that of taking up our rest in the outward security of maintaining in the letter our high profession? But Isaac bowed his neck to the yoke, and came out from under the yoke of high notions, which he found in himself. Here the work of the new covenant has its beginning. And true Quakerism can never be grafted on any other root than this "immediate revelation." Nor can the experiences of those fathers and mothers be read or understood but by the revelation of the same spirit, through the gradual development of experimental knowledge. What do we know but historical facts? But "the hour is coming, and now is, when the dead shall hear the voice of the Son of God; in the which all that are in the graves shall hear his voice, and they that hear shall live." Have they not all heard? For "his voice has gone out to the ends of the earth."

A word to the wise is sufficient, human nature is unchanged in its love for ease, saying "Good is the word of the Lord, if there be only peace in my day." "The heart is yet above every thing else deceitful and desperately wicked. Who can know it?" Therefore let us examine ourselves and see "whether, or how far I am implicated" in the state spoken to by Jesus, we being in an increased degree responsible by additional witnesses. "John came unto you in the way of righteousness and ye believed him not; but the publicans and the harlots believed him and ye, when ye had seen it, repented not afterward that ye might be-

lieve him." "Behold here is a greater John." "The least in the kingdom of he is greater than he." Other religious souls are gathering in from the highways and compelling them to go in to the marriage per, that the tables may be filled; and with the paid ministry and fixed forms veil yet remains over their eyes when the is read, being in spirit under the old dispensation of the letter, contending and separating, because of the difference about the measure of words to no profit. Life is often not out a form, and so even our silent meetings together to perform divine worship. But comparable to John's dispensation as it affords free opportunity to each worshipper to hold the Lamb of God that taketh away sins of the world." In giving this testimony John was a burning and shining light, and were willing for a season to rejoice in light." This strikes at the evil root and growth, content and at ease in the support the sound form; but therein men do not to the "greater witness" than that of John. "Ye will not come to me that ye might have life; and to give life is the work which the father hath given me to finish" (John 35-40). The five foolish virgins lacked nothing in outward appearance. Christ calls them virgins. They were in company with the wise and they had even their lamps—a conscience that led them to the door, but it was shut, and "I know you not," was the answer. "The solemn our investigation should be. We lacked but one thing, oil. To bring forth the ripe fruit of immediate revelation, is to execute true judgment and shew mercy and compassion every man to his brother." Weigh the query, can any man "shew mercy, &c." without executing true judgment against it? For all judgment is committed to Jesus, in his first and second appearance. And we are my witnesses." But who can avoid that self-confident state of the foolish virgins? At the last call, "The bridegroom comes, she still resorts to them" that sell, instead of immediate application to Him who said, "that cometh to me I will in no wise cast out." Friends, are we the speckled bird? Or are the lighted candle giving light to all that are around us?

WEST BRANCH, IOWA.

The Recent Crisis in Greece.

Years ago the Bible was translated into modern Greek with the greatest care by the ablest scholars of the country. This version, which is called the "Romain," is in the dialect which is the language of the universities and schools and of all the educated Greeks of the present day. It adopts the grammatical form of the "Romain," or modern language, but at the same time preserves as far as possible the root form and inflections of the old language and it can be understood with ease by anyone who understands either the modern speech of Greece or the popular language of the Greek world of the first and second centuries, in which the new Testament has come down to us. The population of Greece however has a large admixture of Slavonic elements which came into the country during the Middle Ages, and in the dialects of the uneducated there is such a mixture of Slavonic root words that, if the Bible in common use as the stan-

the languages should adopt these words, of those with Greek roots, the Greek ones of the country would be lost in the old or Russian. But now comes the influence demanding that the gospels in the New Testament at least shall be rendered into the dialect of the uneducated, in order to make them more readily understandable by the common people. Queen who is a Russian by birth and education, the eldest daughter of the Grand Duke, undertook to champion the cause of the innovators style "Modern Greek." The Holy Synod of Greece protested against translation and the same side was immediately taken up by the professors and students of the universities, with the sympathy of the true Greek element throughout the country. Recently the students indulged in demonstrations against the advocates of the translations and in the disturbance which followed there were conflicts between them and the troops resulting in the death of seven persons and the wounding of a number.

entire trouble seems to be political or rather than religious, religion indeed is very little to do with it.

Greeks wish to preserve their language free from corruption as possible, while the Russians seek to make the Russian element the cause of the increase of influence would thus result.—*Christian Safeguard.*

Items Concerning the Society.

At the Square Monthly Meeting, N. C., held on the 14th instant, Abram Fisher was liberated to Philadelphia Yearly Meeting, some of its members, and some while going and returning; Henry T. Outland to accompany him. Also, a young man, Baughm to pay a visit to the prisoners on the State farms, with Marie Nolan as companion.

At the Charles Roberts's large and perhaps the largest collection of autographs of distinguished persons of the world's history, including many of those noted in the Society of Friends from its beginning to the whole valued at fifty thousand dollars is being presented by his widow to Haverford College. She gives also fifty thousand dollars to an assembly building, to be named Roberts which may contain the President's and other members, and an apartment in which these autographs writings shall be preserved.

The Book department of London Yearly Meeting is proposing to prepare an annual volume of George Fox's Journal for wide distribution. The names of some who have been selected to compile the book gives us confidence that the records of truth are likely to be conserved. We have been having Thomas P. Cope's passages from his journals as a model upon which to

write. The Spring Meeting, Hendricks County, Indiana, whose memory reaches back through many of the last century, has penned some reminiscences of the settlement of that country by Friends, from which the following extracts have been made:

The Creek Monthly Meeting is located in the north part of Hendricks Co., and was organized in the autumn of 1831.

The soil is well watered section of the country, with small streams, well supplied by fine

springs of water that generally flow the whole year. The land is more or less undulating, but not hilly, and very productive of a variety of crops, so that the early settlers were well repaid for their toil and privations incident to life in a new country.

"A considerable number of Friends in North Carolina who were sorely tried with the institution of slavery moved to this region about the year 1829, forming a settlement. Others had come a few years earlier, and some from Ohio. As nearly as the writer can ascertain the pioneers came in the years 1822 and 1823, others following in 1829, '31 and '32.

"Among their names the Hales, Hadleys, Johnsons, Hodsons, Hunts, Kerseys and Bales, were prominent. Several of them were in middle life or past it, and brought with them their children, and in some instances their grandchildren.

"The first meeting house was built of logs in 1831, and meetings were regularly kept up for seventy years. A Monthly Meeting was established about 1834 or 1835, and was held alternately at Mill Creek and a place four or five miles southwest called Spring. Through the 'forties and 'fifties there were very large and interesting meetings at both places, and large First-day Scripture schools, with a membership of hundreds at each place. And it might be mentioned that a number of worthy ministers were raised up to proclaim the Gospel message.

"Some time in the early 'sixties a spirit of discord made its appearance, which disturbed the unity and influence of the Society, so that by the year 1864 the meeting at Spring was discontinued for about two years, and the Monthly Meeting was laid down. Afterwards both meetings were restored. Yet the innovations which had been showing a growth for so many years, resulted in causing a separation in 1877, and instead of two meetings, four were held. Soon a new house was built at Mill Creek by the conservative Friends, and in 1901 the other or liberal division laid down the meeting at the old site, and no meeting is held there at this date. At Spring the liberal party built a new house at Amo, less than a mile from the old meeting place, while the conservative Friends continue to hold a meeting at the original spot."

The following is the Report which was adopted by the Quarterly Meeting held in Philadelphia last month, and was directed to be sent to its subordinate meetings:

"The committee appointed at our last meeting report that in the prosecution of the concern of the Quarterly Meeting, three meetings for Divine worship have been held in the evenings of week-days, to which the members generally, and the attenders of our meetings in the city, were invited; two of these were held in the house on Twelfth Street, and one in the meeting-house at Fourth and Arch Streets. These meetings, we believe, were seasons of favor, in which a degree of the cementing power of Truth was felt, and by which, we trust, an increase of strength was experienced by individuals in their heavenward way.

"We may acknowledge with gratitude that we have been refreshed and strengthened from time to time while thus associated in these exercises.

"In looking towards the completion of this service we have remembered with affectionate concern parts of our membership who have not been met with on these occasions and those also who live remote from the city, with desires that they also may be animated and encouraged to walk worthy of the vocation whereunto we are called. The visitations of the love of God are not limited by outward conditions, and the precious experience of the performance of Divine worship in spirit and in truth is not dependent upon the number of those who may be collected, nor upon the presence of any individual. We have desired that our members generally may be favored to feel the arising of spiritual life, and, by opening their hearts to his heavenly influence, become more and more sensible

of their spiritual needs, and the source whence only they can be supplied, and thus become fellow travelers for the welfare of Zion.

"If we walk in the light as Christ is in the light," we shall know the true union and fellowship inseparable from a growth in the Truth, be made partakers in the blessed benefits of the atoning sacrifice, experience the flowings of Heavenly life, and become fruit-bearing branches to the praise and glory of our Holy Head."

Albert J. Crossfield, of Reigate, Eng., with his wife, was in attendance at some of our meetings of Philadelphia on First-day last, on their return from a year's absence in California and elsewhere, on account of his health.

Notes From Others.

In a Louisville court recently, in the case of an accused murderer, the jury reached a sentence of eighteen years imprisonment only "after fervent prayer."

Men of many of the older forms of faith participated in the welcome to Prince Henry of Prussia, but, says the New York Mail and Express, "it was left for a Massachusetts Unitarian, to wit, Secretary John D. Long, to strike the religious keynote." In his welcome of the Prince to Boston he spoke of Christianity as "the most enlightened and comprehensive, the noblest and tenderest and heavenliest religion of all time."

"To christen a yacht," says a Brooklyn pastor, A. W. Fismen, in the New York Times, "is, if not sacrilegious, at least genuine nonsense. There certainly can be no greater misnomer than to call the naming of a ship a christening. 'Christen' simply means to christianize or make a christian."

"When Alice Roosevelt solemnly and reverently said, 'In the name of the German Emperor I christen this yacht Meteor,' did she really mean what she actually did say? Did she make a christian of the Meteor?"

"Why, then, was a sacred name for a wholly secular performance? Our savage forefathers poured innocent human blood over the stern of the boat, believing as they did that the good spirit of the innocent sacrifice would enter the craft and propitiate the evil spirits of the waters. This barbarous superstition is now no longer indulged in—a fluid less objectionable, but not quite so innocent, is now used; nothing remains but the sentimental form deprived of its content and purpose. To save its reputation it is given a christian name, which it does not deserve."

We might add that heathen religion has also bequeathed to us not a few practices, functions, days and times to which was given a christian name to save their reputation. But what will the pastor say of "christening" a babe, or adult, at the baptismal font—does that make one a Christian?

An appeal concerning the Indian Opium traffic with China has been forwarded by the Archbishop of Canterbury to Lord Salisbury. It was signed by fourteen bishops, and many leading Free Church ministers, including members of the Society of Friends. In reply the Marquis of Salisbury promises to lay this brief but weighty memorial before his colleagues in the Government. The petitioners say:

"We are convinced, by manifold and weighty evidence, of the correctness of the following positions:

"1. That British action in respect to the importation of opium into China has had disastrous results—(a) in injury to other branches of British commerce in China; (b) in generating profound feelings of hostility to British subjects and interests in the mind of the Chinese people.

"2. That the use of opium in China (to speak of China only), is a vast national curse, and that as-

sertions to the contrary can be met decisively by the public testimony of disinterested Chinese statesmen to-day.

"3. That accordingly it is unworthy of a great Christian Power to be commercially interested, in any degree, in the supply of opium to China.

"As a fact, while the cultivation of opium in India is on a larger scale than ever, with the exception of two years in the past, the revenue accruing from its export has sunk to two and a quarter millions.

"This, however, is in our position only an incident of the position. Our affirmation is that it is the grave duty of the nation, as before the Supreme King and Governor, to purge itself anywhere of connection with a great and public wrong."

Henry Van Dyke, of Princeton, has agreed temporarily to accept the pastorate of the Brick Presbyterian congregation of New York, which was left vacant by the death of Maltbie D. Babcock, on one condition—the office must be without salary.

Without doubt many people have entered the ministry whom God has never called to do his work, and who would never have undertaken to do it, if they had been assured of a salary of forty stripes instead of forty dollars! If some of these men were under the necessity of preaching the gospel freely, and laboring with their hands to minister to their own necessities, they would then be quite likely to do all the preaching that the Lord has called them to do, and perhaps not much more.—*The Armory.*

WEAK-MINDED WOMEN.—In all normal populations the sexes are about equal. But in Christian countries more than two-thirds of the membership of the various branches of the church are women; but of the sixty thousand convicts in the penitentiaries of the United States fifty-five thousand are men. The congregations who attend the various churches are by a large majority composed of females; but the congregations who attend the asylums, the billiard tables and gambling are by a overwhelming majority males. The people who pray and remember their Creator are for the most part women; but the vast majority of those who profanely swear and take God's name in vain are men. Has church attendance and non-attendance anything to do with these widely different results? These facts are vastly significant and eminently worthy of serious consideration.—*N. O. C. Advocate.*

HEROISM.—C. Parkhurst made a recent declaration as follows: "The heroism of battle is not to be mentioned the same day with the heroism of suffering. The supreme hero of history was Jesus Christ, who was greatest not in what he could achieve, but in what he could bear, and who conquers the world not by what he is able to do, but by what he is able to suffer." He declared that in nine cases out of ten it takes more heroism not to fight than it does to fight. "In our colleges and universities," he said, "there is no event in the entire academic year that so grips upon the interest of the entire institution, from President down to professor of dust and ashes, as the struggle on the campus that illustrates the students' terrific self-sacrifice. In comparison with intellectual feats and philosophic, classic or scientific competition are not even a barren circumstance."

SUMMARY OF EVENTS

UNITED STATES.—The Ship Subsidy bill has passed the Senate by a vote of 42 to 31. This bill provides a subsidy for carrying the mails and a subsidy for freight carried on American vessels.

The Senate has also passed a bill for the protection of the President, affixing the punishment of death to anyone who shall attempt his life.

Resolutions have lately been adopted by a caucus of Democratic members of the House of Representatives in Washington in favor of using the influence of the United States Government with that of Great Britain to stop the war in South Africa. Similar resolutions from the Leg-

islature of Colorado have been presented to Congress and referred to the Committee on Foreign Relations.

Treasury statistics show that the consumption of sugar in the United States which, in 1850, was only 22 pounds per capita, was, in 1901, over 88 pounds per capita; also that beets which supplied in 1850 less than 5 per cent. of the world's sugar, in 1900 supplied 67 per cent. of the greatly increased consumption; while cane, which then supplied 95 per cent. of the world's sugar consumption, now supplies but 33 per cent.

The arbitration proceedings to which the United States is a party are in progress, more at one time than ever known in the history of this country. With one exception the questions which have been put in the way of amicable settlement are with Mexico and countries in Central and South America.

A despatch of the 20th from Pittsburgh, says: "The first transmission of a cable system equipped with electric lights, the power of which is furnished by storage batteries, one battery being attached under each car, left the city to-day. It has been decided to equip the entire system as soon as generators can be installed.

It is said that the number of oleomargarine factories in the United States is only 100, but their annual output equals for more than \$30,000,000. There go into it 23,000,000 pounds of milk and cream, 33,000,000 pounds of beef fat oleo, 37,000,000 pounds of neutral lard and 11,000,000 pounds of cotton-seed oil. The amount of oleomargarine made in the Netherlands is greater, and that made in Germany double that produced in the United States.

The foreign born element in New York City numbers 1,270,069, of whom Great Britain has contributed 365,452; Scandinavia, 49,061; the Teutonic countries, 397,642; the Latin races, 161,596; the Slavonic countries, 245,144, and Asiatic countries, 8964.

There were 197 controversies between different nations settled by arbitration during the 19th century, in 67 of which the United States Government was a party.

According to the annual report of the United States Geological Survey, the Rocky Mountain coal fields extend along the eastern base of the main range from the Canadian boundary fully 1000 miles through Montana, Wyoming, Colorado and New Mexico. Another less extensive belt occurs along the western base of the range in Wyoming, Utah, Colorado and New Mexico, and there are also basins underlaid with coal between these two belts.

A report recently made by experts of the Treasury Department at Washington states that an application of the mercuric and magnesium made to a steel plate of the highest temper and five-eighths of an inch in thickness will secure a material as strong as the strongest steel during that time. The material was found to be stronger during that time. The roads were ruined and great floods formed in some parts of the district. Cattle were carried away in the tremendous torrents which swept from the upper lands.

The place where the best sugar industry has been expected to thrive, are certain parts of California, Colorado, Idaho, Michigan, Nebraska, New York, Oregon and Utah, with, of course, smaller areas in other States.

Attorney-General Knox has lately given an opinion that Honolulu is a Pacific port of the United States within the meaning of the Tariff act of 1897.

An oil well producing 300 barrels daily has lately been drilled near Barneveld, Ohio. When first opened a column of oil rose 50 feet above the surface.

A decision by Attorney-General Knox holds that the public lands in Porto Rico, which formerly belonged to Spain, by virtue of the treaty of Paris now belong to the United States.

There were 476 deaths in this city last week, reported under the name of Hoeth. This is 52 less than the previous week and 11 less than the corresponding week of 1901. Of the foregoing, 251 were males and 225 females; 59 died of consumption of the lungs; 79 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 11 of cancer; 21 of apoplexy; 11 of typhoid fever; 4 of scarlet fever, and 3 of small pox.

At the meeting of the Russian-French alliance to the Orient, as indicated by recent joint declaration of

these Powers, is exciting special interest at European capitals.

A rebellion in Southern China has progressed in a number of provinces, notwithstanding the efforts of the imperial troops, and is regarded with apprehension by the pean powers as leading to a possible intervention and re-opening of the Chinese question.

A despatch from Berlin says: Five hundred ret emigrants, disappointed with life in the United States, have passed through Berlin on their way to their homes in Posen, and the provinces of East and West Prussia and in Russia and Austria.

A despatch from London says: The select committee of the House of Lords appointed to investigate the merits of betting and the remedies therefor, heard some talk lately from J. W. Horsley, who as former champion of Clerkenwell Prison, had been in contact with 1000 gamblers in Posen, and the provinces of East and West Prussia, who had investigated to betting, which he declared due to the example of the aristocracy. "If," he said, "the King would say to-morrow: 'I will never again go to a race course where betting is practised,' the world entirely disappear."

Emperor William, of Germany, is said to be at the present time endeavoring to have a practical knowledge of various industries.

Vaccination is now obligatory in France within the first year from birth, and must be followed by revaccination at the ages of 11 and 21.

Butter is now packed in a manner that permits it to be taken from the cask without losing its freshness. A box is formed of six sheets of ordinary window glass, and edges are sealed with gummed putty. This box is then enclosed in plaster of paris one-quarter of an inch thick, this being again covered with wallpaper. The plaster is a bad conductor of heat, and the temperature inside the box remains the same. It is now made to hold 200 pounds of butter, and the cost of packing is 2 cents a pound.

A station for the wireless telegraphy system which Marconi Company proposes to establish between the continent and England is about to be located at St. Breton. It is expected that messages will be exchanged between Canada and Great Britain from this station. The Canadian Government has expressed the expectation that the Canadian Government the company will undertake to transmit general messages to and from between Canada and the United Kingdom at a rate per cent. lower than that charged for cablegrams.

French has been made the official language of the Congress Legislature, the Council and the Board of the French Republic. It will be allowed to be used in its own language, but all the records are to be kept in French. The change is due to the growth of the French element in the three bodies named.

Kangaroo farming is an important industry in Australia. The hides are valuable, and the tendons extremely fine and strong.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will call at trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when they reach Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, call West Chester, Phone 114x.

EDWARD G. SMEDLEY, Secy.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

DIED, at San Jose, California, on the 28th of TWENTY MO., 1901, CHRISTY DAVIS, aged eighty-seven years and 4 months, formerly of New England and New York. He was a lifelong Friend of strong convictions. When illness drew him to San Francisco years ago, he was met by friends and disciples in the city of the Living Friend, that city, and sat at the head of the table while he remained there. The last few years he has resided at Comstock Park and been a faithful attendant of the meeting at that place. A lingering illness of many months was his with patience and cheerfulness.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, FOURTH MONTH 5, 1902.

No. 38.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Entered from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

and as second-class matter at Philadelphia P. O.

Attractions that Distract.

The uplifting power of a soul heavenward is opposite of his natural gravitation earthly. It is of a supernatural force which comes from the world. Men could not by world-attractions be drawn to Christ, but Omnipotence itself supersedes, and with an attraction of his own Spirit draws those who yield to influence unto his own Son as their Saviour; said "No man can come unto me, except the Father, who hath sent me, draw him." Only-begotten Son who, dwelling in the bosom of the Father, is in a situation to draw Him, thus being his Word and representative love to man, co-operates with the Father-drawing as one so "lifted up from the earth" in his dying the death for our sakes, to draw all men unto Him. And thus is seen another aspect of the Divine drawing, that "that God was in Christ, reconciling the world unto Himself." Likewise his Holy Spirit, the Comforter or Paraclete (one called to us as helper), is thus the drawing power of God to Him who is the only "name under heaven among men whereby we must be saved."

Christ crucified, lifted up from the earth drawing all men unto Him, is declared to be "the wisdom of God and the power of God." His is the one power that should be depended on for our uplifting into Divine worship,—the attracting power to draw worshipers to the Source of Life.

Outside of his Spirit all attractions are carnal, toward or fleshward. Attractions to the world of the flesh are industriously devised to draw people to places of worship, and as industriously applied within their walls, as if enter-

tainments were worship. Yet that which is born of the flesh continues to be flesh; and the audiences may often be much impressed, but impressed in those sensibilities which are of the flesh and mind. They go their way from religious diversions, as men kept strangers to the worship which is in spirit and in Truth.

Within the dominion that is "not in word but in power," within the power that is contrary to the world-power, if servants co-operate with his immediate anointing and pointing, their services and exercises, silent or vocal, have a drawing and gathering effect unto Him to whom the gathering of the people is to be. But expedients to attract the natural senses are but diversions that divert from the true inwardness of worship, and as, a periodical of the past week has said, "all the attention paid to them in the house of God is a distraction." That leading Methodist paper, the *Christian Advocate*, which said this, informs us that "the mingling of birds with the Easter service is one of the means (of which there are others) of diverting attention from the sublime ideas and the fundamental truths" which should make an occasion impressive. Not only the canary birds kept the edifice filled with the music but the mocking birds with their stronger voices did "particularly well." "The introduction of mocking birds" remarks the editor "was truly symbolic; the whole was a mockery of what the service of God should be." Flowers he regards as symbolic of the resurrection; also having the merit of being noiseless. "Whereas the noise of birds singing through the service is entirely incompatible with the Divine command to worship the Lord without distraction. Even flowers can be so overdressed as to defeat the entire object of the service."

Thus sight is caught of a true principle, when an unusual sensation is introduced; but what of the evokers of natural sensations in the accepted programme of services? In proportion as anything attracts to the senses, it distracts from the spirit where alone "the Father seeketh" to find worship, and seeketh so often in vain. In vain does He look for worship where He finds but refined sensation as its counterfeit. And the principle of sensuous attractions being once adopted whether for the eye, the ear, the smell of a sweet savor, or other nerves of sensation,—addressed by objects

usual or unusual,—it simply remains the principle that "that which is born of the flesh is flesh." The whole emotional impressiveness of prevailing systems of public worship throughout Christendom is too blindly, if not carnally, based on this misleading principle of diversion as if for conversion, of distraction in lieu of Christ's attraction,—a basis, however finely physiological, certainly not spiritual.

As between the artificial and the inspired services, the birds shall be our witnesses. Their nerves thrilled responsive to the pipes of an organ,—those of singers or hearers without wings did the same. Was not one as much inspiration of the Holy Spirit as the other? "Why should the nerve-elation by sound-waves pass for the inward impartation of Divine life?" asks the Friend; "why should they not? ask the others. For genuineness, bird-praise cannot suffer by comparison with organ-praise. But then,—its unmanageableness. It cannot be controlled to run as per schedule. Its objectionableness, as worship-customs go, is not a question of principle but of convenience. Brass bands are, indeed, controllable, and they have lately been playing the part of presumed worship. Imitative churches still professing our name are not apt to be far behind "the times." A fiddle, within recent years, was the instrument employed in a meeting-house marriage-service under a committee of an ancient Monthly Meeting. Though time-serving serve "up to date" as it may, as for Quakerism and its house, its only business is to serve up to Christ, the Head over all things to his church and service.

These "attractions" are now turning with many into repellants. On the one part they are, indeed, habituating their devotees to more and more pronounced superstitions claiming a materialistic worship,—birds may be one episode therein, but added spectacular performances of some sort, claimed by many to be "a richer service," are consistently moving churches on into paraphernalia of the densest ritualism; while yet, on the other part, many, faint and famished with the emptiness of these husks, lose confidence in the churches as feeders of the true bread and are of late increasingly abandoning them for parts unknown. Were Friends' meetings undoubtedly such as to prove a worthy refuge for those that are disappointed elsewhere of the

true worship, these might be found gathering as doves to their windows. But while so much of the professing Society is pressing on to supply itself with the observances which these are receding from, they are thus aiding in the dispersion of the spiritually hungry. The preserved remnant in our Religious Society have a grave responsibility left upon their faithfulness,—to demonstrate a true and living public worship, through the true and living personal surrender of the members to the Holy Spirit in all his manifestations. There is time yet for the situation to be saved, there is a remnant yet large enough for the Lord to bless Zion with the few, there are meetings enough yet to demonstrate what a meeting surrendered wholly to the Spirit of Christ can be, there are standard-bearers yet steadfast, and more coming forward, to display the banner given them because of the Truth, that there may be a rallying unto it of those who would “worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh.”

REPENTANCE is more than a human resolve, more than a turning from sin; it is a response to God, the climax of a state of mind in which God seeks us ere we seek Him. . . . Never hast thou reflected over a discredited past, an unsatisfactory present, or a disquieted future, but God has been present in the pensiveness. Every feeblest wish within for better things, for nobler life, was, and is, the work of that Spirit who helpeth our infirmities. . . . We are not alone in the struggle, and never were; we may have a distrust for our own state of mind; there is no need to fear, for God made it; let the climax of our inward striving be, “I will arise, and go to my Father.” Or if faith and will be feeble, then rest upon the beautiful words of Him who spake as never man spake: “I am the good Shepherd; the good Shepherd giveth his life for the sheep.”

THE PERMANENT FACTOR OF LIFE.—The passing of the world is a matter of every man's experience. Friends have died, conditions of living have changed, bodily powers have waxed or waned. The world to-day is not the world we knew ten years ago. There are buried hopes and aspirations. There are new fashions, new thoughts and purposes, which meet us as a man meets travelers face to face upon his journey and then passes by.

The world goes by in ceaseless, picturesque procession; but so also goes the lust of it. Desire shall fail. At last we weary of the show. We tire of the excitements of our life. The zest of pleasure dies. It seemed incredible that we should change, except to grow in strength, but we awake to find that we are growing old, which is the shadow of death upon all merely worldly pleasures. There is no permanence in any condition or relation of our advancing or declining life. It comes up like a flower, but unless it takes hold on some enduring force not itself it dies like a flower, to make room for other lives as fleeting as itself.—*Selected.*

Friends in Tortola.

BY GEORGE VAUX.

During the middle of the eighteenth century a development of Quakerism took place in Tortola, one of the Virgin group of islands in the West Indies, which resulted in the establishment of two small meetings for worship and a meeting for discipline, which continued in existence a number of years.

Some account of the circumstances connected with this development were given by the writer in a brief article entitled “Friends in Tortola” which appeared in THE FRIEND in the Second Month, 1889, derived mainly from minute books of Tortola Monthly Meeting and a few loose papers, which found their way into the possession of Philadelphia Friends, having been brought to America by Daniel Offley about 1787 on his return from a religious visit to the West Indies in company with Samuel Emlen.

Recently there have been found among the papers of our Society in England, a considerable number of documents bearing on the subject of the conviction and establishment of the meetings in Tortola, affording much additional information, copies of which have been kindly furnished the writer by Norman Penney, Librarian of the Library of the Meeting for Sufferings in London.

It appears that James Birket, a young English Friend, visited Tortola in 1739 and after his return to England when at the house of John Dilworth, of Lancaster, he met with Samuel Bownas. The conversation turned upon what he had seen of Tortola Friends, and the last named Friend requested him to leave some account of them in writing. In accordance with this request he wrote to John Dilworth under date of Dublin 12 Mo. (Feb.) 10, 1740.

“The First that Professed our Principles [in Tortola] was the present Governour's Father, his name was Pickering. He came from Anguilla” where formerly a Small Meeting was held, and he at times frequented the Same; After his Settling in Tortola, he was Instrumental in Convincing his Overseer or Steward, Who is now a very Conscientious honest friend, and an Example worthy of Imitation by those who Enjoy far greater Privileges. When I was first there they had not held any Meetings though Several were pretty fully Convinced of our principles; But last year as their Number Increased, they were concerned to meet together in Silence On First Days and Some time after on Week Days also; which they still keep up and attend very well, Considering how Remote from One another: One Woman friend whose name is Dorothy Thomas has a Publick Testimony to bear amongst them, and appears pretty frequently. Their Meetings are very Broken and much Tenderness appears amongst them, not only during the Testimony of our said Friend, but also in Silence. There is also abundance of Love, Regard and Condescension amongst them One towards another; which

Anguilla should probably be Antigua. I have been unable to find that there ever was a meeting on Anguilla at any time, but a settlement of Friends was made in Antigua as early as 1660, and meetings for discipline existed there as late as 1709 and probably much later. The views expressed in my article of 1889 that the conviction in Tortola was spontaneous, ought perhaps to be somewhat modified if Antigua was really the island that John Pickering's father came from.

For “THE FRIEND.”

with the many Renewed Visitations I have nessed in their Meetings Confirms me in Belief of their being upon the right Foundation; For saith our Lord, by this shall all know that you are my Disciples, if ye Love One towards another.

“The Friends hold their Meetings at the Governour's house, whose name is John Pickering. One First Day, and the Other First Day, Townsend Bishop's, and the Week Day Meetings at Each place Separate on fifth Day. The Governour is a very Loving honest Man. But does not give up to the Rules of Friends. Yet has a Tender Regard for them, and diligent attender of Meetings, not only when they are kept at his Own house, but also when they are held at Townsend Bishop's, which is seven Miles asunder and bad Road; and is not ashamed to Vindicate our Principles against any that doth Oppose them; and frequently Expressed the Satisfaction he has in reading Friends Books, and is Come to thro' many things which he formerly seemed to blame us for, as being of little Moment. But since would often say after Meeting; this would have been a Joyful Day to my Father if he had been yet alive.”

Whilst in Tortola James Birket received the following letter from John Pickering:

“TORTOLA, Jan'y 27, 1739—4.

“Esteemed friend:

“I have wished you had come down with me Saturday night,—I found all the friends from the Road at my house, and was in great haste to have seen you, I believe you would have said you never Expected to have heard I was in Poor Tortola. We had a most Pleasant and Comfortable Meeting to the Astonishment of many who were not of the Profession, and I think to the Convincement of some, We being near Thirty in number, etc.”

After James Birket's return to England John Pickering again wrote to him as follows:

“TORTOLA, July 12, 1740.

“Dear friend:

“Things are pretty much the same as when you left us, only my wife is bravely Recovered and also Dolly Thomas. We had a Latter Meeting and a Comfortable one at my house the last first Day, to the astonishment of Several that reckon themselves men of the best Sense with us, and that were not of our Persuasion. My wife Joyns me in hearty love, and

JOHN PICKERING.”

Some time in 1740 David Barclay (grandson of the Apologist) addressed a letter to John Pickering, and in the Fifth Month, 1741 the Meeting for Sufferings in London wrote an Epistle to Tortola Friends. The receipt of these communications was followed by the organization of a Monthly Meeting for Discipline, the first sitting of which was held in the Seventh Month, 1741.

The replies to these documents are now given.

John Pickering to David Barclay:

“TORTOLA, 10 April, 1741.

“Esteemed friend:

“I received the favour of yours by Dr. Turnbull, and wrote you four Days ago in much haste by Capt. Purcell who goes directly to London, this goes by way of Lancaster to be forwarded by my good friend, Miles Burke. The Character the Doctor gives of you answers to the Opinion I have always had

Profession, ever since I have had the sort of being acquainted with any of their ways; which is now about fourteen years ago. One Joshua Fielding a friend visited us, as did all the English West India Islands, which here was but about a week or ten days, which time he Preached several Times, and came at my house. After he got home he was but three Books, namely Barclay's Catechism, The Mite in the Treasury and No Crown, in which I found great Satisfaction. At that time I don't Remember one of his Islands that was any way leaving that but Father who Lived here as Lot did in London; for my Part, I owned the Way, but I lived any way answerable to it; but had always a great Love & Tenderness for them, I believe above all Others, and believe then could I have lost my life for them, as my Father's he was, was often drove from my teeth: He died about five years ago, there was but one I lived anything in the Way, a Tender-hearted Young Man who had served my Father before his Death as an Overseer, and whose Conversation he was in some measure Convinced; and He after my Father's death, lived a very sober exemplary life, by which and his good Conversation, with the help of some good Books he had, Several of his neighbors began to copy after him, and heeded much in that Way, about which time I was about three years ago, one James Birney, a friend, a young man from Lancaster, came to this Island with a Cargo of Dry Goods to sell with us; and finding about half a dozen more owned and allowed that to be the best Way of Worship which the People called Quakers hold with, He Persuaded us to appoint Meetings, which we readily concurred in; and I offered my House, and ever since have constantly strictly kept our Meetings twice a Week; and I think it was the first time we met, that the Lord was Pleased to show forth his Power amongst us, and opened the Mouth of One to Speak of his Glory and great Comfort; and Since two others, which I am convinced that God is a God at hand and that he is the same God to Day as he was, to Raise up Poor Fishermen and Tradesmen to speak with the same Power, as when he first presented them.

The thing Soon made a great noise, that I turned Quaker and was Soon Buzzed in the ears of the Ears On which he wrote me he heard that I had turned Quaker, and if so, he thought I was not a Proper Person to Govern an Island. I answered to what I wrote Him, That it was Religion or Society I owned and Loved above all others, and that I was Endeavoring with God's Assistance to Live up to: tho' I had not yet Got over or Seen beyond the use of Self Preservation or Defending my Country, or Interest in a Just Cause, with Some Reasons for holding with their Principles, and that He did not like my holding the Commission on those Terms. He might give it to me or be Pleased for I should not alter my opinion or Religion for all the Honours he could Confer on me, or all he could take away. I answered to which he wrote me, very contrary to what I Expected, That He was very well Satisfied with the Reasons I had given for holding with their Principles, and that he should forever Esteem me, [and that he believed a good Quaker bid fairer for

Heaven than a wicked Protestant of his own Religion] and ever since has continued to write very friendly to me.

"I thought from a Letter I Received from the Doctr' whilst in Ireland that we Sho'd have had a Discreet friend out with him to Instruct us in Church Discipline, he wrote me to that Effect. We are very Ignorant of true Order, that I believe is kept in the friends Meetings, Especially the Manner of Marriages, and the Intent or what is meant by Mens or Womens Meetings, as I find, no Book we have Clears up fully, tho' we have a great number of the most noted Books

"The Little flock began with, has increased to near Thirty in number; The Reason of my Enlarging on this Subject is to let friends know the present State we are in, and the first Rise of them Sort of People in this Island which if you think proper you may Communicate to them.

"Excuse the Stile being never accustomed to write in the friends

"I am with Great Esteem thy

"Real Friend,

"JOHN PICKERING."

(To be concluded.)

A Factor in the Industrial Competition of Nations.

The following article, which has appeared in papers in Belgium, France and England, was sent from this country for publication in Europe by Rudolph Meyhoffer who came from Brussels. He stayed long enough to study industrial and educational conditions in our leading states including the burning question of American trade supremacy. A recent number of the English edition of the *Review of Reviews* says:

"*Cassier's Magazine* (an English periodical) contains an interesting series of short articles by some of the most prominent engineers and business men in the United States upon the question of American competition.

"Most of the writers agree in saying that the American workman is the chief agent in enabling American manufacturers to take first place in the world. Walter MacFarland, of Pittsburg gives one important reason for this. He says:

"It appears that the American workmen are much better timekeepers and far less given to dissipation than those in Great Britain. One of the best firms of British shipbuilders, who has not to trouble with its men for years, recently stated that there is a loss of time amounting to nearly twenty per cent., due largely to drunkenness. If anything approaching these figures is true generally there can be no surprise that (English) firms open to competition from well-managed American works should have a hard time."

In inquiring as to the cause of this greater sobriety of the American, the fact appears that twenty years ago business interests in the United States paid no attention to the effect of the beverage use of alcohol or of tobacco on working ability. About that time, the now almost universal study of physiology which includes with other laws of health those which relate to the nature and effects of alcoholic drinks and other narcotics, began to be a legal requirement for all pupils in the public schools of this country.

During the past ten or fifteen years the children have been carrying from the schools to the homes of the seventy-five million people of the United States the story of the evil nature and bad effects of alcoholic drinks and other narcotics.

As a result of the diffusion of this knowledge the railroads of the United States now almost universally refuse employment to men who drink, whether on or off duty.

Carroll D. Wright's Labor Bureau investigations show that more than seventy-five per cent. of the employers of skilled labor in the United States require total abstinence of their employees, and fifty per cent. of the employers of unskilled labor demand the same. These requirements, the cordial acquiescence in them by the employed, and the commercial supremacy which this knowledge helped to secure to the United States, have been promoted by the truth taught by the school that alcoholic drinks injure working ability.

The different reception given by workmen to the employer's demand for abstinence where scientific temperance is not taught in the public schools, is well illustrated by the following incident:

The manager of the Borsig factory in Germany recently posted an order forbidding the workmen to bring into the factory beer or other spirituous liquors or to drink the same during working hours. The workmen, numbering over a thousand, held a meeting and objected to the order. The next day they conspicuously carried in their beer.

During the excitement caused by the order a pamphlet appeared by an old factory official who affirmed that the use of alcoholic drinks was detrimental to the laborer's own interest. He referred to the cleverness and sobriety of the American workmen which makes them able to do very exact and precise work, which he says is not possible in German industry, because of the drinking habits of the laboring classes.

The American workman does not resent the employers' demand for abstinence because he has learned, often from his childhood in the public schools, that alcohol not only dulls the brain but weakens that nerve control of muscle that is necessary to the precision essential for fine work.

The nomination for knighthood of Sir Hiram Maxim, the American born inventor, for his work in England was one of the last official acts of Queen Victoria. In an article in *The World's Work*, Sir Hiram furnishes indirect testimony to the same point. While describing the result of the English trade unions, he adds:

"The English workman spends a great part of his earnings in beer, tobacco, and betting; he has no ambition." Of course not, for beer is dulling the brain dulls ambition. The "American workman," he says, "wishes to get on; he accomplishes a great deal more work in a day than any other workman in the world." "He does not drink," says another English writer.

England is beginning to see the difference in results between occasional talks by temperance advocates to school children and the systematic graded public school study of this topic required by law in the United States.

At a recent meeting in Birmingham, ad-

ressed by the Archbishop of Canterbury, the presiding officer, Edwin Smith, said:

"We are being beaten in skill . . . by America. She has been lavish in spending money in educating the brains of her people, while we have been lavish in poisoning them. If we spent per head on alcohol the same as America, our drink bill would be about sixty-six million (pounds) less than it now is. We cannot succeed commercially while we are handicapped in this way to the extent of forty-eight per cent. The great mass of the working people in this country are totally ignorant of the effect of drink." He said that England ought not to leave the education on this subject merely to the temperance societies but that it "should be undertaken by the state. Surely if the state must encourage the traffic for revenue it should in fairness educate every child in Government schools as to the nature and danger of alcohol, and the benefits of total abstinence."

He added in closing:

"If the state will only educate the children against strong drink . . . England commercially may even yet be saved."

It has been wisely said that "Industrial supremacy belongs to that country which enjoys the cheapest materials, the most improved machinery and the most efficient labor."

As clear brains and steady nerves are needed for the preparation of both material and machinery as well as for their use in production, that nation, other things being equal, whose brains are not dulled by alcohol and other narcotics will win in the world's competitions.

THE HOUSE AND THE VINE.

S. W. GILLMAN.

The house is old—its windows racked;

Its doors are falling down;

Where once the dainty tintings were

Is now a faded brown.

The steps are rotting; in the porch

Great gaping holes are seen;

The roof-tree's broken; with thick mold

The boards are fairly green.

The yard is filled with weeds and trash;

The walk is crumbling fast;

The trees and shrubs are broken—all

Their beauty-days are past.

The sagging rails lag at their posts

As though they fain would drop,

Aye, all is drear and desolate

From floor to chimney top.

And yet about the crazy door

And round the tottering stoop

Clambers and clings a tendrilled vine

In many a verdant loop;

And on that vine bright blossoms glow

And smile through all the day;

From every dainty flow'r the bees

Sweet burdens bear away.

The broken house—a ruined man

With blighted life and fame;

Soul-windows dimmed, a tarnished coat—

A more than tarnished name.

The clinging vine, a woman's love—

Perchance a merrily dear

Whose fragrant blossoms bless the world

Through all the changing year.

"MAN can destroy himself, but life and holiness can come only from another and a higher than himself. While it takes only one to do evil, it takes two to do good."

How We May Rest. (II.)

S. W. E.

FOR "THE FRIEND."

There are many people who feel the utter weariness which we felt a year ago. The unending grind of washing, ironing, sweeping, dusting and cooking, forever repeating itself, becomes unbearable. The question was—how can we get away from all these complexities of modern life? Some people can not go to the woods and live in a tent as we did, but for those who can, there is nothing more restful nor economical—if a place, a few hours distant, from home, is chosen.

We said we must have altitude so as to be cool. We must be as near Philadelphia as possible, so that the father of the family can be with us over the week's end. A third must, was, there must not be mosquitoes. This desirable must had to be abandoned for last season, at Naomi Pines. But as everything else was, to us, perfect, we took the mosquitoes philosophically.

The day before the first hot wave reached Philadelphia in 1901, we left Broad street station for Pocono Summit, via Trenton, Manunka Chunk and Delaware Water Gap. Three miles west of the summit we reached Pocono Pines lake. The next morning we pitched our tent among the beautiful pines on its south shore.

For seven short weeks we played, worked and rested under the "whispering pines" as we had never learned to live before.

We must share with others the benefits of "Camp Experiment."

Pocono Pines lake is an ice lake. That is it is a made lake, from which to gather ice in winter. It is three miles from the ripples at one end to the dam breast at the other, and has three islands in it, of which "Comfort Island" is the prettiest. The altitude, it is claimed, is two thousand feet, and during last summer it was always cool among the pines.

We took with us a house tent 16x22½, an open, sleeping tent, one cot, two chairs, and a cross cut saw, besides our trunks and two boxes filled with pillows, comfortable, an oil stove and a few other cooking utensils. The mosquitoes obliged us to cover our sleeping places with netting, but in a few days we were comfortably settled for the summer.

Excellent bread, butter, milk, eggs, meat, pies, and other things to eat we could get at the hotel, groceries and other needfuls at the village store which was at the far end of the lake. Frank C. Miller, the proprietor of both these establishments, was most kind in his attentions to us. The hotel was about half a mile from us. Near enough for convenience, yet far enough to allow us perfect seclusion.

Our nights were long and undisturbed. The simplest household duties employed us for a few hours each day. Getting wood for our camp-fire kept the boys out of mischief. Each day we went for a swim. Almost every evening we anchored our boats in the middle of the lake and ate our simple supper under the beautiful sunset sky, whose reflections in the lake were often simply enchanting.

During the time we were there we had two half days of rain and one whole day, which latter was thoroughly cold and unpleasant. Several nights it rained hard, but our tent did

not leak in a single spot, and when sun broke out we soon dried up again. The soil was a white sand, with flat rocks in a dance, tipped at every angle, into the cracks and chinks of which the water soon disappeared.

One or two extracts from home letters will give a glimpse into our doings and feelings.

Eight Month Ist.—"This morning was simply perfect. The temperature was six to four degrees at 8 o'clock. The little boy up and went for the milk. I started a which burned with a fine blaze. The bread people slept on. I did not like to wake them, but at 9.20 it seemed a necessity. I tell thee what a great pile of logs J. got yesterday?"

"We were afraid to take the bed apart before leaving camp. J. built the evening. M. washed the dishes and I did some mending. By 10.30 A. M. we were bound for the store below the lake. On our way we stopped at the store, and got ham and biscuits. The all waded till time for dinner. J. built a picturesque fire-place on a big flat rock in the middle of the stream. M. and he cooked the ham. We had bread, butter and ham for course, huckleberries and cake for second, and a good huckleberry pie for the last course."

"We picked a lot of browse and brought it home to add to our bed on the ground. J. and I concluded to pick huckleberries for dessert to-morrow, so we went to huckleberry island and found quantities of great big ones. The boys are out on their raft and M. is now at sunset is after them."

"It promises to be so beautiful this evening we have concluded to stay out for the night. It is cold tho'—too cold for mosquitoes. The glow is lovely. J. has brought two coats of ice, and three comfortable for the party to wrap in; so we hope to enjoy warm. I shall have three blankets and two hot water bags to-night."

There was not much to tell about, and those seven weeks were ideal. The restlessness of the woods, the pleasures of the lake, gave us renewed health and strength.

We got on with perfect ease, never had what we needed; met with no accidents; were never frightened and have with us to-day a memory of peace and rest which has comforted us thro' the winter and beckons us on to another summer in a world not known to us before.

Go thou, weary one, and do likewise.

THERE is not a sadder place on earth as the death chamber of a successful man of the world, who has secured all that the world can ever give, and in dying must leave all his good things behind him and go into eternity to be poor forever.

WHEN the Spirit of Christ becomes ours we gain his Divine Mastery over the world, we shall be ready to bear any suffering to welcome any sorrow which will make us rich in heart and give us the vision of God; we shall be ready to tread the lowest paths to carry the heaviest burdens, to be accounted nothing in the world's esteem, if by so doing we can bring one of our Father's wandering children home to happiness and heaven. March.

WORK AND REST.

Contributed.

I am sitting, still and quiet,
Sunlight fading, day's work done,
Weary brain, but happy hearted,
Counting all the mercies gone.

If, with every bright new morning
We begin, with willing mind,
Ever looking up and onward,
A fresh blessing we shall find.

Faithful over little duties—
Striving to perform our best—
Patient with the overburdened,
Adds a happiness to rest.

Quiet hour, what peace it gathers,
For the weary, restless brain,
With the sunlight cares all vanish,
And lost strength revives again.

So the Christian's warfare closes,
Bright with sunny memories, too,
As the rest and peace approaches
Of his long loved home in view.

Busy day, and evening hour,
Faded alike as setting sun;
May they shed a benediction
On all faithful life work done.

May they leave no weary burden,
To rob conscience of its rest,
If, among life's earnest workers,
We best strive to do our best!

For "THE FRIEND."

Hidden Things.

There are richer stores of wealth by man
und; thoughts deeper than line of man
fathom; there are stores of knowledge to
h no Newton can attain; of wisdom of
the wisest of men fail to perceive. Yet
we are known to God, who hides them from
prying ken of man in Christ the keeper of
treasures. He hath the key, and when
will, He opens the door of his treasure-
house; the light of his countenance illumines
things. He takes therefrom fitting orna-
ments of grace wherewith to deck his beloved
one. He removes the veil from their eyes
they may perceive his glory, for his pres-
ences bring joy, comfort and cheer.

Jewels are there, sparkling and clear, have-
been tried in the furnace of affliction, so
gent with glory, that earth's rarest dia-
monds compared thereto are but as the small
pebbles. Robes, too, spotless, white, washed as
snow on earth, can glistening in beauty.
Jewels are there of purest gold, wherewith
to encircle the brow of the lowly, meek and
humble ones. Heaven's own treasures are
these, which none on earth can see except
they enter there, and ere this they do,
must needs die to this world's vanities
to be born again.

For these are not for earth's richest sons,
are content to grovel amid their earthly
things, and who themselves are dwelling places
of pride, vanity and earthly lusts; but, will
die to these, and live to Him who by his
precious blood bought for them a life of heav-
enly joy, these will then be theirs. The life
they desire will be hid with Christ in God.
The life of grace and glory like to those which
the Lord of glory wore, when He humbly
descended from his throne of glory and walked
his footstool as though but man, such as
these shall then be theirs. Angels unseen by

man shall admire and bless the donor. And
life's journey through, well do they know the
uniform of these citizens of heaven, and with
joy will they attend them to the courts of the
heavenly King, who will account these his
workmanship as added beauty to his kingly
crown.

W. W. B.

Thomas Raylton.

Some account of the birth, education and
conviction of that faithful minister of the
everlasting gospel THOMAS RAYLTON, found
after his decease in his own handwriting.
[“From Piety Promoted.”]

I was born the 30th day of the Sixth
Month, 1671, in Bowes, in the north part of
Yorkshire, and educated in the way of the
Church of England. But in the year 1685,
being about fourteen years of age, and then a
scholar with one Richard Wharton, priest of
the parish, and teacher of a free school in
Bowes aforesaid, it providentially happened
that by the invitation of Francis Wrightson,
one called a Quaker, at whose house a meeting
was kept, about two miles from the place of
my abode, my mother went to a meeting there,
and took me to ride before her.

At this meeting were two ministers, namely,
John Bowron and George Rook, by whose pow-
erful ministry and lively prayer, it pleased
God to open my heart, and let me see the van-
ity of this present world, of which I had had
some share, for which I had been often se-
cretly smitten by the just witness of God in
my own heart. Yet, for all that, I was pretty
much a stranger to it, and so was not sensible
from whence it came, until I came to be af-
fected with the gospel which I may say, was
glad tidings of salvation to me. From that
day I was joined in heart with those people,
that directed to Christ within, the hope of
their glory. And although I have had many
instructions in Christ since, yet I have not
many fathers. For the said George Rook,
who preached the word by the gospel of Jesus
Christ, was the instrument under the Lord for
my conviction; for which I bow my knees,
and worship and thank the Lord for his good-
ness hitherto.

After I was joined with those people, the
word of God more powerfully wrought in me,
and showed me that I was to alter the course
of my conversation; that was to leave the cor-
rupt life, and shun evil company. And foras-
much as I was bowed before the Lord, and
had given up my name to serve Him, I then
saw I must walk in the narrow way and leave
the vain compliments, the putting off the hat
and bowing the knee to man, etc., I was taken
notice of and complaint made to my mother
of my neglecting to conform to those things,
by the priest, my then master, who was moved
at my behavior, and I suppose intended at that
time to have used the rod and having made
preparation called me to him. He said, I
heard to-day that thou wast by Mr. Bouns-
kell, and didst not put off thy hat, and bid
good morrow; adding, what is thy reason
for so doing? Whether is it pride or religion?
Upon which I told him it was not pride.
Then said he, it must be religion; and if so
thou must not be whipped; and so laid down
the rod. But, said he, if for religion, let me
know why thou refusedst, and give me some
precedent. So I told him I had been reading

in the Revelations, and there I found that an
angel showed John many things, and that John
said, “When I had heard and seen, I fell down
to worship the angel that showed me these
things; but the angel said, “See thou do it
not, for I am of thy fellow servants, and of
thy brethren the prophets, and of them which
keep the sayings of this book; worship God.”
And from this I refused to do it unto men.
But he endeavored to persuade me, that what
he requested of me was no more than a civil
respect between man and man; and from
thence he thought I might the better conform
to it. To make me the more willing to believe
it was no worship but respect, as he had said
before, he turned me to the place of Heth and
Abraham's bowing to each other, and also
proceeded to show me something of the like
kind among the children of Israel in the time
of Moses and Joshua. But all these were of
no purpose to me; for my eye was open to see
a more glorious dispensation than that of Moses,
yea; or the prophets. For though they were
good men, and by the Spirit of Christ in them
they did foretell the coming of Christ, and of
his sufferings; yet they did not live to see
those things come to pass which they had
spoken of. So that he had no force in his ar-
gument to make me use those things which
might be used among the fathers, and also
after the law. And since the New Testament
is silent and gives no account of either Christ
or his apostles being in the practice of bow-
ing, I did not see why either knee or hat
should be expected of me. As for the latter,
I have no account at all, therefore I stood to
my principle, and kept to the light and under-
standing the Lord hath given me through Je-
sus Christ my Saviour, who then was come to
my house in spirit, and had brought salvation
with him.

That day I told one of my school fellows
that what my master had shown me was but
out of the law and not of the gospel, which he
told my master, and I had a quiet day . . .
This was but the beginning of further exer-
cise, for as it was in some measure begun
(though I had at that time met with favorable
treatment from my examiner, whose modera-
tion, as I have said then appeared), yet after
this, whether it was grief which he was then
in, being in all probability likely to part with
one from his flock or which he might look
upon himself to be pastor, or from the per-
suasion of my parents, he began to be more
severe, and told me that unless I would make
congress to him, as he called them, he would
teach me no longer.

Although I must confess I would gladly have
learned a little more, being then a Bible schol-
ar, yet rather than to have it in the way I
saw I must deny and bear testimony against,
I forsook the school at that time and went
home to my father's house, and told my mother
the occasion of my coming. Although she
took me to the first meeting but a few weeks
before, yet she then repented it, and would
not hear of my suffering by my master, so as
to give me any relief; upon which I left the
house for a while.

But I think I may say, the arm of the Lord
wrought for me, for my master presently sent
word to my mother that he had done what
was in his power to persuade me to be com-
formable, but he saw it would not do, there-

fore desired her to send me to school again, and said he would leave me to my liberty about religion. The tidings were brought to me, as I was alone under an hedge where I was retired not then knowing what would become of me, who had both left the school and knew not with whom to lodge. These tidings I received gladly, and went to school again and found it pretty much as had been told me; and thus the Lord pleaded my innocent cause, to whom he glory ascribed forever.

Thus far I was got on my way, and was still to go farther. My parents had taught us from their childhood to ask of them to pray to God to bless us; and though it is true there is not an evil in the thing itself, yet the bringing of it into such a form as to use it every night and morning, this also I found was my place to leave off, at which they were very much offended, and began to beat me into a compliance with them. But that would not do, for I had read that saying of our Lord, "Whosoever loves father or mother more than me, is not worthy of me." So that in an holy resolution I went on, not much doubting but the Lord would help me over that, as He had over other things before, which, in time, He did. The course I took, after much threatening and several beatings upon the above subject, was this. I left my father's house and was kept privately for about fifteen days, but as Moses, by the good providence of God and care of his sister, who watched to see what would become of him, was ordered to his mother again to be his nurse, a providence to be commemorated, so was I watched over by some of those people to whom I was joined in fellowship, and by them sent for to come to one of their meetings. I being then remote from it, yet at their request I went; for meetings were precious to me. I had been but at about two meetings from the first, and that was about three quarters of a year before, and a good meeting this also was to me. After the meeting was over, some of the Friends undertook to go and offer me to my father again. I went along with them, and coming there, they told my father, it was their desire that he would take me home again as I was his son; and if he would not accept me as a son, then as a servant into his house; but if he would not as either, then, said they, he must become our care, forasmuch as he is become one of us. This proposition took such place with my parents, that the Friends were thanked for the care they had over me. Thus I was brought home again and had free access to their presence morning and evening, without insisting upon the aforementioned ceremony, which was the cause of my leaving their house, because they were wroth that one of their children should leave their religion, and decline going to church, as they called it. For about seven weeks more I lived with them at peace and went to meetings with their knowledge, and at the end of that time, being the 30th day of the Fourth Month 1686, I went apprentice to a Friend in the county of Durham, by the approbation of my parents, being conducted thither by my father. Thus my freedom was brought about, so that I might well, with some of old, sing unto the Lord, and say, He hath delivered me from the noise of the archers, in the place of drawing water.

In the time of my seven years' apprentice-

ship to a laborious trade, being a blacksmith, at leisure times I often read the Scriptures of the Old and New Testament in which I found great benefit, being often broken into many tears when I read, and especially when I met with places that mentioned the call of God to sinners and their return to his call, in order for their conversion and salvation.

(To be continued.)

A PRAYER FOR GUIDANCE.

Show me the way, O Lord,
And make it plain;
I would obey Thy Word;
Speak yet again.
I would not take one step until I know
Which way it is that Thou would'st have me go.
O, Lord, I cannot see;
Vouchsafe to me light;
Thou most bewilderer me,
Impedes my sight;
Hold Thou my hand, and lead me by Thy side;
I dare not go alone; be Thou my guide.

I cannot see Thy face,
Though Thou art near;
When will the morning chase
Away my fear?
When shall I see the place where day and night
Exist not, for Thy glory is its light?

I will be patient, Lord,
Trustful and still;
I will not doubt Thy word;
My hopes fulfill.
How can I perish, clinging to Thy side,
My Comforter, my Father, and my Guide?
(The author of these verses is not known. They are said to have been formerly published in a book entitled "The Dove on the Cross.")

Birds Have Hospitals.

In one New York bird hospital there are frequently as many as five hundred patients at a time. Their complaints vary from slight indigestion and chronic diseases to fractures demanding immediate attention. The medical and surgical work is performed by an experienced, intelligent and sympathetic hand. The death rate is low.

The bird hospital with its five hundred patients comprises several wards; large, light rooms for the convalescents and small, darkened apartments for the contagious cases and the patients requiring rest and quiet. All about the main wards are ranged the private wards in great variety.

There are large, airy cages, with lofty perches and dark boxes with hot water bottles, mattresses, cotton pillows and warm blanket coverings. Ordinary boarders are accommodated here for twenty-five cents a week. In cases in which delicate surgical operations are performed or a stubborn disease is treated the doctor's bill is larger. Surgical operations frequently cost five or ten dollars.

The list of ailments as recorded on the blotter at the bird hospital is naturally long and varied. Probably nowhere else in the entire animal kingdom is sickness so common as among the feathered household pets.

The pet canary, for instance, is often tenderly, but seldom intelligently, cared for at home. The commonest complaint is a cold. The bird hospital cures a very large percentage of colds. In ninety-nine cases in a hundred the owner of a bird allows the cold to develop into some complication far more serious.

The delicate throats are readily attacked by asthma and inflammation. Enteric disease is also very common, and is exceedingly contagious. Phthisis is especially like to attack parrots, and is very contagious. It is said that fully ninety per cent. of parrots suffer from phthisis more or less seriously.

There was a time when the only prescription for a sick bird was to wring its neck. This heroic measure is still a matter of common practice. But there are many who take a feathered pet to the bird doctor when disease appears.

The nature of bird's complaints has been a good deal investigated of late, and with great success. The medical attention given to a sick patient in the bird hospital is surprisingly like that given to human patients.

A bird's cold is diagnosed in the conventional way. First its tongue is examined. The conditions of the digestive apparatus and any indiscretion in eating is quickly observed. The eye also tells its own story of the general vitality.

The drooping of the feathers is, of course, a familiar symptom. The bird's temperature is taken as a matter of course. So carefully are all the symptoms of these pets observed that the bird doctor is not content to observe fever by the touch of the hand. A medical thermometer is used in this diagnosis. The temperature is always taken under the wing.

And the treatment itself goes on much the same as in any other hospital though with reduced doses. The medicine is given by syrups or liquids. The bird doctor has much the same trouble in giving a pill to a bird as a refractory child.

Pills are usually given in a grape or nut with some food. In extreme cases the medicine is forced down the bird's throat. Liquid medicines are dropped into the bird's mouth or the bird, if it will, drinks, drop by drop, on the end of the finger.

Hot baths, bandages and warm applications are usually prescribed along with the medicines. A very common practice is to immerse a bird very securely in a hot water bag and cover it with flannel to bring on perspiration. Most birds respond very quickly to such treatment.

By far the most interesting part of the bird hospital work is on the surgical side. An emergency ward equipped for urgent cases is open day and night. In appearance the operating room is not likely to frighten the most timid of its patients. The operating table is nothing more formidable than a dressing table covered with glistening seals, splints and bandages, chloroform masks, disinfectants and medicines.

The birds are commonly operated on without using chloroform. It is only in serious cases or when the patient is particularly restless that it is first rendered unconscious. The operations are gone about in the most approved surgical way.

The bird is first washed with some antiseptic, and the instruments and needles used are carefully sterilized. The birds are usually held in the hand during the operation, though the larger and more powerful ones are sometimes bound to the table.

The commonest surgical operation is the removal of fractured legs and wings. In nine cases

ten, according to the bird specialists, a wing or leg can be saved. Broken leg is pulled until the two ends come home together, when it is covered with plints and tightly bandaged. In dressary birds' legs an ordinary quill tooth is often used for a splint. Several birds which have had their legs in as many as three places have been at the bird hospital, scarcely retaining a toe to show the point of fracture. The legs so soft that they heal very quickly. Ten or at most two weeks of treatment will make them as good as new for all cal purposes. One of the first things to catch the eye in surgical ward is the peculiar hanging leg used in all cases of bruises or fractures. The bird rests in a loop of soft cloth, its feet extended through two slits in the net. When wings are treated in a variety of ways. It is frequently possible to mend even a broken wing so that the bird may afford fly about as well as ever. The broken wings are spliced, or set, as in the case of geese. In very serious fractures the wings are sometimes mended with fine silver wire, and allowed to remain and be covered with a few cases missing legs and parts of wings have been replaced with wooden or sticks. The wooden legged bird is like become a common sight with the aid of bird surgery. A bird surgeon also removes the horny horn from the beaks of birds, especially of geese; the scale from pigeons' legs and similar growths.—*New York Sun.*

From the "LONDON FRIEND," The Death and Funeral of George Fox.

ROBERT BARROW'S ACCOUNT.*

LONDON, 16th Eleventh-month, 1690. Henry Coward, Thomas Green, Thomas Grey, Richard Burrow, William Higginson, Thomas Withders:— dear Friends and well-beloved brethren, whome my life is bound up in the Cove- nant of God's gracious glorious Gospel light, in consisteth our life and peace, as we our habitations and dwelling places in, we shall be preserved near unto the end of all love and life, to know the foun- tained, and the springings of it to bub- ble in our own particular bosoms; wherein we drink together into the one Spirit, by which we are sealed in the enjoyment of the only Power that sanctifies; which recon- cileth Barrow, who was a farmer, and also followed the trade of a mason, was born in Lancaster, but was bred in infancy to the neighbourhood of Kendal. He witnessed of Friends' principles in 1652, was arrested in Month, 1663, for being present at a religious meeting, committed to prison and confined more than two months. He suffered much during his life for his Friends' testimonies, having been seven times imprisoned and frequently fined. He became a minister in 1688, was a zealous preacher for twenty-six years, and much in England, Ireland and Scotland. His religious visit to America in company with Robert Ingham near the close of 1694, and the West Indies in the year of 1695-96. When voyaging between Jamaica and Philadelphia he was shipwrecked and fell among the waves. (See his narration of this in "God's Protecting Providence.") It was during this journey, owing to the hardships he endured, that he contracted the sickness which resulted in his death, soon after arrival at Philadelphia, in 1697.

ciles us unto God and one another; in the living the sense and consoling virtue of which, according to my measure I do dearly salute you all. Well, dear Friends, before this comes to your hands, I know you have an account of the departure of our ancient Friend, and honorable elder, in the Church of God, George Fox, who was this day buried in the presence of a large and living assembly of God's chosen people, who did accompany him to the ground, was supposed to be above four thousand Friends; the meeting-house at Gratchurch Street could not contain them nor the court before the door, many that could not get to within hearing of the testimonies. And many living powerful testimonies were published in the meeting-house and many in the graveyard among many tender hearts, watry eyes, and contrite spirits. The London Friends were very discreet to order all passages and concerns relating thereto with great wisdom every way, there being five Monthly Meetings to this city and six chosen Friends nominated and appointed out of every Monthly Meeting who were to carry the corpse and none else, and that his relations should all go next the corpse, and that all Friends should go on one side of the street three and three in a rank as close together as they could go that the other side might be left clear for the citizens and coaches that were going about their business. And though the graveyard is a large plat of ground, yet it was quite full, and some of the people of the world were in there. The last week G. Fox was at a Quarterly Meeting, Second-day Meeting, Meeting for Sufferings, and two meetings for worship, besides the First-day meeting, which was at Gratchurch Street meeting-house, and on the Seventh-day he came to lodge at Henry Joldney's to be near on the First-day where he kept the meeting and said he was well in that meeting as he had been for a long time before; yet he began to be ill in the evening, about the fifth hour, that First-day, and departed before the tenth hour in the evening of the Third-day following. I was with him most of the time, wherein he spoke many living powerful sentences to the tendering of the company present. There was no sign of any great pain upon him, neither did he ever complain. Robert Withders' manner of departure and his were much alike for I saw them both only George shut up his eyes himself, and his chin never fell nor needed any binding up, but lay as if he had been fallen asleep, one would have thought he had smiled. He was the most pleasant corpse that ever I looked upon, and many hundreds of Friends came to see his face, having the most part of three days' time to behold him, before the coffin was nailed up. Friends carried the coffin on their shoulders without any bier cloth or loose cover; but the natural wood, yet the coffin was very smooth and comely. Well, Friends, about two hours or less before he died he took me by the hand and bid me remember his love to Friends where I travelled. I had intended to go out of the city on the morrow, after he began to be sick, but seeing him so ill it was Friends' minds I should stay and see how it might be with him and I had more freedom to stay than, to go, and I

was glad to see such an heavenly and harmonious conclusion as dear George Fox made, the sense and sweetness of which will, I believe, never depart from me, in the heavenly virtue of which I desire to rest and remain your brother, ROBERT BARROW. P. S. —I go towards Oxfordshire to-morrow. I shall give you an account of the Friends that declared, and as they spoke one after another, James Parke, Robert Barrow, Ambrose Rigg, Jasper Batts, William Penn, Francis Camfield, Charles Marshall, John Taylor of York, Francis Stamper, George Whitehead, Stephen Crisp, and Thos. Green ended. The Friends who spoke at the grave being as follows:—William Penn, Jasper Batts, Geo. Whitehead, John Vaughton, William Bingley. I would have a copy of this go to Yellands and another to Kendal. Items Concerning the Society. We should do well to avoid saying that Friends are not baptized, and do not take the Supper. The fact that we do not perform the outward ceremony ought to make us the more earnestly concerned to know the real baptism and the true communion with Christ.—A. N. Brayshaw. The number of publications of Friends' Tract Association of Philadelphia printed last year was intended to be given in our last number as 63,100; but the figure one became doubled. Our friend Joseph S. Elkinton has again gone to spend a few weeks among the Doukchobors of Manitoba and Assiniboia, under a sense of duty at this critical time for the enlightenment of those colonies on their true relations to the government. Notes From Others. GOLDWIN SMITH ON THE CIVIL WAR.—What have been the fruits of a war which cost the North alone, in different ways, probably five thousand millions, besides a pension list which amounted to a hundred and forty millions thirty-three years after the war; this in addition to all the havoc, waste and suspension of industry; while on the Northern side alone two hundred and seventy-five thousand men either fell in battle or died in hospital? Slavery has been legally abolished. The sentence of humanity on it has been executed. Its hideous slave codes have been swept from the statute book of man. But the Fifteenth Amendment is trampled under foot, and no one is found to uphold it, while the relation between the races is in some respects worse than ever. The one clear gain is that the extension of slavery has been prevented. The well known tract, "Come to Jesus," by Dr. Newman Hall, who died at the age of eighty-six recently has had the astonishing circulation of something like four million copies in more than forty languages. A brother of his, the late Captain John Vine Hall, commanded the *Great Eastern* on her first voyage across the Atlantic. OUR MOST HISTORIC CITY.—Senator Tillman was not very extravagant when he declared the other day that Charleston had made more history than any other city in the United States. But Charleston has figured in one sort of history which the Senator probably did not have in mind, and which is known to comparatively few persons in or out of that city to-day. Charleston, the fifth city of the United States in 1800, being led by only New York, Philadelphia, Baltimore and Boston, and the sixth city as recently as 1830, was a rival of New York, Boston, Baltimore and Philadelphia at that time for railroad communication with the West, and had, in fact, in 1833, the longest railroad—135

miles—then in the world, the one from Charleston to Hamburg, or the Savannah river. At that time the future for the South Carolina metropolis seemed especially promising. The first locomotive, the "Best Friend," ever built in the United States, was built for the Charleston Railroad and used on that line. Charleston is nearer than any other Atlantic coast city to St. Louis, the centre of the Mississippi Valley, and nearly the centre of the contiguous part of the United States. In 1857 a continuous rail line was established from Charleston to the Mississippi at Memphis.

Before 1857, however, Charleston's chances for supremacy among the Atlantic coast cities had ended. DeWitt Clinton's Erie Canal, completed in 1819, gave New York an assured ascendancy over all the other cities of the continent. — *Leslie's Weekly.*

SUMMARY OF EVENTS.

UNITED STATES.—The President has lately sent a message to Congress stating that the people of Cuba have complied with all requirements and suggestions made by the United States in regard to preparing for establishing a stable government, gives notice that the island government will be inaugurated 5th Mo. 20, when the occupation by the United States will cease, and recommends the executive enactment of laws providing for establishing diplomatic and consular relations, and to stimulate commerce between the two countries.

General Miles has lately addressed a letter to the Secretary of War in which he says :

"It is now three years since the opening of hostilities between the United States forces and those in the Philippine Islands, and this warfare has been conducted with marked severity. More than 120,000 United States troops have been, at different times, sent, or are now under orders to go, to the Philippines, and more than 40,000 still remain on duty there, which service, with the assistance of the naval forces, involves an enormous expenditure of public money as well as the loss of many valuable lives."

He then refers to the fact that Indians have often been called to Washington for consultation in the interest of peace, as also natives of Cuba and Porto Rico, and adds : "I have never found any people, whether savage, semi-civilized or civilized, who were not benefited by candid, frank and honest consultation."

"In view of the above considerations, I make the request that I be authorized to proceed to the Philippine Islands, taking with me ten men whom I may select from Cuba and Porto Rico, whose assistance has been found useful in promoting friendly relations between the people of those islands and the United States, and who can properly explain to the Filipinos the benefits their people have derived through friendly relations with this country," "and that on returning I be authorized to bring to the capital such number of representative Filipinos as I may think advisable, in order that they may see and know the advantages of our civilization and realize the disposition of our Government toward them, and at the same time, being fully conversant with the full consultation, whereby intelligent and definite action may be taken concerning their future destiny. It is confidently believed that such measures could then be taken as would be satisfactory and beneficial to the ten millions of inhabitants of the Philippine Islands and highly creditable to our Government."

The recommendations contained in this letter have been disapproved of both by the Secretary and the President, and the former has stated that he considers them as reflecting upon the conduct of the troops now in the Philippines.

The *American Grocer* gives the following statement of 1903 cost of beverages used in the United States during 1900 :

Alcoholic drinks, \$1,094,644,155. Non-alcoholic stimulants : Coffee, \$132,137,245 ; Tea, \$39,430,986 ; Cocoa, \$7,000,000 ; Total, \$1,273,212,386.

Restaurants have lately been opened in New York City where an attempt will be made to show the cheapness, wholesomeness, and variety of simple foods. The bill of fare includes several dishes for which 1 cent only is charged, consisting mainly of cereals and vegetables. It is claimed that two or three of these 1 cent portions per day, if varied according to appetite, "should maintain the weight, strength and health of an ordinary individual for an indefinite time, if such extreme economy is necessary."

Is a public statement signed by T. S. Morgan, of the American Baptist Mission Society, and the Secretaries of

else other evangelical missionary bodies, attention is directed to the growing power and extraordinary missionary activities of the Mormon Church. It is alleged that the "aid of Mormonism, which comes by the canal," is to secure control of State after State, until by means of balance of power they may make national legislation against Mormonism impossible. By means of colonization it has so affected the States of Idaho, Wyoming, Montana and Nevada and the Territories of New Mexico and Arizona as will soon secure for it the practical and practical political control in all that region. Its missionary activity through the Union is almost incredible. It claims to have now 2000 missionaries on the field, 1400 of them in Southern States, and to have made last year 20,000 converts."

Eleven inches of rain lately fell in Mississippi within 24 hours, causing great floods and damage. In Tennessee the damage to the flooded districts, it is estimated, will amount to \$4,000,000.

Steps have been taken at Chicago in the formation of a gigantic Millers' Federation, representing a capital of \$400,000,000 and a yearly output of 100,000,000 barrels of flour.

The Carnegie Institution in Washington proposes to carry out its purposes by rendering assistance to individuals who may be developing a special line of work towards the welfare or improvement of mankind, whether he be a mechanic, student or inventor—if, after examination, he is considered a proper object for such assistance, and it is decided to secure success. It is not proposed to erect great buildings, but as administration centres of modest dimensions. It is intended rather to assist in promoting research than in promulgating knowledge as in colleges, &c.

A recent report to the authorities in Washington states that there are 278 cases of leprosy in the United States, more than half of whom are in Louisiana.

The Secretary of Agriculture of Pennsylvania, in order to prevent "the alarming flow of population from the country to the city," recommends better schools, better roads, the reduction of taxation upon real estate by a more equitable tax on occupations, professions and trades ; the dissemination of scientific information among agricultural people by means of bulletins and farmers' institutes ; the introduction of study of natural things into the rural schools, and the extension of free rural mail delivery, telephone and trolley roads throughout the country.

A recent dispatch says Baltimore to be lighted by electricity generated at the Susquehanna river, thirty-five miles away, by means of the trolley cars of the city are to be operated by the same means. This is a greater distance than electricity has heretofore been carried in this country for similar purposes, the Niagara current that is used in Buffalo only being brought a distance of twenty-five miles.

The Pennsylvania Railroad Company's new stone bridge across the Susquehanna river at Rockville cost \$1,000,000, and is said to be the longest and most substantial stone bridge in the world. It is covered with four tracks.

There were 500 deaths in this city last week, reported to the Board of Health. This is 24 more than the previous week and 32 less than the corresponding week of 1901. Of the foregoing, 272 were males and 228 females ; 101 died of consumption ; the lungs, 66 of inflammation of the lungs and surrounding membranes ; 13 of diphtheria ; 11 of cancer ; 16 of apoplexy ; 20 of typhoid fever ; 1 of scarlet fever, and 3 of small pox.

FOREIGN.—Many persons have been killed in the Chinese province of Chi Li during riots occasioned by the efforts of the British to collect indemnities for Roman Catholics who are arranged for between the officials and priests. Missionaries are warned to keep out of the disturbed districts.

The death of Cecil Rhodes occurred on the 26th ult. near Cape Town in South Africa. He was born in England in 1853, and went to South Africa in 1883, where he rapidly acquired wealth and influence. He was finally become the uncrowned, but almost autocratic king of a country many times larger than the British Isles, and by far the most powerful man in Africa. The total area of the tract embraces nearly 1,000,000 square miles, and includes Rhodesia—formed from Mashoonaland and Matabeleland—Bechuanaland and Basutoland. He was a great and able statesman, and was responsible for the Jameson raid, which had much to do with causing the Boer war, and has been regarded as one of the boldest and most unscrupulous of adventurers.

The Canadian Minister for Trade and Commerce estimates that Canada has lost 1,400,000 people by emigration to the United States between 1880 and 1900.

The value of the X-rays in the treatment of cancer has again been shown by a cure of a bad case in London, and by the statements of another physician that the X-rays

have been the means of alleviating pain in cancer to a very large extent, and also by concurrent tests in this country.

It is announced that in Norway, women will henceforth be permitted to serve on juries.

There have lately been as many as 240 deaths of cholera in Mecca daily, and Mohammedan pilgrims fleeing from the city, probably carrying the disease along with them. It is said that 240,000 pilgrims have lately there.

The railroad has recently been opened in British Africa from Mombasa on the sea coast to the shore of the Victoria Nyanza (a word meaning lake). The route is about 572 miles long and opens up to commerce country clothed in many places with luxuriant vegetation of very varied character. Victoria Lake is said to be the largest, deepest, and most magnificent of the open spaces, a chain of large lakes in the highlands of Central Africa.

The agricultural department of Queensland has offered a reward of £5,000 for the discovery of a means of eradicating the "prickly pear" pest, which is a cactus imported from America. The remedy must not cost more than a certain sum per acre.

Last winter wheat and other crops were so much injured by the famine stricken districts of Siberia.

The acting President of the Transvaal Republic, accompanied by other officers, has lately had an interview with General Kitchener in Pretoria under a flag of truce. This conference is believed to have been in the interests of peace.

An editorial in the *London Daily News* states : "While we are wasting our wealth, energy and money in the South African desert, the Americans are securing control of our industries."

In preparing for certain religious observances in England lately, the Bishops of London, Rochester and Albans issued special appeals to their dioceses to join in prayer that both British and Boers be granted the aid of peacemakers, pointing out that similar prayers are offered in the Dutch churches of Pretoria.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will train leaving Philadelphia 7.16 and 8.18 A. M., on 22nd and 4.32 P. M. Other trains are met when required at Stage fare, fifteen cents ; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, call West Chester, Phone 114x.

EDWARD G. SMEDLEY, Secy.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. A. F. WICKHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

DIED, on the fourteenth of First Month, 1902, MARY HALL, a beloved member and elder of Sadsbury Unitarian Meeting, in the seventy-third year of his age. This friend was, in early life, enabled to submit to the exertions of Divine Grace in his heart, and accepting of Jesus Christ as his Redeemer, and God as his Father, he realized the fulfillment of the added promise "all things needful shall be added unto you." His years of his early manhood were devoted to teaching at Westtown School ; and many who came under his immediate care and others intimately associated with him remember with thankfulness the influence exerted upon Christian life, and faithfulness in the discharge of his duties. The illness which terminated his mortal life was of several months' duration, and at times attended with much bodily suffering, which was borne with Christian patience and resignation. "Blessed are they that do his commandments, that they may have the life of the tree of life, and may enter in through the gates into the city."

At his residence in West Grove, Chester Co., Pa., on the sixteenth of Second Month, 1902, HARMON M. RAY in the eighty-seventh year of his age ; a firm believer in the religious principles of the First Mo., 1902.

—, on the twenty-first of First Mo., 1902, S. S. W. KESTER, member of Elijah Kester, in the eighty-fourth year of his age, of New Garden Monthly Meeting, Friends, Pa.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

DL LXXV.

SEVENTH-DAY, FOURTH MONTH 12, 1902.

No. 39.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

to you, it is given in the behalf of Christ, that ye believe Him, but also to suffer for His name.—Phil. i: 29.

aided by any alliance with the great or small, ridiculed and hated by the world, everywhere pursued with contempt and scorn, the principles of Friends silently and though the kingdom, winning the souls of men who were inferior to none in education, talents and respectability. Amid the fiercest persecution, when deprived of every natural good, torn from home and all its endowments with every probability that they would lose the truth of their principles with the loss of their lives, they faltered not. Though all around them looked dark and threatening, yet there was light and peace within; not only met their sufferings with patience and fortitude, in the unresisting spirit of their Heavenly Master, but through the goodness of God were so filled with heavenly consolation, that they sang for joy even in the extremity of their suffering.

The calamities in which Friends bore so large a share had no other good effect. They not only tended to convince the nation of the error of persecuting men for differences of opinion. More than thirty years of suffering passed over and not a single Quaker had induced by it to abandon his profession. They were as prompt and diligent as ever in the performance of their religious duties, and ready patiently to submit to the penalties of unrighteous laws.—Thomas Evans.

WARD prayer is that secret turning of the heart towards God whereby, being secretly awakened and awakened by the light of Christ's conscience, and so bowed down under the sense of its iniquities, unworthiness and unworthiness, it looks up to God, and, joining with the secret shavings of the seed of God, it turns towards Him. It is in this sense that we are so frequently in the Scripture bidden to pray continually.—Barclay.

Looking Towards a Yearly Meeting.

They who desire an approaching Yearly Meeting to be blessed of the Lord, will now be preparing the way of the Lord, and making his paths straight. As individual hearts are letting his word have free course in them, to be glorified by their daily obedience, they are opening out avenues through which, in their collective body, his grace and good Spirit will move in triumph, and Truth will come into dominion.

What relation our present baptisms and exercises are having to the approaching Yearly Meeting we know not now, but we shall know what we have been preparing for when each question or service answerable to the training comes up. Then we shall be puzzled, if we have in advance been unfaithful in little things, or secret faults have not been cleansed, or if we have not been reconciled to a brother who hath aught against us. A clearing of the heart clears the vision and all spiritual discernment. The preparations of the heart for Yearly Meeting, and the answer of the tongue in Yearly Meeting, must begin to be of the Lord now if they have not long since been going on in our life and conversation. A little temper checked now at home, may save the Yearly Meeting a flaw, or a wound. A little openness to the inspeaking Word now may become a large opening then. A faithful setting a watch at the door of our mouth now, may be a learning to control an otherwise prolific speech into a concise and pungent message. But above all, an abiding surrender of many to the baptism of the Holy Spirit now in its relation to all particulars will give Christ free scope as Head over all things to his Church. Prove Him now herewith, and see if He will not pour out abundant blessing.

Free course for the Spirit means his free intercourse, all barriers of personal prejudice brought under and a mutual sympathy raised up. There are spots in our feast of charity when we let matters of personality prejudice the truth of a message,—when no portion of the goods will be regarded on account of the package. A neighbor of our late valued friend, Joseph Walton, used to represent it as one of his merits, that he could always enter into an opponent's meaning and state his case fairly, as if from the standpoint of the opponent himself. Thus was exercised in his ed-

itorial, his personal, and his public relations, a gift of sympathy, a putting one's self in the other's place in order to appreciate his point of view, and rightly to judge him or his deliverance. Such an attitude becomes possible only in the humility of self, and a willingness to enter as into a brother's heart and travel with him, to get at the prime clue to the truth concerning his meaning or intent. Such an attitude makes no abatement of the truth, or compromise with error, but is of the charity which rejoices in the truth, while it can speak to one's condition under a feeling sense of it; "doing nothing through faction or through vain glory, but in lowliness of mind each counting other better than himself, not looking each of you to his own things but each of you also to the things of others. Have this mind in you which was also in Christ Jesus." (Phil. ii: 3-5).

Likewise a political philosopher, of honored standing in this city, has recently said: "A Christian must think of a Christian as better than himself before his religion becomes a social force. He then refuses to impute to the church the weaknesses and motives that he finds in himself or in other individuals."

These suggestions are not one-sided merely. The young may apply them to the old, and forget themselves. But it has been painful at times to hear the young spoken at, or the old spoken at, (for how hardly can they be thus spoken to? when they were addressed as distinct classes, almost as if in opposite array. We ought not usually to feel so. What brings a large body of our young people to Yearly Meeting so constantly, so orderly, so intently? They are pressing in spirit toward the Head of the Church, sharing a spiritual interest with those in front. To Him the gathering of the people is, and we will acknowledge in each other the credit of it. And there is need of patience as regards occasional vocal appearances in one part of the room as in the other. But this is not a strain upon the unity of the spirit in the bond of peace. The heart of the fathers is turned to the children, and the heart of the children to their fathers. Never, in an observation of thirty-five years has the unity seemed greater than it does now.

But lest these suggestions to put one's self in another's place, in order to judge righteous judgment from within him and as feeling how

he feels,—should be applied to one set of seats rather than another; let us reflect that every seat in the room is used as a judgment seat, and it is as blessed a thing for the young to enter into feeling with the old as for the old to feel with the young. So shall they see eye to eye, through feeling of heart with heart in a time when God is upbuilding Zion.

One Spirit must be our reliance to make the Men's and Women's meeting interesting. The Spirit of Christ can bless a little business, or blast a large outfit if it unauthorized by Him. If we are going up to a Yearly Meeting as parasites on an assembly, and not depending singly on the one Fountain of life, we may go away disappointed. But as it is to Christ and not to the meeting that the meeting is gathered, each attender for himself, none will be disappointed in Him, life will arise, the crown and diadem of all rightly gathered assemblies will be witnessed, the business will seem covered with a holy savor of interest, and the response of the heart will be: How excellent is thy name into which we are gathered!—a strong tower into which the faithful flee, and are safe, and are built up in the word of thy grace!

In order for the blessing, men and women, young men and maidens, cannot begin too soon in preparing the way of the Lord, and making his paths straight in their hearts, for an annual assembly raised above complaint in the life of that Presence which is to be waited on and practised beforehand in our private life. In proportion as these bring grace to their meeting, weekly or Yearly, will they and the church carry more away. Their aspiration for Zion will now be, "For my brethren and companions' sakes, and because of the house of the Lord our God, I will seek thy good." "For their sakes I sanctify myself."

"SAYING" AND "PRAYING."—D. W. Moody once related this pretty incident concerning his own little son: "My wife came down one evening and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said: 'Did you pray to-night?' 'I said my prayers.' 'Did you pray?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes I heard you; but did you pray?'"

"The little fellow was struck; he knew that he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it."

"Well, now," said I, "are you going to go off to sleep without praying?" After a struggle he said: "I wish you would call mamma." She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had said "his prayers," but now he wanted to "pray." Lots of people say their

prayers, just as a salve to their conscience and go out and do some mean, contemptible thing after they have said their prayers.

"But they hadn't prayed, and that's the difference."—*United Presbyterian.*

FOR "THE FRIEND."

Charity.

The Apostle Paul says, "Though I speak with the tongues of men and angels and have not charity I profiteth me nothing, and though I give my body to be burned and though I have all power, even to remove mountains, and have not charity, I am become as sounding brass and a tinkling cymbal." Then he goes on to tell what charity is, "Charity suffers long and is kind, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, rejoiceth not in iniquity, but rejoiceth in the Truth. Charity beareth all things, hopeth all things, endureth all things." The apostle further says, "Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. But Charity never faileth. And now abideth faith, hope and charity; but the greatest of these is charity." What a beautiful illustration of the character of our dear Saviour when He was in this lower world and what a beautiful illustration of all lives who are led by that love which has no bounds,—even love unfeigned, which is charity. When the soul is filled with this fervent love and is governed thereby, that soul is then enabled to realize the mercy of God, and the weakness of itself and is also enabled to look upon its brothers and sisters as having a part in best things, whether they are weak or strong, encouraging the weak to more faithfulness in these things, and the strong to be steadfast and immovable. Yes, this charity would encourage the little good in any and is not puffed up. There would not be a feeling in the heart that "I am more favored or more faithful than others," (as I fear there is with some), but a feeling and craving even in the language of the Psalmist, "Search me, Oh God, and know my heart; try me and know my thoughts and see if there be any wicked way in me and lead me in the way everlasting."

The humble child of God is one of those who (not as the Scribes and Pharisees thought themselves better than those around them) are, as ability is afforded, seeking in self abasement to dwell low, even at the Master's feet not taking any of the praise or glory to themselves, but feeling that it is only of mercy that they are so favored. Surely we have nothing to boast of, and if God has favored us to see farther than some, it may be, let us remember that of such more is required.

We may be very strict in the outward observance of all our forms and outward testimonies, and yet lack the one thing needful. If we do not have fervent charity one for another and, as it were, be clothed with that meek and quiet spirit, even the Spirit of Christ the Head, we fail. If this was our individual experience we would be brought more and more to see our own condition as it is in the Divine eye-sight; contending for the light which has enlightened our dark hearts, even that light which enlighteneth every man that cometh into the world. Let us obey the light while we have it. It was this light which

George Fox contended for. If this light obeyed in our hearts we will be willing tohort one another, pray for each other, prefer others to ourselves, not so much tending or saying,—"What shall this do?" or what that one should do,—but

"Oh, Father, what wilt thou have me to do?" The religion of our Lord Jesus Christ out all contention and strife,—all that is exalted nature, all back-biting, all jealousy and in their stead fills the soul with unfeigned love to God, and unfeigned love to the brethren and sisters. While we are able to adhere to the outward forms, Oh, let us lose sight of the inward and essential things!

I have often been grieved in realizing a tendency in some to judge from outward appearance, which is not righteous judgment. God judges from the heart. If we merely from outward appearance, it is the natural man judging. The Scriptures—"Be not forgetful to entertain strangers: thereby we may entertain angels unaware," also, "man judges from outward, but God from the heart."

Let us examine our own hearts, and ourselves workmen approved of God, plain shoulder to shoulder, endeavoring to maintain the unity of the spirit which is the blessed peace. If there is a contentious spirit or a spirit to discourage or underestimate the good in others, or to talk about any one's hurt or disadvantage, it shows we are yet carnal. For "the fruit of the Spirit is love, gentleness, meekness, kindness, charity."

WILLIAM T.

Third Month 30, 1902.

THE ART OF TALKING.—If we notice carefully we shall find that the people who are most esteemed in social life are those who understand not only how to talk themselves but how to make others talk. This is a very valuable gift. To be able so to direct conversation as to draw out the opinions and quicken the thoughts of those with whom you talk is an accomplishment indeed. It makes a contributor to the enjoyment of all, and leaves with each a pleasant sense of having said something which others were glad to hear. There is a good deal of this sort of conventional missionary work waiting to be done the time which we spend in chattering on the weather might be very profitably devoted to it. It should be borne in mind that we are scarcely any one of average intelligence who cannot, if he is drawn out, talk interestingly and instructively about at least one thing with which he is practically most familiar, or which is connected with his regular labor. Whoever talks much thus with specialists upon their chosen department of fact or thought, will get together a fund of valuable information not to be learned from books.—*Boston Journal.*

PROMOTION.—All men are liable to some luxury dreams of self promotion. But we have lived long enough to prove that the solid of an almost unseen growth is best. And there is a wide difference between dignity pursued and dignity attained.

LEEDS, Eng.

Reminiscences.

FOR "THE FRIEND."

(Continued from page 285.)

following interesting remarks on the stained by our Society in the death of Evans, were addressed by Joseph Scatford to his sister E. S. Frye:—

PHILADELPHIA, Sixth Month 2, 1861.

Th hast doubtless heard of Cousin Wm. in decease. Although the event has been delayed for some time, the actual departure of so valiant for the Truth, and whose life had been marked with such faithful testimony to his Master's cause, cannot but be sad feelings. We may truly say, "A man and a great man has fallen in Israel." Removal of the fathers and mothers in the increases the weight and responsibility of those who survive. Some of these, who the importance of maintaining the doctrine and testimonies which obedience to the led our forefathers into, feel the weight of duty to be very great, and at times are to cry out in dismay, "who is sufficient?" The work that will be necessary to rebuild and restore the waste places? How could rejoice the hearts of many, if those have been conniving at the innovations the principles and practices of the Society and giving their strength to those who to modify and change the beautiful structure of forefathers were instrumental in raising, would only rally to first principles, and to check the inroads of the flood of inconsistency which is sweeping over our Society.

Many of those who are withholding disapprobation of the innovations alluded to have charity to believe are not desirous to change either in the principles or the practices which the Truth led into, but do not their testimony against the new things, from a want of not perceiving the inconsistency of them or from an amiable tendency to appear willing to differ from their S. How will such, especially if they are watchmen and watchwomen, answer if their unfaithfulness any should be beguiled of our unwearied adversary?

following is contributed by our friend J.

among those who frequented my father's in my boyhood was Robert Scotton, with my father had been associated for per- years at Tunesassa, New York, and the intimacy was formed, for they were as brothers, and as evidence of love for his father gave me the name of Scotton middle name, and Robert took much in me, as well as in others of our fam-

Robert was a deep, experienced minister; a man of spirits. He had considerable serene visiting families, as well as in meetings. The openings he had, particularly on the pages of the Old Testament, were very in- vasive.

frequently came to the city and made me at my father's and the latter part of he would spend a good deal of his time

First-day before his death he delivered remarkable testimony at Frankford. Anna an elder of that meeting speaking of it, she followed him all through, saying to

herself, surely this is Robert's last communication; feeling he was eminently favored.

He had a poor night after that day, but was about house next day; but soon after was taken down.

His last illness was short in one sense, although for a considerable time he had felt un- well. He had, however, been at Yearly Meeting a few weeks previous.

The last night he was on earth he had great sufferings, and was heard to pray that if consistent with the Divine will, the work might be cut short in righteousness; and he was taken from works to rewards in the early morning of the Fifth Month 20th, 1860.

When about sixteen years of age, when my father was absent in the service of Truth, my mother had me to drive her to the funeral of George Martin, an elder of Gwynedd Monthly Meeting who had been at our house to make his home Yearly Meeting time. After the burial at Plymouth the funeral company went into the meeting house, and filled it pretty full, so that some of the women sat on the men's side. Ezra Comfort preached, beginning with, "Be still, and know that I am God;" following with the words of our Saviour, "This is Life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent."

These words of our Saviour were, I think, the most impressive that ever fell on my ear, and the meeting was baptized and melted into tears.

Robert Scotton followed Ezra, on the im- portance of being concerned that, when thus tendered we should not let it be as the morning dew which passeth away.

The picture of this meeting baptized into tears, and the impression made on my mind, have been with me at times ever since.

Perhaps twenty-five years after, I was again at that meeting, when a daughter of Ezra Comfort commenced with the words "This is Life eternal, etc.," which was very affecting and convincing to me, for it seemed as if I had indeed gone back, or was taken back to Bethel.

ROLL THE STONE YOU CANNOT DRAG.—I saw some men building a stone wall the other day, and they were putting into it some enormous stones that they wanted to get out of the driveway to the house. Some of them were so large that a pair of strong horses were unable to drag them. When they found that this was the case, the man in charge, without being in the least sense defeated, hitched the chain around the rock in such a way that, instead of dragging it, it would roll it over. While the horses were not strong enough to drag the stone, they could roll it over very easily; and so they rolled it over and over again until they got it into its place.

There is a good lesson in that. Some people do all the work of life in the hardest way. If they can't drag their stones of difficulty, then they leave them and give them up as defeated. But that is not wise, for among our daily trials and burdens of life, as well as among the rocks on the New England side hills, there is many a stone too big to drag that can be rolled into a place of service.

C. E. World.

Robert Sandham.

Robert Sandham, a faithful elder, was born at Woodcut in Sussex, in the year 1620. Being of a pious disposition, he joined in Society with the strictest Baptists, who at that time were a tender and persecuted people, amongst whom he underwent mockings and stonings in the streets. He was very zealous in his profession, traveling on foot with the ministers; but in process of time, finding that whilst this people adhered to forms they had too much lost the power of religion which he first felt amongst them his anxious soul panted after a further manifestation of Truth and a closer communion with his Maker. He came to Ireland a Lieutenant of a regiment of foot, and arrived at Youghalin in the year 1652; where he married a woman who afterwards became a faithful Friend. He was convinced of the Truth by the ministry of Elizabeth Fletcher, who preached in the streets of that town in 1655, and a few years afterwards he was imprisoned in Cork for refusing to swear as a juror, and fined £5, for which they took from him a horse worth more than double the amount. In 1662 he was introduced into much serious thoughtfulness whether Cork or Youghal should be the place of his residence. The former presented a prospect of the greatest advantage as regarded the acquisition of riches, but Youghal appeared to be the place where he would be most useful as a Christian. The meeting there had become reduced in numbers and strength, whereas that at Cork was larger and embraced many substantial members. Under these considerations he gave up in faith to settle at Youghal, trusting to Divine Providence for a blessing on his efforts to provide a subsistence for his family. The meeting was held at his house, but persecution soon assailed the little company, a sentinel was placed at the door to keep them from assembling for the reasonable service of Divine worship, and he with his family was commanded by the governor to leave the town. Being a freeman he asserted his right and refused to obey the unjust command. The governor, however, forcibly sent him away with a guard of soldiers on foot, to Charleville, twenty-four miles distant, not permitting him to ride his own horse, though his bodily infirmities required it. He was brought before Roger Boyle, Lord President of Munster, who when he read the accusation and found that it charged him with nothing but what related to his religious duty, immediately set him at liberty, and he returned to Youghal, undergoing with patience and courage the reproaches and sufferings which attended him in the conscientious observance of the Law of his God. He was an example of uprightness in his dealings, of a benevolent spirit, ready to do good to all, especially to those of the household of faith—zealous and firm in his testimony for Truth against apostates, backsliders and false brethren, and particularly against the blasphemous opinions of Muggleton which deluded some of their utter loss as to their place in the Truth. He was a sharp reprover of disorderly and unfaithful walkers but a help and strength to his brethren and the newly convinced, by administering counsel suited to their conditions. He died in 1675, in the fifty-fifth year of his age being sensible of his approaching end or close and favored with a resigned frame of mind.

Friends in Tortola.

For "THE FRIEND."

BY GEORGE VAUX.

(Concluded from page 299.)

The Epistle from Friends in Tortola to London Friends is as follows:—

To Our Friends and Brethren of the Yearly Meeting in London.

Dear & Well Beloved Friends:—

In the Love & Fellowship of our Lord & Saviour Jesus Christ we tenderly Salute you; and Joyfully Embrace this Opportunity to Inform you that we have Received your kind and Brotherly Epistle signed by the Meeting for Sufferings in London the 17th of the 5th Month, 1741, which has been read in this Meeting to the universal Satisfaction of all Present; and we hope the same Hand and Arm that Raised us up to be a People in this Remote Part of the World, will still Enlighten our understanding more and more by His holy Spirit, to the enabling of us, in the discharge of our Duty to him, and One to another; as we are diligently Concerned to wait upon him in the Silence of all Flesh; and We can say by blessed Experience that he hath been found of us, and has broke in upon our hearts, to our great Comfort, Edification, and to the glory of his great name; and as a mark of his great Love to us sent amongst us our dear friend Thomas Chalkley from Philadelphia, who arrived here the 12th of the 8th month Last, to our great joy and comfort; and he Laboured Faithfully amongst us having Meetings almost every Day, and We believe his Labour of Love was Instrumental in bringing many to the true Shepherd and Bishop of their Souls and at Divers times Expressed his great Satisfaction in this his Visit; But as the Lives of all Men are in the Hand of the Lord, and He knows best what is best for us, He was pleased to take this our Dear Friend to himself the Third Day of the Ninth Month last, after about six Days' illness, and Interred the same Evening in a Decent Manner in a Plat of Ground given by John Pickering for a Burying Place, and upon which he is now building a Meeting House for the Use of Friends; as is Townsend Bishop another in the Division called the Road: This being the third Monthly Meeting that has been held here for Discipline.

And We have near One hundred Friends that attend the Meetings for Worship, at these Meetings besides several that frequently comes in; Our Monthly Meeting is divided into three particular Meetings, One at Fathog Bay, One at the Road, and One at a Small Island called Joes Vandike; We also may Inform you that within this Monthly Meeting there is three Men and four Women have had their Months opened in the Work of the Ministry and great Convincement appears. Our greatest Enemies becomes more Loving and Moderate as they See Friends Innocent Behaviour, and also their Life and Conversation agreeing with their Doctrine.

We think it will be agreeable to you, and therefore send you the Minutes of our dear Friend Thomas Chalkley kept whilst with us, which Seems to have been to his great Satisfaction.

He also brought us an Epistle from the Meeting at Philadelphia with an Account of friends' Discipline as Practised amongst them,

for all which Favours that the Lord our God is pleased to vouchsafe unto us both Immediately and Instrumentally we are humbly thankful and give him the Glory who is Eternally worthy both now and forever. Amen.

Signed in and on behalf of our Monthly Meeting held at Fathog Bay in Tortola this 27th of the 10th Month, 1741,

By John Pickering and many more.

Thomas Chalkley's account of his visit to Tortola mentioned in the Epistle has been mostly printed in his Journal published in Philadelphia in 1749 but the closing portion was omitted. The whole was found by John Pickering after Thomas Chalkley's death in his coat pocket. The omitted part is here given:

"After this Meeting [a large and favored one] we went by Water from the Road, an Harbour so called, to Fathog Bay where the Governour lives. There were three Cobles [boats used in herring fishery] in Company, in this Meeting. Dorcas the Wife of the Governour spoke to the People, they behaved soberly and gave good attention to what she said. So we came home to Friend Pickering's, I call it home because I was like to make it my home chiefly for this Winter where I meet with an hearty welcome, as I did also at divers other places; having a little overrun the Time, I must go Back to the Seventh Night at friend Bishop's. There were divers friends from another Island, in so much that some were obliged to Lay on Forms and some on Chests, as for my Part I chose an Hammock as I mostly did and do in the Caribbees; here with this People in the evening I had a most comfortable, tender, broken meeting. We offer'd up an Evening Sacrifice of high and holy Praises and Thanksgiving To the Name of the Living Eternal God and his Dear Son our holy Lord Jesus Christ, Through the Influence of the holy Spirit One ever living everlasting God over all blessed for ever—These two weeks time I spent in this Island of Tortola to my great Satisfaction."

As has been seen in the intimations in the letter to David Barclay from Governor Pickering, the adoption of Friend's Principles involved him at once in difficulty as respects his official position. The General Governor of the lesser West India Islands whose appointee as Governor of Tortola John Pickering was, respected his religious principles and continued him in office for a time, but it is manifest that the authorities could not long be satisfied and that sooner or later he must be removed. In the summer of 1742 his resignation was asked for and a new Governor commissioned.

In taking this step the General Governor acted with singular appreciation for John Pickering's character and consideration for his feelings, as will well be seen from the following letter:

"William Mathews Governor of Antigua and General Governor of Tortola and lesser islands

to

the Honorable John Pickering Esq.

"ANTIQUA, 7th of June, 1742.

"Sir

"The Repeated Accounts we have of the danger Tortola may suddenly be in, of an attempt from the Spaniards, makes me very Uneasy: I

know your Personal Worth and long have you in great Esteem. Tho' I do not like Religion, as well as I do my Own, Still I the same Regard for You as heretofore; as I know, the dictates of it Render you capable of Engaging an Enemy, Or using offensive Weapons, I should be without excuse to his Majesty, if I should let his Subjects in Tortola Suffer from your tender Regard to the Principles of your Religion.— I am my Only Motives, I have Seen Nothing in your Government that deserves Reproach and should be glad this Letter may be Sent the whole Island as my Testimony of it.

"But I think for my Own Justification the Safety of the Inhabitants, which can only depend on a vigorous Defence, And to remove all Conscientious Scruples from You, I had better resign that Military Trust, as we now are in Actual War and Danger, and that reason only, Mr. Hunt being recommended to me, as a Gentleman of Worth and Reputation, and Acceptable to your Self and the Inhabitants, I have Granted to him a Commission, to Succeed you in this Troublesome Island, as well as of no Salary or Advantage. I remain with all Regard always,

"Sr Your most affectionate Humble Servant

WILLIAM MATHEWS

"To the Hon'ble John Pickering Esq'r

Signs of God in the Flowers.

A pleasant writer tells of a Texas gentleman who became convinced of the existence of God in the following manner: One day he was walking in the woods, reading the writings of Plato. He came to the place where that great writer uses the phrase, "God metrizes." He thought to himself, "I could only see plan and order in God's world, I could be a believer." Just then he saw a little "Texas star" at his feet. He picked it up, and thoughtlessly began to count its stamens, finding that there were five.

Counting the stamens and the division at the base of the flower, he found five of each respectively. He then set about multiplying these three fives to see how many chances there were of a flower being brought into existence without the aid of mind, and having it these three fives; the chances again it were one hundred and twenty-five to one. He thought that was very strange. He examined another flower, and found it to be the same. He multiplied one hundred and twenty-five by itself to see how many chances there were against there being two flowers each having these exact relations of numbers; he found that the chances against it were thirteen thousand six hundred and twenty-five to one. But all around him were multitudes of these little flowers. They had been growing and blooming there for years. He thought it showed the order of intelligence, and that the mind that ordained it was God. And so he shut up his book, picked up the little flower, kissed it and exclaimed: "Bloom on, little flower! Sing on, little birds! You have made me and I have a God. The God that made these little flowers made me."

If we are little in our own eyes we still know Divine strength in our weakness; but when any apprehension of our strength or wisdom possesses the mind, weakness and sin in every respect ensue.—S. Fothergill.

OLD YEAR MEMORIES.

SUSAN E. GAMMONS.

forget the things that vexed and tried us,
worrying things that caused our souls to fret;
things that, cherished long, were still denied us,
Let us forget.

forget the little slights that pained us,
greater wrongs that rankle sometimes yet;
things with which some lofty one disdains us,
Let us forget.

forget our brother's fault and failing,
yielding to temptation that beset,
the perchance, though grief be unavailing,
Cannot forget.

things manifold, past all deserving,
words and helpful deeds, a countless throng,
all overcome, the rectitude unswerving,
Let us remember long.

things of love, the generous giving,
when friends were few, the hand-clasp warm
and strong,
the fragrance of each life of holy living,
Let us remember long.

things were good and true and gracious,
whereof right has triumphed over wrong,
the love of God or man has rendered precious,
Let us remember long.

understanding well the lessons it has taught us,
tenderly may bid the year "Good-bye,"
and in memory the good it brought us,
Letting the evil die.

FOR "THE FRIEND,"

Bible Prophecies Confirmed.

(Continued from page 28.)

Nineveh is chiefly known to Bible readers
from the book of Jonah. The tomb of this
city is supposed by some to have been on
the banks of the River Tigris near the modern
city of Mosul, and a Mosque has been built on
the reputed site by the native Mohammedans.
It is nothing known, however, to confirm
the traditions of Jonah being buried at this
city, but it is an interesting fact that Austen
discovered on excavating beneath the great
minaret on which this Mosque is erected found
the walls of an ancient chamber on which were
inscribed the name, titles, and genealogy of
Sennacherib, mentioned in 2nd Kings
19:37 as succeeding Sennacherib the King of
Assyria, who "dwelt at Nineveh." This
discovery is now well proved to be within a dis-
trict that included the suburbs of the re-
mains of the City of Nineveh.

The prophecies concerning Nineveh are
fewer than those relating to Babylon,
Jerusalem, and Nahum speak in strong
language of her doom. They are recited be-
fore Nahum Chapter 2nd.

3. And he will stretch out his hand
against the north, and destroy Assyria;
and he will make Nineveh a desolation, and dry
like a wilderness.

4. And flocks shall lie down in the midst
of it, all the beasts of the nation: both the
lion and the lioness shall lodge in the upper
parts of it; their voice shall sing in the win-
dow; desolation shall be in the thresholds:
they shall uncover the cedar-work.

5. This is the rejoicing city that dwelt
confidently, that said in her heart, I am, and
I am none beside me: how is she become a
desolation, a place for beasts to lie down in!

every one that passeth by her shall hiss, and
wag his hand."

Nahum, Chapter 1st.

"1. The burden of Nineveh. The book of
the vision of Nahum the Elkoshite.

2. God is jealous, and the Lord revengeth;
the Lord revengeth, and is furious; the Lord
will take vengeance on his adversaries, and he
reserveth wrath for his enemies."

"8. But with an over-running flood he will
make an utter end of the place thereof, and
darkness shall pursue his enemies."

"14. And the Lord hath given a command-
ment concerning thee, that no more of thy
name be sown: out of the house of thy gods
will I cut off the graven image and the molten
image: I will make thy grave; for thou art
vile."

Chapter 2nd.

"6. The gates of the rivers shall be opened,
and the palace shall be dissolved."

"8. But Nineveh is of old like a pool of
water; yet they shall flee away. Stand,
stand, shall they cry; but none shall look
back."

"13. Behold, I am against thee, saith the
Lord of hosts, and I will burn her chariots in
the smoke and the sword shall devour thy
young lions: and I will cut off thy prey from
the earth, and the voice of thy messengers
shall no more be heard."

Nahum Chapter 3rd.

"1. Wo to the bloody city! It is all full of
lies and robbery; the prey departeth not."

"5. Behold I am against thee, saith the
Lord of hosts; and I will discover thy skirts
under thy face, and I will show the nations thy
nakedness, and the kingdoms thy shame.

6. And I will cast abominable filth upon
thee, and make thee vile, and will set thee as
a gazing-stock.

7. And it shall come to pass, that all they
that look upon thee shall flee from thee, and
say *Nineveh is laid waste*: who will bemoan
her? whence shall I seek comforters for
thee?"

The final destruction of Nineveh is involved
in some obscurity; but the fact that its very
site was unknown in Xenophon's time, (about
400 B. C.) is proved by the statement in his
Anabasis, that in passing close to what is now
known to be the site of Nineveh he was shown
a mass of ruins which went by the name of
Larissa. McCurdy Vol. 2, book 8, chap. 10
gives a synopsis of the history of the decline
of the Assyrian Empire of which Nineveh was
the capital, and the attack upon the City by
the Medes under Cyaxares combined with the
Babylonian forces led by Nabopolassar. He
assigns the year of the siege and fall of the
City to 607 B. C. He says, "the destruction
of the City was summary and complete. The
world has not seen its like before or since.
The concentrated hatred of the long harassed
nations at last found expression. Though
Medes and Chaldeans took the lead there were
found in the ranks of the besiegers warriors
from far and near to whom the task of ven-
geance was *Militia Sacra*. That process of
devastation undergone by hundreds of cities
at the hands of the remorseless Ninevite was
now re-enacted upon the oppressor with for-
mal exactness. After the sword and fire had
done their work the City was buried under de-

bris and earth, so that its memory might van-
ish from among men. The obliteration was
complete. All the ancient fortresses that en-
circled the central City from Khorsabad to
Nimrud were reduced to a uniformity of desola-
tion, so that the Mound of Nineveh proper
could not be distinguished from the other ruins
by later generations."

Austin H. Layard, whose discoveries among
the ruins of Nineveh resulted in bringing to
light such wonderful monuments of this an-
cient and renowned City, thus writes of his
first visit to it.

"We entered Mosul on the 10th of April,
1840. During a short stay in this town, we
visited the great ruins on the east bank of the
river which have been generally believed to be
the remains of Nineveh.* We rode also into
the desert, and explored the mound of Kalah
Sherghat, a vast ruin on the Tigris, about
fifty miles below its junction with the Zab.
As we journeyed thither, we rested for the
night at the small Arab village of Hammam
Ali, around which are still the vestiges of an
ancient city. From the summit of an artificial
eminence we looked down upon a broad plain,
separated from us by the river. A line of
lofty mounds bounded it to the east and one of
a pyramidal form rose high above the rest.
Beyond it could be faintly traced the wa-
ters of the Zab. Its position rendered its
identification easy. This was the pyramid
which Xenophon had described, and near
which the ten thousand had encamped; the
ruins around it were those which the Greek
general saw twenty-two centuries before and
which were even then the remains of an an-
cient city. Although Xenophon had con-
founded a name, spoken by a strange race,
with one familiar to the Greek ear, and had
called the place Larissa, tradition still points
to the origin of the city, and, by attributing
its foundation to Nimrod, whose name the
ruins now bear, connect it with one of the
first settlements of the human race."

"Were the traveler to cross the Euphrates
to seek for such ruins in Mesopotamia and
Chaldea as he had left behind him in Asia
Minor or Syria, his search would be vain. The
graceful column rising above the thick foliage
of the myrtle, ilex, and oleander; the gradines
of the amphitheater covering a gentle slope,
and overlooking the dark blue waters of a
lake-like bay; the richly carved cornice or
capital half hidden by luxuriant herbage,—
are replaced by the stern, shapeless mound
rising like a hill from the scorched plain, the
fragments of pottery, and the stupendous
mass of brick-work occasionally laid bare by
the winter rains. He has left the land where
nature is still lovely, where, in his mind's
eye, he can rebuild the temple or the theater,
half doubting whether they would have made
a more grateful impression upon the senses
than the ruins before him. He is now at a loss
to give any form to the rude heaps upon
which he is gazing. Those of whose works
they are the remains, unlike the Roman and
the Greek, have left no visible traces of their

*These ruins include the mounds of Kouyunjik
and Nebbi Yunus.

†He (Nimrod) went out into Assyria and builded
Nineveh, the City Rehoboth and Calah, and Resen,
between Nineveh and Calah; the same is a great
city" (Gen. x: 11, 12).

civilization, or of their arts; their influence has long since passed away. The more he conjectures, the more vague the results appear. The scene around is worthy of the ruin he is contemplating; desolation meets desolation: a feeling of awe succeeds to wonder; for there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by. These huge mounds of Assyria made a deeper impression upon me, gave rise to more serious thoughts, and more earnest reflection than the temple of Balbec and the theatres of Ionia.

(To be continued.)

The Practicability of It.

Several articles have appeared in THE FRIEND from time to time in regard to teaching Farming in our boarding schools, and upon more than one occasion the subject has had favorable mention in our Yearly Meeting. Taking the educational world at large, in this country and abroad, it is doubtful whether any single movement is now claiming more interest and more care than the movement to make agriculture an integral part of school work. It has been included in the public system of education in Canada, and two or three of the latest and best schools for high class pupils in England, Germany and France are emphasizing this feature. In these schools, of course, much incidental advantage comes from the healthfulness of the labor to high-born and luxuriously trained children, but the instruction is none the less systematic and the outcome is sure to stimulate intelligence in farming.

President Eliot of Harvard has more than once pointed out that the lower grades of education are nurtured by the higher. In the subject of agriculture this is strikingly true. The agricultural college has had about twenty-five years of active life. It has been in existence in places much longer, but as an institution of the United States its power has hardly been felt much longer than twenty-five years. Now, in every direction the agricultural college is conducting a crusade upon the elementary schools. Nature leaflets are circulated at every hand and in some sections thousands of children are banded together under the leadership of agricultural experts to study Nature, and so eventually to love the things of farm life. The question then, "Is it practicable to teach agriculture in our schools?" is on everybody's lips.

The curriculum of most schools is now overloaded, the poor child is already burdened and teachers are obliged to neglect the elements of an English education on account of this crowding. This is the immediate response to the plea for a place in the school system for agricultural instruction. It is further claimed that expensive equipments will be required, and these and the additional teachers will further burden an overdrawn treasury. New subjects in school have invariably meant this. In some cases they have been introduced at moderate cost as experiments, but have directly become expensive necessities. The natural sciences, physical training and shopwork are all witnesses of this tendency to expansion, and practical men are quite ready to call a halt. The subject has been referred (with all these difficulties and more) to an agricultural expert, and his suggestion must

be our answer to the question, "Is it practicable?" In the case of day-schools located in cities, the plea for the subject of agriculture, so says our expert, does seem chimerical. Even day schools in the country have limitations that will doubtless make it difficult to add so simple a text to the curriculum as the little book by Prof. James so largely taught in the elementary schools of Canada. School gardens, however, are not unknown, even in cities, and their effect is very striking. The case with the boarding school, however, that has a good farm as part of its equipment, is totally different. Here, our expert continues, the opportunity for this instruction is alluring and the means seem to be of a character to meet all objections of overcrowding and expense. Specifically the plan might be somewhat as follows: Put the farm into the hands of a graduate farmer. Select a man who has had a practical farmer's environment and has supervised the special training. If possible let this man be a born teacher as well. It is already demonstrated that such a man will increase the profits of the farm. His trained business character is part of his outfit as a specialist, and this counts in dollars and cents, whether you run an iron mill, a cotton factory or a four hundred acre farm. Gradually as such a man gets his farm well in hand, let him offer an elective course of afternoon or evening lectures in the school. There may be few volunteers at first. Suppose there are five. Naturally they will be attracted to their subject and to their teacher and it will be an easy step to retain them on the farm during the summer as apprentice hands under instruction. Their labor will gradually count for more and more, and at the end of a decade the farm will be largely manned by apprentices who appreciate that their work is of the truly laboratory style and that the profits of their labor are no more than a fair return for the instruction. The instruction the meanwhile gets more and more methodical, and at the right time is properly acknowledged in the school diploma.

So much for the dream of an enthusiast, if you please to call it so. Is it anything more than the dream of an enthusiast? The Thompson Island Farm School located in Boston Harbor entered upon this plan of management more than a year ago. It has been, ostensibly, a "farm school" for many years, but boys tilled the earth and gathered the crops in the good old style under the leadership of a very worthy farmer of the old type. Graduates of the "Farm School" under such conditions did not "take to the soil," and a certain inappropriateness was felt in the very name of the institution. Under the new leadership there is every promise of a change. One point at least is demonstrated,—the boys have become enthusiastic for farming, and their monthly paper the "Thompson Island Beacon" reflects a spirit of great promise.

Farming evidently does not offer a field for "fortune making," but it is fairly demonstrated in many centres that it does offer a field for happy and healthful and remunerative living with conditions much more natural than they can be in city life. Surely the Society of Friends should stand for natural conditions and for that form of education that leads to it! Let no one be discouraged with the oft re-

peated reflection that it is impracticable others are demonstrating that this fear is founded.

J. HENRY BARTLEY

Thomas Rayton.

(Concluded from page 302.)

My delight was much in reading some of the prophecies, which prophesied of the coming of the Just One and of the work of redemption that He would bring to pass, and although I have said I delighted in those things the crown of my rejoicing was that I counted worthy to know the blessed word of God. I not only read in private, but in family we used to read much by candle light, my master and mistress allowing it, and in the practice thereof themselves, being our best Friends, who feared God, with all their children, who were dutiful to their parents, and kept very much out of the evil communication of the world, so that we were a comfort one to another as we kept to that which was good.

When I have been alone at my work the Lord very often comforted me with his Spirit and gave me a sight that He would give me a dispensation of the gospel to preach; and for seven years the word of the Lord was very powerful in my heart, not only to fitting of me to so great a work but growing upon me to the affecting of my heart. During these years living breathings often came through me to the Lord, that He would serve me in his fear. After I had served the full time of my apprenticeship, I went to the place of my birth and there followed a trade about a year. But it was not long till the Lord brought that which I had seen before me near, viz: the work of the ministry. The nearer it came to me, I still saw the need to be weighty and solid and much involved in spirit, often filled with the word of life that I could scarcely hold my peace in the assemblies of the people of God; yet muchward and still, often remembering the blessing of Solomon's temple, where there was the sound of a hammer or iron tool. In quietness in meeting I was greatly refreshed and filled with inward joy to the Lord, it could not yet utter by words what I felt. Indeed, as the ministry is a great work, it made me the more cautious how I entered into it, remembering it was not approved that on old laid hold of the ark unbidden when it was shaken. By all these experiences and carefulness, in not offering until I was fully satisfied it was my incumbent duty, I found it safe to appear in the ministry until I was fully satisfied of the Lord's requiring therein, although the Lord had been often with me from meeting to meeting, and in his visitations, left a holy dew upon my spirit. Thus was I filled with the odor of his good ointment, which I was anointed to preach the gospel; and thus I was led into the ministry. Upon about the 30th day of the Tenth Month, 1661, in a meeting at the house of John Bowron Cotherstone, where I was, amongst many more, after a little time, my soul was divinely touched with the power of God, and his word was again in my heart, as a burning fire in my bones. I could no longer contain; my tongue being loosed, my mouth was open to speak to the Lord unto his people in that meeting. I cannot but observe one thing, and that was

ly silence which was in the fore part of meeting, before my mouth was opened. Though there were several there that had given testimonies, yet that power by which I opened, bound them to silence. But after I spoke what I then delivered there stood my friend and was like one that had a seal to the words I had spoken. As I grew in testimony a concern came into my mind to go to the friends in Cumberland, where after some I went, and was kindly received by them as at most of their meetings, if not all.

T. RAYLTON.

Our dear friend Thomas Raylton, after he had traveled much in the service of the cause, settled in London about the year 1705, where he was very serviceable and edifying in the ministry, sound in his doctrine, mighty in the Holy Scriptures, zealous for the truth, and a faithful reproof of any undue liberty in the sects of it. He was many years afflicted with infirmity of body; but being fervent in the faith, was strengthened in the work of the ministry beyond expectation; so that he bore testimony to the Truth at times in the meetings of Friends, not only in London but in the countries of England. The year before his death, in much bodily weakness, he took a journey from London, and visited the brethren of his native county, to their mutual comfort and returned home well satisfied in his conscience there.

His last sickness in the Ninth Month, he bore the extremity of his pain with patience and resignation; having some before signified a sense of his approaching departure by saying, "My day's work is finished." . . .

A few days before his death he told a friend he had settled his affairs, being satisfied his departure was at hand; adding in a humble manner, "Doubtless it will be a glorious exchange to me."

His wife he thus expressed himself: "My dear husband, be easy; let me go, and rejoice when I come to so great salvation."

He departed this life in peace and full assurance of future happiness the 6th day of the Ninth Month 1723, in the fifty-third year of age.

Science and Industry.

FOR the Siberian railroad can possibly be in regular practical working order, it is estimated, the total cost will be swelled to at least \$500,000,000—that is, nearly three times the amount provided for a decade ago.

TEA, or Paraguay tea, which is the favorite beverage among a population of some twenty millions, grows wild in the woods of southern half of South America. For years its cultivation was a lost art. Although large plantations were planted by Jesuit missionaries more than a century ago, later attempts to raise the plant were fruitless, and until recently have new plantations been established in Paraguay. The secret of cultivation, it is alleged, is that the seeds will not germinate until treated with a potassium salt.

THE FORCE OF VIBRATION.—"What force is expected does the greatest damage to buildings?" a *News* representative asked a known architect.

"It is difficult to tell. But I will venture to say that you would never expect violin playing to injure the walls of a building. Yet that is certainly the case. There have been instances when the walls of stone and brick structures have been seriously impaired by the vibrations from a violin. Of course these cases are unusual, but the facts are established. The vibrations of a violin are something terrible in their unseen, unbound force, and when they come in contact with regularity they bear their influence upon structures of stone, brick or iron. Of course it takes continuous playing for many years too loosen masonry or to make iron brittle, but that result is obtained. In the great Masonic Temple in Chicago I have thought of what the result might be if a man would stand on the first floor, at the bottom of the nineteen-story light well, and play there continuously. The result could be more easily seen there than almost any place else, because the vibration gathers force as it sweeps upward. A man can feel the vibrations of a violin on an iron-clad ocean vessel, and at the same time be unable to hear the music. It is the regularity of the vibration which means so much. Like the constant dripping of water wearing away a stone, the incessant vibration of the violin makes its way to the walls, and attacks their solidity."

"But why doesn't this vibration affect the player?"

"Because a man is a flexible object. He can give way to motion and resume his place again. A frame building would not be damaged by vibration, because the timbers are flexible. But it is different with masonry."

"You may have noticed that a dog crossing the room will shake the entire building, no matter how small the dog. A dog can shake a suspension bridge. There are some great and valuable bridges which dogs are never allowed to cross, except when carried. You see, in that case, it is the regularity of the vibration that is so powerful. The dog's movement is a fixed and positive institution. The first step on the bridge is not noticed so much, but every step comes just alike, at the same interval, and with the same firmness. The force gathers momentum, and each step makes the bridge sway more. But there is another way that it may, perhaps, be illustrated better. As you sit there raise one foot partially on tip-toe. That's it. Now work your knee up and down rapidly and regularly. See how everything in the room rattles and the floor shakes? That illustrates the dog's power better than anything else. You and I and all our friends could not jump up and down in his room and shake the floor as you have just shaken it while sitting down and using only the force of one leg. It is the regularity of the vibration which is powerful."—*Indianapolis News*.

HOW BIRDS DRESS WOUNDS.—Many birds, says the *Youth's Chronicle*, particularly those that are prey for sportsmen, possess the faculty of skillfully dressing wounds. Some will even set bones, taking their own feathers to form the proper bandages. A French naturalist writes that on a number of occasions he has killed woodcocks that were, when shot, convalescing from wounds previously received.

In every instance he found the old injury neatly dressed with down plucked from the stem feathers and skillfully arranged over the wound, evidently by the long beak of the bird. In some instances a solid plaster was thus formed, and in others bandages had been applied to wounds or broken limbs.

One day he killed a bird that evidently had been severely wounded at some recent period. The wound was covered and protected by a sort of network of feathers, which had been plucked by the bird from its own body and so arranged as to form a plaster, completely covering and protecting the wounded surface. The feathers were fairly netted together, passing alternately under and above each other and forming a textile fabric of great protective power.

A PILLAR OF FIRE. An experiment with electricity as offering means of establishing a new system of warning signals for those who go down to the sea in ships is to be tried at the Diamond Shoals Lightship Station, off the coast of North Carolina. Lightship No. 71, at that station, has been furnished with an electric search light of immense power, which is to be used to throw a column of pure white light straight up in the air. This luminous column, thirteen inches across, will be visible, it is believed, at a distance of thirty-five miles, twice the range visibility of the existing Diamond Shoal Light. Reflected from the clouds in thick weather, the new light will cause a glow in the sky which can be seen fully as far or, under some conditions, even farther than the direct light of the pillar of fire. As a new form of marine beacon, this new adaptation of electricity certainly promises well, and it seems reasonable to hope for important results from its use. If the experiment proves successful and the new light is found to promote the safety of passing ships, it will undoubtedly be adopted at other danger points on the coast of our continent. To warn sailors of a dangerous landfall is one of the problems that have long engaged the anxious attention of our Government, our navy, and our merchant marine. It will be a cause of thankfulness if a new means to this end has been found in the Diamond Shoals luminous signal.

MANUAL training is one of the few good things that are good for everybody. It is good for the rich boy, to teach him respect for the dignity of beautiful work. It is good for the poor boy, to increase his faculty for handling tools, if tools prove to be the thing he must handle for a living afterwards. It is good for the bookish boy, to draw him away from his books. But, most of all, it is good for the non-bookish boy, in showing him that there is something he can do well. The boy utterly unable, even if he were studious, to keep up in book-knowledge and percentage with the brighter boy, becomes discouraged, dull and moody. Let him go to the work-room for an hour and find that he can make a box or plane a rough piece of board as well as the brighter scholar, nay, very likely better than his brighter neighbor, and you have given him an impulse of self-respect that is of untold benefit to him when he goes back to his studies. He will be a brighter and better boy for finding out something that he can do well. Mind

you, it is not planing the board that does him good; it is planing the board in the presence of other boys who can no longer look down upon him when they see how well he can plane. He might go home after school and plane a board in the bosom of his family, or go to an evening school to learn to plane, without a quarter part, nay, without any of the invaluable effect upon his manhood that it will have to let him plane side by side with those who in mental attainments may be his superiors.—*American Magazine.*

Notes From Others.

"It is so easy in these days to let machinery take the place of the personal Christ.—*Joseph W. Cochran.*"

MICHAEL ANGELO'S REFLECTIONS.

The course of light has brought my lingering days In fragile ship over a stormy sea

To the common port, where all our counts must be Ordered and reckoned : worse for blame, or praise. Here ends love's tender fantasy that made—

(I know the error of the thought)—great art My idol and my monarch : now my heart Perceives how low is each man's longing laid.

O thoughts that tempt us, idle sweet, and vain ! Where are ye when a double death draws near One sure : one threatening an eternal loss ?

Painting and Sculpture now are no more gain To still the soul, turned to that Godhead dear Stretching great arms out to us from his cross.

TAKEN AT HIS WORD.—A recent item in THE FRIEND concerning one struck dumb after swearing an imprecation upon himself, reminds a correspondent of an incident which was related to him by a witness :

The narrator heard his acquaintance say with a dreadful oath, more than a score of times, "He wished he were in hell, with his back broken !" So it transpired. The reverse of the engine being out of repair, they were stuck in the bed of a stream. The reverse slipped and the engine drove back, running over the man and breaking his back. He lived only six hours.

Also the engineer was well nigh crushed between his engine and the separator. He had a vision of this two days before, but did not mention it to any one.

THE REDEMPTION OF THE EVENING.—The redemption of the evening is a problem which has more to do with progress in life than some of us imagine. Two of the greatest factors in the formation of a successful career are physical health and mental agility, and these are largely dependent on the way in which we spend our leisure hours. The worst thing you can do of an evening is to do nothing. No man grows wrong when he is at work. But at night—that is when the battle begins ; and when the young man shuts his books, locks his desk, puts on his hat, and goes out into the busy streets, free for the evening—then the dangerous time commences. Probably he is dull and fagged and listless, lonely and tired and discontented. The devil dogs his footsteps. He is tempted at every street corner. That is how men go wrong, having nothing else to do, they do evil. Life is so monotonous, and the daily round so oppressive—and thus killing time they are apt to kill themselves—in seeking for pleasurable excitement they find a slippery path which may end in degradation and despair.

The remedy is simple and obvious. We must fill our life so full of good that there shall be no room for evil.—*P. A. Atkins.*

SUMMARY OF EVENTS.

UNITED STATES.—Secretary Hay has been engaged in negotiating a treaty with Nicaragua and Costa Rica in anticipation of the construction of the Nicaragua Canal.

They grant the United States a perpetual lease of a strip of territory six miles wide across Nicaragua and Costa Rica, along the route defined by the Isthmian Canal Commission. During the construction of the canal this strip will be ten miles wide. The United States is granted police and judicial jurisdiction in the strip, and provision is made for the apprehension of persons who may commit crimes within the leased territory and escape into the interior of Nicaragua or Costa Rica. In its part, the United States guarantees the sovereignty, independence and integrity of Nicaragua and Costa Rica. The United States further guarantees the neutrality of the canal, in accordance with the provisions of the Hay-Panamaote treaty. The amount of money to be paid by the United States is not yet ascertained.

A fire at Atlantic City on the 3rd instant consumed property valued at nearly \$1,000,000, including several hotels and other structures.

Representative Patterson, of Tennessee, has introduced a bill to abolish slavery in the Philippines and to invalidate the treaty between General Bates and the Sultan of the Sulu Islands.

Under the name of the Allied People's Party of the United States, a new political organization has been formed at Louisville, Ky., composed of reform elements opposed to the Democratic and Republican parties.

The Plant system, controlling 2,141 miles of railroad in Southern Georgia and Florida, is to be consolidated with the Atlantic Coast Line Railroad. The interests represented own nearly 10,000 miles of road and 150,000 miles of water line.

The whaling ship *Kathleen* from New Bedford, Mass., was struck by a whale on the 17th ult., when about 1,100 miles east of Barbadoes, and so injured that she soon afterwards sank. The captain and crew escaped in boats.

A despatch from Washington of the 6th says : "Powell, United States Ambassador to Mexico, is to be the first person to secure the submission of a case to The Hague arbitration. For a third of a century the United States Government has been trying to effect a settlement with the Mexican Government of the celebrated Pius claim, involving about \$1,000,000, which involves a dispute between the Roman Catholic Church in California and the Government of Mexico as to the liability of the latter for the interest upon certain Church lands which the Mexican Government undertook to hold as trustee for the Church."

The attention of the Secretary of the Interior has been called to the state of destitution and distress which exists among a large number of citizens of the Cheyenne Nation, in the Indian Territory, and in order to meet this condition of affairs he has about decided to make a per capita distribution of the town site money belonging to these Indians, which is being held in trust by the Government. This will give to each Indian a considerable sum. There are, it is stated, 10,000 Indians in destitute circumstances.

In the Texas Beaumont district there are about 170 oil wells, and some of them are eight inches in diameter. Since oil was struck the amount of the product shipped, stored and consumed up to the present time is 8,500,000 barrels. Several wells are over 2000 feet in depth, and some have produced as much as 380 barrels a day.

In the series of States beginning with Maine and ending with Pennsylvania, 68 per cent. of the inhabitants are found in what are here regarded cities, while in the region lying between the upper Mississippi and the Missouri the proportion is only 28.5 per cent., and in the South Atlantic States, 21.4 per cent. In North Carolina, Mississippi, Minnesota, Iowa and the Dakotas, the percentage falls off to between 6 and 10.

Importations by the United States from Cuba include all sorts of vegetables, egg plants, cabbages, potatoes, green peppers, ocha or gumbo, and squash. Cuban farmers are experimenting with asparagus, radishes and sweet potatoes.

The recent floods have caused the Mississippi River near Jackson, Miss., to rise higher than it was ever known before. On the 1st inst. it was 4 or 5 miles wide at this point.

The total net earnings of the United States Steel Corporation for the first year of its existence were \$11,067,195.

A school principal in Passaic, N. J., has organized his boy pupils into a street-cleaning brigade, and it is said has so aroused in them the spirit of civic pride that they perform their volunteer work industriously, enthusiastically and thoroughly.

There were 506 deaths in this city last week, reported to the Board of Health. This is 6 more than the previous week and 16 more than the corresponding week of 1901. Of the foregoing, 262 were males and 244 females; 72 died of consumption of the lungs; 75 of inflammation of the lungs and surrounding membranes; 16 of cancer; 16

of apoplexy; 15 of typhoid fever; 2 of scarlet fever; 6 of small pox.

FORGIVENESS.—The British War Office call for 10,000 volunteers for the army in order to release those who have already served a year in South Africa to return home, it is said, proved practically futile. Only about nine have responded, or about 15 per cent.

After prolonged experiments in sending four graphic messages each way simultaneously over two wires, the German Postal Department has accepted the octuple transmitter invented by the late Professor A. Rowland, of Baltimore. The experiments were conducted between Berlin and Hamburg. Between 3 and 350 words were transmitted a minute.

During the progress of an international football match at Glasgow on the 5th inst., at which about 70,000 persons were present as spectators, a wooden structure containing seats collapsed, resulting in the death of injuries to 250 persons.

Natural gas, of which England was supposed deficient, has now been discovered and put to practical purposes in the village of Heathfield, Sussex.

England owns 7390 of the 14,077 steamers belonging to the twelve leading nations of Europe and America.

A dispatch from Simla, India, of the 31st ult., says : "The plague situation is growing worse in the Punjab, where 70,000 deaths are reported monthly." The first it is reported, has appeared in Rio Janeiro and Pinar del Rio.

The first census returns show that the population of India is 294,266,701.

It is stated that during the week ending Third March there were 928 deaths from cholera at Mecca and Jeddah. The cholera is also reported to have appeared at Manila.

No less than 30,000,000 acres of Cuba—nearly half the island—is forest. There are thirty different species of palms alone found there.

The will of the late Cecil Rhodes bequeaths a sum of about \$1,000,000 for the establishment of scholarships at Oxford University, which will include two for the State and Territory of the United States as well as British Colonial and German scholarships. His will for this act is thus expressed in a codicil :

"For a good understanding between England, Germany and the United States will secure the peace of the world and educational relations form the strongest tie."

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will call trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when regular Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telephone West Chester, Phone 114.

EDWARD G. SMEDLEY, Secy.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKHAM, Principal.

Payments on account of board and tuition, and donations in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

Friends' Library, 142 N. 16th St., Phila.

Open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M. Recent additions to the Library include the following :

ADAMS, J. C.—William Hamilton Gibson.

BAKER, R. S.—Seen in Germany.

BLACKWELL, Elizabeth—Pioneer Work in Opening

Medical Profession to Women.

BORROW, George—Wild Wales.

BURROUGHS, John (ed.)—Songs of Nature.

DWIGHT, H. O.—Constantinople and its Problems.

EABLE, A. M.—Old Time Gardens.

HALSEY, F. W.—Old New York Frontier.

HARRISON, D.—Fish in the English Lakes.

STORY, A. T.—Swiss Life in Town and Country.

DIET.—At the home of his daughter, in Milford, Pa., on the twenty-sixth of 10th Month, 1901, JOSEPH B. LACK, aged 90 years, 6 months and 24 days. A member of the Monthly Meeting of Friends of Philadelphia in the Northern District.

WILLIAM H. PILE'S SONS, PRINTERS.
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

L. LXXV.

SEVENTH-DAY, FOURTH MONTH 19, 1902.

No. 40.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(From Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

C. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

Progressive Abiding.

those who would be truly progressive, is something to abide in. In vain for is the speed of the ship, except these in the ship. Men may run on the earth in their own strength till they are out of while being out-distanced seven-fold by is sitting calmly and trustfully in their of progress in the car of progress. To be sure, have had to surrender of themselves for their fare, their regulations to abide under to keep their safe safe, and especially a watchfulness when to step out upon earth for the to which they are undergoing promotion. their going forward by the superior depends on their abiding as those who they when called out. In short, the progressive Christian is he who abides in Christ, in the openings of his teaching and witness; he whose "obedience keeps pace," with gush and rush, but "with knowledge whose zeal for God is according to the edge,"—"the spirit of wisdom and revelation in the knowledge of Him."

whoever goeth forward and abideth not teaching of Christ, hath not God" (ii: 3, R. V.). This is true for any one of the aspects of the retrograde progressiveness; that it be a going forward past one's ("transgresseth," A. V.); or following far off,—the precursor of denying Him a sudden test; or taking the lead of without keeping in hearing distance of the Word, as living echoes of his voice teaching.

is anointing teacheth." To abide in his teaching is to abide in that anointing. The teaching is the gift of the anointing, the same Spirit which is the power and au-

thority of preaching, praying or praising, and without which all these are barren. The same apostle and loving disciple knew what his vision of the teaching was, when he wrote, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, abide ye in Him."

Accordingly the truly progressive Friend goes forward by abiding in the teaching of Christ. Outside of that, behind it or ahead of it, he is not progressive,—but off the track, however aggressive or demonstrative. "Ye are my friends," said he, "if ye do whatsoever I command you." And such Friends are the only true progressives. Through hearkening to and abiding in the teaching of this inspeaking and anointing Word, they go onward. Commissioned, they pursue their mission. And continues the apostle, "He that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil works."

Doukhor Notes.

Jos. S. Elkinton, accompanied by Dillwyn Stratton of Ohio, and Peter Jansen of Nebraska, arrived in Winnipeg, Manitoba, on the 6th inst. There they had a conference with the Commissioner of Immigration, and were shown many letters on file in the office, having reference to the special object of their journey, of which they took notes. J. S. E. writes—"The insight into the gravity of the work on hand does not lessen by the opportunity given to read and take notes from the files of letters in the Commissioner's office." They were glad to find, however, that there has been a considerable proportion of the Doukhobors who have come into the Government measures, respecting the land entries. The address of the Philadelphia committee, which had been ordered to be printed in the Russian language at the University Press, in Cambridge, Mass., had not come to hand at the time of our friends leaving Winnipeg, but they had had a translation made by Emma Almonofsky, which met with the full approval of Peter Jansen.

The Assistant Commissioner of Immigration, James S. Cramer, whose station is in Yorkton, had been telegraphed to by Commissioner Smith to come to Winnipeg to see our friends, and to return with them to Yorkton on Fourth

Day the 9th inst; but, owing to a washout, he did not arrive until 4 a. m. of the 9th, and had not recovered sufficient strength since his late illness to make it safe for him to turn about and go with our friends at 7.30 a. m.; so that they had little opportunity of conference with him.

D. Stratton writes—"We found in the interesting files at the Immigration Office (in Winnipeg) propositions for the Doukhobors to go to Turkey, Russia (?) and Australia. A paper by the name of "Free Thought" is sent them from some source. Several other evidences of the work of agitators are manifest. Against this the work of the Doukhobors in establishing themselves here has been done with such hearty vigor, that many (Canadians) who were doubtful of them, have been won over to be champions of their cause. The part Friends have taken has drawn the attention of the officials to the [Russians] in a marked degree. I also think the public are curious to know the occasion of our unusual interest. The above considerations are sufficient, without reference to many, more important matters, to cause us to grieve that seeds of Anarchy are still being sown, on such good soil."

The Speaker of the Manitoba House of Parliament called on our Friends in Winnipeg, expressed his interest in the Doukhobors, offered to do all in his power to assist, when there was need of help that he could give, and would gladly have accompanied our Friends through the colonies, if he was at liberty to leave home.

Michael Sherbinin writes from Rosthern 4th Month 6th—"The North Saskatchewan River is soon to lose her ice, and the crossing will be impossible during perhaps a fortnight, because of the high water. Nurse Sarah Boyle sent by the England Committee of Friends arrived here on the first inst. in good health. We are very grateful for this acquisition to our force."

WM. EVANS.

A MAN who lives entirely for himself becomes at last obnoxious to himself. I believe it is the very law of God that self-centeredness ends in self-nauseousness. There is no weariness like the weariness of a man who is wearied of himself, and that is the awful Nemesis which follows the selfish life.—*Jouett.*

At a banquet a young man who had been thus far a Christian and an avowed total abstainer, allowed his wine-glass to be filled, and even went so far as to touch it to his lips. "Of course I disapproved of the wine," he said, "but I thought it would be boorish for me to intrude my personal opinions on the rest by an absolute refusal." "My boy, carry that principle into all walks of life and you will make a successful failure of yourself," was the reply.

FOR "THE FRIEND."

Let Zion Arise and Shake Herself from the Encumbrance of the World.

I have felt for some time to address a few lines to the readers of THE FRIEND, and especially the younger class, as we have traveled around under an exercise for the Truth, passing through places where it is on the decline, in the maintenance of it, for want of faithfulness. The testimonies of the pure Truth as set forth by Jesus Christ and the apostles, and declared of in the Scriptures, were sustained in the earlier days by those who counted not their lives dear, and who suffered therefor. Most important among which is the Light of Christ, believing in and obedience to the impressions thereof on the mind and heart, the only way to realize what is known of God and to experience a growth of grace and in the real knowledge of Christ within, and coming into this same Light, and Revealer, which is received in our felt nothingness, the only means by which we can realize the meaning of that which was penned by and through the inspiration of the Holy Spirit, or is still uttered by the same authority. Are we, my dear young Friends or any of us, to let those testimonies pass from us, through our unwillingness to become teachable in humility and to believe and yield to the restraining, constraining influence of the Spirit of Truth? For the Saviour said, if He went away He would send the Comforter, even the Spirit of Truth, which will guide unto all Truth. Shall we be seeking some easier way proposed by man, who is unwilling to yield to the cross? We may let the testimonies of Truth pass from us,—any of us who are not willing to sustain them through a preparation,—but in that event, I believe God will place his gifts and callings upon others, who will be willing in humility; but then will we have lost our place, and will not be clear, for "the gifts and callings of God are without repentance," and must be fulfilled or suffered for.

I have felt to encourage us to faithfulness, for I do believe the standard which was upheld by the early Friends, was and is not a peculiar one, but the Truth as Christ will reveal it to those who are willing, and as He will yet be to such. Let us do our part that we may be clear, not seeking to be at ease in Zion, but with the decision of Joshua, "Let others do as they may, as for me and my house we will serve the Lord." Then would the waste places be builded, and Zion no more be called desolate, a city forsaken in any wise. But with the feeling of David, "My soul thirsteth for God, for the living God, when shall I come and appear before God?" we would gather to the solemn assemblies, and witness solemn feasts, for the Lord would delight in us, a dedicated people, giving Him the first fruits; not serving ourselves first, and giving Him the rest if any, but baking Him a little cake first. I believe the Spirit of the Lord is loudly calling for our yielding to his visitation, with which I do feel to cooperate in endeavoring to turn our attention to our highest privilege, serving the Lord our Maker and Creator in our minds and hearts, that fruits might appear, and that those who know what it is to be taught in his school might be shown also unto Israel in his

own time, upon which would his blessing rest, having the promise of the present and of the life to come. With love, your friend,

CYRUS COOPER.

Edward Andrews.

The following interesting narrative was given me by a Friend, respecting Edward Andrews, the father of Peter Andrews, mentioned in John Woolman's journal, who was the first member of Our Society that settled in Little Egg Harbor, and the instrument in settling a meeting there. Before Edward Andrews became convinced of Friends' principles, he kept a boat, and played the violin on board his boat to collect people for the purpose of dancing and frolicking. One day when on shore in his [plowing a field], a human bone was turned out, which he took up, the viewing of which produced such serious impressions on his mind that he never was able to get from under them; he buried the bone. These serious impressions increased, and led him to take such a clear view of the danger of pursuing his mode of conduct and manner of obtaining a livelihood, that he burnt his violin, forsook his old course of life and became convinced of the principles of Friends. He did not hastily make a change in his outward garb, and before any material alteration took place in this respect, his mouth was opened in the ministry. Apprehending himself called upon to have a meeting appointed at Crosswicks for those of other religious Societies, he informed Friends thereof, but they could not then allow of his having such a meeting. On his way home, after his friends had put his concern by, he stopped at a brook to water his horse, and whilst his beast was drinking, the following considerations passed his mind: If this stream, at which the horse was then drinking was a living stream, was it possible that man could wholly stop its progress? It was presented to his mind that it might be dammed up for awhile, but even if this was the case, in time it would find its way over the dam, or make its progress through some other channel. These considerations, under his then trying situation, proved instructive to his mind and he was led to conclude that if the concern which he had cast before his friends, proceeded from the living fountain and spring of Divine Light and Life, and if he was careful to keep in the faith and patience in due time way would open in the minds of his friends for him to have a meeting at Crosswicks; which accordingly proved to be the case, and it was supposed to be this meeting which afterwards Edward Andrews had at Crosswicks, that Abraham Farrington alluded to when he said that Edward Andrews was the first instrument in the Divine hand, of proclaiming in the ear of his soul the awakening call, by attending to which he was brought into a near acquaintance with the Truth professed by Friends.—T. Shillitoe's Journal.

A Shaggy Newsboy.

The railroad ran along one side of a beautiful valley in the central part of the great State of New York. I stood at the rear end of the train, looking out of the door, when the engineer gave two short, sharp blasts of the steam whistle. The conductor, who had been reading a newspaper, in a seat near me,

arose, and touching my shoulder, asked, "I wanted to see a 'real country newsboy' of course, answered 'Yes.'" So we got out on the platform of the car.

The conductor had folded up his paper in a tight roll, which he held in his right hand while he stood on a lower step of the car, holding on by his left.

I saw him begin to wave the paper just as he swung around a curve in the track, and the farmhouse came into view, way off some open fields.

Suddenly the conductor flung the paper toward the fence by the side of the road, and I saw a black, shaggy form leap over the fence from the meadow beyond it, and, just where the newspaper, after being tossed along the grass, had fallen beside a tree, leinstalk in an angle of the fence.

It was a big black dog. He stood on the paper, wagging his tail, and watched as the train moved swiftly away from him when he snatched the paper from the dog in his teeth, and leaping over the fence away he went across the fields toward the farmhouse.

When we last saw him he was a black speck moving over the meadow, and then the train rushed through a deep cut on the hillside, and the whole scene passed from our view.

"What will he do with the paper?" asked of the tall young conductor by my side.

"Carry it to the folks at the house," answered he.

"Is that your home?" I inquired.

"Yes," he responded; "my father's there, and I send him an afternoon paper, Carlo every day, in the way you have said."

"Then they always send the dog with the time for your train to pass?"

"No," said he, "they never send him. He knows when it is train time, and comes out here to meet it of his own accord, to shine, summer or winter."

"But does not Carlo go to the wrong times sometimes?" I asked with considerable curiosity.

"Never. He pays no attention to any but this."

"How can a dog tell what time it is, and to know when to go to meet the train, asked again.

"That is more than I can tell," answered the conductor, "but he always is there, and an engineer whistles to call my attention. I fear I should not get out on the platform if we had passed Carlo."

"So Carlo keeps watch on the time, and then the conductor himself," I remarked. "The dog does not need to be reminded."

The conductor laughed, and I wondered how he walked away, who of your friends would be so faithful and watchful all the year round. Carlo, who never missed the train, though he could not "tell the time by the clock." *Dumb Animals.*

• WHERE the Spirit prevails that puts the labor, and slides away with the plea of utility, it hastens their rejection from the hands of God. One seemingly plausible suggestion is the want of proper qualification. But what is this want? Is it of the Lord of perfection that the people are lame and defective of themselves?—Sam'l Fothergill.

For "THE FRIEND."

Bible Prophecies Confirmed.

(Continued from page 310.)

Looking back upon the few months that I spent in Assyria, I could not but feel satisfaction at the result of my labors. A year before, with the exception of the ruins of Khorsabad, not one Assyrian monument was known. Almost sufficient material had now been obtained to enable us to piece out much of the lost history of the country—to confirm the vague traditions of the past and the civilization of its people. It had been my duty during my labors, that of the discovery of these remains was opportune, that it might be looked upon as something more than accidental. Had the ruins been by chance exposed to view long before, no European could have obtained them from complete destruction, or have preserved a record of their existence. Had they been discovered a little later, it is highly probable that there would have been insurmountable objections to the removal of any part of their contents. It was only just at the right moment that the ruins were discovered, and we have been fortunate enough to acquire the most convincing evidence of that magnificence, and that which made Nineveh the wonder of the world, and her fall the theme of the poets, as the most signal instance of Divine retribution. Without the evidence that the monuments afford, we might almost have believed that the great Nineveh ever existed, and that she had become a desolation.

The earliest king of whose reign we have any record is the builder of the palace at Nimroud, the most ancient city yet discovered in Assyria.* His reign, however, with other inscriptions, furnishes names of five, if not seven of his predecessors, some of whom, there is reason to believe, erected palaces at Nineveh and founded those which were only re-occupied by subsequent monarchs. It is consequently important to ascertain the periods of the reign of this early Assyrian king, and to ascertain the means of fixing it with accuracy. His son, we know, built a palace at Nimroud, and raised the city to its present position. The principal events of his reign were the conquests of his father, and the great conqueror and subdued many nations. The names of the subject peoples whom he paid him tribute are duly recorded in the inscriptions. In some instances with sculptured representations of the various objects of tribute. Amongst those kings was one whose name was "Jehu, the son of Khumri (Omri)," who has been identified by Dr. Hincks and Dr. Rawlinson with Jehu, king of Israel. This Jehu was certainly not the son, although he was the successor of Omri, but the term "son" appears to have been used throughout. East in those days, as it still is, is connected with connection generally, either by descent or succession. Thus we find in Scripture a person called "the son of Nimshi," who was the son of Jehoshaphat, the son of Nimrod. An identification connected with this Omri or Omri is one of the most im-

portant instances of corroborative evidence that can be adduced of the accuracy of the interpretations of the cuneiform character. It was observed that the name of a city resembling Samaria was connected, and that in inscriptions containing very different texts, with one reading Beth Khumri or Omri.* This fact was unexplained until Col. Rawlinson perceived that the names were, in fact, applied to the same place, or one to the district, and the other to the town. Samaria having been built by Omri, nothing is more probable than that—in accordance with a common Eastern custom—it should have been called, after its founder, Beth Khumri, or the house of Omri. As a further proof of the identity of the Jehu mentioned on the obelisk with the king of Israel, Dr. Hincks, to whom we owe this important discovery, has found on the same monument the name of Hazael, whom Elijah was ordered by the Almighty to anoint king of Syria.†

"Supposing, therefore, these names to be correctly identified,—and our Assyrian chronology for his period rests as yet, it must be admitted, almost entirely upon this supposition,—we can fix an approximate date for the reign of the obelisk king. Jehu ascended the throne about 855 B. C.; the accession of the Assyrian monarch must, consequently, be placed somewhere between that time and the commencement of the ninth century B. C., and that of his father in the latter part of the tenth.‡

"The inscriptions begin with the names and titles of Sennacherib. It is to be remarked that he does not style himself 'King,' or rather 'High Priest,' of Babylon, as his father had done in the latter part of his reign, from which it may be inferred that at the time of engraving the record he was not the immediate sovereign of that city, although its chief may have paid tribute to him, and no doubt, acknowledged his supremacy. He calls himself 'the subduer of kings from the upper sea of the setting sun (the Mediterranean) to the lower sea of the rising sun (the Persian Gulf).' In the first year of his reign he defeated Merodach Baladan, a name with which we are familiar, for it is this king who is mentioned in the Old Testament as sending letters and a present to Hezekiah, || when the Jewish monarch in his pride showed the ambassadors 'the house of his precious things, the silver and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominions that Hezekiah showed them not,' an act of vain boasting which led to the reproof of the prophet Isaiah, and to his foretelling that all this wealth, together with the descendants of its owner, should be carried away as spoil to the very city from which these ambassadors came. Merodach Baladan is called king of Kar-Duniyas, a city and country frequently mentioned in the Assyrian inscriptions, and comprising the southernmost

part of Mesopotamia, near the confluence of the Tigris and Euphrates, together with the districts watered by those two rivers, to the borders of Susiana. This king, with the help of his Susianian allies, had recently recovered Babylon, from which Sargon, Sennacherib's father, had expelled him in the twelfth year of his reign. The battle appears to have been fought considerably to the north of that city. The result was that Sennacherib totally defeated Merodach Baladan, who fled to save his life, leaving behind him his 'chariots, wagons (?) horses, mares, asses (?) camels, and riding horses with their trappings for war (?)'.

"During the latter part of my residence at Mosul a chamber was discovered in which the sculptures were in better preservation than any before found at Kouyunjik. Some of the slabs, indeed, were almost entire, though cracked and otherwise injured by fire; and the epigraph, which fortunately explained the event portrayed, was complete. These bas-reliefs represented the siege and capture by the Assyrians, of a city evidently of great extent and importance. It appears to have been defended by double walls, with battlements and towers, and by fortified outworks. The country round it was hilly and wooded, producing the fig and the vine. The whole power of the great king seems to have been called forth to take this stronghold. In no other sculptures were so many armed warriors seen drawn up in array before a besieged city. The besieged defended themselves with great determination. Spearman, archers, and slingers thronged the battlements and towers, showering arrows, javelins, stones, and blazing torches upon the assailants. Part of the city, had however, been taken. Beneath its walls were seen Assyrian warriors impaling their prisoners, and from the gateway of an advanced tower, or fort, issued a procession of captives, reaching to the presence of the king, who, gorgeously arrayed, received them seated on his throne. The vanquished people were distinguished from the conquerors by their dress, those who defended the battlements wore a pointed helmet, differing from that of the Assyrian warriors in having a fringed lappet falling over the ears. Some of the captives had a kind of turban with one end hanging down to the shoulder, not unlike that worn by the modern Arabs of the Hedjaz. Others had no headress, and short hair and beards. Their garments consisted either of a robe reaching to the ankles, or of a tunic scarcely falling lower than the thigh, and confined to the waist by a girdle. The women wore long shirts, with an outer cloak thrown, like the veil of modern Eastern ladies, over the back of the head and falling to the feet.

"Several prisoners were already in the hands of the torturers. Two were stretched naked upon the ground to be flayed alive, others were being slain by the sword before the throne of the king. The haughty monarch was receiving the chiefs of the conquered nation who crouched and knelt humbly before him. They were brought into the royal presence by the Tartan of the Assyrian forces, probably the Rabshakeh himself, followed by his principal officers. The general was clothed in embroidered robes, and wore on his head a fillet adorned with rosettes and long tasseled bands. The throne of the king stood upon an elevated

* Sargon is called on the monuments of Khorsabad, "the conqueror of Samaria and of the circuit of Beth Khumri" (Dr. Hincks, Trans. of the R. Irish Acad. vol. xx.)

† 1 Kings xix: 15.

‡ Colonel Rawlinson suggests about 930 B. C.

|| Isaiah, xxxix: 1 and 2 Kings xx: 12. where the name is written Berodach.

platform, probably an artificial mound, in the hill country. Its arms and sides were supported by three rows of figures one above the other. The wood was richly carved, or encased in embossed metal, and the legs ended in pine-shaped ornaments, probably bronze. The throne, indeed, appears to have resembled, in every respect, one discovered in the northwest palace at Nimrod, which I shall hereafter describe. Over the high back was thrown an embroidered cloth, doubtless of some rare and beautiful material. The royal feet rested upon a high footstool of elegant form, fashioned like a throne, and cased with embossed metal; the legs ended in lion's paws. Behind the king were two attendant eunuchs raising fans above his head, and holding the embroidered napkins.

"The monarch himself was attired in long loose robes richly ornamented, and edged with tassels and fringes. In his right hand he raised two arrows, and his left rested upon a bow; an attitude, probably denoting triumph over his enemies, and in which he is usually portrayed when receiving prisoners after a victory.

"Behind the king was the royal tent or pavilion; and beneath him were his led horses, and an attendant on foot carrying the parasol, the emblem of royalty. His two chariots with their charioteers, were waiting for him. The trappings of the horses were handsomely decorated, and an embroidered cloth, hung with tassels, fell on their chests. Two quivers, holding a bow, a hatchet, and arrows, were fixed to the side of the chariot.

"This fine series of bas-reliefs, occupying thirteen slabs, was finished by the ground-plan of the castle, or of a fortified camp containing tents and houses. Within the walls was also seen a fire-altar with two beardless priests, wearing high conical caps, standing before it. In front of the altar, on which burned the sacred flame, was a table bearing various sacrificial objects, and beyond it two sacred chariots, such as accompanied the Persian kings in their wars.* The horses had been taken out, and the yokes rested upon stands. Each chariot carried a lofty pole surmounted by a globe, and long tassels or streamers; similar standards were introduced into scenes representing sacrifices† in the sculptures of Khorsabad.

"Above the head of the king was an inscription, which may be translated, 'Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before (or at the entrance of) the city of Lachish (Lakhisha). I give permission for its slaughter.'

"Here, therefore was the actual picture of the taking of Lachish by the city, as we know from the Bible, besieged by Sennacherib, when he sent his generals to demand tribute of Hezekiah, and which he had captured before their return; evidence of the most remarkable character to confirm the interpretation of the inscriptions, and to identify the king who caused them to be engraved with the Sennacherib of Scripture. This highly interesting

series of bas-reliefs contained moreover, an undoubted representation of a king, a city, and a people, with whose names we are acquainted, and of an event described in Holy Writ. They furnish us, therefore, with illustrations of the Bible of very great importance. The captives were undoubtedly Jews, their physiognomy was strikingly indicated in the sculptures, but they had been stripped of their ornaments and their fine raiment, and were left barefooted and half clothed."

Dishonestly Repcompensed.

The late Duke of Buccleuch, in one of his walks, purchased a cow in the neighborhood of Dalkeith, which was to be sent to his palace on the following morning. The Duke, in his morning dress, espied a boy ineffectually attempting to drive the animal forward to its destination. The boy, not knowing the Duke, bawled out to him:

"Hie, mun, come eerh an' gie's a han' wi' this beast."

The Duke walked on slowly, the boy still craving his assistance, and at last, in a tone of distress, exclaimed:

"Come here, mun, an' help us, an' I'll gie' you half I get."

The Duke went and lent the helping hand. "And now," said the Duke, as they trudged along, "how much do you think you'll get for this job?"

"O, I dinna ken," said the boy, "but I'm sure o' something, for the folk up at the big house are gude to a' bodies."

As they approached the house the Duke disappeared from the boy and entered by a different way. Calling a servant, he put a sovereign in his hand, saying:

"Give that to the boy who brought the cow."

The Duke, having returned to the avenue, was soon rejoined by the boy.

"Well, how much did you get?" said the Duke.

"A shilling," said the boy, "an' there's half o' it t'ye."

"But you surely got more than a shilling?" said the Duke.

"No," said the boy, "that's a I got—and d'ye no think it's plenty?"

"I do not," said the Duke; "there must be some mistake, and, as I am acquainted with the Duke, if you return I think I'll get you more."

They went back, the Duke rang the bell and ordered the servants to be assembled.

"Now," said the Duke to the boy, "point me out the person that gave you the shilling."

"It was that chap there," pointing to the butler. The butler confessed, and attempted an apology, but the Duke indignantly ordered him to give the boy the sovereign. "You have lost," said the Duke, "your money, your situation and your character by your covetousness; learn henceforth that 'honesty is the best policy.'" The boy by this time recognized his assistant in the person of the Duke, and the Duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school at his expense.—*Telegraph.*

"The tree will not only lie as it falls, but it will fall as it leans."

Reminiscences.

(Continued from page 307.)

In the early part of 1869, a deputation of Friends was appointed by the Meeting for sufferings of Philadelphia Yearly Meeting to present to the authorities at Washington a memorial in relation to the Indians.

Clarkson Sheppard, Thomas Wistar, C. Evans and Joseph Scattergood composed the deputation. In the course of their visit had an interview with General Grant, the ident-elect. This visit probably strengthened the impression on his mind to inaugurate a different policy towards the Indians in the religious Societies should be called to assist the Government in improving the character of the agents and their service. Shortly after the return of the Friends the following letter was received by Joseph Scattergood from Eli S. Parker, who was afterwards Commissioner of Indian Affairs under General Grant. He was himself an Indian of the Seneca nation and was probably familiar with the names of Friends among that people. Thomas Wistar received a similar letter. In mentioning his reception to Joseph Scattergood, Thomas Wistar observed, "Our good friend Thomas Wright informs with great satisfaction that movement is now on foot to offer the Society of Friends some control of Indian affairs. I believe they could be useful, provided women could be prohibited from intercourse with the Indians, but that is in the present state of affairs simply impossible."

The invitation of the Government was tendered to other religious bodies and was accepted by several, perhaps by all whose aid was requested, and led to the adoption of the well-known "Quaker" or "peace policy" of Grant's administration.

HEADQUARTERS ARMY OF THE U. S., WASHINGTON, D. C.
February 15, 1869.

JOSEPH SCATTERGOOD, Philadelphia.

Sir:—General Grant, the president-elect, is desirous of inaugurating some policy to protect the Indians in their just rights and enforce integrity in the administration of their affairs, as well as to improve their general condition, and appreciating fully the friendship and interest which your Society has ever maintained in their behalf, directs me to suggest that I will send him a list of names of members of your Society whom your Society will endorse as suitable persons for Indian agents.

Also to assure you that any attempt which may or can be made by your Society for the improvement, education and christianization of the Indians under such agencies, will receive from him as President all the encouragement and protection which the laws of the United States will warrant them in giving. Very respectfully

Your Obedient Servant,
E. S. PARKER.

Per A. D. C. Brevet Brig. Gen. U. S. A. The subject alluded to was brought to the notice of the Meeting for Sufferings in the Third Month, 1869, and a committee was appointed to consider it.

J. S. remarks, Third Month, 20th 1869.—That committee met to-day and as a preliminary matter appointed T. Wistar, C. Evans and myself to have an interview with the President. We expect to go to Wash-

* Xenophon Cyrop. LVII : c. 3 ; Quintus Curtius, III : c. 3.

† Botta's Monumens de Ninive, plate 146.

‡ 2 Kings xviii : 14 ; Isaiah xxxvi : 2 ; from 2 Kings, xix : 8, and Isaiah, xxxvii : 8, and we may infer that the city soon yielded.

Second-day next. Unless the laws can- aged (which is not likely to be done) en- Friends cannot act as Indian agents. way did not open for the Meetings for- ings to take an active part in the mat- ed an association was formed of mem- own as "Indian Aid Association."

The following extracts from letters of er Worth are very characteristic of the

TUNESASSAH, N. Y., Second Month, 1869.

acceptable letter of the 20th was re- The interest manifested by the Presi- or the welfare of the poor western In- and the desire to do them justice, is reful to my feelings, and (I) can only pon it as a Divine interposition for I think we ought to be very thankful. opportunity offered by the President to s to labor in trying to improve the con- of our Red brethren in the far west is- ing of respect and attention. But is a respect that is due our Divine Mas- that we should seek to know what He sed to require of us, then there's direcd help to perform it. The qualification Him alone.

The following remarks are impressive and of careful consideration at all times.] the responsibility that rests upon us we think of the confidence that many a consistent members of our highly pro- religious Society. It is the principle confidence is in; it might humble us as dust and ought to make us very careful not to reproach upon the principles of the an religion.

The subject of the condition of the West- ings will, I suppose, be before the Meet- ings, and I can only say that I dly desire that the Master may be d to favor you with a sense of what He es of you. Since receiving thy letter I at times felt such weakness that I t I could not write an answer to it. I ry much concerned and distressed on t of the idle, careless way many of the s are spending their time. I have in- the Indians to come and see me; there been a number here, and I have had pleasant visits with them, which gave me opportunity of speaking to young men and wives of the necessity of their being in- ous,—the men clearing their land and g it properly, and providing the neces- of life as white people. I have spoken m plainly on the subject, and to their a to do what they can to assist their nds and try to make their home comfort- and the necessity for husband and wife sider well the religious obligation they nder to respect the marriage covenant. now as if I would like to spend the of my time while here with the Indians.

TUNESASSAH, Third Month, 20, 1869.

regard to the invitation of the President ends to take part in the care of the ern Indians, I have felt so discouraged to little improvement amongst the Indians that I feel a desire that we may be very al not to engage in any more than the Head of the Church requires of us, at the time not to omit anything He may be d to require of us. Notwithstanding I

have passed through seasons of discourag- ment, I have at other times felt quite encour- aged. There was an Indian told me yesterday that he heard Wm. Mt. Pleasant speak in a meeting in Canada in which he spoke of a visit Friends had made to their reservation last fall, in a way that was very encouraging. (I do not wish thee to speak of this to others). I hope our desire may not be to get honor of men.

The Blessing in the Struggle.

"There is one thing which puzzles me," said a young man to the friend to whom he had come for counsel.

"Only one?" asked the older man with a smile. "Then you are unusually fortunate."

"One in particular, and because I must meet it daily. The inequalities of life seem to me inconsistent with any theory of overruling goodness. It is a mockery to say that all men are created equal or that God gives to every man according to his several ability. The men with the ability are the men who have to work hard, and the others waste, what would be a godsend to poorer men.

"I do not pretend to be able to explain it," said his friend, "but I am impressed less with the hardship of those who struggle than with the waste of those who squander what they do not earn."

"That is not the point that interests me most," said the young man—"except by con- trast," he added.

"It's hard to have to struggle for what other men receive without asking and waste when they get it."

"They waste it largely because they got it without asking or striving for it," said the older man. "Harry, listen to me! Your way seems hard, and so it is—so hard that you sometimes doubt if God is good. You will yet live to thank Him for the struggle.

"I know of a man who wished to add an em- peror moth to his collection of insects. He obtained a cocoon, and hung it in his library all winter. In the spring as he watched it, he found the moth trying to emerge. The hole was so small, and the moth struggled so hope- lessly, as it seemed against the tough fibre, that he clipped the hole larger with scissors.

"Well, the fine large moth emerged, but it never flew. Some one told him afterwards that the struggles were necessary to force the juices of the body into the insect's great wings. Saving it from the struggle was a mistaken kindness. The effort was meant to be the moth's salvation."

"I see the moral," said the younger man. "Perhaps it will do me good to think now and then of the moth." —Late Paper.

THE magicians of Ephesus were so wrought upon by the Word of God that they brought their books containing their incantations and magical formulas, by which they imposed upon the credulity of the people, and then burned them in the presence of all men. The price of these books was probably about ten thousand dollars, an immense fortune in those days, one Roman penny being the hire of a day's labor. No wonder the writer of the Acts says, "So mightily grew the Word of God and prevailed."

A Trip Through Siberia.

"In the public park in Khabarovsk, on a high bluff overlooking the Amoor and Ous- soursi valleys," said Representative Ebenezer J. Hill, of Connecticut, to the Washington correspondent of the Boston *Transcript*, in recounting some of the incidents of his recent trip around the world, "there stands a splendid statue of General Mouravieff. His back is turned upon the conquests of the past, and he is looking at and pointing toward Manchuria. It was he who in 1854 notified China that, with or without her consent, he proposed to resume control of the Amoor river. In 1855 he re-established the Cossack stations its entire length, and in 1860, by the treaty of Aigun gained this splendid valley of a river navigable for two thousand miles, and the whole Pacific coast of Manchuria reaching westward to the Oussouri river and south- ward to Korea. That accession made Siberia what it is to-day. Without it she would have remained a trackless waste. With it she will become the dominant power in the Orient, and it is not impossible, that in some distant future the United States of North America will clasp hands across the straits with the United States of Northern Asia.

"As I sat and gazed on this man's statue and thought of the events of the last two years I fancied I could see the bronze eyes twinkle and the lips move with words of triumph, for the Cossack has marched again, and by fire and sword almost to the Chinese wall has established Russian control over all Manchuria. Siberian history may be summar- ized in the Russian saying that the empire only goes where the Cossack can march dry shod."

"Few people realize the immensity of Si- beria. To think of a single State stretching through one hundred and thirty degrees of longitude, and possessing one-ninth of all the land surface of the globe, is staggering. Let us measure it by countries we are familiar with. The United States and all its posses- sions, and all Europe except Russia, could be put into Siberia, with land enough left to make thirty-five States like Connecticut. And Manchuria will make seventy more.

"I had thought of Siberia as a convict set- tlement only. I found it a country of nearly nine million people, ninety-seven per cent. of whom were either natives or voluntary immi- grants, and all living better and enjoying much more political and religious liberty than in European Russia.

"I had believed Siberia to be a frozen wil- derness. The part through which I traveled was like Minnesota and the foothills of the Rockies, where wheat and rye and vegetables matured, where strawberries, currants and raspberries abound, where sheep, cattle and horses graze unsheltered throughout the year, and where a greater extent of virgin forests of splendid birch and pine is found than the whole area of the United States. For about four hundred miles north of the Trans-Siberian road like conditions prevail, and north of this tillable land are four hundred miles more of unbroken forests, before the frozen tundra of Arctic waste is reached.

"I expected to find in every town a convict prison full of exiles and criminals. With the exception of the two convict barges floating

down the Amoor on their way to Saghalien, I saw no trace of the system, but I did see in every town and village, no matter how small, the dome of a Russian church, and in the larger cities Roman Catholic and Lutheran churches as well.

"Into and through such a country the Russian Empire has built a marvelous railroad. Although planned for military purposes, its freight and passenger traffic has so enormously increased that there is no longer a question of its financial success. From its beginning, a steadily increasing tide of immigration has flowed into Siberia from Central and Northern Russia. Vladivostok, which forty years ago consisted of four Chinese fishermen's huts, is now a flourishing city of fifty thousand and Khabarovsk and Plavovestchenk are not far behind in wealth of population. At first there was a Cossack occupation at strategic points, then an assisted emigration of the former serfs, now an eager and enthusiastic search for wealth in the fertile soil of a new country. To each family moving into the Amoor and Maritime Provinces an allotment of two hundred and sixty-nine acres of land is made, and into the central and western provinces forty acres for each male immigrant, with certain tax exemptions and lessening of military service in both cases. The car fare to incoming settlers is surprisingly low—about \$12 for forty-five hundred miles.

"On the 28th of June, as I bade good-by to Consul Harris in Nagasaki, he said: 'I will mail a letter to-night to you at St. Petersburg, by the way of San Francisco. It will go around the world before you do.' It did, reaching St. Petersburg in thirty-five days while it took me forty-two to get to Moscow.

"My first stop was in Korea, a poverty stricken land, which Russia and Japan, in eager rivalry, are attempting to exploit. There is an opinion prevalent that the Philippines are a doorway into China, and that Manila is an entrepot for Chinese trade. One might as well claim that Cuba or the Bahamas could control the commerce of the United States.

"My first purchase in Siberia was a postage stamp, and, living in a country where officials are public servants, it seemed strange to me to stand, with hat removed, before the counter, behind which a man sat with his cap on, dressed like a Major General, and graciously consented to sell me one five cent stamp. Great as the postmaster is, he is nothing compared to the army officer. On one extremely hot day on the Amoor a wealthy merchant was lying on a sofa in the cabin. He had removed his coat. A Lieutenant in the army, traveling third class as a deck passenger, happening to see him in his shirt sleeves and just above his head a picture of the Emperor, ordered him to put on his coat in the presence of the Emperor. The merchant appealed to the captain of the steamboat, but without effect.

"The Trans-Siberian railroad is well constructed, in my judgment much better than our transcontinental lines originally were. More than fourteen hundred wooden bridges are being changed as rapidly as possible to steel. The roadbed is well drained, and watchmen flag all trains its entire length. The cars,

though built on the English plan of compartments, are equipped with vestibules and Westinghouse airbrakes, and are in every way as comfortable as ours."

Mary Turner.

Mary Turner, the wife of John Turner, at Tottenham, in the county of Middlesex, was the daughter of that remarkable sufferer for the testimony of a good conscience, Richard Vickris, of Chew Magna, in Somersetshire. In her tender years, by the grace of God, through the care of her religious parents, she was instructed in and seasoned with the principles of the holy Truth, as professed by the people called Quakers; in which she continued faithful, and was an example of piety and virtue through the course of her life.

When a little child, our much esteemed friend, William Penn, coming in at her father's, where he was very conversant and affected with her pretty, innocent deportment, broke forth extempore, thus:

"Sweet soul! what makes thee stray
From the angelic way?
Was it to teach us how to love
The happy regions above?
If so O! let thy wandering prove our gain,
And take us with thee back again."

She was naturally of a lively and cheerful temper, which remained when she came to years of discretion, yet took pleasure in frequent retirement and Divine meditation, in meetings for worship, and religious conversation, and received worthy public Friends with great comfort and satisfaction. When at home alone, she entertained herself chiefly in reading the Holy Scriptures, Friends' writings, and the three first books of Thomas à Kempis on the "Imitation of Christ;" at other times with her pen and needle; for it was rare to find her unemployed in something useful or necessary, when her health permitted. In her dress and apparel she was very neat and plain. The tenderness of her love and affection to her husband, mother, brother and sisters, was more than common, and very remarkable, and likewise so generally extended to her acquaintance, especially where truth had a prevalence, that it may be said, love predominated in her.

A few years before her death she was sensible of a gradual decay of bodily strength, and when weakness and faintness prevailed, she bore it with much patience and resignation to God's holy will. In a sense of the uncertainty of the comforts here below, she wrote thus to a near friend:

"The enjoyments of this life appear very changeable, and we are apt to seek them more than is good for us, which hinders our inward comfort, so we have something to war against every day. I desire thou mayest be directed by that Divine hand which orders all things for our good every way, as we have an eye to it."

And in another to a relation: "I am very sensible of my happiness, and desire to walk worthy of the mercies I enjoy; yet the want of my health has been an affliction to me; but I do not repine at that, since it is an advantage to us to have some alloy to the comforts of this life, which are mostly attended with disappointments of one kind or other."

On her bed of sickness she said to her

brother, she admired people should place their affections so much on the things of this world which are but as dross, and like traveling misery; and earnestly desired their fan might, with Jacob, obtain a blessing; and they had such worthy parents, who had educated them in the ways of Truth, and enjoyed so many favors beyond many others, thought to be a double thankfulness to the Giver. She desired her brother to be a comfort to their tender mother, and to keep their honorable father's name, as one of the branches of the family, and then there would be a blessing laid up for him.

Speaking to her sisters, she said, "should be good examples in the plainness of our habits, as we make profession of the principle of Truth, and should take up the cross daily; for we were not born to serve ourselves, but to honor the Lord. That pain and weakness were hard to bear; and when we were going out of the world we had need to have nothing then to do; that she waited for the presence of the Lord, in which was more pleasure than in all the joys of this world." Turning to one of them said, "The Lord has done great things for thee, and may have work for thee to do; there is good seed sown in thy heart, and I desire the Lord will bless thee."

Having been tendered in her spirit, so friends came to visit her, and prayed with her; whereupon she said she saw the Lord had forsaken her, but sent his servants, to visit her, which was a great comfort to her.

Another time one of her sisters coming in the room, "O sister," said she "the oppressor of the brethren lies very near, but the Lord's hand is underneath, and sweetly supports."

Some days after, the same sister being her bedside, she had an extraordinary concern for her own welfare and her near relation saying, "Dear sister, I have a steadfast joy but not a full assurance. I desire thee, pray earnestly for me lest there should be any thing committed by me, that may have slipped off of my remembrance, and I not be earnest enough with the Lord for forgiveness. I pray earnestly for you all that you may continue where I hope to be; and for my dear husband likewise; and expressed her great care that not one of the family might be lost. Another of her sisters, leaving her a little time desired the Lord would support her under her weakness. She answered, "He hath, and I believe will;" and seemed comfortably resigned in spirit.

A few hours before her departure she desired to be raised in her bed, in which she seemed as if she should pass away, and bade all farewell; but reviving, said, "I thought I had been going, but the Lord hath given me life from the pangs of death, praised be his name! oh! praise be to the Lord He hath given me a little ease."

Her fear was so great of offending the Lord that having some disposition to slumber, she said to her mother, "dost thou think He will be angry if I should drop asleep?"

Some time after, being moved again seemed refreshed, and lay in a sweet frame of mind, praising the Lord, saying, "Lord thou art merciful, compassionate and true. Thou hast given me ease; Oh! I will praise Thee."

at all times from time to time; every minute while I live I will praise
 ing in great pain, she said to some that
 near her, "He will give me ease by and
 and earnestly prayed to the Lord for it
 this manner: "Dear Lord give me ease;
 t Lord Jesus, give me ease;" and then
 to her sister, He would. Her sister said
 id not doubt but the Lord would answer
 esire and give her a full assurance; to
 she answered, "I believe He will."
 she desired those by her to pray for her.
 iving slumbered a little, she awoke re-
 ed, and looking on one of her sisters,
 said to her, "Dear sister I shall do well,
 ll do well." After which she was heard
 sweetly in prayer to the Lord to receive
 and was sensible to the last.
 ward the conclusion of her days her weak-
 ness was attended with such faintness and
 sometimes that it made her apprehen-
 sion would be very hard to bear the strug-
 gle of her final dissolution, which she fre-
 quently begged of the Lord to make easy; and
 as pleased to answer her desire accord-
 ing, for she passed hence almost without
 groan, or any visible alteration of coun-
 tenance. She departed this life at Totten-
 aforesaid on the 30th of the Sixth Month,
 about the thirty-third year of her age.

Science and Industry.

GREAT AUK'S EGGS.—A few days ago an
 of the great auk was offered for sale
 London, and after a spirited competition
 knocked down for \$1,222. The price
 is enormous, but when it is remembered
 there are only, as far as known, sixty-five
 egg in existence, the wonder ceases,
 ere are many more collectors, whose col-
 lections would not be complete without this
 desired possession. The eggs, of which a
 one alone was laid in a season, were de-
 posed on a ledge of rock close to the sea,
 as inability of the bird to travel on land
 preclude it from seeking a nesting
 far from the shore, and the baby auk
 ed enabled as soon as possible to slip
 the sea.

The great auk is believed to be extinct.
 latest account of a living specimen was
 by the late Dr. Fleming, who in 1821
 cruising in the Hebrides, and observed
 which had been caught by some fishermen
 sea near St. Kilda. It was brought on
 the yacht by the sailors and tied by the
 a big bird of about three feet in length
 a large beak and wings of very small
 with which it made no attempt to fly. Its
 elling gait was most ungainly and difficult
 the smooth deck, but when, still tied by
 eg with a long rope, it was allowed to
 its food overboard it was astonishing to
 the rapidity with which it swam under the
 er. The wings, used as propellers, with
 l beats, aided by the feet, drove it
 ough the sea with incredible swiftness and
 boats had hard work to keep up with it.
 he amusement at length met with disaster,
 ne day, when exercising in the usual man-
 the rope broke or became detached and
 last scion of a noble race disappeared to
 en no more.—*Chicago News.*

A NEW THING IN FOG SIGNALS.—A new
 thing in fog signals is being installed off Egg
 Rock, Lynn—a bell to be rung about fifty feet
 under water. It is well known that water is
 a good conductor of sound, and this is to be
 taken advantage of by the submerged bell.
 The bell is to be hung below a buoy which
 will be moored in fifteen fathoms of water by
 three or four mushrooms and gny chains, so
 that it can not swing around and twist things
 up; and it will be struck by electricity from
 the Egg Rock Light Station, where a power
 house is already established. The bell will be
 under the control of an operator on the island,
 who can sound it whenever there is need. The
 theory upon which the plan is to be worked
 out is that the bell, being under water, its
 sound may be heard by persons on shipboard at
 a much greater distance than if the bell was
 suspended above water in the open air, while
 for the same reason its noise cannot be objec-
 tionable to residents along a nearby shore. It
 is said that a person placing an ear against
 a plank in the hold of a vessel will be able
 to hear the bell three to five miles away. It
 is an idea that has been experimented with
 most satisfactorily, but nothing of the kind
 has yet been put into practical service. Some
 of the experiments were made in Boston har-
 bor last year, and if the Egg Rock bell proves
 a success it may be that others will be placed.
 It is believed by some that the ringing of
 the bell can be heard at a distance of ten or twelve
 miles, and so this experiment will be watched
 by all mariners who are passing Egg Rock.—
Montreal Herald.

BATTLE BETWEEN BEES AND WASPS.—A
 story of a curious battle between bees and
 wasps comes from Semperingham. A band of
 wasps entered a beehive in search of honey.
 The bees not unnaturally defended their prop-
 erty and tried to turn the enemy out. They
 were, however, badly beaten and the wasps
 gained possession. When the bee keeper ex-
 amined the hive later on he found that nearly
 all his bees had been killed, and that the wasps
 were enjoying the fruits of their victory.

GREAT CAVE DISCOVERED.—Butte, Mont.,
 Twelfth Month 10.—Lime quarry men blasting
 rock discovered the opening of an enormous
 cave, sixteen hundred feet above the Jefferson
 River, fifty miles east of here. A partial ex-
 ploration of the cave covering ten miles has
 been made, a depth of one thousand feet being
 reached. A large river with a cataract of one
 hundred feet was followed for several miles
 without its source or outlet being found. In
 one compartment of the caves bones and stone
 and copper utensils were found, pointing to
 the fact that the cave was in prehistoric times
 inhabited. Scientists think an earthquake
 closed the cave's mouth and killed the inhabi-
 tants. The formation of stalactite and other
 natural decorations throughout the cave are
 pronounced the most beautiful and varied ever
 seen.

THE MOST COSTLY DRUGS.—"The price of
 many drugs used in medicine is astonishing to
 those who are not acquainted with the sub-
 ject," remarked a druggist. "There are sev-
 eral that are worth their weight in gold (about
 twenty dollars an ounce), while two dollars,

three dollars and five dollars an ounce are
 quite common prices in pharmacy. I filled
 a prescription the other day that cost twenty-
 five dollars.

"But there is one drug that I can recall that
 is worth more than its weight in gold. That
 is pseudo phosytigmine. I don't think that
 it has a popular name. It is too rich for that.
 In the pharmacists' list it was quoted at one
 dollar a grain, or four hundred and thirty-
 seven dollars and fifty cents an ounce. The
 seed from which the drug is made grows in
 India and Brazil, as well as in parts of South
 Africa. This seed, tradition says, was once
 used by native chiefs as an ordeal. The or-
 deal generally resulted in the death of the
 man upon whom it was tried, and so was con-
 sidered a great truth finder. The prepared
 drug is sometimes used now in the prescrip-
 tions for the treatment of heart disease.

"Another drug that takes the palm for cost-
 liness is, curiously enough, the one that is
 perhaps the most widely known by name of
 them all to the general public—musk. Its re-
 tail price at the present moment is about fifty
 dollars an ounce, six hundred dollars a pound
 apothecary, or two and one-half times the val-
 ue of pure gold, twenty-four carats fine. It
 is obtained from the musk deer, a very rare
 animal, and is contained in a follicle, of which
 there is only one in each animal, so that an
 ounce of the drug represents approximately
 one of these precious animals. As it is largely
 used for scent, the demand constantly exceeds
 the supply, and the price has been steadily ad-
 vancing. There is no reason why it should
 not go to two hundred and fifty dollars or five
 hundred dollars an ounce during the next few
 years, as the musk deer is gradually vanishing
 from the face of the earth.—*Baltimore Ameri-
 can.*

FACTS ABOUT THE SPONGE.—The surface of
 a sponge is covered with little holes that are
 larger at the top than at the bottom, while the
 whole mass contains a system of channels.
 When the animal is alive water is kept flowing
 constantly through these channels by means
 of minute hair-like appendages, which the lit-
 tle polyps agitate. The water thus drawn in
 brings with it the food required for the sus-
 tenance of the sponge.

THE LILY FIELDS OF BERMUDA.—Down in
 frostless Bermuda, not far from the sea, the
 great lily fields, some of them more than one
 hundred acres in extent, are white with frag-
 rant bloom; the smell of the sea mingles with
 the sweet, heavy scent of the blossoms, and
 negroes wend their lazy way among the flow-
 ers, gathering in the snowy harvest. From
 these lily farms the bulbs will be sent north in
 summer and next Easter florists here will
 grow the flowers in their greenhouses. All the
 lilies used in decorating the church buildings
 at Easter are grown from these southern
 bulbs, in the immediate neighborhood of New
 York. It is the expensive lilies that are
 home-grown. As in England the roses and
 violets that are hawked about the streets of
 London at Christmas and Easter are imported
 from the villages along the Riviera, so the
 lilies that are peddled along the Bowery and
 the lower city, and those that are sold by the
 very small florists, come north in the flower
 from Bermuda.—*Everybody's Magazine.*

For "THE FRIEND."

For The Yearly Meeting now at Hand.

May we not hope that, as the time of our Yearly Meeting is now nigh at hand, that there are many amongst us who on looking towards it feel their minds clothed with an exercise similar to that expressed in a private letter of Clarkson Sheppard addressed to a friend, dated Fourth Month 10th, 1895, which we subjoin with a hope that our dear young friends, as well as some who may feel that they have but little part in the business of the meeting, may be enabled to enter with others into the same exercise of spirit as that of our deceased Friend who, in his day, was deeply beloved for the works' sake, and who though dead, yet speaketh much, in the few words quoted from the letter addressed to—

"As many minds as there will be in our Yearly Meeting now nigh at hand, how well would it be could we each seek to be guided by, and dwell in the one eternal and Divine mind." T. H. W.

Fourth Month 10th, 1902.

The largest induction coil, which produces the longest spark for service in wireless telegraphy, is said to be the one which was recently made for flashing messages between the coast of Japan and Korea. It can produce, in fact, a miniature streak of lightning forty-five inches in length, capable of killing any number of persons who might get in its way, and when in operation sends out something like thunder rolls. The entire apparatus weighs about two thousand pounds.

DEEP humility is a strong bulwark; and as we enter into it, we find safety and true exaltation.—John Woolman.

Items Concerning the Society.

William Cooper, of Sydney Monthly Meeting in Australia, is proceeding by way of California and Western States, hoping to attend Philadelphia Yearly Meeting before embarking for England to represent before London Yearly Meeting the four Monthly Meetings of Australasia, in regard to their need of an organization subordinate to some superior Meeting of their own in those islands.

We hear also of a prospect of the attendance at the Yearly Meeting of Jacob Maule and wife, of Colerain, Ohio; and of John S. and Esther H. Fowler, of Ohio, and of Eliza H. Varney, of Canada.

In Berkshire Inn, at Pinehurst, N. C., on the 3d instant, an address delivered by Joshua L. Bailey, of Philadelphia, at the request of the guests, on "The Origin, History and Distinguishing Doctrines of the Society of Friends," is said to have awakened considerable interest and drawn out numerous inquiries.

SUMMARY OF EVENTS.

UNITED STATES.—Both Houses of Congress have passed a bill repealing the war revenue taxes, and it has been signed by the President.

A syndicate of powerful companies, called the Beef Trust, appears to control the supply of meats in this country, and has lately advanced the prices to such a degree as to cause great dissatisfaction among the retail dealers and consumers. The greater use of milk, eggs and fish articles, instead of meat, is recommended as the only method of securing a reduction in the prices of meats, which are reported to have advanced from three to twelve cents per pound over usual rates.

The consumption of sugar per capita in the United States is stated to have increased from thirty-three pounds in 1870 to thirty-eight pounds in 1901.

The Mayor of Philadelphia has signed the ordinance

for an underground railway in Market Street, between the Delaware and Schuylkill Rivers.

A report issued by the Census Bureau shows that 2,063,912 farms in the United States during the census year 1900 produced 658,234,229 bushels of wheat of a farm value of \$369,945,320. This wheat was raised on 52,588,574 acres; 4,697,992 farms cultivated 94,916,866 acres of corn, producing 2,666,638,294 bushels, of a farm value of \$830,257,726.

An effort has been begun in Illinois to collect \$50,000 for the ex-terminates of the concentration camps in South Africa, and to provide for the children, where the mortality has been frightful, and Secretary Hay, by direction of the President, cabled to United States Consul General Bingham, at Cape Town, an instruction to draw on him for \$5000, the amount of the fund now in his hands, and to exercise his own discretion in the distribution of the money among the Boer sufferers. Before the Senate Committee on the Philippines on the 10 inst. a report was submitted, written by Governor Gardner, of the Philippine Province of Tayabas, dated Twelfth Month 16th, 1901, in which he says: "As Civil Governor I feel it my duty to say that it is my firm conviction that the United States troops should at the earliest possible moment concentrate in the one or two garrisons if it is thought desirable that the good sentiment and loyalty they formerly exhibited to the United States Government among the people of this province should be conserved and encouraged. Of late, by reason of the conduct of the troops, such as the extensive burning of the barrios in trying to lay waste the country so that the insurgents cannot occupy it, the torturing of natives by the so-called water cure and other methods, in order to obtain information, the harsh treatment of natives generally, and the failure of inexperienced, lately appointed Lieutenant commanding posts to distinguish between those who are friendly and those unfriendly and to treat every native as if he were, whether or not, an insurgent at heart, this favorable sentiment above referred to is being fast destroyed and a deep hatred toward us engendered. It has been stated that a Filipino or an Oriental does not appreciate just or kindly treatment, and that he considers it an evidence of weakness, and that severe and harsh measures are the only ones that are permanently effective with Filipinos. We have found that the kind and kind treatment, uniform and continued is the only way by which these people can be permanently our friends, and satisfied with United States superiority."

Steps have been taken to establish in Washington a Columbus Library. This institution, projected at the Mexican Congress, is to include not merely matters relating to Columbus, but also all literature touching geographical, administrative and governmental functions, history, natural resources and other matters of interest pertaining to the American Republic. The beginning will be made in the present quarters of the Bureau of American Republics.

George F. Kuntz, special agent of the Geological Survey in charge of precious stones, has prepared a report showing the production of precious stones in the United States during 1901. Among those enumerated are the following: Sapphire, \$90,000; beryl (aquamarine, etc.), \$5000; tourmaline, \$15,000; quartz crystal, \$10,000; gold quartz, \$2000; silicified wood, \$7000; rhodolite, \$21,000; turquoise, \$118,000; chlorastrolite, \$3000, and pyrite, \$3000. Gold is reported to have been found in the Thunder Mountain gold fields, in Idaho, in decomposed ore, lying on the surface.

The census of Texas shows that only one-fifth of its population is colored, and that this number is chiefly found in the five counties about Fort Bend, on the Gulf coast. Texans, in going to Oklahoma, tried to exclude negroes there. A recent outbreak in Lawton, Okla., has occurred in consequence of these efforts.

A Boston despatch says that grain has become so scarce for export at that port that transatlantic steamers now leaving have been obliged to take out coal and water as ballast.

A consolidation of various companies engaged in the hardware and iron and steel trading business. The capital involved is stated to be \$120,000,000.

Petroleum has been found in a depth of 1,000 feet in Michigan, six miles north of Rapid river.

A company has been organized with a capital of \$2,000,000 to manufacture pulp for paper out of sugar cane as it comes from the mill in Louisiana.

There were 194 deaths in the last week, reported to the Board of Health. This is 12 less than the previous week and 25 more than the corresponding week of 1901. Of the foregoing, 254 were males and 240 females: 59 died of consumption of the lungs; 72 of inflammation of the lungs and surrounding membranes; 11 of diphtheria; 13 of cancer; 27 of apoplexy; 14 of typhoid fever, 2 of scarlet fever, 49 of small-pox.

FOREIGN.—Serious riots have occurred in Belgium, es-

pecially in Brussels, in consequence of agitation of socialists, who demand a revision of the Constitution, universal suffrage. Collisions have occurred between troops and rioters, and many persons have been killed.

The conduct of a Major Waller of the Marine Corps of the Philippines in murdering Filipino prisoners he under examination in a court-martial in Manila: in Waller states that he was instructed by his superior, General Smith, to "kill and burn; to convert; to a hotbed of insurrection, into a wilderness;" "to no prisoners," and to "carry them over our top;" and that he was simply carrying out these commands. He was acquitted.

Negotiations for peace are reported to be still going between the Boer leaders and the British Government.

With a population of over 1,800,000 Berlin is one of the largest cities in the world, while there are said to be several times as many hells where the principles of democracy and so-called philosophy are taught. The condition is said to exist in other large cities in Germany.

The Prussian Minister of Public Works, reviewing experiments on the application of electricity to gauge long distance railroads has stated that electric light is a great security, as it is so great a light as to be so secure from accidents. On a road between Berlin and Zossen a speed of one hundred miles an hour had been reached.

A despatch from Melbourne states that the cable has reached the Fiji Islands. The American minister is to be at Kelp Bay, Vancouver Island, in China. The productiveness of the banana is so great that it has been estimated that the ground that would grow 80 pounds of wheat or 99 pounds of potatoes would, as mere space is concerned, give 4,000 pounds of banana and with a fractional amount of the same trouble it has been called the "Prince of the Tropics," because it takes the same place, only to an even greater degree than wheat, but counts them wheat, try and barley in West Asia and Europe, and that rice takes in India and China.

The number of deaths from cholera in Manila has continued nearly the same, while in the provinces the deaths are becoming alarming.

It has been found that at the present price of alcohol in Germany (about 13.5 cents a gallon) alcohol can be used with all forms of motive energy in engines of less than twenty horse power.

NOTICES.

WANTED.—A complete set of the writings of G. Fox (8 volumes). Any one willing to sell, please write to the editor of THE FRIEND.

A Friend; experienced in nursing, desires a paid companion, or care-taker for invalid (woman or child) a Friend's family. Correspondence solicited.

Address—A. A. Smith, Office of THE FRIEND, Philadelphia.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will be in operation leaving Philadelphia 7:10 and 8:15 A. M., and 4:32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7:30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

MEALS will be furnished as usual during the third Yearly Meeting, commencing on Sixth-day, the 18th; same as heretofore—fifteen cents. It is hoped that a committee that Friends will avail themselves generally of the privilege, as much expense has been incurred to refit the dining-room more commodious and pleasant than heretofore.

MARRIED, in Twelfth Street Meeting, Philadelphia, the fifth of Fourth Month, 1902, EDWARD HENRY and MARTHA CORCORAN DUNHAM, both members of the Monthly Meeting of Friends of Philadelphia for the Western District.

WILLIAM H. PILES' SONS, PRINTERS, No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

Vol. LXXV.

SEVENTH-DAY, FOURTH MONTH 26, 1902.

No. 41.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

It is a second-class matter at Philadelphia P. O.

A Plea for Faithful Fellowship.

Exactions of business, the constant temptations presented by a world that lieth in iniquity, and the desires of the unregenerate; and on the other hand the profession of religion in which obedience to the yoke of Christ is largely kept out of view, powerfully tend to captivate the mind and lead it from that watchfulness unto prayer, which alone there is safety. Earnest desires felt that this inward exercise of might more prevail among us, wherein we may know the gentle intimations of the Divine will and receive strength to obey it, and "in wisdom and spiritual understanding" might "walk worthy of the Lord unto all glory, being fruitful in every good work, increasing in the knowledge of God."

The maintenance of true unity between the senior and junior classes of our Yearly Meeting, yielding themselves to the government and influence of the tendering spirit of our Lord Redeemer, and thereby becoming one mind, has engaged our earnest concern. The ruling power of the gospel would thus induce us to fervent love for each other and strengthen the church where weakness is now felt.

Adding to the duties which have been laid upon us as part of the profession of pure Christianity which we are to exemplify before men, we should keep in constant remembrance that renewed life which comes through faith that works by love to the purification of the heart, and is that operation of which Christ Jesus taught to Nicodemus he insisted upon the necessity of being born again.

Upon an exhortation of the Philadelphia Meeting, sufferings, presented to the Yearly Meeting's week.

No education in the principles and doctrines of the religion of Christ, nor mental assent to them, however valuable, can take the place of a full surrender of our whole being into his hand; by which act of faith all obstacles to the renewing of the Holy Spirit are removed, and that change of heart takes place by which we become the true born children of our Father in Heaven.

Being thus made members of Christ's body, which is the Church, the source of our life as such will be in Him; and as participants in his work for the salvation of men, we will be led into all the knowledge of his will that is needful to act our part in the holy economy of his family and flock.

It is to this Divinely ordained method of conversion that we desire to draw the attention of our Friends, that all may become joyful partakers of the grace which comes by Jesus Christ, and through his constraining love perform the part he assigns them in his militant Church. Then should we know the bright arising of the sun of righteousness, and the glory of his light would shine upon us.

Philadelphia Yearly Meeting.

An opening of the Yearly Meeting coincident with an opening of Divine anointing seemed to take place in the Meeting of Ministers and Elders which preceded, and was held as under the wing of ancient goodness, on Seventh-day previous.

A solemnity of silence for some time unbroken was succeeded by vocal supplication for the blessing and enriching of this and all the assemblies which should follow. Time does not permit an account in detail of the exercises of this and of the opening session of the Yearly Meeting, which we trust will be presented in unbroken continuity next week. It may suffice to say here that favored meetings for worship were held on First-day; also that the proceedings of the Meeting for Sufferings attracted unusual interest. One of its exercises concerning the welfare of our membership is given above. The Representatives were sorry to lose the acceptable service of Ephraim Smith as Clerk, but yielding to his plea for release on account of ill health, united in the nomination of William Evans for Clerk and Charles S. Carter as Assistant Clerk, for this year, and they were accordingly appointed.

Doukhorob Notes.

Our friends J. S. Elkinton, D. Stratton and P. Jansen left Winnipeg for Yorkton, two hundred and eighty-two miles by rail, on the morning of the 9th inst. They had as traveling companion a Doukhorob named Vassili Obiedkoff, who had been exiled to Archangel for five years, for influencing the young men against war. Two of his friends, who were sent out at the same time, for a three years' banishment, had already completed it, and are now in Canada.

Dillwyn Stratton has kindly furnished, for the readers of THE FRIEND, some information of his first experiences of the Doukhorob villages and of their inhabitants.

"At Yorkton we laid our plans for a fairly early start on the morning of Fourth Month 10th, but many things being needed to supply such a company for an indefinite time, away from grocery or feed store, new harness to be procured, and wagons to be put in trim and packed, nearly filled the morning hours, so that we finally set off at noon, our dinner having been previously eaten. The deep mud near the town was hard for the teams, and the first sixteen miles required more than four hours, when we stopped for supper at the new log house of Alexander Simpson. For the remaining fifteen miles to the village of Terpenie we drove on the open prairie, seldom using the trail, as the mud in it was very sticky, formed of that curious soil that is found with alternate boulder and limestone formation.

The snow was mostly gone, but the water stood in vast ponds, taking but a slight depression to put the wagon hub deep, and three times water came into the wagon bed. Satchels were not entirely water proof, so the good fire at our house, in an old fashioned box stove, came in to advantage.

About ten at night we drove upon the wide village street, when our friends Peter Jansen and Emma Almantefsky made use of their Russian sdrashitsky, which soon brought to us quite an animated scene. Among the villagers was a fine looking young woman whose eight years old daughter could use a little English, and told J. S. E. that she remembered him on shipboard, when her father had died on the way from Batoum. The mother took us to her cousin's house for the night, entertaining Emma in her own home. Our host was a widower, with two sons. Their bachelor quarters were very clean, the house almost new, the finest specimen of their work I have yet seen. On lying down the bed seemed a bit solid, but our sound sleep was favored by the day's experiences.

Fred, our host, was the Elder of the village, and looked the personification of religious fanaticism, a lean, worn face, full of determination of soul, coupled with a resigna-

tion of the flesh, that would court death without fear. He will not eat flesh, nor even milk, butter or eggs, and hopes to come where he will not yoke the ox nor harness the horse. This sentiment has found several advocates in the villages, forming an argument against the Donkhobors remaining in this country, where stock-raising is the main support; some proposing to find a place where fruit grows, that they may dig the earth with their own hands.

Peter Jansen and the Elder talked long after the rest of us were sound asleep, so, when we awoke in the morning, our companion was in possession of their logic, that follows a circle, touching on the risks of individual ownership breaking the authority of the Elders and obedience to grandparents. This they at much length vindicate, from their principle of freedom from man's government; over and over asserting, in substance, that they cannot serve two masters. Some would ask to rent land for a time; others would have it set aside in a block to each village any—plan except individual ownership. They do not object to the ten dollars entry fee, some saying they were willing and able to give much more.

They are afraid to pay taxes, not knowing what use will be made of the money. They claim not to have authorized Prince Hilko to arrange for their homesteading, that they could never have agreed to come under the laws. Registration and marriage regulations they include with their other objections to government. While it is not openly admitted by them, we regret to note evidence of a few followers of Alexander Bodjansky, in each of the five villages we have visited, who are ready to go anywhere to be free from all restraint.

Upon their established lines of reasoning no apparent change is made by the address of our Philadelphia Friends, by practical comment on their prosperity, or the disaster awaiting them by losing their homes by others coming in and taking claims.

On the other hand, many are present at these meetings who we believe have decided views of their own, that would not dare openly to oppose their seniors, yet will eventually take homesteads, becoming good citizens. It is from this class that we hope for some fruits of the labors of our Society, in planting and for a time sustaining them, in this wonderfully fertile land.

After reading of their house construction, we were surprised not to be able to guess aright the next morning what material these smoothly plastered walls, so straight, so firm, and so neatly whitewashed, were built from. Adobe, concrete and stone were each suggested, when to our surprise we learned these houses were built as those first described in *THE FRIEND*; first perpendicular poles, then horizontal work from small staff; two walls thus built are packed with straw, when both outside and inside are very well plastered. The roof is so thick with sod on top with brush and poles for support, with neat whitewashed plaster below, that it is like the walls, air tight and very warm. The windows are not more than 2x3 feet, made with their own sash but wonderfully tight; and there is no way to open anything for ventilation except the inner and outer doors. The air of these rooms, in which

we have had an average of forty or more individuals at each gathering, not being at all fresh when we enter, soon becomes a test on our endurance.

We were wonderfully interested in their barns; built much as the houses, with a sort of gothic ventilator in the roof, that we were glad to see, and would be still better pleased to have a flue from near the floor to extend clear above the roof, that would not be affected by the wind, and might always remain open, as this we fear was closed most of the winter.

They are now using boards in building their granaries that they saw, themselves, from logs of spruce and tamarack growing in reach of the villages. The log is raised some six feet from the ground, upon huge trestles; one man stands on the log to man the top end of the saw, while another works from beneath, as many of our fathers have so well known. We visited the threshing floor, on top of a little knoll, where we saw their method of separating the grain from the straw. The ground was first beaten very hard. Poplar drags, four feet deep by seven feet long, had stone set in the under surface, rising an inch above the wood, with rough surface out, something after the shape of Indian darts. Two horses were hitched to this, and a woman sits on the drag knitting, as the horses go around. After the grain is well loosened the straw is forked from it, and the remainder thrown in the air for the chaff to be winnowed from the grain. Their oats are very heavy, over forty pounds to the bushel, and so nicely cleaned that they do well for feed. At one village we saw sheep already shorn, and afterwards we saw the wool, at the house; some of it carded, spun into thread and woven into cloth, and being made into a coat. The two fronts were completed, and the heavy pleats to make the gathers at the back were about ready to be sewn fast to the body, making a short bell-shaped skirt.

Their dough troughs looked clean; their ovens are made of brick and after heating, the coals and ashes are well cleaned away, when the loaves are slipped on to the wooden spade and shaken from it to their place in the oven without the use of any pan, at this time of year. In the summer they use cabbage leaves to bake the loaves upon, but it is said by members of our party that it is best baked upon the bare brick. We have eaten it side by side with our boughten bread. In some places one gets the preference and at others it will be reversed. Eggs are generally offered, and potatoes and milk mostly plenty. They don't seem to prefer our seeing them at their meals, but we know they need not want. They so far have abundance of nicely cured hay, upon which, with no grain, many of their cattle have fattened, ready for the butcher; they cannot sell them to be killed, yet some are willing to trade for young animals or cows. Would that their faith might be cleared from excrescences that do not belong to Bible teachings.

Thy friend,

D. S.

THE test of a fine character is attention to the minutiae of conduct—to do the little common place service of love—the cheerful word—the cup of cold water—when rendered not grudgingly or of necessity.

"That's What I'm Here For."

It was the uniformed young porter said it, as he smiled pleasantly on the woman whose bundles he had started to carry for. The station was full of travelers, hurrying and fro from their trains, but the porter was not in the least hurried. He was quiet, respectful; and he found a seat for the woman in the right car, and repeated, as she thanked him for his trouble, "That's what I'm here for, madam, all day long; just to see that each passenger gets aboard all right." Then he went back to the gate, and promptly helped somebody to another train. Cheery and pleasant, he carried babies, lifted heavy bags, reassured nervous people who were afraid the train would start without them, and made himself generally helpful, hour after hour.

"That's what I'm here for." The cheerful words carried an unconscious message. The porter's lot was not a very pleasant one. Perhaps he, too, longed to travel away from the hot city to the sea or the woods, yet all the year round he was shut within the crowded station, with its tracks and platforms. He thanked him for helping them, and he could hardly have been blamed if he had been a cross over his work. But he had no such thought; he was there to be helpful, and his heart was in his work.

The woman who had been helped to a seat by him, thought it over as the train rolled away. She was one who had carried many burdens for other people, and had given thanks. She seemed to herself to repent her life in starting other people where they wanted to go, and staying by herself; and, lately, she had felt rebellious about it. But the young porter's work had started a new line of thought. "That's what I'm here for," she said to herself, "and I isn't my business to complain or to question. If he can do his day's work in that best spirit, I guess I can, too," and she felt her heart lighter than for many a day. The porter did not know it, but he had preached a whole sermon in five words that afternoon. *Exchange.*

VALUE OF RELIGIOUS DISCIPLINE.—Frederick Seeborn, at whose house we are entertained, has five children, and shows much religious care over them. He instructs them in reading and writing and has daily a siting with them in silence. I was this day at one of their little meetings, the four eldest being present. They sat very quietly and the father's mind seemed bowed and exercised on his own and the children's behalf. This little meeting held about half an hour and then the children were put to their books. If this were a generally the practice of parents, that restlessness and undisciplined conduct, which is so apparent in many places and families, would be removed and much profit redound to parents and children, and consequently to religious society. For the Lord would not fail to bless such care, and would grant countenance. May the world be less regarded and the knowledge of God and his ways be more diligently sought after, that the durable riches and righteousness may be experienced and possessed. *John Pemberton.*

WE mistake education extremely.—*Frederick Penn.*

For "THE FRIEND."

Joshua Barber, 1660-1732.

narrative of Brighouse Monthly Meeting, and is as follows:—

My dear and worthy friend Joshua Barber, of Samuel and Elizabeth Barber, was born in the parish of Guiseley, in the year

His father died a prisoner for attending the meetings of the people called Quakers, and his son was two years old; so that the mother, who was a religious woman of the parish of England, educated him in that way, and he being brought up in the trade of a cooper, about the seventeenth year of his age, he went to Doncaster to work, where, having an inclination to go to a meeting of Friends, he made enquiry if there was any in that part of the country? Hearing of one kept at the house of Thomas Kellam, of Balby, he went to it, and was there reached by the testimony of our Friend Thomas Oldam.

After that, he returned to his mother's house, not far from Rawden, and being in the midst of a great convalescence there, when that Jeremiah Grimshaw, his former acquaintance, was joined with Friends, and became a public preacher among them, he had an opportunity to go to their meeting, which he did the next First-day after his return from Doncaster, and was there effectually reached, and his divining testimonies being borne by Jeremiah Grimshaw and others; so that he went away after that meeting to the public worship where he had been educated in (the Church of England), but joined with Friends of Rawden amongst whom he lived, and married his daughter within the compass there-

of his life, he was a prisoner in York Castle for twelve years, and about three years after he came out at liberty he removed with his family to Burley, in the parish of Leeds; and he became zealously engaged in the work of Truth amongst Friends of Leeds, who were under a fresh visitation; although not a member of Friends* then belonged to the meeting, many were convinced, and came to join Friends in that time of silence, to the benefit of the meeting considerably; in the time this our Friends' mouth was open in public testimony among Friends, of which concern he had been many years; and he grew in the gift, he faithfully and assiduously labored among Friends, both at home and abroad, traveling in the service of Truth through Wales to Bristol, and several long journeys in this nation, Ireland, and part of

Scotland. Towards the latter part of his time, great infirmities coming upon him, he often expressed his thankfulness that he had entered to discharge his Truth among the best whilst health and strength lasted; he had been many times and in divers places called to bear a faithful testimony against unbelief, and plainly and particularly to the contrary with offenders; and also some whose cry he believed proceeded not from the heart, but were got into a form of hypocrisy without the power; unto such he was a good example in meetings, steadily sitting in deep silence upon the movings of the Holy Spirit, both to enable him to worship and to open counsel before he durst apply to our Friend means Friend in the ministry.

pear by way of ministry, how great soever the people's expectation might be from him, being very careful to minister in the ability that God gives; so that his ministry was living, truly edifying, and generally well esteemed.

He was a diligent attender of meetings on First-days and other days, both for worship and discipline, wherein he was very serviceable, having a spirit of discerning beyond many; and was, as the apostle says, swift to hear but slow to speak, in such meetings.

He was greatly beloved by the generality of the meeting he belonged to, for his good example, steady walking and impartial judgment, even among his nearest friends, as well as others. When he thought there was occasion for advice he dealt in great plainness with all where he was concerned, as he found his way open in the Truth, so that he became a terror to evil doers, though a comfort to them who did well.

Notwithstanding his bodily infirmity he diligently labored in his vocation so long as he was able, being not slothful in business, but fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, and much delighted in the enjoyment of Divine goodness, which failed him not when he was confined to his own house the last four months of his time, by an asthma and dropsy; but he would often say to friends who visited him, although he had been sometimes counted over zealous, like the good man of old who said the zeal of thy house hath eaten me up; yet he now reaped the precious fruits of his faithfulness unto his great Lord and Master, who spake peace to his soul and gave him the earnest of everlasting rest, by overshadowing him many times with his heavenly love and lifting up his mind above his great afflictions of body to rejoice in his holy name and power. And near his conclusion, he said to a friend present—It was his faith, the Lord would overturn that dark power which so often prevailed in the churches, and would raise up many that should stand for his name. We well know that his travail of spirit, in this respect, had been often very deep before the Lord, and his mourning great for the true Seed's sake.

Upon taking leave of his friends a few hours before his departure he said, "It has been my judgment a long time, and I am still of the same mind that there is none can worship, praise and glorify God, but in a measure of his own Divine Spirit."

He departed in great peace, comfort and hope in Christ, the Second-day of the Eleventh Month, 1732, aged seventy-two.—Waymarks.

Interpretations.

The following words of a Persian traveller, writing from France a few years ago to his friends at home after visiting one of the libraries of Paris, aptly illustrated the folly of "hobby" teaching.

"Father," said I to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I; "the Scriptures must have been very dark formerly and must be very clear at present. Do there remain still any doubts? Are there now any points contested?" "Are there?" answered

he with surprise; "are there? There are almost as many as there are lines." "You astonish me," said I. "What, then, have all these authors been doing?" These authors" returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves."

For "THE FRIEND."

A Vision.

I find your paper freer from error than any religious periodical with which I am acquainted, hence I offer this to THE FRIEND for publication.

In a village near where I reside, a Methodist revival being in progress in which a member of the Society of Friends took a prominent part, preaching alternate nights with the Methodist minister, and in which much good was seemingly done,—and believing as I do that there can be but one body or church of Christ (Eph. iv: 4, etc.) and that all sect-denominations [though containing we trust,] members of Christ's Church, are distinguishable therefrom, I did not attend or take part with them. But being taunted with being an outsider by some who had fallen under the power of the excitement which ran to a very high pitch, I felt a sincere prayerful desire to spring up in my heart to the Lord, that I might know how these people stood in his sight.

During the following night a wonderful state of happiness and bliss came over me, and I saw the similitude of the Lord standing at the foot of my bed, face to my face. I immediately asked, "Why do these people make such an ado about religion?" He answered, "They have some light." Upon the information being given that they have not the full light of the gospel, I asked, "Then why do they cry out 'conversion,—conversion to God?'" He answered, "They are in the outer court." Immediately the scene was shifted, and I found myself standing near the right hand corner of a great temple building pointing eastward overlooking the court of the Gentiles, and I saw a great light like a fiery stream issuing forth high up from the front of the temple and passing outward over the outer court into the darkness of the world beyond, which gave but little light to the court below.

And I beheld all the sects called denominations, sitting in the outer court separated from each other under canopies, which each had erected for themselves to worship under. The color of these canopies impressed me, which had no brightness nor glory about them, all being of a dark, sooty color. And I marvelled that they had so little light, which was like twilight or starlight. Some were as near the temple as their lower position would allow, where they had most light, and I could see their countenances, just as they appear in their enjoyable meetings.

The whole outer court was filled with them, except a few spaces near the temple. Whilst as far back in the distance as the light revealed anything, the court was completely filled with these canopied congregations. Then the words of Rev. xii: 1-2 were spoken with power within me, saying, "There was given unto me a reed like unto a rod, and the angel stood saying, rise and measure the temple of God and the altar and them that worship therein. But the court which is without

the temple leave out and measure it not, for it is given to the Gentiles. And the Holy City shall they tread under foot forty and two months."

This ended the vision. But it has been so impressed on my memory that, although some ten years have elapsed since, yet I feel convictions that in truth and sincerity I can say that I have not added to, nor subtracted one iota from what I saw and heard.

These sectarian worshippers were sitting and worshipping contentedly where they were, appearing wholly unconscious of the presence of the temple of God and of the great light shining out into the world overhead.

I have since remembered a remark from my father, that the various denominations were in the outer court, he holding that the Friends' worship was in the sanctuary.

Seeing a vision in No. 20 of THE FRIEND by a female minister, Matilda Branscomb, which corresponds with this one in that these societies have sought their own glory and not the Lord's, I feel freedom to offer this for publication, as throwing much light on the present condition of the professing religious world. And as M. Branscomb was informed, the change should be brought about by the Lord himself alone, without the help of herself or any man or woman, then certainly not by the help of any Society.

"The man of sin, the son of perdition who sitteth in the temple of God and who opposeth and exalteth himself above all that is called God or that is worshipped, and is showing that He is God, the Lord shall consume with the Spirit of his mouth and shall destroy with the brightness of his coming" (2nd Thes. i. to 12). Many shall think they know Him who do not. For "If any shall say unto me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils, and in thy name done many wonderful works? and then I will profess unto them, I never knew you. Depart from me, ye that work iniquity" (Matt. vii. 22-23). W.

SAFFORDVILLE, KANSAS.

MUSIC is for pleasure, while truth is for practice. When man hears the truth of God's eternal love for a sinful and lost world; when he is told of the reality of the gift of his only begotten and well-beloved Son to die upon the cruel cross for man's sin; when he is reminded of the fact that the life of Christ dwells in the heart of man and transforms the life; when he hears of the onward, conquering march of Christianity by people whose lives are under the control of that Divine life, his sensibilities and emotions are stirred—he is pleased—but he may have been pleased only by the music of truth. If he hasn't made these eternal truths his; if they haven't become a part of his being; if they are not manifesting themselves in honesty, integrity, love, kindness and beneficence; if, in other words, they have not been reduced to practice, he has not yet found the vital distinction between music and truth. The message has been only a lovely song. Clearly did the Apostle James discriminate in this particular when he exclaimed, "Be ye doers of the Word, and not hearers only, deceiving your own selves."—*Presbyterian*.

The principal fountain of Truth is Truth itself.

The Father's Point of View.

BY WILLIAM L. WORCESTER.

A paper written for a Parents' Meeting of the Philadelphia Branch of the National Congress of Mothers.

I have no doubt that I speak for all the men who are present, as well as for myself, in saying that we appreciate the opportunity to confer with the mothers in regard to the home and the children. The invitation to be present at this meeting is a recognition of the fact that mothers and fathers are equally responsible, and equally interested in the welfare of the children. The care of the children is a labor which neither should leave to the other, and a blessing and pleasure which neither should be so selfish as to wish to enjoy alone.

The thoughts which I wish to express at this time I have arranged under three heads: first, preparation for parenthood; second, the association of parents with very little children, and third, the association of parent with older children.

The duties and responsibilities of parents are so great that they surely deserve to be looked forward to and to be prepared for in every possible way. There seems to be a growing appreciation in the public mind of the need of preparation on the part of women to perform their duties well in making and caring for a home and their duties toward their children. It is recognized that a school education is not all that is required in preparation for these duties, nor even a college education, nor proficiency in music or other arts. A girl and young woman, who has had only such training finds herself sadly unprepared when she is called upon, perhaps suddenly, to undertake the duties of wife and mother.

I speak of the need of preparation on the part of women, because I wish to express the belief that there is equal need of preparation on the part of men. A young man should look forward to being a husband and a father. It is the normal state of life for him; it is the highest, most perfect state. He should regard fatherhood as a most sacred relation; it is from God, and it in a small way images God's relation to all created beings. If the relation of fatherhood is faithfully filled, there is a blessing in it from the Lord.

The looking forward to wife and children should lead a young man to industry that he may gain the means for their support. It should make him saving, especially it should prevent his waste of means in selfish personal indulgence. The thought of a home of his own and of sharing it with wife and children should lead him to avoid and to correct all habits of life that would make home less perfect and that would be an annoyance to others. It should lead him to cultivate those habits and ways that are useful and pleasant in the home. Above all, this looking forward to the married state should lead a young man to cultivate reverence for marriage and for all things connected with it. It should be a motive to strictest discipline in all that relates to marriage, that he may bring to that intimate and sacred relation a body and mind pure and holy and self-controlled. If the thought of marriage is such a powerful motive in a young man's life, the thought of children is not less so; for deeply as the wife's life and

happiness are affected by the husband's, children are even more deeply and intensely affected. There are those now-a-days who would lead us to attach small importance to heredity, and who even question if anything exist. It does exist, and it is a real and important factor in a child's life. A child does not indeed inherit the virtue or sins of his parents, but he does inherit a tendency to the ways of life which have been matters of habit in the parent's lives. There are wise teachers who assert that inheritance from the father is even more persistent and enduring in the child than the inheritance from the mother, and for the reason that it is more interior. If we remember this matter of heredity, and if we realize its immense significance, it would be a powerful motive with a young man to refrain from worthless ways of life and to cultivate those that are true and noble. He would ask himself, Shall I indulge in some evil thing which seems pleasant, and by doing so, bind a man which others will have to bear? Has any right to do what will, or may, make hard for others? The thought must often come to him to keep in the right way, repeating himself the words which our Lord spoke to his disciples: "For their sakes I sanctify myself." By carelessness of act or thought, feeling a young man wrongs his wife and children.

The preparation for parenthood should begin long before the time of marriage. The preparation, as has been suggested, is not only for the material support of the family, but must prepare by personal correction and discipline, and especially by cultivating a reverence for marriage as holy and from God. Parents should make this preparation, thus far as is in their power they may surround a child's opening life with influences of purity, holiness and strength. This duty of preparation is one in which the father and mother have equal share. It need hardly be said that what parents do in this way for one another and for the children's sake, and whatever sacrifice it involves, bring to themselves a reward in the fuller, deeper blessing of marriage and of home.

We pass now from the duty of preparation to the responsibilities and blessings which come with the presence of children in the home. I use the two words responsibilities and blessings, and I do not know how to separate them. It is an immense responsibility to have a helpless little life intrusted to your keeping. Not only is the physical welfare of the child dependent upon you, but to a large degree his mental and spiritual development. It is a great responsibility, to the care of the little life is at the same time a wonderful happiness. It is also a happiness to do for those who cannot do for themselves but the happiness is wonderfully increased when, in response to our care, we see the little life developing and gaining day by day in power, and when the child responds to our affection and loves us in return.

The association of parents with a little child is a most helpful and happy experience. A mother who avoids the care of her child and leaves them to hired nurses and teachers, both robs the child and loses something precious from her own life. What I have said

mother is true also of the father. So possible, he should not avoid, but seek association with the little children. He should learn to do every thing for them so he can, should keep acquainted with should get near to them and keep near. Father does not know how to hold the child and does not love to hold him, does not know to dress him, to play with him, to take him outdoors in the carriage or in his arms to put him to bed, he misses a great deal. As I speak there come to mind the twilight by the open fire when the child is getting quiet and ready for bed. The mother comes to mind walks on summer days, talks in the woods, the baby laughing at bits of sunshine which come through the leaves and stretching up her hands to the green trees in wondering delight. I would change such experiences for any recreation I know.

association of parents with little children is not merely a superficial pleasure. It is a deep benefit in it, both to the children and the parents. We have spoken of the care of a child who is intrusted almost wholly to the care of nurses. There may be conditions which make it necessary, but as a rule, a mother is expected to come so close to a child in sympathy as his own parents? Can we expect the same of hirelings whose own children are not? Can any so well understand the children, or be so patient with the children's faults as the parents, who may oftenize the children's failings as their own? Often defects of character are due to influence, perhaps, of very early years! Many persons, for example, carry through their life a fear or dread of certain things which they might often be traced in its beginning to association with some ignorant or uncompanionable as a very little child! And there is no positive harm from such association, what a lack there is in it of influence for the best and most helpful kind! We realize how susceptible little children are to the influence of those about them. This is a power in itself in their life, beginning the way for association and helping their minds as time goes on. The influence of mother and father with the child are both alike. They appeal to different elements of character in the child and both are necessary to its fullest development.

of the influence of parents upon the child. We must not forget the influence of the children upon the parents. It is a mutual and precious thing. Those who are ignorant of it do not know how much they miss. The child appeals to the child in us. It is our heart, he awakes the childlike elements lying dormant in our souls. We all have little children once, and we all are little children deep inside. The child helps us to understand the conventionalities of the world and to make him simple and loving, and this is restful to us, most refreshing, nothing like so. And remembering the Scripture that we must become as little children to enter the kingdom of heaven, we must be that this association with children is very important help in the best development of character.

association with the children, with the mother of it, is for both parents. The

mother will naturally be with the children the longer time. Indeed, she may be with them so much that even the happy association loses something of its charm. If the father can at times relieve her, she returns to it with new benefit and delight; and to the father, his share of association with the children will be most precious. A man more than a woman is exposed to the chilling hardening influences of the world. On this account he needs more than a woman the counteracting influence. The childish face and voice are an inspiration to him when engaged in work away from home; they are a monitor to warn him from ways which are not innocent and to make him true to his best self; and in coming home to the children and their innocent ways there is wonderful rest and refreshment. If a father fails to make the most of his opportunities for association with a little child, he not only deprives the child of something important to his life, but he deprives himself of one of his greatest helps and pleasures.

As a child grows older, the influence of parents is no less important, but it is different. Having become acquainted with the children in their babyhood and having come near to them in sympathy and affection, parents should keep near to them and follow them in their changing states, entering into their new experiences with sympathy and being their companion in them all. Both father and mother should take an interest in what the children are learning; they should know what the children read and enjoy it with them; they should share their interest in the study of nature, being with them out of doors, enjoying with them the flowers and birds and stars; learning with them, for there is always something new to learn in the book of nature, yet exercising a gentle, guiding influence in the study. Parents should be the companions or interested friends of the children in their games, in acquiring the use of tools, or gaining any accomplishment. They should be with them in their friendships and should help wisely in the choice of friends. All this they can enjoy with the children and feel the refreshment of it, and at the same time can give the help of their experience.

This duty of companionship with the growing children and of sympathy in all the interests of their life, is for both father and mother. Perhaps a larger share falls to the father as children grow older and become more active; and he has a special duty with the boys. Among the precious experiences of my boyhood was such companionship with my father: not only in the study of nature which he always encouraged and shared with us, but in riding and walking, in mountain climbing and camping and swimming, and in nearly all the work and pleasure of my boyhood. It may be thought by some persons that such intimate association of parents and children may tend to lessen the children's respect for their parents, and may make it more difficult to secure obedience which, probably, we all recognize as the most important lesson to be learned in childhood. The intimate association may lead to less of reverence of a mere external and formal kind, of that kind which too often is forced and hypocritical, and which conceals feelings which are not respectful. But if there may be somewhat less of formal

deference, there is more of real affection and of the real spirit of obedience, which leads the child willingly and lovingly to do what he knows his parents wish and regard as right.

The companionship between parents and children which we have described, the close sympathy, encourages a confidence on the part of children which is most precious. It makes it easy and natural for the child to make known his troubles to his parents, to bring to them his questions, as they come with experience in the world or with his own changing state. The parents being near to the children may often know their state without being told and can give timely instruction and warning and encouragement, removing many needless fears. Quite apart from the profit and pleasure of living in close association with the children all the way long, it is worth all the effort it may cost, all the pains and trouble, if it were only for this, to be near to the children and to have their confidence when hard times come to them.

I have not tried to separate sharply between the father's and the mother's duty. Probably, as was suggested, the mother has the larger part with little children, and the father more as they grow older. Perhaps the mother has more to do for the girls and the father for the boys but father and mother will be together everywhere, each relieving the other, each supplementing the other. Even if they do the same thing, they will do it differently and will bring a different benefit to the child. My belief is, that if father and mother work together lovingly, each trying to do what he can do, or she can do best, they will find their right places and their right relations to the children. By acting together and in accord they complete the helpful influence which surrounds the child, and they find in the child a living bond of union between themselves. The care of the children is by no means a duty and a pleasure for the mother alone; at each stage of a child's development the father has his part in the responsibility and in the blessing.

THE BIBLE.—McCulloch's tribute to the Bible, as follows, will, of course, be referred by Friends to the Author, the Spirit of inspiration in its writers and readers:—

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind—has banished idol worship—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumph by causing benevolent institutions, open and expansive, to spring up as the wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried, and failed—many codes of jurisprudence have risen and run their course and expired. Empire after empire has been launched on the tide of time, and gone down and expired. But this

book is still going about doing good—leaving society with its holy principles—cheering the sorrowful with its consolation—strengthening the tempted—encouraging the penitent, calming the troubled spirit and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power of God?

A Prophecy Through Francis Howgill.

In a hot time of persecution, Francis Howgill wrote, and gave forth the following paper for the encouragement of his friends:—

The cogitations of my heart have been many, deep and ponderous, some months, weeks and days, concerning this people which the Lord hath raised to bear testimony unto his name, in this the day of his power; and intercession hath been made often for them to the Lord, and a patient waiting to know his mind concerning them for the time to come; which often I received satisfaction in as to myself, but yet something I was drawn by the Lord to wait for, that I might comfort and strengthen his flock by an assured testimony. And while I was waiting out of all visible things, and quite out of the world in my spirit, and my heart upon nothing but the living God, the Lord opened the springs of the great deep, and overflowed my whole heart with light and love; and my eyes were as a fountain because of tears of joy, because of his heritage, of whom he showed me, and said unto me in a full, fresh, living power, and a holy, full testimony, so that my heart was ravished there with joy unspeakable, and I was out of the body with God in his heavenly paradise, where I saw and felt things unutterably and beyond all demonstration or speech. At last the life closed with my understanding, and my spirit listened unto Him; and the everlasting God said, "Shall I hide anything from them that seek my face in righteousness? Nay, I will manifest it to them that fear me; I will speak, do thou listen, and publish it among all my people, that they may be comforted, and thou satisfied." And thus said the living God of heaven and earth upon the 28th day of the Third Month, 1662:—

"The sun shall leave its shining brightness, and cease to give light to the world; and the moon shall be altogether darkness, and give no light unto the night; the stars shall cease to know their office or place; my covenant with day, night, times, and seasons, shall sooner come to an end, than the covenant I have made with this people, unto which they are entered with me, shall end, or be broken. Yea, though the power of darkness and hell combine against them, and the jaws of death open its mouth, yet will I deliver them, and lead them through all. I will confound their enemies as I did in Jacob, and scatter them as I did in Israel in the days of old. I will take their enemies; I will hurl them hither and thither, as stones hurled in a sling; and the memorial of this nation, which is holy unto me, shall never be rooted out, but shall live through ages, as a cloud of witnesses, in generations to come. I have brought them to the birth, yea, I have brought them forth; I have swaddled them, and they are mine. I will nourish them and carry them, as on ea-

gle's wings; and though clouds gather against them, I will make my way through them; though darkness gather together on a heap, and tempests gather, I will scatter them as with an east wind; and nations shall know I am the living God, who will plead their cause with all that rise up in opposition against them." These words are holy, faithful, eternal, good, and true; blessed are they that hear and believe unto the end; and because of them no strength was left in me for a while; but at last my heart was filled with joy, even as when the ark of God was brought from the house of Obad-Edom, when David danced before it, and Israel shouted for joy."

FRANCIS HOWGILL.

FOR "THE FRIEND."

Plainness and Self-Denial.

The following from the pen of one of the worthies of the past generation is so comprehensive in statement, and so fully covers the ground of a felt need in our Religious Society at this time, by way of an incentive to Friends to hold fast our profession in its ancient purity and simplicity, that I have felt constrained to ask for its publication in THE FRIEND.

D. H.

COAL CREEK IOWA, Second Month 28, 1902.

My mind has often been brought into much painful exercise on account of the many departures from the wholesome Christian testimonies of simplicity and plainness; testimonies faithfully upheld by the Society of Friends in its earlier days and times of its greater purity; leading to humility and meekness, and to the avoiding of pride and high-mindedness.

There is no difficulty in ascertaining from whence these testimonies were drawn by our early Friends, even from Jesus Christ himself that great example of meekness and self-denial; and the source, too, from whence every wholesome admonition, and good and perfect gift are received. And if through all good conscience we will "observe whatsoever he commandeth us, even to follow him;" and what the apostles preached and observed also, we shall find it needful to make a stand against the insidious pursuits of vanity, and a worldly spirit, and a nurturing of the will of the flesh. The apostles declared that "the grace of God which bringeth salvation," teacheth also the denying of ungodliness and the world's lust; and this truth, with the declarations of Christ himself, to wit, "If any man will be my disciple let him deny himself and take up his daily cross and follow me," and "Take my yoke upon you, and learn of me, for I am meek and lowly of heart;"—this coming to be a disciple of Christ and wearing his yoke, brings us to the denying of what another apostle calls "the lust of the flesh, the lust of the eye and the pride of life." It is by this practical self-denial that the followers of Christ are distinguished from other people. It is not what men say, or profess, that makes the true distinctive character, for a man may think much, and believe much, and rely much upon the sufferings of Christ upon the cross and at the same time be an utter enemy to the cross of Christ, as it regards his own practical endurance of it, a thing indispensable to a disciple of Christ; and it is very evident that there can be no true follower, without possessing so much of the spirit and power of

the cross, as will work in him to the denying of the deeds of the body; to the tifying of the spirit, and to the subjugation of the will of the flesh.

And a good degree of this experience is doubtfully witnessed by individuals under different denominations; but the Society of Friends from the first, found it needful to here to greater purity of manners than professors had done, in order to be more perfect followers of his example, as well as of doctrine of the straight and narrow way leads to life, believing indeed the verity of the truth of his sayings; and that his sayings of the cross are unequivocal; and finally by practice too, that the bearing of his cross patiently and honestly, did in very deed, lead to the mortifying of the deeds of the flesh; hence as a people we have seen more than others the necessity of "always bearing our cross in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "For we which live, are all delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. iv: 10, 11).

Whatever then may be the practical sayings of others, we feel bound faithfully to adhere to the commands and doctrine of Christ and his apostles as recorded in the Bible. Writ, as well as to the word of God's grace to our hearts, to the denying of all desires of the maxims and manners, fashions and customs of this vain world.

And as this was a subject not unworthy of the Son of God and his apostles in his preaching and personal simplicity, none do well in charging his more scrupulous followers with narrow-mindedness because of their conformity to the doctrines and practice of Christ and his apostles; seeing that even one of his disciples should conscientiously keep commandments and follow his example of meekness and humility. Nor let any one be deterred from the practice of a self-denial because he may sometimes see traditional or hypocritical professors trusting in a form of godliness without the power, for there is one of the Christian virtues, but attempts to be made to counterfeit it; and they also make such attempts are enemies to the cause of Christ and him crucified, which is the power of God, and which alone the apostle told us of the churches, he was resolved to know amongst them. There was, I think, more than one reason why the peculiar and prime testimonies of plainness were given to and upheld by the Society of Friends; and first because they are congenial to the very nature of Christianity in its purest form, and agree better to its other testimonies. And secondly, because if conscientiously maintained they would serve to exhibit this constant acknowledgment of the world, "I am the Lord's!" And thirdly, because it would be an enclosure round all the tender plants of the rising generation. For by observing these peculiarities in language, manners and appearance there would not be that inclination to mix familiarly with others; and this has proved to our beloved youth a great preservation from the corruptions and vanities of the world. In this point of view, the benefit to our Society has been incalculable; for though it is not these peculiarities of plainness that cause us to

yet by them as an enclosure, they are kept from being devoured. It is the soil of the garden, well cultivated, bringing forth the fruit, but it is the wall of God's providence round about, keeping it from being devoured by the eyes without.

So far is this testimony from being a hardship, it is through the gift of no helpeth, a choice blessing from his and a blessing too, which if we as a begin to despise and lightly esteem, all in his displeasure perhaps remove.

Yea, and if the vine which he has, when he looked for grapes, should be bringing forth only wild grapes, he will remove this safe enclosure, and suffer it to be trod to dust; and he will command the clouds that they should rain upon it. And as a small leak, if to continue, will sink a ship, however richly laden; and as a small breach in the enclosure of the vineyard, however small, will let in the devourer, so I believe this testimony (however small any may be) should be abandoned, it would greatly endanger our safety. Yea, and if the bountiful demarkation between this people and as exhibited in our peculiar testimonies removed, or suffered to go down to the fear of controversy or of singularity, then should we be prepared to go back, and angle again with others, and that defilement honorable characteristic by which we are known and distinguished from all would be seen and known no more. I consider it highly important to be faithful, and to train up, and in our families in these Christian testimonies and other doctrines of Christ by a exhibition of this good and comely example, as well as by clear, plain, and open and full declaration of the truth.

If the true ground of the gospel of our Saviour in its primitive purity as we cannot be supported without controversy; then let it be done in the meekness of Jesus by controversy; for the of the blessed Truth is worthy both of peace, and of a warfare too, under the of the Prince of Peace. And to the minds of any, who might be led, we may well refer them to the and unabating exercises and advice of our Meeting in London, for upwards of a hundred and fifty years past; a body which [1840] has extended its concern and for the whole Society for its preservation meekness, simplicity, and purity of the and which, in point of religious knowledge, Christian authority, and weight of character has never been exceeded in the Christendom, since its establishment.

Now, in conclusion, — I feel a fervent desire that all may stand fast in the and hold the profession of their faith unwavering, cleaving to the blessed and submitting to its humbling power; thankfully receiving every provision of providence, which is dispensed to us in common with others, and holding fast to which have been in a more peculiar and mercifully committed to us, as the laws and statutes of the Lord were to

a people formerly. Then might we not all well say, "Woe is me, that I sojourn in Mesek that I dwell in the tents of Kedar," even in the land of Midian, for the crown of his pride must be reduced in Jacob; Yea, and it must be brought down in Israel; and again; "though Esau be thy brother and the Lord hath planted him upon his high mountain, and given him a place in the earth, yet Israel must not dwell with him nor abide there, for he must dwell alone;" and behold Moab also, his kinsman, for neither shall he join himself to Moab, however multiplied his burnt offering and exalted his sacrifices upon his high places; for Israel must abide in his tent, yea, even in his lowly tabernacle a little longer, until the indignation be overpast; for the Lord is his tent and his tabernacle, and it was He that first led him forth and allotted to him his possessions in the valleys, and as trees of lignales hath he planted him in his garden enclosed, and made him fruitful as by the riverside; and if he will be content to dwell in the land where the Lord his God has planted him, and keep his statutes, then the Lord will bless him still, in the midst of the nations, and he will cause that no enchantment nor divination shall prevail against him and so shall he abide as a tabernacle that shall not be taken down. And though many may forsake him, and despise him, because he is small, and his dwelling is in a low place, and because the glory of this world shineth not upon the ark of his testimonies, yet let him not be dismayed, the Lord is his light and God his glory; and he will encamp round about him; and his righteousness shall "go forth as brightness," and his "salvation as a lamp that burneth."

Alexander Clarke.

Alexander Clarke was by occupation a shepherd, whom the Lord visited in his youth, when given to pleasure and worldly delights, and begat in him a true hunger and thirst after the knowledge of God and his Truth. He was drawn from the public ways of worship of divers that profess God and Christ, and from following those that said, "Lo, here is Christ," and "Lo here!" seeing by the light of Christ in his heart, that their lives and conversation were not agreeable to their profession, of which Christ was the High Priest and Apostle; and observing the lives and conversation of the people called Quakers to be agreeable thereto he inclined to hear them, and to be joined to them; but was cautioned by those professors who knew him, to beware of the Quakers, telling him they were an erroneous and pernicious people, so that he became an earnest contender against them. Some time after he went to hear them at Gedinton in the county of Northampton, and after at Wellingborough, where that zealous minister and servant of Christ, William Dewsbury, preached the gospel powerfully, so that Alexander Clarke was convinced and became a frequent attendant of Friends' meetings, received the Truth in the love of it and waited upon the Lord in silence, and came to know the Spirit and power of God to work in and upon him; and he became a faithful follower of Him.

And when the Lord had fitted him for his work, and committed to him a dispensation of the gospel of peace, the word of the Lord

came to him as he was following his flock in the field, and said unto him, "Be thou faithful, and thou shalt prophesy;" and indeed he did, and freely preached the gospel of Christ. Though he knew not letters, he was well acquainted with the Word of Life, and he often reached to the hearers, and stirred up friends to feel life, and was instrumental to bring them to the feeling thereof, as they witnessed: to whom he would often appeal or say, "Ye are my witnesses in the Lord, that I am his servant to serve you in love, and that I preach not myself, but Christ the Lord."

He labored in his Master's harvest nearly forty years; and a little before he died, he gave friends who came to visit him much good counsel and Christian advice, which is not inserted, because not taken down in writing, and told them he had finished his course; and charged his family to love God and each other, and not to forget the Lord, saying "Grace teacheth us all;" which was the last sentence.

So this faithful servant of the Lord, kept the faith, finished his course, and fell asleep in the Lord, and is at rest. He died in the seventy-fifth year of his age, having been a minister forty years. *Pity Promoted.*

GREAT is the advantage of faithful obedience, it sweetens every cup, and speaks peace to the soul. — *S. Fothergill.*

"It is the sun that makes the shadows possible."

Notes From Others.

As an effect of militarism we may instance that a prominent American is credited with writing in the *London Times* that the "Blond Beast" philosophy is "common in business, social and military circles in America, where deeds of a type once denounced as criminal are now applauded as clever, and where Christianity, the golden rule of ethics, is for slaves."

The opposite doctrine, that of Christianity, would bring this about: that the old struggle for life passes on to "the struggle for the life of others."

WEDDING RING A BARBARIC RELIC. — The romantic ideals of seventy-five "co-eds" in a class of anthropology at the University of Chicago have received a rude shock at the hands of Professor Frederic Starr, who bluntly told them that the wedding ring was a relic of barbarism, an absolutely useless survival of primitive people. He said:

"The wedding ring is a beautiful example of barbaric tradition, living in this modern twentieth century, and filling no function whatever. Perhaps one of you can tell me the origin of the use of the wedding ring?" He received no answer from the seventy-five young women, so he answered himself.

"The wedding ring represents the nose ring, ankle or manacle by which in past ages the sold slave was led away from the mart by his new master. But every one to-day knows that a woman, when she is given a ring to symbolize the wedding sacrament, is by no means a slave."

The dress coat was also included in Professor Starr's idol shattering discourse.

Turning to the men of the class, he asked: "What is the origin of that absurd garment, the dress coat? Nothing less than the hunting coat of our ancestors, who divided the tails of the long frock coats, cut away the front, sewed buttons on the back to hold up the tails, and used the coat for a hunting jacket. Now, why is the servant dressed in the conventional evening costume also? Just because he formerly had to wear out the old hunting coats of his master."

THE FRIEND.

A Religious and Literary Journal

L. LXXV.

SEVENTH-DAY, FIFTH MONTH 3, 1902.

No. 42.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(from Walnut Street, between Third and Fourth.)

Advertisements designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

Philadelphia Yearly Meeting.

The opening of the two hundred and twenty-second Yearly Meeting, was touched upon in our last number, preceded by the several meetings for world in the four meeting-houses on First-Mary earnest exercises by visiting and Friends were handed forth.

Demerit covered the waiting moments sitting on Second-day morning, under the clerk duly read the opening minute, sixty-nine representatives, but one was

meeting soon turned to the hearing of proceedings of the Meeting for Sufferings past year. Way had not opened to the Yearly Meeting any recommendation to the admission of women as members Meeting for Sufferings,—a subject rest to this body by the Yearly Meeting last. A catalogue of Friends' books for sale book-store had been mailed to seven persons and institutions throughout the world,—a movement which had been read to encouragingly. During the year has been issued from the bookstore one hundred and eighty-nine volumes and three thousand and fifty-seven pamphlets. Those disposed of gratuitously numbered to four hundred and seven dollars. are in the bookstore at present nearly four hundred volumes and pamphlets of literature, including some eight thousand foreign languages. The distribution of the year has extended into twenty-two and ten foreign countries. There are hand sixteen thousand dollars worth of type plates and eight thousand five hundred dollars worth of books, one-sixth of them in foreign languages. From the Charleston hundred and thirty-six dollars have been appropriated for repairs to three meeting-houses in Western States.

had been given many years ago pasture of Friends' horses, the fund for the sale of the lot, called the Pemberton fund, now used for the help of Friends who are unable to travel, their traveling expenses

in coming to the Yearly Meeting and attending to services appointed by the Society. For the past ten years the income of the fund has been twelve thousand dollars, of which nearly eleven thousand dollars have been expended.

In distributing religious and moral literature—chiefly five thousand copies of the "African's Friend,"—among the Southern negroes and in Liberia, about six hundred dollars of income from the Charles L. Willits legacy of ten thousand dollars has been used.

It appeared that the only assistance likely now to be needed by the Doukhobors in the matter of education. Anxiety had arisen on account of the communistic views held by many of them in regard to land tenure, and their objections to the land registry required by law. Their avoidance of marriage registration, which in Russia meant conscription, has been brought with them hither. But their faithfulness to the marriage relation is surpassed by that of no other people. The Canadian officials have shown much forbearance while waiting for the colonists' better enlightenment in these respects, and a cogent and sympathetic address to the Doukhobors as prepared by Friends' Committee was read, advising compliance with the laws on grounds laid down in the New Testament. Joseph S. Elington and Dillwyn Stratton with an interpreter are now among them, distributing the address and using such influence as best help may give to reconcile their difficulties. The Committee has expended thirty-six hundred dollars on behalf of the Doukhobors in the past year, sixteen hundred dollars of the amount being paid for sheep and fifteen hundred dollars for education.

Included in the proceedings of the Meeting for Sufferings was an account of the presentation of an address, and the language of the address itself, which was handed last autumn to President Roosevelt, asserting the conscientious loyalty of Friends to civil government and embodying an appeal for peace. A sketch of this visit to the President was given in THE FRIEND, page 161 of the present volume.

In order to afford a religious opportunity of avoiding the use of a priest or paid minister, when a member is about to marry one not in membership, a petition was offered through one of the Quarterly Meetings that such might be granted the use of the Friends' mode of solemnizing their marriage in one of our meetings, according to the good order of our discipline. Also a re-examination of our rule about being present at certain marriages was asked for. The subject was referred to a committee of three from each Quarterly Meeting; who later announced they would not be able to report this year.

Third-day, the 22nd.—William Evans and Charles S. Carter, as nominated by the Representatives, were united with by the Meeting

for the service as Clerks, and much sympathy and unity with Ephraim Smith were also expressed, in his retirement by reason of ill health from his acceptable service.

A letter from a member of the Yearly Meeting who had removed to a distant locality having been approved by an examining committee, was now read, to the satisfaction of the meeting, and sent in to the Women's Meeting as having a part in its concern. As it took the place of an offering such as members may deliver vocally when present, its reception was not noted on the minutes.

1. The answer to the first Query showed that in two localities no meetings have been held during the year, and that in sixteen instances other small meetings have been omitted, about half of these by reason of sickness or epidemic. Such report did not discourage some speakers in their sense of an awakening of religious life well begun among us. No outward arrangements or encouragement, nothing short of an appetite for spiritual things, would afford a relish for attending meetings. It was believed that all the members and not overseers only, should have the same care one of another in inducing attendance upon Divine worship.

2. All the answers in regard to love and unity and the discouragement of detraction were satisfactory.

3. Some laxity as regards plainness of dress and of speech was shown by the answers. The reading of the Holy Scriptures appeared general in our families. A considerable, though not sufficient, concern was manifest to guard children from pernicious literature and from the contaminating influence of worldly associations. The concern of the query was expressed in the language, "Lead us not into temptation, but deliver us from evil." Much could be done by parents in directing their children away from the allurements of worldliness. The essence of each query should be laid to heart and practice, and not its form only. An inward simplicity of heart and life was the essential, which should develop an outward simplicity. The reasons on which this testimony is based should be made known to children. Parental duty includes also authority and control, as much as it was due in the days of Eli. The helpful influence of family Bible reading was testified to. One young man who had adopted the practice at breakfast, having overslept one morning, gave up his breakfast rather than the reading and worship. As he left home he said to his wife "I never felt so happy in my life." In a few hours his body was brought back, killed on the railroad.

Fourth-day, the 23d.—After considerable expression, the judgment prevailed that the Women's Meeting should be offered the opportunity of appointing a committee to act in con-

junction with the Men's committee in considering a revision of the marriage rules. Hitherto men only have decided questions of discipline. But the joint interest of women in this special subject seemed to many to justify their cooperation.

4th Query.—The members were reported as generally careful to discourage, by abstinence from intoxicating liquors their manufacture and unnecessary use. It was believed that very few Friends frequent taverns. The diversion from family life and from spiritual life which clubs and lodges now afford, was seriously brought to view. Prominent actors have of late been re-asserting the dangers to morality in stage-life. If it would be wrong for one of us to hire his daughter or sister to enter that kind of life, it is wrong to hire by paying for a theatre ticket, the sister or daughter of another to pursue that life, or path to ruin;—wrong to pay for the young to ruin themselves for our evening's entertainment. The remedy for diversion from the Holy Spirit is conversion to Him who has bought us with a price; who being lifted up and tasting death for every man again coming, has done the uttermost to draw us into Himself and reconcile us by his death. "Walk in the Spirit and ye shall not fulfill the lust of the flesh."

5. The care of Friends needing relief, or education for the duties of life, and the placing of children under the influence of members, had been suitably attended to.

6. But one had violated our testimony against War, and one that against Oaths. The remaining exceptions were in the encouragement, by attending its services, of a stated and paid ministry. Without impugning the sincerity or gift of some ministers under that system, Friends must contend that there can be no living ministry of the gospel except that which is exercised under the immediate inspiration of the Holy Spirit. All other is dead ministry, whether paid for or not.

7. With slight exception, moderation, punctuality and uprightness in business had been observed, and living within one's circumstances.

8. The Discipline had mostly been administered according to the last Query.

One minister and ten elders had deceased during the year. One of these was near one hundred and one years old, two over ninety and but one under seventy. One meeting had been discontinued, and no new ones established.

Sixteen schools are under the care of subordinate meetings.

In response to a minute from Salem Quarterly Meeting a committee was at a later session appointed to be incorporated with it for its help.

At 3 p. m. the adjourned session of the Meeting of Ministers and Elders was held under much Divine favor.

Fifth-day, the 24th.—Meetings for worship were held in the Meeting houses on Arch, Sixth and Twelfth streets. That at Arch street was overcrowded, with fourteen hundred attenders. The occasion was, as usual, of remarkable interest.

In the afternoon a business session was held, in which a concern was laid before the meeting that a committee should be appointed to visit subordinate meetings. The discussion related rather to the duties of such committee than to

its appointment, for which substantial unity appeared. The nominating committee now chosen brought in the next morning the names approved by them, which were adopted by the meeting as a committee to visit the meeting and perform such other service relating to their welfare as way might open for. The Women's meeting also appointed a committee to join the men's committee in the same concern.

The Quarterly Meetings reported six hundred and eighty-two children of school age, about four-fifths of whom are in Friends' schools.

As regards the use of intoxicating drinks, the number partaking of them remains about the same. Several Monthly Meetings appeared clear of an instance. In Philadelphia Quarter the delinquents were generally not among the young men.

Sixth-day, the 25th.—The thirty men Friends appointed in the interest of subordinate meetings may properly be placed here for reference, namely:—Ephraim Smith, John B. Garrett, Edwin P. Sellew, Isaac Sharpless, Joseph Elkinton, John Way, David J. Brown, Samuel Morris, Samuel Emlen, Alfred C. Garrett, Henry E. Hall, Edward G. Smedley, Jonathan E. Rhoads, Joseph Rhoads, Thomas H. Whitson, William B. Moore, Zebedee Haines, Watson W. Dewees, William B. Harvey, Harry E. Moore, James M. Moon, Joseph S. Middleton, William Bishop, Samuel C. Moon, Walter L. Moore, Henry B. Leeds, George Abbott, Chas. Rhoads, William C. Allen, Josiah Wistar.

Among others, a Friend from Ohio spoke of his interest in the appointment of the committee, and of the satisfaction which Ohio Friends had felt at the reception of an epistle from Philadelphia several years ago, as also in the general epistle then addressed to all bearing the name of Friends. A Friend from Australia, near the close of the sitting, expressed his fellow-members' appreciation of the same epistle and of the living epistles who, as ministers, came to them nine years since, and gave them counsel from which they are now profiting. His interest in the conduct of the Meeting, especially during its coming to a decision on the appointing of the visiting committee, was declared to be profound. A similar sentiment was expressed by a visitor from New England.

The auditors recommended that two thousand dollars be raised for the use of the Meeting, which with two thousand dollars for the Educational Committee, and twenty-five hundred dollars for the Indian Committee, makes the amount to be raised six thousand five hundred dollars.

The Committee in charge of the boarding school at Tunesassa for Indian children of the Allegheny Reservation, reported the school as in a flourishing condition. Forty-eight scholars are in attendance, and seventy-five usually in waiting for admission. The large farm is devoted mainly to stock-raising. The boys do most of the work, including the milking of forty cows, and the girls do the housework. Industrial as well as intellectual training is furnished. Thirty-seven hundred dollars received for timber sold had swelled the invested funds to fourteen thousand dollars. The school is operated at an expense of five thousand dollars annually.

The sixteen smaller schools in the neighborhood of country meetings have received care of a committee since the year 1881. They instruct at present three hundred sixty-seven pupils in schools varying from fifty-four in the enrollments. The Atlantic City school, which had been assisted during its first two years, is now independent of help. A majority of the pupils in all the schools are not children of Friends, but such as value most highly what these schools stand for as moral and religious exponents.

The next business was the consideration of the condition of the Friends' Boarding School at Westtown, consisting of one hundred eighty-five pupils, and conducted last year at an expense of fifty thousand six hundred eight dollars. The receipts from all sources were forty-nine thousand and fifty-five dollars. A bequest of the late Thomas Elkinton announced, amounting to fifty thousand dollars, to be used for the institution so long as it shall remain select for members of the Society. Also a bequest from a former teacher, Martha Sankey, amounting to six thousand hundred and forty-one dollars was acknowledged.

Comment was mostly confined to the reputation of ten in numbers of pupils as compared with last year, and the deficit in this well eclipsed the much larger consideration of satisfaction for the good work of the school, which deserved expression. The blame of decrease was charged by some on school management, and by others on more home management, which alienates children from Westtown's aims and principles. The value of acquaintance among all our members as fostered by Westtown associations, was acknowledged; and the religious and moral training of the institution was not forgotten.

No survey of the exercises which appeared in unusually lively degree during consideration of the Queries and Answers, was thought to be formulated into Adverses for this year. This omission proved serviceable in allowing the Meeting to conclude its business, though at a late hour, yet without necessitating adjournment to an afternoon session.

The solemnity of disbanding for a year unforeseen vicissitudes gathered upon the assembly, and continued prayerfully after Clerk had read the appropriate conclusion Minute as follows:—

"The business of the Yearly Meeting having been conducted with brotherly love and economy and the truths of the religion which profess having been clearly set forth by our concerned Friends; with desires felt that the good which we have experienced in coming together may not be suffered to be dissipated when we return to our ordinary vocations, and with gratitude for a continuance of the mercies we are surrounded with, the meeting concludes, to meet again at the same place next year, if in accordance with the Divine will."

STATIONS for the artificial hatching and rearing of clams and lobsters in large numbers have been established at several points along the Atlantic Coast. The experiments are gone so far as to make it clear that the business of clam farming or the raising of clams for the market offers large pecuniary returns.

FOR "THE FRIEND."

toward Ceremonial as a Manifestation of Unity.

long ago there was a large gathering of many ministers at what is known as West-chapel, in City Road, London, which was led by Hensley Hensen, a canon of the same Church, a number of other clergymen of same denomination being present. The orator, broaching the subject of church unity, contended that "the first elementary of communion was in the Divinely appointed sacrament. He did not think that the conformists would be humiliated in following the lead of the Church of England in matter of communicating. In seeking outward manifestation of unity, the Sacrament of the Lord's Supper would be the best first point to begin with. The time was his opinion for a religious rearrange-

it may well be questioned whether the canon is wise in suggesting as an end of unity that which for centuries has been as a fertile seed of discord. Where, such a scheme would be the Society of the Church, which, while honoring the letter of the law, and equally with other denominations, would evangelize, yet disclaim an outward manifestation as obligatory or required, pleading communion which is "in spirit and in truth" and for that eating of the flesh and drinking of the blood of Christ (John vi), which which He Himself testified—"It is the flesh that quickeneth; the flesh profiteth nothing, words that I speak unto you, they are life, and they are life."

In the case of the Reformed Episcopalians came away from the main body some years ago, condemning and rejecting erroneous and strange doctrine, which added with such exceeding tenacity as to develop into Romanism, "that the table is an altar on which the oblation Body and Blood of Christ is offered anew to the Father. That the presence of Christ in the Lord's Supper is a presence in the element of bread and wine." Now, is it supposed that these nineteenth century Protestants, who were assured that any variation of establishment from the above doctrine would be "impossible," would now, following to "follow the lead of the Church of England," back into what they deem to be a gross error, (though not seeing all the ways we apprehend it, and from which with heavy hearts they had come away)?

us go back a matter of three hundred and twenty years to that period of the Reformation when the different views concerning outward sacrament, as held by Luther in Germany, and by Zwingli in Switzerland, were

there are those in the "Church of England," as well as those to sacramentalism and the doctrine of the apostolic succession, who are not without understanding of the essential unity. Thus, in Henry Freemantle, bishop of Ripon, in a work remarks: "We may be thankful that as a body of Christians distinguished for their plain simplicity and good works, who have always discarded the use of outward sacraments, they then the Christian name and a place in Christian Church would be to deny the Spirit of Christ. The Friends stand as a witness that the power of believers has complete power over the outward."

felt to be so serious as to threaten the very survival of Protestantism. To reconcile, were it possible, these diversities of views, a conference was arranged at Marburg (1529), which well represented in its attendance the differing elements, there being present besides Luther and Zwingli, many of their respective sympathizers, as Melancthon, Ecolampadius, Bucer, Brenz, Cruciger, Hedio, Osiander and Myconius. The Landgrave of Hesse, presiding, and the four theologians first above named being seated at a table on the rostrum, Luther straightway arose, and, taking a piece of chalk, bent over the cloth of velvet covering it, and wrote in large characters the four words *Hoc est Corpus Meum* (This is My Body). This declaration, we are told, he wished to have continually before him in the discussion, that it might strengthen his faith, and be a sign to his adversaries from which they must not wander away.

"Let them show me that a body is not a body," said Luther in opening the argument. "I reject reason, common sense, carnal arguments, and mathematical proofs. God is above mathematics. We have the Word of God; we must adore it and perform it." But, it was interposed, the New Testament, figures of the Saviour, contains numerous figures of speech, as "I am the vine," "I am the door," "The rock was Christ." Similarly, "This is my body," is one of the like kind. Attention was especially drawn to Christ's own saying, "The flesh profiteth nothing," but as often would the worthy of Wittenberg return to the words upon the velvet, "This is my body." "The devil himself shall not drive me from that. To seek to understand it, is to fall away from the faith." But to this, Zwingli, a little nettled, perhaps, that Luther would not move from his established ground, replied, "St. John explains how Christ's body is eaten, and you will be obliged at last to leave off singing always the same song."

This response the impulsive Luther characterized as unmannerly, when his opponent, emphasizing the clearness of the explanation in the sixth chapter of John, was thence rebuked for his arrogance, and was told "that passage had nothing to do here," and, a little later, "Christ is substantially in the sacrament, such as He was born of the virgin." So out of the faith were the Zwinglians believed to be, that Luther would not accept the extended hand of fellowship, and thus this notable conference of Marburg broke up without effecting any agreement in the way of religious concord, but rather the opposite.*

To be broken upon the Rock is essential; upon that, all can or should unite; but to seek to formulate a basis for fraternal agreement upon the outward communion as now so divergently held, would be, if the lesson of history is to be considered, to unloose an endless and unprofitable controversy. "For if I," said Paul, in discoursing to the Galatians how he had left the obligations of the Jewish law, and

* Nevertheless, when Luther, two years later, heard of the death and maiming of the too belligerent Zwingli, at the battle of Cappel, and, immediately afterward, of the decease of the gentle Ecolampadius, at Basle, he was greatly affected. To Bullinger, the historian of those events, he remarked, years after: "Their death filled me with such intense sorrow that I was near dying myself."

come under the ministry of the Spirit, "if I build again the things which I destroyed, I make myself a transgressor."

JOSEAH W. LEEDS.

The Story of Daniel Defoe.

In former days, when people were rougher in their habit and customs than they are now, it was a very usual punishment to put evildoers in the pillory. The pillory was the very ancient practice, used as far back as in the days of Canute when it was called a "heals fang." It was made in various shapes but was generally a wooden frame, erected on a scaffolding and in the frame were holes through which the prisoner's head and hands were fastened.

When a man was placed in the pillory, the mob crowded to see him, and would jeer and insult him, and pelt him with rotten eggs and stones. Often the prisoners died from the ill-treatment thus received. But I am going to tell you of a man, who, when he was put in the pillory, was treated very differently. He had written a book which made the government so angry that they sentenced this man to stand in the pillory for three days, in three different parts of London; but he was a clever man, and such a favorite with the people, that when they saw him in the pillory, some of his admirers made a ring around it, to protect him from insult; others bought garlands and roses from the flower girls, and wreathed the pillory itself with chaplets, while the mob drank his health and cheered him loudly.

What was this man's name? Daniel Defoe. You may never have heard his name before, but I think you have all read a book he wrote—I mean "Robinson Crusoe."

Would you like to hear more about Defoe?

He was born in London, where his father was a butcher. He was sent to Newington Green Academy, and here the great preachers, John Wesley, and his brother Charles, the founder of the great Methodist Church, and Isaac Watts (who wrote many hymns for children), were among his schoolfellows.

When Defoe left school, he had a very adventurous life. First of all he joined the Duke of Monmouth's expedition, which was defeated at Sedgemoor. Then he settled down in London, at Cornhill, as a hosier, and when this business failed, he set up a manufactory of Dutch tiles at Tibbury.

He worked chiefly, however, as a writer or journalist. There were not nearly so many newspapers in the seventeenth and eighteenth centuries as we have now, but people used instead to write pamphlets on all the exciting questions of the day. Defoe wrote a great many of these pamphlets, and it was because of one of them—called "The Shortest Way with the Dissenters,"—that he was condemned to stand in the pillory, and was afterwards imprisoned in Newgate.

While in prison, Defoe did not remain idle. Fortunately he was allowed to have pen, ink and paper. So he continued to write pamphlets, and also started a newspaper, called the *Review*.

You will remember that other men, besides Defoe, have written while in prison. Sir Walter Raleigh wrote his "History of the World" when he was in the Tower of London; and Bunyan his "Pilgrim's Progress" while imprisoned in Bedford jail.

Here are some lines written by another prisoner, Lovelace, a royalist officer:

"Stone walls do not a prison make,
Nor iron bars a cage,
Minds innocent and quiet take
Them for a hermitage."

At length Defoe was pardoned and released from Newgate. After this for many years he served the Government with great zeal, by writing in newspapers and pamphlets, and by going on secret missions for the Government. One of these missions was in Scotland to help to bring about the union between Scotland and England.

Defoe was an old man—nearly sixty years old—when he wrote "Robinson Crusoe." When it first appeared, in 1719, people thought it was true, but we know now it is only a story, though founded on fact.

A Scotchman, Alexander Selkirk, who went for a voyage around the world, quarrelled with his captain, who left him on the island of Juan Fernandez. There he remained alone for four years and four months, till rescued by an English vessel.

"Robinson Crusoe" has been translated into many languages and has been the delight of men, women and children all over the world. A great many writers have tried to copy "Robinson Crusoe," but their imitations are far below Defoe's story. One of the best known of these imitations is the "Swiss Family Robinson," which you may have read, and there is a French story, "Paul and Virginia" which some people greatly admire.

Defoe wrote many other stories, but none of these are so clever, nor so well-known as "Robinson Crusoe." A great French critic once said about this book: "The great ruling virtue of Robinson, is the spirit of enterprise and perseverance, the spirit of pluck; he never gives up, or thinks it is all ended."

Defoe's last days were sad. He had various troubles; his son behaved unkindly to him, and he also had money difficulties. He died suddenly, in a London lodging, poor and alone.

Defoe was buried in a large cemetery in London, called "Bunhill Fields." Not far from his grave is that of John Bunyan, and on the opposite side is the grave of Isaac Watts. About thirty years ago a monument, given by the boys and girls of England, was placed over Defoe's grave, in memory of the writer of "Robinson Crusoe."—*Exchange.*

Concerning Christ.

There is scarcely any article of Christian doctrine in which the Society of Friends have more fully or repeatedly declared their sincere belief, than in the proper divinity of our blessed Lord and Saviour Jesus Christ. They have uniformly testified that He was the Word of God, spoken of by the Evangelist John, by whom the world and all things else were made, who was with God in the beginning, and who was and is over all God blessed forever. Amen. They believe that in the fulness of time this eternal "Word was made flesh and dwelt among men in the person of our Lord Jesus Christ, who was conceived by the Holy Ghost, and born of the virgin Mary, at Bethlehem of Judea, in the days of Herod the king; concerning whom the angels declared to the shepherds who were keeping watch over their flocks by night, "unto you is born this day in

the city of David, a Saviour, which is Christ the Lord; that He went about doing good to the bodies and souls of men, preaching the gospel of salvation, and giving eternal life to as many as believed on Him; that He wrought many mighty miracles, and gave other infallible proofs that He was the promised Messiah, the true Christ, the Son and sent of God, the Redeemer and Saviour of the world, one with the Father, agreeably to his own blessed declarations.—*Adopted by the Representative Meeting of Philadelphia Yearly Meeting, Jonathan Evans, Clerk.*

The Fatherhood of God.

I have been much interested in two articles which appeared in THE FRIEND upon the Fatherhood of God. To me this is a most vital point; and while I cannot hope to say anything new, I should like to show how it appears to me.

We often, it seems to me, distort Scripture and violate nature in our endeavors to make them tally with some preconceived notion of our own imbibed from Milton or some medieval theology. What does it mean that God created man in his own image? Not surely that God looks like a man as to external appearance. We are so hopelessly anthropomorphic that we cannot picture God in any other form; and even those of us who have not had Murillo's Holy Family engraved upon our minds from childhood are apt to think of Him as a most benignant and beneficent man. Still to our reason this conception of Him is by no means an adequate explanation of "in the image of God created He him." By Friends, at least, it would seem that the meaning of this passage is easily understood to be the spiritual man—the power, whatever it is, which is in all men to know the truth, and for the truth to make them free.

We have been taught from our youth up that this is a universal human capacity, and that to every soul the Great Father says, "My son, give me thine heart" (Pro. xxiii: 26). "This is the way, walk ye in it" (Is. xxx: 21). Is not this our evidence of sonship? Is He not thus stamped in our very life as our Father? It seems to me utterly foundationless to say that unless we are born again He is not our Father. The parallel is so common in nature and experience that it seems almost trite to point it out. Is not the father of the most vagrant and disobedient earthly son still that son's father? What else is the teaching of the parable of the Prodigal? Jesus certainly treated unconverted men as his brothers. In the fifth chapter of Matthew this teaching is especially striking, that all men are brothers.

I believe that there are those who in reality would insist upon the brotherhood of all mankind who still would stoutly deny the universal Fatherhood of God. How can all mankind be our brothers unless God is our Father? Where is there any base of brotherhood otherwise?

Now, an earthly son does not fill the place of a son, nor can a father treat him as a son unless he is obedient to that father. The father may do his best; he may love him and follow him all his life; he may desire to save and comfort him, and to shield him from evil, but he cannot do it unless the boy will allow it by being turned to his father and minding him. Just so a man cannot stand in that loving

relationship toward God, unless he is again, and learns to walk in the Spirit with Heavenly Father as his leader, his comforter, his protector.

The whole of Christ's teaching seems to inculcate this truth. We hear that passage quoted which seems to contradict the very tenor of the Gospel—"Ye are of your father the devil." It is evident that Jesus did not mean that the devil was their father in the sense that God was his Father. He tells us that "Every one that committeth sin is bond-servant of sin," and because they thus acted, they are the children (in the sense) of the devil.

The passage "If ye were the children of Abraham, ye would do the works of Abraham" exactly illustrates his teaching. They were certainly the children of Abraham according to the flesh, but not sons in that larger sense in which obedience is the *sine qua non*. Although descended from Abraham, because of disobedience and the bondage of sin, they were the children, bond-servants, of the devil. The parallel is complete as regards the degenerate children of God. Though he is their Father, though they bear in their spirits the undeniable evidence of their relationship, they still, through hardness of heart, are so turned from Him, as to be, to all intents and purposes, children of the devil. It were God to lose his Fatherhood and cease to follow them as they through disobedience of their sonship, there would be no hope of claiming the lost.

The meaning is farther elucidated in the passage "for he is a liar, and the father thereof," showing that the devil was the father of bad deeds rather than of persons. Their conduct was his offspring, not they themselves. Christ's appeal to them in the same place, "to be free indeed" shows to my mind that He regarded them as God's children, and the potentiality of becoming "abiding" sons.

Almost the whole of the sixth chapter of Matthew is an exposition of this Fatherhood of God. Many of the passages presuppose an accord with the will of God; but in the following there is surely implied a want of what we should consider filial obedience, and still God is "your Father." Fifteenth verse, "But if ye forgive not men their trespasses neither will your Father forgive your trespasses."

The disciples and multitudes to whom he habitually talked of God as their Father were not what we should consider converted people. Jesus told Peter long after, "when thou art converted, strengthen thy brethren." (1st xxii: 32) showing that Peter had not yet been born again.

In the twenty-third of Matthew He is telling to the "multitude and to his disciples" and in the ninth verse he says, "Call no man your Father on the earth, for one is your Father which is in heaven." We know that He did not teach disrespect for, nor disregard of, the earthly relationship—as that of child toward parent; but He was teaching them not to be divided, part obeying one human teacher and part another. They were to understand that God was the Father of all, and from Him alone was to receive instruction. This would surely apply to all people now, as well as to the mixed multitudes of that day.

tances might be multiplied, but enough
been quoted to show what Christ taught,
also plain that while God is our Father,
in only enjoy this relationship by turning
in with full purpose of heart, and giving
lives into his keeping through obedience
known will. Then, we become sons in-
"heirs of God, joint heirs with Christ"
viii: 17).

is a beautiful, a most holy thought, that
be came the "son of man" in order that
might make every man a son of God. If
were not already the relation of Father
od's part, this was impossible, because
is the same yesterday, to-day and forever.
xiii: 8) MARY MENDENHALL HOBBS.
FORD COLLEGE, N. C., Third Month 13, 1902.

view of the length to which discussion
is subject proceeded in England not long
we propose to let it drop here. Before
the above article, however, we had
contemplation to present Joseph Phipp's
of the subject, and may yet conclude to
—Ed.]

FOR "THE FRIEND,"

Sketches of Sermons Formerly Heard.

SAMUEL BETTLE.

uel Bettle had been meditating, he
profitably on the saying of the Redeem-
in this world ye shall have trouble, in Me
This decree was universal: it hap-
to all alike, to those who sacrificed,
those who sacrificed not. The blessed
or condescended to be afflicted for our
He was fashioned as we were, sin only
ted.

then enumerated the Redeemer's sor-
—his sufferings in the garden;—his final
for the sake of sinners. Then in-
d the sufferings of the apostles, "We
doubled on every side, yet not distressed;
perplexed, but not in despair; perse-
but not forsaken; cast down, but not
ruined." This was still the lot of the dis-
ciple. At some length he discarded on the
which trials should work for us inward
outward.

our Society was again to arise, it would
patiently abiding under suffering and
these light afflictions, which are but
moment, have their perfect work. Un-
his discipline some might be prepared
to sound the trumpet in Zion.
First Month 18th, 1842, in North Meeting,
Philadelphia.)

SARAH HILLMAN.

ah Hillman had been reflecting upon the
of ballast; it was very unusual for her
to be thus occupied and she did not
for whom it was intended. Ballast was
sight, yet let a vessel be provided with
of sails and rigging, it would be very
to enter on a voyage without compe-
ballast. This might be in some sort
tured to the bones and sinews, equally out-
right, but certainly indispensable. She
ed there were some present who were
ing to become ballast in Society, and
and the children she appropriately ad-
d. (At North Meeting, Third-day, Eighth
20th, 1844).

ELIZABETH EVANS.

were not to mix with others; we were

in the situation of the Israelites of old, for-
bidden to mingle with the surrounding nations;
texts were quoted showing the prohibition.

There were some who loathed and hated the
simplicity of the profession they belonged to
—who wanted greater liberty than the sim-
plicity of the gospel admitted of; who longed
for forms and ceremonies, a greater assimila-
tion to the world.

In the hearts of some of these the Holy
Spirit was at work; she instanced what had
been done for herself.

No one who had given up to the requirements
of duty ever regretted it upon a death-bed.
We should have a constant regard to this,
what would bear the examination of a death-
bed? The youth were affectionately ad-
dressed. The belief was expressed that the
Lord was as near this people as He ever was,
etc.; the doctrines and testimonies He had
given us would never be suffered to fail. (At
North Meeting Third-day, First Month 27th,
1846).

Investigating the Potato.

The Government has been prying into the
inner life of the humble potato, and after a
most thorough and rigid investigation declares
in the year book of the Department of Agri-
culture that the potato is a deserving and ex-
tremely valuable member of the community.

Scientific investigation has shown that the
practice, which has become so general, of
serving potatoes with meat and other similar
foods which contain liberal amounts of pro-
tein is based upon correct principles, one food
supplying the deficiencies of the other. Po-
tatoes and other foods containing carbohy-
drates are sometimes objected to on the ground
that they are starchy foods and do not supply
much nitrogenous material. It should be re-
membered, however, that the potato does
contain a by no means inconsiderable amount
of protein, and further that carbo-hydrates
are an essential part of a well-regulated diet.
The digestion experiment referred to shows
that potatoes properly cooked furnish much
material in a digestible form. They have been
a staple article of diet for many years without
harmful results and therefore the conclusion
that under ordinary circumstances they are
other than a useful and wholesome food seems
unwarranted.

The potato, called in different regions white
potato, Irish potato, English potato, or round
potato, was first introduced into Europe be-
tween 1580 and 1585 by the Spaniards and
afterward by the English about the time of
Raleigh's voyages to Virginia. It is com-
monly believed to be a native of Chile. Wild po-
tato plants closely resembling those cultiva-
ted to-day are still found there, though it is
a fact worthy of mention that, as the potato
has been modified by cultivation, it has largely
lost the power of producing seeds, and the
cultivated potato differs from the wild in sel-
dom producing seed-bearing fruits.

When first visited by Europeans the aborig-
ines in Chile and adjacent regions cultivated
the potato for its edible tubers and had ap-
parently long done so. It was probably intro-
duced into the United States, especially Vir-
ginia and North Carolina toward the end of
the sixteenth century. It is not surprising
that the new foodstuff should have grown rap-

idly into public favor, when we remember its
prolific yield, superior keeping qualities, ease
of propagation and agreeable flavor.

The principal ways of cooking potatoes are
baking, boiling and frying, or some modifica-
tion of these processes. The objects sought
are principally to soften the tissues and ren-
der them more susceptible to the action of the
digestive juices and to improve the flavor.

Just why cooking changes the flavor as it
does has apparently never been made the sub-
ject of investigation. In potatoes as in other
foods the cooked starch is more agreeable to
the taste than raw. In the raw potato the
separate starch grains are inclosed in cells
with walls composed of crude fiber, a material
resistant to digestive juices. If potatoes
were eaten raw the digestive juices would not
reach the starch as easily unless the cell walls
happened to be ruptured mechanically, as in
mastication.

To obtain the highest food value potatoes
should not be peeled before cooking. When
potatoes are peeled before cooking and placed
directly in hot water and boiled rapidly less
loss of material is sustained than when they
are cooked in water cold at the start. The
wholesomeness of potatoes cooked in different
ways is largely a matter which each must de-
cide for himself, the general experience being
that for men in health most of the methods
followed are satisfactory.

Although under ordinary circumstances po-
tatoes are unquestionably a wholesome food for
most persons, illness is sometimes caused by
eating them. There are undoubtedly some per-
sons in health with whom potatoes do not
agree, just as there are those who cannot eat
strawberries without distress. This is due to
personal idiosyncrasy, and not to the harmful
character of the food.

Cases of actual poisoning by potatoes, how-
ever, are by no means unknown. So far as
can be learned, the abnormal symptoms in such
cases were caused by the presence of solanin
in the potatoes. Several years ago three hun-
dred and fifty-seven soldiers in a battalion of
the Austrian army showed symptoms of sol-
anin poisoning. The potatoes used for food
were examined. Those which were fresh con-
tained a small amount of solanin, while those
which had sprouted contained much more, still
larger amounts being found in the sprouts than
in the tubers themselves. The potatoes
undoubtedly caused the poisoning in this case.

Potatoes a year old which have lain in a
cellar and shriveled, and small potatoes, which
have sprouted without being planted, are con-
sidered especially dangerous, and should not
be eaten. If perfectly fresh potatoes contain
any solanin the amount is so small that it does
not cause harm.

PERSONAL CHARM.—The women who are
most loved are not by any means always the
most beautiful; but they have that indescrib-
able something that, for lack of a better
term, we call personal charm. Their natural
and gracious manner, their thoughtfulness for
others, the blended good sense and wit of
their conversation, and, above all, their mys-
terious power of sympathy, draw the hearts of
friends to them as the moon attracts the wa-
ters. It is strange how you are often thor-

oughly disillusioned the moment a woman opens her mouth. You think to yourself as you notice the classic contour of face, what a charming personality she must be! But the lines about her mouth as she begins to speak, her choice of words, her hard and rasping tone, lead to an instant revision of the opinion. Again, have you not often found that a rather plain and unattractive face has been lit up in conversation with an inner light, that the liquid tones of a well modulated voice have stolen into your heart, and that delicacy of insight has captured your imagination? Beauty of spirit has more than made up for the lack of physical attractiveness. And there are no accomplishments of music, art, or languages that are quite so winsome as sanity, efficiency, and sympathy. — *The Watchman*.

Simplicity of Life.

There is a fine strength exhibited in the case of Daniel and his three companions, who, when they came from the misery and comparative barrenness of besieged Jerusalem to the rich and luxurious Babylon, and were exalted from the lowly rank of the common life to the magnificence, as it was then considered, of the life of the court and the king, yet resisted the whole miserable business of feasting and living "delicately," and ate only their old Judean fare of pulse and water. It was their self-denial and their abstinence which made them loved and trusted of God and man. We live in an age of great luxury, for it is far distributed. It is not confined to kings and courts, but enters everywhere. Elegance is seen on all sides, from the rich extravagance of public buildings (for which poor people pay) to the brilliancy and shining equipment of the saloon and club room. The appetite is not only tempted but almost forced to satisfy itself by the abundance which is displayed. Even the old Quaker and Puritan simplicity seems to be a thing of the past in New England and in Pennsylvania, and the age of high living has come. Perhaps we are not called too vehemently to inveigh against good things. A good man need not be an anchorite to live in monastic misery. And yet, if we are to stem the current of evil which is flooding in, must we not have a bit more of that virility which is associated with denial and abstinence? Is it a fair sign for a temperance worker to gorge himself with good things to eat till it would seem as if his digestive organs must fail, and then rise and cry out against men who drink more than they eat. The general luxury of life weakens the cause of temperance, there can be no doubt about it, just as it weakens all good causes. An old friend of mine used to say he did not think a man could be a good Christian worker who regularly had more than four courses at dinner! At any rate, dear fellow Christians, let us have more simplicity, more denial in our living. Let us welcome a bit of hardness, [as a preparation to] have Daniel's power to rebuke vice, and John the Baptist's power to cry out concerning repentance. — *Ledger*.

Bravery of a Mother Grouse.

When first I came to the Territory of Washington, the desire to explore the mountains to the west of my home near Valley grew upon me, and at the first opportunity, taking ponies

and blankets, and accompanied by my eldest son, a lad of seventeen, I set out on a few days' trip into the new wonderland. The summit of the range was reached on the second day, at a point entirely out of the line of travel of either Indians or whites, and when almost at the summit, just as we were passing a clump of bushes, we ran into a brood of little ruffed grouse.

My boy was riding in front a couple of rods in advance, and the first move of the mother bird seemed to be to hustle her babies away from the horse's feet, and just as he rode past she rose in the air and flew directly towards me. I pulled up my pony instantly, and as I sat still she flew straight for my head, rising just above it as she came, and suddenly the boy cried out, "She is going to alight on your head."

It was true, and to the day of my death I shall regret that the unexpected sound of the fluttering of her wings as she settled towards my head for an instant startled me from my composure, and the temptation to glance upward was momentarily irresistible, and, in consequence, my slightly tilting hat brim frightened her while just in the act of setting her feet upon my head, and swerving lightly to her left, she swung round and settled on the rump of the tired pony under me. The pony stood perfectly still, and slowly—very slowly I turned my head and looked at her. Beginning in a very low tone and gradually raising my voice I talked to her and to my boy about her, for a minute or two before she fluttered away in search of her babies.

Telling her what a graceful little beauty she was, and how we had no thought of hurting either her or her babies, I coaxed her into listening for quite a time, and, though I am well persuaded, that she had never before seen either man or horse, I contend that it was courage—pure and simple—which prompted her to fly in the face of so formidable an apparition in defence of her little ones. — *Correspondence Forest and Stream*.

Known By His Voice.

I was standing at the counter in a Chicago grocery store, not long since, footsore, hurried, jaded by the city's uproar and confusion. The clerk was executing my order as quickly as he could, but I was inwardly fuming as the cable cars passed the door on their way toward my longed-for home. So I frowned when the floor-walker stepped up and said to the clerk: "Mr. Thompson, this gentleman wishes to speak with you—he is in something of a hurry."

The clerk looked up, and to my intense satisfaction merely nodded gravely as he would to any stranger and went on tying up my package. The gentleman had smiled most cordially, but the smile was lost on the prepossessioned clerk.

"You are busy, Mr. Thompson?"

The last knot was half tied, but Thompson held the string suspended, and looked quickly into the speaker's face, evidently puzzled.

"What did you say, sir?"

"You are busy to-day. You do not know me I see."

Down went my coffee. Gone was the clerical gravity. The busy hand stopped to stretch out cordially across the counter.

"But I do know you! You are Mr. E. Morgan! I know your voice, sir! I am very glad, indeed, to meet you face to face. Y indeed, I know you—few men better. I shall be at liberty in one moment, sir."

They were telephone friends who had established relations "over the wire."

As the cable car carried me home, my head was warm within me, and something was singing in my soul. It was this: "Wh—having not seen—whom having not seen, love."

Ah, yes! I knew his voice. How often has spoken to me over heavenly wires, sending me messages from the throne. So good day I will stand before Him and He will speak to me. Then shall I look up into his face and see the King in his beauty. — *Brotherhood Star*.

"Old Jim."

Boys, do you know that you cannot be cruel to a horse without his telling on you? Then, he is just as ready to tell when you are gentle and kind. Do you wonder how a dog animal can "tell"? A writer in an exchange tells the following true story which will illustrate this fact, and will help you to understand how a horse makes known the fact that he has been unkindly treated. He says:

"My brother, who is a doctor, bought 'Old Jim' from a gentleman who was slightly disabled in both arms, that is, they were not very strong. He frankly told my brother that he was selling the horse because it was so restless and nervous that he was a little afraid to drive him. Indeed, he could only be kept in long enough for any one to get into the buggy by the hostler's standing at his head and keeping tight hold of the bit. After my brother bought him, his whole nature seemed gradually to change. His new master attended him entirely himself, and as he was the gentlest, most patient of men, Jim never heard a harsh word, nor experienced anything of the kindness. The consequence was he soon became as gentle and patient as his master, would stand for any length of time without being fastened, and scared at nothing. We wondered greatly at the change, hardly knowing how to account for it, until one day the man who had formerly taken care of him was called upon to drive home for the doctor. When the man came in front of him and attempted to pat him on the head the horse started as if a snake had bitten him, and hardly waiting for him to get hold of the reins, was off with a bound, prancing and dancing and plunging in the same nervous manner as before we met him. Nobody could doubt that this boy had been cross and cruel to the animal in his stable. So you see a horse can tell his story very plainly in his face and by his action to those who choose to look for it."

Science and Industry.

PECULIAR CURRENCY.—The currency of Abyssinia is somewhat varied, to judge by the account given of it by Count Gleichen in his story of the mission to Menelik and reported by Appleton's *Popular Science Monthly*.

For standard money the people of Abyssinia use the Maria Theresa 1780 dollars, but a small change a very different coin is resorted to.

his is no other than a bar of hard crystal, about ten inches long and two and broad and thick, slightly tapering to the end. Five of these bars go for a at the capital.

are very particular about the standardness of the currency. If it does g like metal when struck with the finger or if it is cracked or chipped, they will ke it. It is a token of affection when meet to give each other a lick of their ameils, and in this way the value bar is decreased.

ller change than a bar of salt is some-needed, and then the natives have-re to a cartridge. Three cartridges go to lt. It does not matter what sort of ges they are. Some sharpers use their ges in the ordinary way, and then put a dummy bullet to make up the ce and others take out the powder and the bullet again.

ucky the man who has parted with his for such money. When next he is g and puts his hands into his belt, he only misfires there. He is so well aced to such a fraud, however, that he little notice of it. A bad cartridge to answer for money as well as a good Coin collectors will possibly find it hard specimens of the salt, but cartridges ssily be found.

EST WORKING STEAM ENGINE.—A writer *ier's Magazine* tells of the discovery at ery at Rutherglen, near Glasgow, e believed to be the oldest engine now A few years ago an engine of James manufacture, with sun and plane-wheel te, was taken down at a London brewt It had been continuously working for ored and two years, and was not at all it when dismounted. It now forms an logical exhibit in the museum of Sidney sity. But this engine though interest- of about the same age as the Glasgow men, was of a comparatively modern It did not represent an extinct race. women engine at Farme Colliery, Ruth- was built in 1809 and was worked con- sly to the present time.

Christian Advocate of Nashville, Tenn., s: "If but a small portion of the im- ums spent in war and in preparation r within the last two years might have ent in giving some financial encourage- o the arts and sciences, in creating r for the better development of the resources, in finding employment for employed, in cultivating waste places dding them blossom as the rose, what hve of happy workers this world would t! Some day let us hope that we shall war no more."

KEEP A WATCH IN GOOD CONDITION.— known watchmaker says that if people llowed the directions given below, he have very little work in the way of repairs:

1. Wind up the watch in the morning. at night, as, directly after winding, it best, and can thus better stand the

constant movement of its wearer during the day.

Second. Wind it slowly, holding it quite still in the hand, and carefully avoiding jerks.

Third. Keep it as nearly as possible in the same position—that is, if worn in the pocket during the day, do not lay it down quite flat at night.

Fourth. Avoid sudden changes of temperature; do not wear it in a warm pocket all day and hang it on a cold wall at night.

Fifth. Clean out the pocket in which it is kept frequently, or dust is certain to get into it.

Sixth. Have it cleaned once every year, even though it is going well.

THE TRAILING ARBUTUS.—The trailing arbutus, *Epigaea repens*, is extensively cultivated in England to grow under trees. It is called the North American Mayflower, and gardeners recommend it as growing well under all kinds of trees, especially under pine trees. Trailing arbutus and a few other wild plants are the only things that will grow on what are termed "pine barrens." The needles of the tree do not render the soil fertile when they fall, and if allowed to remain, as they are in the native forests, they actually prevent many plants from growing beneath these trees. English gardeners seem to have discovered the secret of cultivating our trailing arbutus, the loveliest of our wild flowers, by planting it under the trees with ferns and other wild flowers, where it escapes a greater part of the rain of their notoriously moist climate. The hairy leaf of the trailing arbutus seems averse to rain, and it is always found growing wild under trees and bushes, where it is completely protected from rain drops.

Items Concerning the Society.

Encouraged by the way in which Friends subscribed to make a popular edition of John Woolman's *Journal* possible, Headley Brothers (14 Bishopsgate Street Without, London, E. C.), have secured the copyright of William Guest's *Life of Stephen Grellet*, and offer to issue it in stiff paper covers at a cost to subscribers of sixpence net per copy, this price being raised to one shilling after publication: At the same time a superior edition on antique paper, with illustrations and a steel engraving of Stephen Grellet will be prepared. This is offered to subscribers at two shillings net, the price to be raised after publication to two shillings sixpence.

A fresh reminder of this *Life of Stephen Grellet*, by William Guest, occurred to some of us on the 12th ult., in attendance at the funeral of MARIA S. REEVE in Medford, N. J., at whose house her relative, the late Rachel Grellet (Stephen Grellet's daughter), had for several years had a home, and was much interested in distributing copies of this biography of her dear father. Concerning Maria Reeve, who had reached the age of ninety, emphatic testimonies were borne to the sanctifying work of Divine grace on her spirit, and to the blessed influence of her Christian character and bright adorning of the doctrine of our profession in the town of her residence.

The published mode of observing "Easter at Ackworth," including "Good Friday" and "Monday," by reunions of old scholars that divide the time between athletic games, devotional meetings, and dramatic spectacles, can please neither consistent "churchmen" nor consistent Friends. The one part will see in it a desecration of a "sacred

season," the other will, like the apostle Paul, be afraid of them as conceding the observance of "days and months and times" of ecclesiastical invention. These festivities are probably a taking advantage of vacation time, but they carry the name of joining in the testimony for Easter.

Notes From Others.

A paper containing "Some Advance Hints to Travellers," by William Howard Francis, in this month's *Lippincott*, warns the traveller of impositions he will meet with on the other side of the Atlantic, and is particularly appropos at this season. This is interesting as showing the difference between America and Europe in hotel customs and other characteristics, with the balance always in favor of America.

The most widely known and oftenest quoted verse in the English language is:

"Thirty days hath November,
April, June and September,
February hath XXVIII alone,
And all the rest have XXXI."

It is the one thing learned at school that few forget, the one aid to memory that really helps remembrance. Yet probably not one person in a hundred thousand who habitually use it in everyday life recollects or has ever known the name of its author, Richard Grafton, who wrote this enduring poem, was one of the earliest and most distinguished of English publishers. He embarked in the business only about sixty years later than Caxton, "the father of English printing," and, between 1539 and 1553 brought out "The Great Bible" (Matthew's), Coverdale's Translation of the New Testament, "Acts of Parliament" and other books. The name of Grafton has lately been rescued from an undeserved obscurity, and made familiar to the reading public at least, by a firm of New York publishers, who have established "The Grafton Press," thereby reviving a title honored 350 years ago.

What are probably the largest and smallest books in the world have rested side by side for many years in the British Museum. The largest volume measures 5 feet 10 inches in height by 3 feet 2 inches in width. It is held together by great iron clamps, and required eight different skins for the binding. It was presented to the nation by King George IV in 1823. The smallest book is only three-fourths of an inch by one-half inch. It is called "Schloss's English Almanac of 1838," and was published in honor of the accession of Queen Victoria to the throne.

By the use of the Rational Method of Reading, a system of phonetics originated by the late Superintendent of Brooklyn Schools, Edward G. Ward, more than two score of Chinamen have gained an understanding mastery of English. Such feats as the pronouncing of the names of the books of the Bible, containing sound combinations hitherto considered impossible for a Chinaman, gave convincing proof of the teaching value of Superintendent Ward's method. As a suggestion to all classes containing foreigners, adults or children, the success of this Chinese school is most pertinent.

PROGRAM OF THE THIRD ANNUAL MEETING OF THE FRIENDS' EDUCATIONAL ASSOCIATION.—To be held at Moorestown, N. J., on the afternoon and evening of Seventh-day, Fifth Month 10th. A general invitation to all persons interested is extended by the Association.

Afternoon Session, 3.30 P. M.—1. Regular Business and Reports of Standing Committees; 2. Reports from Schools and Colleges Represented in the Association; 3. Friends and Public Education:

- (a). The Interest of Friends in Public Education Agnes I. Tierney.
- (b). Problems and Duties of a School Director Julia Cope Collins.
- (c). What the Public Schools Expect from Citizens Sup't Geo. E. Megargue, of Moorestown Schools.

The Faculty and Committee of Moorestown Academy invite the members of the Friends' Educational Association and their guests to supper between the afternoon and evening sessions. Those intending to accept this invitation will kindly notify Wm. F. Overman, principal of the Moorestown Academy, Moorestown, N. J., not later than Fifth-day, Fifth Month 8th.

Evening Session, T. P. M.—Some Historical Aspects of Quaker Education:

1. The Beginnings of Education in Philadelphia Edward Bettle, Jr.
2. Some Teachers our Fathers Knew. Watson W. Dewees.
3. The Forrest Trust and its Influences in Promoting Education Among Friends. George Vaux.
4. The Changes in Quaker Ideals with Regard to Education Isaac Sharpless.

Trains leave foot of Market Street, Philadelphia, at 2.30, arriving at East Moorestown at 3.10; 4.00, arriving, 4.30; 5.08, arriving 5.45; 6.08, arriving 6.40, and 6.28, arriving 7.04. Returning, trains leave East Moorestown at 5.19, arriving at foot of Market street, Philadelphia, at 5.47; 5.58, arriving 9.35, and 10.17, arriving 10.55. Trolleys leave from close beside Camden Station at frequent intervals.

In addition to the incidental expenses in connection with holding its regular meetings the Friends' Educational Association annually contributes toward a course of lectures by some distinguished educator in connection with other educational clubs of Philadelphia, and appropriates fifty dollars to the work of travelling libraries and the use of apparatus in the smaller Friends' Schools of Philadelphia Yearly Meeting.

Friends are requested to send contributions to the Treasurer, Walter W. Haviland, 140 N. 16th St., Phila.

ANNA S. WOOD, Secretary.
Moorestown, N. J.

SUMMARY OF EVENTS

UNITED STATES.—Resolutions as follows have recently been introduced in the House:

"Whereas, There has been recently an unusual increase in the price of beef, mutton, veal and pork, which is abnormal, and due largely, if not altogether, to trusts and other combinations, alleged to be unlawful in their organization; therefore,

"Resolved, That the Ways and Means Committee be instructed to investigate the question of the recent increase in the price of these articles, and determine the causes thereof, and, if practicable, offer some measure of legislation that will afford relief against the evil complained of."

The Attorney-General has directed that bills in equity to restrain corporations and persons from violating the laws of the United States in regard to inter-state trade shall be prepared, directed against the large dealers in merchandise and persons who have entered into a combination contrary to law.

Representative Sims, of Tennessee, has introduced a bill abolishing the duties on imports of beef, mutton, pork and veal. An extended preamble recites that the present high price of these food products is due to trusts and monopolies.

A gift of \$1,000,000 has recently been made towards educating both whites and blacks in the Southern States by J. D. Rockefeller, all of which may be used at once under the direction of a Board of Education.

A dispatch of the 25th, from Pittsburg, says: Representative men from all over the country met here to-day and formed the Winona Agricultural and Technical Institute, to be established at Winona Lake, Ind., to teach boys scientific farming. The students will mostly be under 10 years of age. The school will be a denominational. Prominent men have guaranteed \$3500, a year for five years to pay the faculty.

Since the discovery by Dr. Koch in 1882, that tubercu-

losis is contagious, and the introduction of means to prevent its spread, deaths from this disease have notably decreased over the civilized world. In New York City it is found that in 1881 the death rate from tuberculosis was 4.27 per thousand of population, while in 1901 it was only 2.50. The diminution in the rate of deaths from tuberculosis was more marked between 1881 and 1891 than in the last decade. It may probably be further reduced.

The average wages of the farm laborer in the United States in the year 1899 is said to have been \$1.01 without board.

The report of Insurance Commissioner Durham for 1901 shows that there was paid out for fire losses in Pennsylvania for the year \$8,710,632, whilst the premiums received by the companies amounted to \$16,827,130.

The Steamship *Haverford*, belonging to the American Line, has lately arrived at Philadelphia from Liverpool in 11 days. She is the largest vessel that has ever been engaged in the trans-Atlantic trade, and is now in use. The system is only long, 60 feet in breadth of beam and can carry 150 cable and 2000 stowage passengers.

A dispatch from Saginaw, Mich., says: Physicians of the college hospital have performed a remarkable operation, that of grafting a piece of dog's skull upon a human head. The patient is John Olberg, of Kenton, Houghton county. Olberg's skull was fractured four years ago. Over the wound, which was an inch and a half in diameter, there formed a foreign growth, which pressed on the brain and caused convulsions. The doctors chloroformed a dog, removed a piece of its skull, and implanted it in the opening in Olberg's head.

As a result of persistent investigation, the Weather Bureau has developed a system of wireless telegraphy which is said to be ready for any now in use. The system is the invention of Professor Willis Moore, Chief of the Weather Bureau, and Professor Reginald Fessenden. It is claimed for it that messages can be transmitted as rapidly as over the ordinary wire telegraph. Another advantage is that it has telephonic receiver, enabling the dots and dashes to be read without the difficulty present in other systems.

Two stations have been established by the Weather Bureau—one on Roanoke Island, off the North Carolina coast, and the other at Cape Hatteras. The distance between these points is about fifty miles. Before the experiments are concluded the stations will be moved a greater distance apart. It is expected that eighty miles can be covered without difficulty.

The Fifth Annual Conference for the development of education in the South has lately been meeting in Atlanta, Ga., attended by prominent educators from all parts of the South, jurists, business men, and students. The objects in view are stated to be that the people should tax themselves for education; that school authorities should promote the best ideas of education, and that philanthropy should supply the lacking margin beyond the capacity of the public press and private local liberality; education for all the people; good, well equipped school houses, with competent teachers, and an eight months' term in every school district.

The Marconi Wireless Telegraph Company of America has been organized with a capital of over \$5,000,000. It controls the Marconi system in the United States and its outlying dependencies and in Cuba.

By means of the electric power generated at Niagara Falls, an intense heat is produced, whereby amorphous and almost valueless carbon is turned into valuable graphite.

There were 473 deaths in this city last week, reported to the Board of Health. This is 10 more than the previous week and 12 less than the corresponding week of 1901. Of the foregoing, 263 were males and 210 females; 501 for all the people; 57 of inflammation of the lungs and surrounding membranes; 5 of diphtheria; 13 of cancer; 29 of apoplexy; 22 of typhoid fever, 4 of scarlet fever and 6 of small-pox.

FOREIGN.—The rebellion in China appears to have grown too powerful in certain districts to be suppressed by the Government. Many hundreds have been killed by soldiers in the attempt to come to terms with the rebels. Certain incendiaries arising from the late Boxer troubles.

General Jacob Smith has lately been court martialled at Manila for his sanguinary orders to Major Waller, etc. It was admitted that he "gave instructions to Major Waller to kill and burn, and make Samar a howling wilderness; that he wanted everybody killed capable of bearing arms, and that he did specify all over ten years of age, and the Samar boys of that age were equally as dangerous as his elders."

Widespread disorders continue in Russia, and three Government officials have lately been assassinated within a week. The students and laboring men appear to be the most clamorous for relief from over taxation and ar-

bitrary police regulations. In the provinces of Poland and Kharkoff in the South of Russia, 18,000 peasants reported to have been engaged in riots, which have come so serious that land owners are leaving their estates for safety. The agitation has also been serious at Moscow.

Late dispatches from Guatemala state that a large part of country was shaken by earthquakes on the 18th and 20th ult. In Guatemalan, it is estimated that persons were killed and millions of dollars' worth of property destroyed. Fires, which followed the earlier added to the loss, and many heartrending stories of suffering are received. The whole country is panic stricken. It is said that twenty-five per cent. of the population of Glasgow live in one room houses, and 45 per cent. only two rooms. In China not over one in 1000 more than one room to a family.

Many ancient documents, it is said have been discovered in the exploration of the sand covered towns of Chit Turkestan. They consist of writings on wooden tablets and are sealed and when found, the sand having served them in excellent condition. Even the seals, which they were written is still black, and easily read. It is believed that these documents will throw much on the life and customs of the people that formerly lived in this desert. The script in which they are written is a kind still known in India.

T. Estrada y Palma, the newly elected President of the Republic of Cuba, the 20th ult., after an absence of 35 years. In 1867 he left that country a prisoner in the hands of Spaniards. In a public speech he lately made he counted upon the Spaniards in Cuba, whom he characterized as one of the principal factors in the island to assist in the republic's success. He said the Cubans should unite on economic, rather than political lines, to establish the state of the first Cuba, and the people know the world that the Cubans were not like the people of certain South American republics.

A substance called Plasmon has been made in England from skim milk after coagulating it and drying it at a temperature of about 160° under an atmosphere of carbonic acid gas. The resulting granular substance is said to be very nutritious.

NOTICES.

WANTED.—A complete set of the writings of G. Fox (8 volumes). Any one willing to sell, please write to the editor of THE FRIEND.

A Friend, experienced in nursing, desires a position as companion, or care-taker for invalid, woman or child in a friend's family. Correspondence invited.

Address: A. A.
Office of THE FRIEND,
Philadelphia.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7.10 and 8.15 A. M., and 2.30 and 4.32 P. M. Other trains are met when required. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph in West Chester, Phone 114x.

EDWARD G. SMEDLEY, Secy.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

YOUNG WOMAN FRIEND, a University graduate, who has had a year's post-graduate work at Bryn Mawr College, wishes a position as tutor in a family or to help the care of children for the summer months.

Address "The Tutor," Office of THE FRIEND.

DIED, on the twenty-first of Second Month, 1902, JOHN WOOLMAN, in the seventy-fourth year of his age; a valued member of the Monthly Meeting of Friends of Westtown for the Northern District. This dear friend was of a humble spirit, always ready to help the weak. During an illness of several weeks his concern was for the full assurance of peace, which his friends' consolation was granted.

At her residence in Downingtown, Pa., First Month 1st, 1902, HANNAH MARX, in the eighty-fourth year of her age; a member of Downingtown Park and Uchlan Monthly Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS,
No 42 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

LXXV.

SEVENTH-DAY, FIFTH MONTH 10, 1902.

No. 43.

PUBLISHED WEEKLY.

or, if paid in advance, \$2.00 per annum.

Orders, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(from Walnut Street, between Third and Fourth.)

Advertisements designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

at a second-class matter at Philadelphia P. O.

Backsliding Tendencies of War.

We have received solicitations concerning being more conspicuously stirred up by the atrocities in war lately confessed. We have a right to expect anything of war that is of the nature of Sin, still the hope had been indulged that, in the men representing a Christian civilization, the conduct of wars had passed the state of unscrupulous barbarity and

disappointment has again dashed that the ground, in view of what generals Anglo-Saxon or European states could and soldiers perform. Whether these, by hands sometimes called Christians, of late years done in the Soudan, in the isles of the sea, or on our western, it is needless to specialize guilty crimes, save for illustrations of its spirit. It is at its real heart, not an affair of love, but the same Sin in every place, and its of its father it will do. Carnal war, essence, like the carnal mind from it proceeds, is not subject to the law, neither, indeed can be. Were warfare it would be of love, generalised in love right in love.

Before we think it not strange that war, is however civilized, should continue to use itself as an overmatch for all civil and all nominal Christianity, to uncover man of sin" as its source; and to open humiliating disclosure that the natural heart under sin "is deceitful above all and desperately wicked."

One remedy for all this condition is Christ in men, the hope of glory, is Peace;—Christ for this purpose stated, that he might destroy in men the

works of the devil. "Behold the Lamb of God, who taketh away the sin of the world!"

And there is no other name given under heaven, or among men, whereby they must be saved from sin, and all its brood embraced in war. Therefore such an apostle among men (and such should we Friends be), as is determined to know nothing in his life and ministry but Christ Jesus and him crucified, best lays the axe at the root of the blighting tree of war. It is the gospel that we must not be ashamed of which must be our reliance as the power of God unto international salvation, and to cause wars to cease into the ends of the earth.

We might pluck at the policy of some branch of that tree, named Philipines; of another named African, &c., only to hurt the cause of Peace by being irritators rather than eradicators. More wisely we say to each of those branches of the corrupt tree, "Thou bearest not the root, but the root thee!" Most wisely, in the wisdom which is "first pure, then peaceable," would we apply Christ the one Antidote, to the corrupt root. Thus in our hearts and to other hearts we ought by his grace to do, and not to leave the other service undone,—that of doing all to which the love of Christ constrains us, in having our own country's present branch of the corrupt tree cut off. True, until the root of sin is destroyed, the same sap may yet put forth other branches. But meanwhile, as mercy calls for checking the horrors of war at every putting forth, whose is touched with the call is without excuse if he contribute not his mite to mercy, whether it be to drop a word to a legislator, or to plead the cause of Christ and humanity at whatever door the responsibility may lie. But as says the editor of the *Australian Friend*, "let no sorrow of heart at the sufferings of mankind, nor indignation at wrongs committed in the name of justice be the occasion of our laboring according to the 'rudiments of the world' and not according to Christ." So far as official memorials go, Friends have by timely testimonies made their appeals for the cause of Peace clear.

The murmur of a righteous indignation at present awakening over the land, is a healthy sign of a conscience still susceptible among the people. But continued militarism with its "necessary" barbarities may make even this grow callous, and a war four years since as-

sumed on the plea of humanity may more than hispaniate ourselves. How its mammon shaves down our mercy for Cuba now. How deplorable its hardening effect already visible throughout church and state and society! Yet the Spirit of Christ can surmount even this accumulating mountain of sin, and cause it to melt down at his presence. That where sin abounds grace shall much more abound, the Lord hath need of us as one Christian denomination committed to the cause of Peace, to stand more prayerfully and move more faithfully in that vital Christianity of the Spirit in which the Lamb and his followers shall have the victory.

Wars can cease unto the ends of the earth only by Christianizing the individual, in a spirit that calls for that conception of Christianity, still new to the masses and to the war-teaching churches, of which Quakerism was raised up to be a messenger—the immediate and perceptible operation and obedient following of the Spirit of Christ, which, if "any man have not, he is none of His."

If one may chase a thousand, or a "true Quaker shake the country for miles around," what an effective manifesto for peace would the societies under the name of Friends be, did all their members wherever scattered, live like George Fox, "in the virtue of that life and power which takes away the occasion of all war."

CORRECTION.—The number of catalogues which were sent out during the year from Friends' Bookstore, at 304 Arch Street, Philadelphia, naming publications there for sale, amounted to seven thousand five hundred copies. Our writing numbers in figures in the manuscript report of the Yearly meeting, as given last week, made the number to appear as "seven hundred."

FOR "THE FRIEND."

FRIENDS IN ANGULLA.—Since the paper on Friends in Tortola was in print (THE FRIEND Fourth Month 5th) my attention has been called to a reference in Thomas Chalkley's Journal relative to a visit he made to the island of Angulla in 1707, in which he says, "At this island several people were heartily convinced and did confess to the Truth, among whom a meeting was settled." It also appears that Thomas Chalkley visited Angulla several times afterwards and held meetings there. This indicates that the statement in James Birket's letter that John Pickering's father came from Angulla is correct, and it is clear that the development of Quakerism in

Tortola was not spontaneous, but that the seed was sown by Thomas Chalkley and transplanted by John Pickering's father.

GEORGE VAUX.

Fourth Month, 21, 1902.

Testimony of True Witnesses.

Jeremiah Waring, son of Henry Waring, was born at Hayli, in the parish of Witney, and county of Oxford, in the year 1652. While very young, he had the fear of God so impressed on his heart, that he was led out of many childish vanities and diversions that others, his equals and contemporaries, were in the practice of; and by a sober conduct gave early indications of being under the operation of that power which prepares for the service of God. As his mind became more and more enlightened by the light of life, he grew dissatisfied with divers ceremonies, customs, and usages of the Church of England, into which he had been initiated. Hence he was led while an apprentice in London, to seek carefully after a people whose doctrines were purely apostolic, and whose lives like the primitive Christians, were full of piety and good works. After having with a religious seeking mind, tried several other professions without finding among them the desired satisfaction, his unwearied and commendable search after Truth at length led him to a meeting of the people called Quakers, when the testimonies delivered that day, cooperating with the Spirit of God in himself, he embraced their doctrines with joy and gladness of heart, and soon became thoroughly convinced of the blessed Truth, which broke in upon his understanding with demonstration and power, and dispelled the many doubts, fears and troubles that had heretofore surrounded his mind.

About two years after this, as we judge, being out of his apprenticeship, he received a dispensation of the gospel to preach to others, and though in the discharge of his duty he twice suffered imprisonment in London with others of the then afflicted people of God, yet he was no ways discouraged thereby, but, as soon as liberty was granted him, continued visiting the meetings thereway, exhorting Friends to be faithful to the discoveries of his will God had made in their souls, and to stand immovable for his Name and Truth on earth.

About the year 1681, he visited the meetings that were settled near his native place in Oxfordshire, where his testimony was well received, many having been lately convinced in those parts. Among these was Mary, the daughter of Henry Wheeler of Witney, a modest, discreet, religious young woman, with whom he contracted an honorable intimacy, and at length obtained her in marriage.

They settled first at Croydon in Surrey, and not long after removed to Ensham, in Oxfordshire, and at last, about the year 1685, to Witney, where the Lord was pleased to bless them with many temporal and spiritual blessings, which enabled them to open their hearts and house to entertain friends and to contribute to the necessities of others in distress. And as he was often engaged abroad in the discharge of his duty to God and the churches round about, the conduct and diligence of his wife in their temporal affairs, rendered his absence of very little inconvenience to his family

and business. Inspired with the hope of sharing in the reward of his [gospel] labors, she spared no pains, and grudged nothing she could do to render the benefit thereof as diffusive as possible, and her endeavors she used to think were blessed, the more he was given up to the service of the Truth, in which he was an unwearied laborer, even when old age and infirmity of body might have pleaded his excuse.

He was a minister of the New Testament, and diligently labored according to the gift bestowed on him. His ministry was plain and instructive and according to the measure of it tended to convince the understandings of the ignorant, to the reformation of those who obeyed not the gospel, and to the confirming the feeble-minded and the nourishment of the drooping soul.

For the weak and hindermost of the flock he had a tender regard, that they might come forward; and those meetings might be visited to which no public Friend belonged, rather than too many to go to one meeting at the same time. He would often say he went not out at the invitation of others, except to marriages and burials, but as he found drawings in his own mind, which have engaged him to travel much in this nation, but more especially in his own and adjacent counties. He was generally well received, not only for his labor in the ministry, but also for his cheerful, free and easy behaviour in the families where his lot was cast.

He was a zealous promoter of brotherly love and unity, and where any difference had arisen in families, would endeavor to reconcile the parties by visiting and treating with them in a manner becoming a minister of the gospel of peace, whose labor of love in this respect was generally well accepted, and doubtless by some to their no small advantage.

His company was sought after by the sick and distressed, to whom he had frequently a word of advice suitable to their state and condition.

His service in meetings of discipline was too considerable to be wholly omitted here, or easily forgotten by those who knew it. Being an elder in the church, he was concerned that the flock of God might be fed, and took the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; not as a lord over God's heritage, but as an example to the flock.

About three months before his death, it pleased God to remove hence his dear and loving wife, after they had lived together above forty-six years, of whose virtue it may not be amiss to give the following short account:

She was a kind and faithful wife, frugal and industrious but not covetous. A mother tenderly affectionate and even-handed, shining in example; a neighbor peaceable, obliging, and beneficent, of good report; and it may be said of her, she was a mother in the church; having brought up children, lodged strangers, relieved the afflicted, and diligent in good works.

She departed this life in great peace, in unity with Friends, and in full assurance of an inheritance with the saints in light, saying on her death-bed, she had done her day's work in the day time. It was easy to enlarge on her virtues, both public and private. But

to avoid prolixity, I shall hasten to mention of his last illness, which seized him the 14th day of the Eleventh Month, 17 being the morrow after his return from visiting Stow meeting, and continued about a week, in which time having some intervals of ease, he spoke many sweet and heavenly sentiments to his children and those that came to see him, among which the following to children are remembered: "Dear child, when your mother and I came together, it is in the fear of God. We had but little of this world, yet we were content, and He made it little sufficient. Our hearts were always open and our house too, to receive friends, and never thought we had the less, but on the contrary believed we were blessed the more for we experienced that saying verified, 'They that seek the Lord shall not want any good thing.' O! He is a good and gracious God. If you keep to the Truth and love Him, I will never leave you or forsake you." His daughter speaking to him, he said, "I felt the love of God so strong upon my heart, I have been supplicating his name, and I have freely offered up myself to his disposal, to do what it pleases Him. He can bring down to a grave, and He can raise up again; his will doeth. I observed in my last journeys to visit the elders everywhere appeared, and His religion appeared, to be at a low ebb. Yet a principle of Truth must prevail; for the Lord has promised, He will give his Son the heirs for his inheritance, and the uttermost part of the earth for his possession. And though I see but little of this yet, I shall die, as several elders have before me, in the faith of it. I have said but little of that large promise made to him of multiplying his seed as the stars of heaven, and as the sand on the sea shore."

Being asked how he did, he said, "I have comfortable time both in body and mind. I have been looking back to my youth, reviewing the narrow way that leads to life; remembering how our ancient Friends used to be in words, and lived in love one with another. And as it was in the beginning so it must be again. But now how many are there who take delight in backbiting, detracting and exposing the failures of one another, and the conversation too often turns upon modes and forms of dress, things too mean for a Christian spirit." His children mentioning what loss it would be to part with such dear and tender parents, he said we have lived to a good age, and the Lord has never forsaken us and if you cleave to Him, He will never depart from you. "And you my grandchildren, caution you against reading profane and idle books, but read the Holy Scriptures, and regard there the precious promises of Christ."

After having taken something, he said, "This will not do. This poor old house will do, but I have a new house eternal in the heavens, where is no pain, no sorrow; where all tears are wiped away. No need of the light of the sun, or of the moon to shine in for the glory of God and the Lamb is the light thereof."

Mention being made of the Lord's reward to him for his labor and service in the church, he said, "We are poor empty creatures, we do merit nothing. All we have we receive from Him, and all we do is but our reasonable duty. The Lord hath no need of us, for He is al-

er glorious and happy in Himself; but we need of Him." Another time when he could take no rest, he "Sweet Lord! ease thy servant for his love me from my youth upward." Verifying out of a violent fit of pain he cried, "Lord thy will be done! thy will be done!" has been with me all my life long. Oh! I thank thee now in these my dying moments, with my children and grandchildren, that I may meet in thy heavenly habitation, and we shall never part more. Oh! thou Shepherd and Keeper of Israel, who neither sleep nor sleeps, into thy everlasting arms I commit them with my own soul. I thought thee in my tender years and Thou foundest me, and hast been with me unceasingly. Thou hast cast all my weaknesses behind thy back when they shall never be remembered more; and hast many times given me a full assurance of a resting place in Thee, for ever and ever.

He departed this life the 21st of the Eleventh Month, 1729, aged seventy-seven, and a year nearly fifty years.

Daniel Wheeler.

His was not the language of precept only, of his example was still more powerful. It was impossible to observe from day to day his bankful, cheerful, humble frame of mind in him so uniformly manifested, his watchfulness to check every rising of improper feeling and above all, the deep reverence and filial which pervaded his heart towards his Father without being made sensible of that deep principle which regulated his daily life. His children at once loved and honored him for while he possessed their entire confidence and love, they knew that he was unflinching in the refusal of whatever was not their highest good. Notwithstanding the tenderness of his nature, and the strength and truth of his parental feelings, his known tenderness precluded all hope of inducing him to their inclination when these stood opposed to their eternal interest. From their early years he patiently labored to imbue the hearts of his children with the love and fear of the Almighty. He instructed them daily in the Holy Scriptures. He was also diligent in his efforts to exhibit to them the example of the righteous of other generations; and finally that exemplified in the lives of the members of our Society, so strikingly revived. For this purpose he set apart a portion of time to read to his family works of description.

He might think that such a course would be too much to the young; but certainly the love was widely different, and his children recalled the feelings of interest and enjoyment that attended these readings and the period of quiet which followed. It was his custom each evening, when his children had retired to rest to visit their chambers and endeavor to direct their hearts to the Father.

On these occasions he would repeat, or teach to repeat, passages of Scripture or devotional poetry, to which his own admonitions were added; and he closed these sweetly remembered seasons with a quiet prayer; during which prayers were offered up to the Lord. As his chil-

dren advanced towards maturity, instead of relaxing his watchful care, he felt there was need of redoubled vigilance to shield them from surrounding danger. Ever anxious for their best welfare, yet deeply sensible that through Divine Grace alone their youthful minds must be awakened and enabled to lay hold of a Saviour's love, he was earnest in imploring for them this heavenly gift, and in watching for opportunities to impress upon them the importance of spiritual things. One instance of the condescension of the Lord in hearing and answering his prayers, was as his eldest son attained the age of manhood, earnest were the cravings of his father that the Lord would direct his heart into the love of God, and patient waiting for Christ. He knew well that to the natural man the things of God must ever be a mystery; and he longed that through submission to the Spirit of Truth they might be opened to his understanding. Often with tenderness he watched the convictions of his inquiring mind, and explained to him the views he had himself received. At one time the sentiments of his son on these all important subjects were exceedingly unsettled and he passed through deep mental conflict before he yielded to the light of Divine Truth in his soul which dispelled the doubts and reasonings by which he was assailed. It was at this period that one evening his father and he, being alone together, they had much conversation on the points which then pressed heavily on the mind of the latter. Before retiring to rest his father handed him the Bible, asking him to read a chapter; he took the book and read the third chapter of Malachi. Deep seriousness overspread his countenance, and after a time of silence he repeated, "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in;" and he shall be "like a refiner's fire and like fuller's soap," adding, yes, He will come into his own temple, the temple of the heart and there do his own work. I never understood this chapter before, nor saw, as I now see it, the spiritual nature of the gospel dispensation." It was evident to his thankful and rejoicing parent that the prophetic declaration was indeed fulfilled in his son's experience that the Lord had come into his temple and was there working to the purifying of his soul. The change which succeeded was most striking; clearly evincing that the day had dawned and the day-star arisen in a heart long oppressed with darkness and many doubts. In reference to this period, his father remarked with much emotion, "this kind can come forth by nothing but by prayer and fasting;" intimating the long continued exercise of soul he had on behalf of his son. Two avenues to evil he guarded with jealousy in his domestic sphere, the introduction of books of an injurious tendency, and the associations which he allowed to his children. With respect to reading, he was liberal in supplying what was calculated to improve or expand the mind; but very few of a hurtful nature escaped the vigilance of his watchful eye. On these occasions he regarded not the inclinations of those he so tenderly loved when works that he disapproved had been lent to his young people he returned them to those from whom they came with a frank avowal of his sentiments respecting them.

He endeavored to render home as cheerful and pleasant as possible. Perhaps few domestic circles ever presented a happier scene than his own, while its links were permitted to remain unbroken. His children can look back, with grateful hearts, to the wisdom and care of their departed parent and feel they have abundant cause to rise up and call him blessed.

Written by one of his children.

For "THE FRIEND."

Christianity Revived.

Are there not evidences from various sources that Christianity is being revived in many hearts with desires to know the Master's will and do his commandments? according to his promise, "Ye are my friends if ye do whatsoever I command you." And can we not see evidences that this language to some in former days may be applicable unto us as a people? "Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee. For behold darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light and kings to the brightness of thy rising." If we know these things happy are we if we do them.

For we must acknowledge that blindness in part has happened unto Israel, and is it not more for a lack of our doing what we know, than from not knowing what to do? For it is said, "This is the whole duty of man: fear God and keep his commandments."

And is it not individual faithfulness that is needed, in order that this may be more fully realized? It was because He loved us and de- desired to do his Father's will, that our Saviour laid down his precious life for us and that we might live henceforth not to ourselves but unto Him who loved us and gave Himself for us. Paul had Christianity revived or revealed in him, when his eyes were opened in the light of Truth, to see things as they really are, self was laid as in the dust and he could love Him whom he had been persecuting, and could say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. And the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Likewise, "I will not glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Primitive Christianity was revived also in the hearts of George Fox and other worthy Friends of that day. Yet they were persecuted for their principles and testimonies which being almost nearer to them than their natural lives, they could not allow the standard of Truth to be lowered nor compromise with the world, and were enabled to see more clearly the spirituality of the gospel dispensation and that the kingdom of heaven stands not in word but in power. Now, dear Friends, shall we after all this allow these practices to fall to the ground or be trampled under foot? May we not hope and trust that primitive Christianity may be more and more revived amongst us in its ancient purity, although it may seem needful for some under our name to return to first principles? Not that we believe that salvation depends alone on a mere observance of our testimonies as to dress and address, etc.,

—far from it. For we believe no true Friend entertains such an idea or belief. But they feel that their peace and safety depends upon faithfully supporting these as well as the doctrines as ever held by Friends. And it pains my heart to hear our precious principles and testimonies lightly spoken of, and in so saying I believe I speak the mind of many other honest hearted Friends. And why? Because they are the fruits or outgrowth of faithfulness to manifested duty; and the time will come (if it is not already near at hand) when many others will seek just such a religion as we profess, because it is the truth and it changeth the heart from a state of nature to a state of grace and is Christianity revived in its simplicity and purity. Many, very many no doubt, there are, who would gladly wear the crown; but are we willing to bear the cross and follow in the way that leads to the crown? If we are willing to suffer with Him, we hope and trust that, if faithfulness is abode in, we may also reign with Him. And whilst thus feeling it our duty earnestly to contend for the faith once delivered to the saints, let none conclude that it is with a wish to find fault in any wise with others; for we are well aware that "the servant must not strive but be gentle and patient." Yet is it charity to justify a wrong in any, and grieve the Holy Spirit? We believe not. For "they that are faithful in the little shall be made rulers over more," but "they that despise the day of small things shall fall by little and little."

In meekness may we instruct those that oppose themselves. For it is "the Lord by might not by power, but my Spirit saith the Lord."

But we need not marvel if some would say as of old "to the seers, see not; and to the prophets, prophesy not unto us hard things; speak unto us smooth things, prophesy deceit."

In the preface to Mildred Ratcliffe's Journal, speaking of those with whom she had taken sweet counsel, but for want of keeping on the watch they had run astray into crooked paths, she says: "The words of these though smoother than oil, are as drawn swords against the Truth and the faithful supporters thereof." And, dear Friends, whilst it is a Christian duty to have forbearance and make due allowance for others, yet the safety and preservation of our scattered Society depends not so much on not compromising our principles and testimonies, as a willingness to be taught by Him who is the alone healer of breaches and the restorer of paths to dwell in. There always has been a remnant preserved by the good Master, and there is cause to believe that such is still the case; and we can but hope and trust that the number of such as these in various places is increasing. And it is also a satisfaction to concerned Friends to see evidences from time to time that it is still the wish of those interested in the publication of THE FRIEND, as in years past, to have it conducted on the right foundation; and we hope its united influences will still tend toward the reviving of primitive Christianity in its ancient purity.

J. P. S.

EMPORIA, Kansas, Fourth Month 26th, 1902.

THANKFULNESS is not an outcome of the natural mind, so much as a Divine gift that we should wait for and cultivate.—*J. Bellows.*

Reminiscences.

(Continued from page 317.)

The tract of land containing about seven hundred and eighty acres given by the Commonwealth of Pennsylvania to Corn Planter in 1796, located upon the west bank of the Allegheny River in Warren County, Pennsylvania, was held in common by his descendants after the death of Corn Planter in 1836. In the belief that advantage would arise in several respects to his heirs by a division of this property to be held by them in severalty under certain restrictions to prevent its alienation, the members of the Indian Committee interested in their welfare strongly advised them about the year 1870 to take steps to have it divided.

Joseph Scattergood and Ebenezer Worth were particularly engaged in recommending this step, and according to this advice these Indians generally united in a petition to the Legislature of Pennsylvania for the necessary authority to have it done.

These Friends gave their assistance in aiding the passage of such an act, and in the Sixth Month, 1871, a bill was passed which provided that the Orphans' Court of Warren County shall be empowered upon the application of a majority of the heirs of Corn Planter to appoint three commissioners to make partition of his estate and allotment of shares as they think just and equitable, having regard to the value and the location of the improvements made by the parties interested, etc; and also providing that no sale of such property should be made to others than the descendants of Corn Planter or members of the Seneca Nation of Indians or be liable to taxation to the lien of any judgment, mortgage or claim, or to any execution or to any judicial sale, except to descendants of Corn Planter or to members of the Seneca Nation aforesaid.

In accordance with this authority the Orphans' Court of Warren County, upon application to it, appointed Thomas Wistar, Joseph Scattergood and Ebenezer Worth, commissioners to carry out the purposes of this act and the petition of the descendants of Corn Planter, and the two last named Friends spent several weeks during 1871 on this tract and its neighborhood in making an amicable arrangement between the heirs for the partition of the estate.

Francis Lightfoot, a member of the Society, was employed as surveyor, who remained there for some months in running the lines and preparing a map showing the boundaries of each tract assigned to the respective heirs.

A report of the Commissioners was presented to Judge S. P. Johnson in the Tenth Month 1871, who in a private letter to Joseph Scattergood acknowledging its receipt, thus expresses his satisfaction with the labors of the Commissioners:

"I have read your report carefully, and discover no error in fact or defect in form, but think it the most perfect document of the kind I ever saw. By the labor and pains you have taken to make it such, you have certainly entitled yourselves to the boundless gratitude of the Corn Planter descendants and the thanks of all others who feel any interest in their welfare. I must be allowed to express my own in warm and earnest terms."

FOR "THE FRIEND."

The Indian Committee in their report Yearly Meeting in 1872 referring to this subject states that "Owing to the number of the conflicting interests involved, and ignorance of the Indians as to our method business the task thus undertaken was none; and it is gratifying to be able to state that, upon its completion a certificate signed by all the heirs or their representatives expressing satisfaction therewith and the Commissioners and Surveyor, having performed their respective services without compensation or charge of any kind, we hereby gratefully acknowledge our obligations therefor and them individually for the attention they given to this important business." The thus accomplished proved to be timely, as shortly thereafter, the death of the only living child of Corn Planter occurred, which had it taken place earlier, might have caused greater embarrassment. The Committee long desired to bring about a satisfactory settlement of this estate, not only for the sake of the parties immediately interested, but as an example and encouragement to the Indians of the Allegheny and Cattaraugus Reserves to hold their lands in severalty. This success we have been glad to observe is claiming increased attention on their part, since we do not but believe such a measure would, by proper safeguards, promote their advancement towards civilization, encourage them in their industry, and tend to allay many of the animosities and misunderstandings which unhappily disturb them."

The following letter from Alfred Cope contains an interesting tribute to the character of Thomas Scattergood, whose journal has been reprinted in 1874 from stereotype plates with some additional matter not contained in the first edition:

My Dear Friend:

I am much obliged by thy valuable portrait and hope it may prove to be a useful possession as a faithful portrait of a true Quaker of the primitive type, a man eminently gifted with truth in his calling in great simplicity and amity. May it be another happy proof of the truth of the declaration "The memory of the just is blessed."

Thine with love, A. Cope

FOR "THE FRIEND."

The New Oxford Movement.

A book has lately appeared, "Contention of the Primitive," by Six Oxford Tutors, which may prove to be an epoch-making book. It marks an advance on the old Tractarian movement, and yet we are amazed at the following statement by William Inge: "The symbolic of washing and eating are the most natural, the simplest and the most widely diffused of all ceremonies. So natural are they that we may say that, if Christ had not instituted baptism and the Eucharist the Church would have had to invent them. A Christianity without sacraments could never have converted Europe."

All Tutors are not true teachers for it would not be difficult to upset the position assumed by the writer on these carnal ordinances which depend so largely on tradition rather than on "Thus saith the Lord."

H. T. M.
BEAMSVILLE, Ontario.

Account of the Imprisonment of Two Friends at Malta, With Quotations from Their Letters, Etc.

In the year 1658 Catharine Evans and Sarah Worsley having felt drawn to travel toward Malta, went by water from Plymouth, England, to Leghorn, Italy, the passage occupying thirty-one days, but at last they landed in Malta where finding countrymen and friends, they staid several days, distributing many tracts.

They also spoke to the people without being molested by any.

When they got passage in a Dutch ship for Sicily or Scanderoon; but the master of the ship being in company with another vessel bound for Malta, went also thither, though no business in that place.

When they came there, Catharine in great distress of mind exclaimed, "Oh we have a cruel cup to drink at that place;" and hawtered in the harbor, as she stood upon the deck of the ship and looked at the people upon the shore, she said in her heart, "Shall ye deny us? If we give up to the Lord, then He will be sufficient to deliver us out of your hands; we disobey our God, all these could not be taken from his hand." And all fear of man was taken from them.

On the next day being First-day they went on shore when the English consul met them, in what they came there for and invited them to his house, where they went, and many saw them, whom they called to repentance that that several became tender; about which they went on shipboard. Coming on shore again the next day, when the governor came to see them, they went, and talked with the governor and gave them some books, affidavits going to the consul's again, where they staid many weeks, he having "told them that he had was at their service while they were there;" but he seems to not have exercised the power he could have had to protect his English subjects; neither to have allowed them the freedom they might have had abroad in the place, eventually yielding to the Inquisition by whom they suffered and were imprisoned nearly four years, they being ever ready to bear testimony against the many evils they saw and heard of; say a word for their Master when opportunity offered, as was frequently the case of repairs, etc., to the "inquisition" when persons of note came to see the things, the work occupying about one and a half years.

They did not feel free to sew for the monks; they did much sewing for the poor prisoners and knit stockings for those who were unable to work. Their sufferings seemed extreme and little pity was shown them by their tormentors. Upon one occasion Catharine replied to a very taunting remark—"I desire to be burnt, but if the Lord will call me to it, I believe he will give me the strength to undergo it for his Truth; and if he will on my head was a body, I could melt all up, for the testimony of Jesus." All here give a letter, signed by both of them, expressing of their feeling:

Our dearly beloved friends, fathers and elders and pillars of God's spiritual house, and our dear sisters in the Lord Jesus Christ,

in the measure of love and life of our God, do we salute you in that which is eternal, and we do greatly rejoice and glorify the name of our Heavenly Father, that He hath counted us worthy to be partakers of the death and sufferings of his blessed Son with you. Though we be the least of God's flock, yet we are of the true fold, whereof Christ Jesus is Shepherd; and He hath had as tender a care over us, as he hath had of any of his lambs which He hath called in this the day of his power, and hath carried us through and over as great afflictions as most of our brethren and sufferers for his name, both in mockings, scoffings, scornings, reproaches, stripes, contradictions, perils at land, and perils at sea, fiery trials cruel threatenings, grief of heart, sorrow of soul, heats and colds, fastings and watchings, fears within and fightings without; terrible temptations and persecutions and dreadful imprisonments, and buffetings of Satan; yet in all these our trials, the Lord was very gracious unto us and did not absent himself from us, neither suffered his faithfulness to fail us, but did bear us up, and keep us from fainting in the midst of our extremity. We had not another to make our moan to but the Lord alone; neither could we expect a drop of mercy, favor or refreshment, but what He did distil from his living presence, and work by his own strength; for we sat one in one room, and the other in another, near a year; as owls in deserts, and as people forsaken in solitary places.

(To be continued.)

To the Christians of the Universal Brotherhood in Canada.

The Friends of Philadelphia send Greeting.

From the time your trials through persecution became known to us our hearts have gone out to you and our minds have been affected by the griefs you were made to bear.

We still greatly desire your welfare both in the things which increase your comfort in this world and in that spiritual knowledge and holy obedience to the laws of God which come to us through faith in Him; and in the possession and practice of which we are saved with an everlasting salvation through Jesus Christ.

We desire to be closely united with you in seeking after this hope of eternal life which our Father in heaven has revealed to the children of men by the sending of the Lord Jesus Christ into the world.

He is indeed our king and lawgiver and it is He whom we must obey as He makes known to us his holy will. This we believe He does both by the Light of his Holy Spirit in the secret of our hearts and by the teachings of the Holy Scriptures which holy men of old wrote as they were moved by the Spirit of Truth.

Ancient Israel acknowledged God to be their ruler and guide, but at the same time were given written laws to regulate their actions and dealings which were administered by men

who were appointed for this purpose; and to these good laws and human rulers the people submitted themselves.

After the coming of the Lord Jesus Christ into the world his apostles enjoined obedience to outward rulers, as being those who in the providence of God are set over the nations and peoples to preserve order amongst them. The Apostle Paul wrote "These are God's ministers attending to these very things;" and again "Rulers are his ministers to us for good;" and to them we must "be obedient, not only for wrath, but also for conscience' sake."

He commands that we should pray for kings and for all who are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. Now, we are aware you have lived under a government which has required you to do some things which are directly contrary to the laws of Christ. To fight and destroy men's lives, and to offer to God a worship which is not in Spirit and in Truth. These are matters in which the rule of Christ, as it is plainly laid down in his teaching, is denied and set at naught. And in these matters Christians ought to obey Him rather than men.

There are, however, many laws enacted by men which contribute to peace and good order among them, by securing to all their just rights and privileges, and give to every one an opportunity to seek his own welfare without at the same time depriving others of the like opportunity.

Among these laws which we approve as being agreeable to the Divine law, is the holding of land in individual ownership by which the legal occupant may improve, cultivate and use it for his own maintenance and for the general advantage of the community in which he lives. It is easily perceived that such laws help to preserve the peace, by preventing unjust and covetous persons appropriating to themselves the fruits of the labor of those who are industrious and quiet in their lives.

There are persons in almost all countries who disregard justice and honesty, and it is to restrain and correct these that laws are made; as the Apostle Paul has written, "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners."—Righteous people intend to live holy and innocent lives, but are willing to be put to whatever inconvenience may come to them in complying with laws made for the general good, in order to give the influence of their example in favor of good government, that it may not be weakened in its dealing with those who practice injustice and crime.

While we speak of ownership in land and other property, as Christians we know that ourselves and all we possess belong to God and that we are only stewards to use that which has been honestly acquired, for his glory and for the good of our neighbors who need help. Therefore in this sense none of us can say that what he possesses is his own; but as a steward to whom has been entrusted a charge, he should manage and use it for the benefit of his fellow-creatures as well as for himself. We will remember and observe the golden rule, "Whatsoever ye desire that men should do to you, do ye likewise even so to them."

In the covenant of marriage our Saviour has laid down a rule which his followers are bound

to observe. It is this: "What God has joined together let not man put asunder. Whosoever putteth away his wife saving for the cause of fornication, and marries another, commits adultery; and he that marries her when she is put away commits adultery."

It is the duty of human government to prevent vice and immorality in this matter, and to make regulations by which children should be cared for by their parents which would not be the case if parents loosely lived together and separated when they are tempted to cohabit with another person.

Much scandal and reproach would result to the Christian name if those who claim it adopt a practice sometimes called free love; or allow men to have more than one wife, or a woman more than one husband. The laws of Christian nations rightly forbid such libertine practices; and the law of Canada requiring the registration of marriages is designed to prevent bigamy, by making it plain who are joined in marriage; while the registration of births shows who are the children of married parents and who are responsible for their care. We thus address you, our Christian brothers, in the desire to help you to accept the experience of many who are and have been the faithful servants of God and yet have in these things to which we herein refer, been able with a good conscience in the sight of their Maker and Saviour, to be governed by the laws of the countries in which they live.*

Among the members of our Friends' Society we have known no instance of any one refusing to comply with the laws of their country regarding the registry of land titles, marriages, births and deaths; although many of them have suffered much for their conscientious objections to war, oaths, tithes to the clergy, and other matters relating to religion.

While human government is so often enforced by the use of deadly weapons and the punishment of death, and in those respects is opposed to the law of love and mercy enjoined by the teaching and Spirit of Jesus Christ, yet Christians have safe precepts and examples for submitting to and actively complying with those requirements which are intended to promote the general welfare of a nation, without involving any acts which are injurious to their fellow men or are contrary to the worship and service due to Almighty God, whose we are and whom we wish to glorify.

We therefore would persuade you humbly to look up to Him, and ask that He will give you light and grace to see and believe that He will justify you in complying with the laws of Canada which are now referred to, and enable you to enjoy with thankful hearts the fruits of his goodness, in making a way for settlement in a country where peace and liberty of conscience are so largely found. We have been instructed and encouraged by your faithfulness to religious convictions, in refusing to take any part in preparation for war; and by learning of the dreadful persecution you suffered for the possession of a good conscience. Our

* While the ceremony of marriage among the Doukhobors is not so binding in its form as we would like it to be, they nevertheless do not lightly regard it, are apparently behind no Christian denominations in faithfulness to the marriage relation, and we know of no divorces among them.—W. E.

desire now is that we may be closely united together in the bonds of Christian love and fellowship, and that we may continue to be helpers of each other towards the Heavenly Kingdom.

From an Old Time Letter.

May ye 16th, 1679.

... This place is called the Naraganset country, near Mr. Williams's towne of Providence.

Governor Easton told a story of a magistrate who had been a great persecutor of his, the magistrate's, friends. After he had cast a worthy Friend into jail, he dreamed on this wise: That he thought he was in a faire delightful country, where were sweet springs of water, green meadows, rare fruit trees, with a river flowing in the midst whose waters were clearer than chrystal.

Moreover he did behold a great multitude walking on the river bank or sitting lovingly in the shade of the trees. Now while he marvelled at all this, he saw the Quaker whom he had cast into prison, sitting with his hat on beside the minister then dead, whom the magistrate held in great esteem. Whereat feeling very angry he went and commanded him to take off his hat in the presence of his betters.

Howbeit the twain did give no heed to his words, but continued to talk lovingly as before. Whereat he was exceeding wroth and would have laid hands on the man. But hearing a voice bidding him forbear, he turned and saw one with a shining countenance and clad in raiment so white that it dazzled his eyes: who said, "Dost thou well to be angry?" Then said he, "Yonder is a Quaker with his hat on, talking to a godly minister!" "Nay," "thou seest but after the manner of the world and with the eyes of flesh. Look again and tell me what thou seest." So he looked again, and lo! two men in shining garments like unto him that talked with him, sat under the tree. "Tell me, if thou canst, which is the Quaker and which is the Priest?" And when he could not, but stood in amazement, confessing that he did see neither of them, 'twas said "Thou sayest well; for here is neither Priest nor Quaker. Jew nor Gentile, but all are one in the Lord!"

Then he awoke and pondered long on his dream, and when it was day he went straightway to the jail, and ordered the man to be set free, and ever afterward carried himself lovingly towards the Quakers.

INDIVIDUAL concern to know the mind of truth, and faithfulness in performing it, is the surest way to promote our own happiness and the strength of the bonds of outward fellowship that bind our widely separated meetings together in Christian nearness.—*Kansas to Western Y. M.*

It is never in ease or luxury, with freedom from sense of need and care, that the world's best and strongest helpers are trained. Those who have grown in the midst of common human conditions, knowing cares and the pressure of life's burdens, feeling the press of need and the pinch of narrow limitations, meeting trial and enduring struggle, learn in these very experiences to be sympathetic and helpful to others.—*Forward.*

Science and Industry.

"PENNIES," says Treasurer Roberts not composed entirely of copper, the alloy being ninety-five per cent. copper, twenty cent. tin, and three per cent. zinc. The cost the government about forty-two cents a pound for 'blanks,' meaning the circles prepared ready to receive the impression of the die. As it takes about one hundred and forty-eight to weigh a pound the government apparently makes \$1.06 on every pound minted, and would, in fact, make a surplus were it not that they are redeemed in gold upon presentation at the treasury, though, of course, the amount present redemption is comparatively small. All the pennies coined in the country are minted at Philadelphia by law."

CARE OF THE EARS.—Never meddle with the ear if a foreign body such as a bead, button, seed, enters; leave it absolutely alone, but call a physician attend to it, says *Woman's Friend*. More damage has been done by injudicious attempts at the extraction of a foreign body than could ever come from its presence in the ear.

Never put anything in the ear for the relief of toothache.

Never apply a poultice to the inside of the canal of the ear.

Never drop anything in the ear unless previously warmed.

Never use anything but a syringe and water for cleansing the ears.

Never strike or box a child's ears; they are known to rupture the drumhead and incurable deafness.

Never wet the hair if you have any tendency to deafness; wear an oiled silk cap, and bathe and refrain from diving.

Never scratch the ears with anything but the fingers if they itch. Do not use the tips of a pin, hairpins, pencil tips, or anything of that nature.

Never let the feet become cold and do not sit with the back towards a window, as these things tend to aggravate any existing deafness or hearing.

Never put milk, fat or any oil substance into the ear for the relief of pain, for soon become rancid and tend to incite inflammation. Simple warm water will answer the purpose better than anything else.

Never be alarmed if an insect enters the ear. Pouring warm water into the canal will drive it out, when it will generally come to the surface, and can easily be removed by the fingers. A few puffs of smoke blown into the ear will stupefy the insect.

A SHIP dating back to the time of Christopher Columbus yet still sailing the seas may well be considered a curiosity after a few several centuries. The Anita, as the cargo ship is called, is, oddly enough (says the *London Post*) engaged in the carrying trade between Spain and the United States. She recently went to Baltimore with a cargo of Spanish wines and other articles of a non-perishable character, and has started on her return voyage to Spain. It goes without saying that she has been frequently repaired during the course of her life, but the original style has a

erved, and she still presents the high luster and the elaborate carvings of days.

YOUR WATCH BY A STAR if you wish to hit the times, these days. Out of the mber of stars in the heavens, and visiting eye at night, and out of the much multitude that celestial photography is set forth on its negatives, there are some that may be depended upon, stars we so long been watched by the astronomer that they are known to be practically true. Any one of these you may set watch by, but it would be rather a difficulty for you to pick out the star you yourself, and even if you should select at one, you would not be likely to know how to go to work to regulate your time.

About two centuries most of these six stars have been under the critical eye of the astronomers, who have measured arc places in the skies again and again. Thus come to be known that these stars are the meridian of any place at certain every night. The meridian of any place on the sun crosses there at noon—an imaginary line from pole to pole directly over-riding East and West. The times the stars so cross the meridian are precisely the astronomer years in advance and are made which are exact to a small of a second. After the astronomers long series of years of testing, found that it occurred to somebody that there is perfect test for timepieces. Perhaps it mainly to the great railroad company, the time of the country finally being regulated throughout the length and of the land. Railroad companies must regularity in their schedules; they can their trains according to clocks and that do not agree; priceless human life every beyond valuation would pay the of such policy.—*W. S. Harwood in St.*

Items Concerning the Society.

NEW FRIENDS' SCHOOL AT LANDSOWNE.—Plans have been completed for a Friends' school to be erected on the ground adjoining the house on North Lansdowne avenue. The school will be in every respect a Friends' school, and not the direct charge of a Friends' School Association rather than under the meeting itself. Children, who will be satisfactory to the meeting on admission, will be received on equal terms with the children of Friends will, in this regard, in the amount charged for tuition be on a par with others. The purpose of the school is to afford to its scholars a first-class education, under the best available religious

instruction which will be a component part of the curriculum of the Philadelphia Yearly Meeting School, in which Friends' Select School in Philadelphia, is one.

LANDSOWNE FRIENDS' MEETING-HOUSE.—The first Friends' held in Lansdowne, or Upper Merion, was then called, was in the old frame building, which stood at the corner of the Pike and Darby road, where the Barker house now stands. It was on First-day, First month, 1828. The house belonged to Mary Owen, and was on

her farm, which ran back as far as where the Presbyterian Church building now stands. She was a member of the Society of Friends, and lived in the old two-and-a-half story red and black brick building, still standing on Baltimore avenue, west of Lansdowne avenue; it was built in 1720. The Friends continued to meet in the frame building until the fall of 1831, when the present stone meeting-house was completed, and meetings opened therein.

The tract on which the house stands was purchased of Mary Owen in 1831, and contained two acres, for which \$400 was paid. It was the intention of Friends to have used the upper portion of the lot for a burying ground, but this was abandoned, only one interment having been made, that of an infant, which was afterwards removed.

The benches for the new meeting-house were sent out from the city. They had originally been in the old meeting-house at the southwest corner of Second and Market streets, built in 1698 and called the "great Meeting House" on account of being the largest place of worship in the city at that time. This old meeting-house was torn down in 1808, Friends removing to their new meeting-house, which was much larger, at the corner of Fourth and Arch Streets. Nearly all of the material used in building the meeting-house on Twelfth street above Chestnut, built in 1812, came from the old meeting-house, as well as the benches which were used there till 1827, when they were sent to Upper Darby Friends. It may be of interest to note, that at the beginning of the Revolutionary War, the old meeting-house at Second and Market street was occupied by the Continentals, a detachment from Maryland under Col. Paxson, being quartered here. That officer acted in a very friendly manner, removing the troops on First and Fifth days, and putting the benches in their places, so that Friends could hold their meetings.

In this old meeting-house, George Fox, the founder of the Society of Friends, and William Penn, the founder of this Commonwealth, both preached.—*Extract from J. R. Elfrith's Account, in the "Darby Progress."*

INTEREST IN EARLY FRIENDS' WRITINGS.—A series of meetings, with the object of studying the writings of the early Friends has been arranged by the Leeds Preparative Meeting, England, to be held at intervals this spring. The first was occupied with a brief survey of the chief events of the seventeenth century, to illustrate the political and religious condition of England during George Fox's time. At the second a brief account of William Penn's life and labors was given, leading up to his Introduction to George Fox's Journal, of which it is intended to make a study at subsequent meetings.—*London Friend.*

An account of "Lindley Murray and his Friends" was recently given by John S. Rountree. It is interesting to recall the fact that the grammarian cited continually for the first six months of his life, and to such an extent that his mother wished he might die. Born in 1745 in Pennsylvania, he spent his school days in Philadelphia and New York, leaving at the age of fourteen years. He studied law for four years, and was called to the Bar. He visited England for the sake of his health in 1769, and finally settled at York in 1785, where he resided until his death at the house which, until quite recently, was occupied by the chairman Morrell. The summer house in which he wrote his grammar has now become the property of the Mount School.

Having named last week the men members of the Philadelphia Yearly Meeting's committee appointed for the welfare of subordinate meetings, we are hereby enabled to report the women Friends named for the service:

Mary D. Allen, Anna K. Cadbury, C. Virginia

Sellew, Sarah Emlen, Elizabeth Allen, Hannah B. Evans, Mary S. Walton, Jane S. Warner, Deborah C. Smedley, Annie Cook, Susanna T. Cope, Elizabeth D. Meredith, Sylvia C. Frame, Edith Sharpless, Sarah B. Dewees, Ann Elizabeth Comfort, Elizabeth C. Dunn, Elizabeth B. Moon, Sarah Nicholson, Beulah M. Rhoads, Susan R. Williams, Martha Mickle, Mary Ann Wistar and Sarah K. Baker.

Some of the Yearly Meeting's committee attended Philadelphia Quarterly Meeting on the 5th. Also John S. and Esther H. Fowler, John Hall and wife, and Eliza H. Varney. A solemnized session.

A reunion of the Westtown Old Scholars' Association is arranged to be held on Seventh-day, Sixth Month 7th, 1902. Further notice will be given of special trains to be run to and from Broad St. Station at convenient hours of that day. The meeting is expected to be held in the large new tent purchased a year ago by the Association. Interesting speakers, school exhibitions, luncheon, play-ground games, etc., are to fill in what is hoped and expected to be an interesting day.

DECEASE OF JOHN BELLOWES.—A cablegram received on the 5th instant informs us: "John Bellowes passed away to-day." The satisfaction to many Friends in and about Philadelphia which the visit of this dear Friend and his wife from Gloucester, England, nearly a year ago afforded them, remains fresh in their memory. With a mind stored with interesting information both from history and by personal acquaintance with notable men of England, Russia and other parts of Europe, and evincing a sound grasp of the history, doctrines, and testimony of the Society of Friends, his company was deemed a privilege in many homes. His French Dictionary, embodying peculiarly useful features of its own, is permanently esteemed over both continents. By recommendation of Senator Hoar, whom as a personal friend he visited in Worcester, Mass., he was, on Commencement day at Harvard University last summer, accorded the degree of Master of Arts. Perhaps few men in England have been more faithful in ministering to the needs of their fellow men, than John Bellowes. He went with Joseph James Neave to Russia, on behalf of the Studentists, and later with Edmund Wright Brooks on account of the Doukhobors; and only by infirmity of health was he prevented from visiting the latter in the far West last summer. His interviews with Count Tolstoy at different times, and later with the highest dignity of the Russian church for the release of the Doukhobor prisoners still in Siberia, could they properly be put in print, would be of wide-spread interest. His son Philip, who had chosen Philadelphia for his residence, having on account of his father's condition, been summoned across the ocean a little before the opening of the Yearly Meeting, would appear to have been favored with a timely arrival at his bedside.

Notes From Others.

SECRET SOCIETIES.—The object of the National Christian Association (221 W. Madison Street, Chicago), is to keep the membership of the churches out of secret organizations, for these among other reasons: 1. Because they are declared to be organized on a basis so necessarily broad as to exclude the idea of Christ as the world's only Redeemer. 2. Because they substitute in their claims and in the minds of many of their membership, the secret society of the Christian church. 3. Because of the relation of the obligation of these secret orders to the oaths and decisions of courts.

As a desirable substitute for the few lines in last week's FRIEND on the names of the months, indicating the number of days in each, the following

is submitted, which probably is not new to many readers of THE FRIEND. W. P. T.

"The Fourth, Eleventh, Ninth and Sixth, Have thirty days to each affixed, And all the rest have thirty-one, Except the Second Month alone Which hath but twenty-eight, in fine Till leap year makes it twenty-nine."

"Where two or three are gathered together in Christ's name, there you will find a Christian congregation. A thousand church members do not make a Christian congregation if they are gathered together in some 'great preacher's' name—they simply make an audience," says the *Presbyterian*.

SUMMARY OF EVENTS.

UNITED STATES.—An oleomargarine bill has passed both Houses of Congress, which imposes a tax of \$600 per year upon the makers of adulterated butter and of \$50 a year upon the manufacturers of process or renovated butter.

All process or renovated butter is to be marked with the words "Renovated Butter," or "Process Butter," and no such butter can be shipped or transported from its place of manufacture into any State or Territory, or to any foreign country, until it has been marked as prescribed by the Secretary of Agriculture, who is charged with an inspection of all factories and store houses where process or renovated butter is made, packed or stored. Wholesale dealers in adulterated butter are to pay \$480 a year, and retail dealers \$48. Oleomargarine colored to resemble butter is taxed 10 cents per pound.

The Chinese Exclusion bill has been signed by the President. It re-enacts the provisions of the law which expired by limitation on the 5th inst., and was passed in 1892 to continue 10 years.

A resolution has been passed unanimously in the House, requesting the Secretary of War to furnish the House with a copy of all orders and instructions which have been forwarded to the commanding military officer in the Philippine Islands relating to the conduct of military operations in the island of Samar, and especially those orders issued prior to and relating to the campaign of General Smith.

A bill has been prepared against the Beef Trust directed to Armour & Co., Nelson Morris & Co., Swift & Co., the C. H. Hammond Packing Company, the Cadbury Factory Company, and the Anglo-American and Sulberger Company. As a consequence of this and other efforts the sale of cattle and meat has greatly declined at Chicago, and the shipments of live cattle to Denver, Kansas City, Omaha and Chicago have become much less. Prices have declined.

Secretary Hitchcock has received a protest from prominent Sioux chiefs, living on the Standing Rock Reservation, in South Dakota, against the action of the Commissioner of Indian Affairs in allowing gangs of workmen to go on the reservation to build fences to enclose grazing lands which the Indians refuse to leave.

Practically one-half of the importations of the United States are now manufacturers' materials. Ten great articles form the bulk of the manufacturers' materials imported. These are, cotton, wool, silk, iron, rubber, raw silk, tin, manufactured wood, wool, copper, raw cotton (chiefly Egyptian), and a large proportion of the articles classed under the general head of "chemicals."

A dispatch from Topeka, Kansas, of the 2nd inst., says: Twenty-one years ago yesterday prohibition was adopted in Kansas. Governor Stanley discussed its effects as follows: "Prohibition in Kansas has been marked by very beneficial results, and it is apparent to any one who will travel through Kansas and through any of the license States that may be selected and note the difference in the types of young men in the United States. There are thousands of young men in Kansas who never saw a saloon and will avoid it, if for no other reason, because it is under the ban of the law."

Senator Cass has introduced his bill into Pennsylvania manufacturing. The figure shows that the number of manufacturing establishments in the State in 1900 were 52,185, as compared with 39,339 in 1890. The bulletin shows that the manufacture of iron and steel is the most important industry in the State. The manufacture of textiles ranks second among the industries of the State, with 1102 establishments. There were 129 establishments engaged in 1900 in the manufacture of foundry and machine shop products, the industry third in rank.

William Thompson, now known as Lord Kelvin a distinguished English scientist, now in this country, has lately said: "This world must depend on its water for

power in the future. The supply of coal will soon become so exhausted that it cannot be profitably used for manufacturing purposes. America has millions upon millions of horsepower in connection with her rivers that are utterly neglected. This power is bound to be developed in the near future. The start that has been made at Niagara Falls is only the beginning of a new era in the manufacture and transmission of power."

Eighty-three thousand acres of forest land have been purchased by the State Forestry Commission in Central Pennsylvania, of which 8500 acres are in Huntingdon county, 74,000 acres in Union, Centre and Mifflin counties, and 500 acres in Pike county.

The city of Boston contains 35.1 per cent. of foreign born population, Chicago 34.6, New York 37, and San Francisco 31.2 per cent.

The effect of the earthquake of the 18th ult., which was so destructive in Guatemala, were felt as far north as Alaska, where the film in the seismograph—an instrument for measuring movements and disturbances in the earth—at the Johns Hopkins University observatory registered the severest shock that has been known since the instrument was put into operation. The disturbance lasted over two hours and a half.

There were 459 deaths in this city last week, reported to the Board of Health. This is 14 less than the previous week, and 14 less than the corresponding week of 1901. Of the foregoing, 237 were males and 222 females; 58 died of consumption of the lungs; 76 of inflammation of the lungs and surrounding membranes; 3 of diphtheria; 20 of cancer; 9 of apoplexy; 14 of typhoid fever; 7 of scarlet fever and 1 of smallpox.

FOREIGN.—The disturbed condition of the laboring classes in Russia has continued, and there have been numerous encounters between the workmen and the troops, and many persons have been killed or wounded.

A spurious proclamation purporting to be an order from the Czar authorizing the peasants to partition the land of the nobles among themselves, has been widely circulated, and has led to serious results. A despatch says: "The most serious feature of the present situation is the growing distinction between the peasantry and the nobles."

A despatch from Washington of the 4th, says: The rebellion in Southern China and the outbreak in Chi-Li shows that the whole of the empire is in a state of ferment, and diplomats in Washington who are well informed, regarding conditions in the Far East, say they would not be surprised should the situation become far more serious.

It is said that fugitives flying to the mountains and the scenes of bloodshed and pillage that the slaughter at Ching Shue Feng when that city fell into the hands of the Kwang Si rebels was awful. More than one thousand persons were killed and their bodies left lying unburied in the streets, while the rebels burned and looted the stores and houses. Terrible slaughter is also reported from other captured towns.

A despatch from Washington, says: A copy of the convention recently entered into by Russia and China with regard to Manchuria, received here, shows that it provides primarily for the complete evacuation of Manchuria, in execution of the pledge made by Russia when she first occupied that section of China. In addition, it has many important and interesting provisions which establish Russia's preponderant position in the northern part of the Empire, and will certainly give that nation some part of the foreign Powers regarding it. The first article states that the Emperor of Russia consents to the re-establishment of the rule of the Chinese Empire, and returns to the Chinese Government the right to establish its governmental and administrative power such as existed before the occupation of this territory by the Russian troops. Government officials say that this article concerning plants of the empire, of the charge, so persistently circulated by the European press, that she proposed to maintain permanent sovereignty over Manchuria. Russia agrees by the treaty to evacuate Manchuria within eighteen months.

A despatch from Berlin of the 1st inst., says: The German cast iron works and foundries are preparing to form a giant combination, which will embrace all the leading plants of the empire. The negotiations have progressed so far that an agreement has already been drawn up and signed by most of the concerns. There will be no transfer of capital, but the main purpose will be to do away with competition and defend the industry against the "American invasion" and other rivaling interests, and to increase exports.

The "Prussian Diet" designed to show the necessity of action by the government to lessen the evils from the use of intoxicating drinks. The Germans, it is stated, spend 3,000,000 marks per year in drink, twice the amount of the army and navy budgets, and 180,000 persons were brought before the courts through drink. The number of criminal

cases was increasing by 10,000 annually, and the number of convicted persons had increased from 239,249 to 478,139 in 1899. In the insane asylums there had increased 30 per cent. of the inmates, and 30 per cent. of Germany's idiots were the children of intemperate. The loss to industry through a excessive drinking is incalculable. Germany, while leading the world in reform legislation, had done practically nothing about drinking. The United States was far more advanced than Germany in this respect.

Professor Bing, of Germany, affirms that tuberculosis in man and cattle is propagated by identical and that the seeming differences between the human and the cattle bacilli result from the capacity of the human to accommodate themselves to the organism in which live, and that he has successfully infected cattle with virus from human beings, producing thereby fatal tuberculosis. He has discovered a method to render the immune against tuberculosis, which is done by injecting the cattle when they are young. This he does on his farm at Marburg, and says the method is so big as Marburg.

A despatch from Berlin of the 1st inst., says: The Professor Behring's diphtheria serum has resulted according to statistics just published, in the lowest rate of mortality from diphtheria in 1901 ever recorded. The deaths from diphtheria were then 469. From the introduction of Professor Behring's serum the death-rate in this disease ranged from 20 to 2600 a year.

During the last three months more than 1,000,000 of steel rails have gone into Mexico, via Galveston, by the railroad building now under way in the Sonora Republic.

For every 100 deaths in rural districts in England are 118 in town districts.

NOTICES.

WANTED.—A complete set of the writings of Fox (8 volumes). Any one willing to sell, please terms to the editor of THE FRIEND.

WESTWOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage wills trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 1144.

EDWARD G. SMEDLEY, Supt.

WESTWOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

YOUNG WOMAN FRIEND, a University graduate, who has a year's post-graduate work at Bryn Mawr College, wishes a position as tutor in a family or to help the care of children for the summer months.

Address "Tutor," Office of THE FRIEND.

NOTICE.—It is desired to make up sets of *Freedom's Friend*, which was published by the Freedmen's Association, beginning Sixth Mo. 1864, and continued till about 1886. Any one having numbers or volumes of this publication which they would be willing to donate to the association will please communicate with

WILLIAM S. VAUX, JR.,

515 Stephen Girard Building,

Philadelphia.

DIED, at the home of Lewis L. Rockwell, his nephew, Paulina, Iowa, the 14th of First Month, 1902, REBECCA KNOWLES, in the eighty-second year of his age, a member of Paulina Monthly Meeting.

—, on the 9th of Fourth Month, at her residence Medford, N. J., MARIA S., widow of Josiah R. Reed, the ninetyeth year of her age. What are raised are arrayed in white robes, and whence came? "These are they which came out of great tribulation, have washed their robes, and made them white in the blood of the Lamb."

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal

DL LXXV.

SEVENTH-DAY, FIFTH MONTH 17, 1902.

No. 44.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Office from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

It is a second-class matter at Philadelphia P. O.

The Earthquake.

(Psal. xlii; Hebrews xii: 25-29.)

name St. Peter is not enough to protect from earthquake, nor the name Christ-ought to save a man not imbued with a Spirit from being denied by Him; nor announcements of the glad tidings of salvation, apart from the power which the gospel ought to give to believers the gospel; nor reciting of the name of Jesus at the time of an offering of prayer place it in me or authority; nor anywhere upon does the kingdom of God stand other- than "not in word, but in power."

Our foundation is not nominal and sandy, on the Rock of Truth's own witness, we are not to be moved or soon shaken in these so momentous in the spiritual and in the natural world, by the coming forward of one that speaketh from heaven hath pro- saying, "Yet once more I shake not only earth only, but also heaven. And this Yet once more," signifieth the removal of those things that are shaken as of things made, that those things which cannot be shaken may remain. Wherefore we, as a kingdom which cannot be moved, let us stand in grace, whereby we may serve God ac- cordingly, with reverence and godly fear."

Each man is appointed his earthquake, the day of Divine visitation which saith- able, thou earth, at the presence of the Lord, when, as we are bearing the image of Christ, its utter instability is felt as a time of naught, and the necessity of an es- tablishment on the spiritual and eternal founda- tion is alarmingly opened to view. But to have as tremblers at his Word yielded up to be hid with Christ in God, there is a confidence that the things which

cannot be shaken shall remain, and that, as our part is in these eternal principles of his Love, Life and Truth, "we have a building of God, an house not made with hands eternal in the heavens."

Abiding thus in the principles of unchange- able Truth, the Quaker does not quake with the earth, though it be removed; but in that he trembles at the Divine Word his name is justified,—and in the trembling not of a slav- ish fear, but of obedient love with reverence and godly fear. Having borne the image of the earth and passed through its earthquake, if we then be risen with Christ to bear the image of the heavenly, what if, instead of be- ing shaken by earthly upheavals, we are made spiritual and ministering centres of little earth- quakes round about us? that the things in our sphere of influence which cannot be shaken may remain, and the worldliness which can be shaken may be dislodged.

It is not for the true Quaker, though he "shakes the country for miles around," to be aware of the extent of his spiritual life's sur- rounding effect upon earth. He does not live for effect, nor without effect. As he is moved by the inward baptism of the Holy Spirit and of fire, his commission will work its mission to serve his generation according to the will of God, and "in the midst of a crooked and per- verse nation to shine as a light in the world, holding forth the word of life."

For "THE FRIEND."

Doukhorob Notes.

COMPILED BY J. E.

The address to the Doukhobors issued by the Meeting for Sufferings of Philadelphia Yearly Meeting, and published in the last number of THE FRIEND, might be supplemented with some estimate of the character of the Russian colonists as given in recent letters received from Joseph S. Elkinton. Under date of Fourth Month 24th.

"T. Beatis (a merchant) of Swan River, (a new town of four hundred to five hundred in- habitants, near the Doukhobor settlements), says that there was not a merchant or store- keeper in Swan River who would not give them credit, and that all who knew them best would greatly regret it, if they should go away and lose the benefit of their improve- ments for the past three years."

"A. E. Saylor, the Methodist minister of Swan River, came into the Land Office and manifested a heartfelt interest in the Douk- hobs; he spoke of them as a religious and

moral people and he doubted whether any sim- ilar number of people living together as they do, could be found to go ahead of them in in- tegrity and morality."

Hugh Harley, the Canadian Land Agent, accompanied J. S. E. through several of the Doukhobor villages, soliciting and obtaining many applications for homesteads from the Russians.

They held several conferences with repre- sentatives from different villages, and by tact and earnest entreaty, with fuller explanations of the meaning of the Government's policy, many who had objected, yielded, so that the prospect of a satisfactory settlement has greatly increased during the past two or three weeks.

The Doukhobors have labored under a misap- prehension, that an oath would be required, if they took out a "patent," or title for their homesteads. This was particularly unfortu- nate, especially as it was owing to a bad transla- tion—the work of a Galician interpreter.

In starting out with the agent, who sym- pathizes much with the Doukhobors. J. S. E. says: "The bridge (over the Swan River) had been carried away by the recent flood, and it was the problem of the hour how to get the team over the river."

The provision boxes were placed on the seats, and a young man stood up on the car- riage to hold them on, while the driver started the team into the flood.

"It was an interesting, almost terrific sight, standing as we did on the bank, right in front of the scene, especially as one of the horses did not seem to know, when in the mid- dle of the stream, whether or not he would keep up to his work; but through they came, and I felt it a mercy."

"I have dreaded the crossing of this river on more than one occasion, on a raft, which was once so overloaded that one of the passen- gers was drowned, and her body never found."

A little further on he writes, "how I wished I had given place to an impression to buy an axe which I saw in a hardware store in Swan River; for, in attempting to get over a tree which had fallen across the trail, one of its branches got between the spokes of the wheel, and another limb shot in behind my back, so as almost to carry me off the seat."

After a journey of twenty-three miles over a very rough and muddy road, they arrived at a village where they held a conference be- tween nine and eleven o'clock, p. m.

This was a most encouraging occasion, and the Land Agent thought the conversation and kind greeting before the conference were a good preparation for the business in hand. J. S. E. writes, "I introduced the object of my errand amongst them, and the address of the Committee was read. Ivan Ivin was sitting at the head of the council, and the room was well

filled. There was the expression of thanks and then a pause, but a right spirit prevailed." They were told that five hundred and twelve homesteads, including thirty-seven granted to women whose husbands were in exile, would be granted to them in a solid block of land. This would comprise a tract of about twelve miles square, with the exception of four sections for school purposes, and two for the Hudson Bay Company.

This liberal offer was considered by all the thirteen villages composing the North Colony, consisting of a total population of fifteen hundred. The meeting broke up with a good feeling, which was cause for thankfulness."

J. S. E. writes (25th of Fourth Month) "There is reason to believe that the kind letter of the minister of the Interior has not been thoroughly understood." Seventy-five acres of wheat had been sown about this village, and seventy-five more are ready for seeding.

"On entering the house of Masha Markin, a little son, ten years of age, was engaged saying a lengthy prayer, the pith of which his mother told me, was asking the Lord to hide him under his wing and from evil men."

"It is a comfort to me that the greeting and parting from the villages are such as they have been, as pleasant as I could desire, whatever may be the conclusion of their supposed wise men."

In several of the houses timepieces were seen. Ivan Chemoff made a complete clock himself, saying by this and other work that he is a mechanic, while the father of this young man has made a spinning wheel. . .

"Hugh Harley, our driver (John Hunter) and myself had a room to ourselves, furnished with a little stove, with a writing table, lamp, and good, regular-sized beds. In another house we saw sliding doors between the bed rooms.

"Fourth Month 26.—About twenty men called on us, who seemed very friendly and rather with the view of making an apology for the scene of last evening, when two of the speakers were quite captious about school houses, roads, taxes, etc. They said their brethren who had opposed us were not of a good spirit, and they were sorry to have me grieved.

"From their representation we might suppose one village at least was prepared to co-operate with our wishes for them."

"The holding of business or religious meetings, two in a day, calling at forty or more houses, and conversing with those who desire to converse about the interests of their people, with what traveling is to be done, does not favor very clear records."

"Hugh Harley spoke at one of our conferences in a way that was very touching to me, saying before the people that he believed the Spirit of God was with the seven men who adopted the address, and that he believed it was the means appointed of God for a reconciliation or settlement, or to this import."

"We had one ride across a creek on solid ice, with water flowing over it, but there is little if any floating ice on the rivers. The mercury has kept pretty close to the freezing point."

J. S. E. attended a First-day morning sunrise meeting, in which fourteen men, three boys, and about seventeen women, and quite a

number of girls took part, reciting psalms, etc., for two hours, after which he addressed them on the resurrection of Christ, and the power of it. The Doukhobors were observing Easter.

This seemed to open the way for Hugh Harley and himself "beyond anything (they) had experienced on this journey, so that (J. S. E.) could address individuals in divers cases, and in a way that H. H. was glad to witness," especially as they expressed an appreciation of the love which was felt for them.

"After the religious Doukhobor meeting was over we went to the house where we had lodged and H. H. seeing a number of Doukhobors who evidently wished to take up homesteads, remarked that he supposed it was lawful "to do good on the Sabbath day."

"We had a swarm of those who were in good humor with us, and I cannot tell how many names were taken for entry, neither do I know that any went away without being satisfied."

"A noble looking woman, about sixty-four years of age, made a most touching speech stating that when they landed on the prairie and were without food we sent them corn-meal and when they had nothing to draw with we sent them oxen and cows. I cannot remember any occurrence more touching or affecting when visiting the colonies, than the sight and manifestation of affection during the last two days."

"There was one unusual sight of a company of women and girls about twenty-four in number, and thirteen little boys, gathering up roots, and casting them into heaps to be burned; and in another part of the field there were two harrows each drawn by three horses."

"I left our carriage and walked up to the company. The men stopped their teams and they were invited to come to a meeting at half-past seven. When I turned to go to the village the company followed, whereupon I picked out the smallest girl and took her hand, and with the other hand a boy, and with my cane under my arm I started in the lead. The company fell into two lines, chanting a psalm, as is their custom. Five or six men came out from the village to greet us, and they also fell in line. From the expressions of some countenances it was evident they wished a photograph taken."

(To be continued.)

P. S.—On the 12th instant J. S. E. telegraphed from Yorkton that he had been delayed by rain and bad roads, but expected to reach Winnipeg at midnight, and proposed to start for Rosthern on the following day. It is believed he has visited all the other colonies but this, and possibly may reach Philadelphia within two weeks.

PREJUDICE never reasons, but moves and sways the mind and action from some instinctive or sudden or biased impulse. It has its seat in ignorance, weakness or idleness. It is a blindness of perception and relation which leads to personal and public injury. It acts as a hindrance to truth, knowledge and to progress. It is a neutralizing force that resists and modifies the most cogent arguments, the most powerful discourses, the most moving appeals and the most stirring considerations.

FOR "THE FRIEND"

The Tract Association of Friends.

EIGHTY-SIXTH YEAR.

The preparation and publication of the calendar and the almanac, while done year, requires the careful selection of new suitable matter.

About the usual number of almanacs was used for 1902, and the demand for them been nearly the same as for several years excepting that about eight hundred and usually placed in the Penitentiary, have as yet, been so placed on account of relations owing to the prevalence in the small-box. The edition of the calendar the largest we ever printed, being two thousand copies; of which nineteen hundred eighty-two have been sold.

Matter for a tract, which had previously been considered, was taken up again this year and approved. It has been published with the title "Card Playing—A Narrative," and be known in our future lists as No. 4, a series, taking the place of "Evidences of Truth of the Christian Revelation," a tract of forty-eight pages, one of our earliest publications the need of which appears to have largely met by other tracts since published.

The work of our Association may be like "casting bread upon the waters," but have evidences that some of it is not so. Among these the following may be encouraging to others as they have been to us:

A minister, not a Friend residing now in Canada, a distributor of our tracts for over twenty years, says that on one occasion he offered a tract to a trapper. The latter refusing slipped one into his pocket. Within an hour the trapper, going alone through a piece of country, was caught in a heavy trap, and though preserved from seriously injury, could not release himself. He spent several hours in this involuntary confinement, after having shot away all his ammunition in the hope of attracting the attention of one who might be within hearing. Having made use of his hands, he took the tract referred to, and read it through. When relief finally reached him, he was a changed man, and from that time was concerned for his soul's salvation."

The same distributor writes: "I take to read them before I distribute. It is years since a dear Friend used to replenish my stock; and the literature of Friends has been profitable to me in the old country and in the new. I gave several of your tracts to a preacher of a leading denomination, and afterwards gave it as his opinion that your baptism had a very slender place in New Testament teaching."

"A young man many years ago who was a member of the Society of Friends and had become much discouraged respecting his spiritual welfare, picked up a tract in the street at West Chester, Pa., which he found on examination was that published by this Association giving an account of the life and religious character of Thomas Chalkley, an eminent minister formerly living in the neighborhood of Philadelphia. Soon taking an opportunity of reading it in a secluded spot, he found it a narrative of the gracious dealings of God with one who had strayed from the heavenly fold but had become restored through our

and faith. On reading this narrative of God's mercy, the mind of the young man touched with feelings of lively hope that his experience might also become his. His vision was powerfully turned away from the life of the world which had previously attracted him, and with his expectations set high above, he earnestly sought for the blessing. Another heavenly visitation upon afterward mercifully granted him, he yielded obedience to the pointings of Divine finger he became established as a Friend and elder in the meeting he led, and a helper of others in their exercises."

A school teacher in North Carolina who to a Friend acknowledging the receipt of a tract, "The Teacher's Influence in the Education of Character," expressed her concern for the spiritual welfare of her pupils, said: "Your little tract was just what I needed, and I thank you very much for it."

In the past, the different "missions" devoted to the comfort and instruction of the visiting this port, situated along the coast, as well as the one on the Schuylkill Point Breeze, have been frequently by one of the members of our Board, as kept them supplied with our tracts and literature. Some of these missions send matter on board of all ships departing here, in which are placed some of our tracts; they are also put in what are known as "comfort bags," a small bag in which are needles, thread, buttons and such other as sailors need. A small Testament is also added; in this manner our tracts are distributed over a wide field. Sailwriting from foreign ports to those connected with these missions frequently mention assurance and benefit derived from finding our tracts among the reading and other material in their hands.

A mission situated in the northeastern portion of the city, which mill operatives frequent, has also been supplied, and much opened to receive them has been manifested.

A colored man who was a member of a lodge of Free Masons, and who also had taken an interest in theology, and is at this time a member in a religious body, was handed a copy of our tract No. 178 on "Secret Societies."

He read the tract on retiring at night, and so impressed with its statements that he concluded to read it carefully the following morning.

On doing so, he felt, to use his own words, that "he had never had so complete a revelation, and had never before thought of the teachings of the Scriptures as so important subject. Being convinced that it would be improper to remain any longer in connection with this society he went to the meeting of the lodge, and severed his connection with it.

On making this statement, he expressed a desire for a supply of the tract, in order he might distribute it among his fellow-laborers.

During the past summer a member of this lodge had a number of tract pockets placed in prominent public places in Atlantic City, and that they should be filled as occasion demanded. The Friend who performed this duty says that while the pockets were gener-

ally empty when he made the rounds, he seldom saw any tracts lying about or under foot. One little newsboy, seeing him coming with a fresh supply, asked if he might have a copy of the tract entitled, "The Power of Truth." Being asked what he knew about that, he said he had had a copy and would like another one. In another instance, the caretaker of a pavilion where a pocket had been placed said he had read the tract entitled "The Injurious Effects of Tobacco," and that he had since broken off from the use of this narcotic. During the summer about three thousand one hundred tracts were thus disposed of.

It seems proper again to call attention to our financial condition. Our income is almost entirely derived from voluntary contributions of interested Friends, the number of whom is from time to time reduced by death, and although occasional bequests have been received, yet we are almost entirely dependent upon subscriptions and donations. In view of these facts we desire that the number of those who are interested not only in the distribution of our tracts, but in providing the means for keeping up and increasing the stock of our publications which are almost entirely disposed of gratuitously, may be increased.

There have been printed during the year: Tracts in English, 46,000; Tracts in Chinese, 2,100; Juvenile Tracts, 8,000; Card Calendars for 1902, 2,000; Almanacs for 1902, 4,500; Select Readers, No. 2 (102 have been bound), 250; Select Readers, No. 3 (100 have been bound), 250.

There have been bound from sheets in stock: Biographical Sketches, 40; Musings and Memorials, 49.

The distribution for the year has been: Tracts, 60,333; Juvenile Tracts, 6,708; Almanacs (including 97 for 1901), 2,933; Memoir, George Fox, 1; Select Extracts, 38; Divine Protection, 23; Account Sarah Grubb, 3; Spiritual Progress of Mary Rathmell, 1; Biographical Sketches, 37; Musings and Memorials, 42; Select Readers, 242; Card Calendars, 1,982; Round Volumes Tracts, 23.

Tracts on hand Third Month 1, 1901 . . .	228,540
Tracts printed during the year . . .	48,100

	276,640
Tracts distributed during the year . . .	60,333
Tracts on hand Third Month 1st, 1902 . . .	216,307

	276,640
--	---------

On behalf and by direction of the Board of Managers,

HENRY B. ABBOTT, Clerk.

PHILADELPHIA, Third Month 13th, 1902.

For "THE FRIEND."

HOW THE FASCINATION OF THE GAMING TABLE INCREASES AS YIELDED TO.—An acquaintance informed me, that when a young man he with three others agreed to spend certain evenings together, and for amusement cards were introduced. For a time they played simply as a trial of skill. Then by way of giving their pastime a zest, they played for cigars, and later for theatre tickets. Finally small amounts of money were put up.

My friend said that just as the clock struck twelve one night, he threw his last card and lost. Though less than a year had elapsed, the stake on the table was then fifty dollars. He sat back in his chair, and the path from

nothing to this opened before him, and then it continued to open up, and at the end he saw a state's prison and a gallows. Rising he said to his companions, "I will never throw another card as long as I live!" And he kept his resolve, becoming a religious character. *

For "THE FRIEND."

Some Account of the Imprisonment of Two Friends at Malta, Etc.

(Concluded from page 341.)

"O the sorrows the mournings, the tears! 'But those that sow in tears, shall reap in joy.' A true sorrow begets a true joy; and a true cross a true crown; for when our sorrows did abound, the love of God did abound much more; the deeper the sorrows the greater the joy; the greater the cross, the weightier the crown.

"Dear friends and brethren, marvel not that Israel is not gathered; our judgment remains with the Lord and so do our labors; for it was not for want of travail nor pain, nor love to their souls; for we could have been contented to have fed upon the grass on the ground so we might have had our freedom amongst them, for had it not been for the great opposition, they would have followed after us, as chickens after a hen, both great and small. But oh! the swelling seas, the raging and foaming wave, stormy winds and floods and deep waters, and high mountains and hills, hard rocks, rough ways, and crooked paths, tall cedars, strong oaks, fruitless trees and corrupted ones, that cumber the ground and hinder the righteous seed to be sown, and the noble plants from being planted. Oh! they shut up the kingdom against the simple-hearted and hide the key of knowledge from the innocent ones, and will not enter into the kingdom themselves, nor suffer them that would enter, but stir up the magistrates to form carnal weapons thinking to prevent the Lord of taking to Him his inheritance, and to dispossess his Son, who is heir of all, that He might not have a dwelling-place among them, nor a habitation nigh them; because that his light will discover their darkness, and his brightness will burn up all their abominations, and mar their beauty, and stain their glory, their pomp and their pride, that it may perish as the untimely figs, and fall as the flower of the field, and wither as the grass upon the housetop.

"Oh! the belly of hell, the jaws of Satan, the whole mystery of iniquity is at the height and all manner of abomination that makes desolate, and stands where it ought not, and is upheld by a law, that upon pain of death none must speak against it nor walk contrary to it. But praises to our God, He carried us forth to declare against it daily.

"Oh! the blind guides, the seducing spirits, that do cause the people to err, and compel them to worship the beast and his image and have his mark in their foreheads, and in their hands, and to bow to pictures and painted walls, and to worship the things of their own hand, and to fall down to that which their own fingers have fashioned, and will not suffer them to look toward Zion upon pain of death, nor to walk towards Jerusalem upon pain of faggot and fire, but must abide in Babel, and believe whatsoever they speak or do to be the Truth.

"But oh! the ways, the worships, the fash-

ions, forms, customs, traditions, observations and imaginations, which they have drawn in by their dark divinations, to keep the poor people in blindness and ignorance, so that they perish for want of knowledge and are corrupted, because the way of Truth is not made known among them. They are all in the many ways out of the one true and living way, and their ways be so many and so monstrous, that they are unrehearsable; but the Lord our God hath kindled a fire in the midst of them, that will consume all forms, fashions, customs and traditions of men, and will burn up the briars, thorns and tares, stubble and fruitless trees and corrupted ones; and will blast all the fruits, works and labors of wicked and ungodly men, with the mildews of his wrathful indignation, and will scatter all his enemies with the whirlwinds of his displeasure.

"They do not know the Scriptures. Their Bibles would grieve any honest heart to behold them because of the corruption."

Fach had left a husband and children behind her, for whom their hearts yearned; beautiful letters were written, showing they were not without natural affection, but they trusted all to the care of the Shepherd of Israel who comforted them with a spiritual communion that must have been refreshing and that the natural man comprehendeth not. C. E. says in a letter to her husband and children "who are more dear and precious to me than the apple of mine eye." "Most dear and faithful husband, I have unity and fellowship with thee day and night, to my great refreshment and continual comfort. Praises, praises be given to our God for evermore who has joined us together in that which neither sea nor land can separate or divide."

"Oh my dear husband and children, how often have I poured out my soul to our everlasting Father for you," night and day with tears "that you might be kept pure and single in the sight of our God."

"You may feel the issues of love and life, which stream forth as a river to every soul of you, from a heart that is wholly joined to the fountain. My prayers are for you day and night, without ceasing; beseeching the Lord God of power to pour down his tender mercies upon you, and to keep you in his pure fear, and to increase your faith, to confirm you in all righteousness, and strengthen you in believing in the name of the Lord God Almighty, that you may be established as Mount Zion that can never be moved."

"Keep your souls unspotted of the world, and love one another with a pure heart fervently; serve one another in love, build up one another in the Eternal and bear one another's burdens for the Seed's sake, and so fulfill the law of God."

"Dear hearts, I do commit you into the hands of the Almighty who dwelleth on high, and to the word of his grace in you who is able to build you up to everlasting life and eternal salvation." . . .

"I do believe we shall see your faces again with joy." . . .

"In our deepest affliction, when I looked for every breath to be the last, I could not wish I had not come over the sea, because I knew it was my eternal Father's will to prove me with my dear and faithful friend. In all afflictions and miseries the Lord remembered mercy, and

did not leave nor forsake us, nor suffer his faithfulness to fail us; but caused the sweet drops of his mercy to distill upon us and the brightness of his glorious countenance to shine into our hearts, and was never wanting to us in revelations or visions. Oh, how may I do to set forth the fulness of God's love to our souls! No tongue can express it, no heart can conceive it, no mind can comprehend it."

S. Cheevers wrote in the same loving spirit to her family, though perhaps to quote so much from her pen is not now needful. The following is expressed "to her friends in Ireland;"—"My life is given up to the service of the Lord; bonds, chains, bolts, irons, double doors, death itself, is too little for the testimony of Jesus, and for the word of God; so the seed be gathered, it is but a reasonable sacrifice. Bonds and afflictions bide the gospel of Christ. Those that will live godly in Christ Jesus, must suffer persecution."

In a letter to D. Baker, Catharine says:—"The time is too little for me to disclose the twentieth part of the terrible trials; but whensoever we were brought upon any trial, the Lord did take away all fear from us, and multiplied our strength, and gave us power and boldness to plead for the Truth of the Lord Jesus, and wisdom of words to stop the mouths of the gain-sayers; but then they would say, we had not the true faith, but we had all virtues. Dearly beloved, pray for us that we fall not, nor fail; whereby our enemies may have any advantage to rejoice and say, we served a God that could not save us, and called upon a God that could not deliver us; as if we were like them, to call upon stocks, stones, pictures, and painted walls, and dead things that cannot hear, see nor speak."

"We do beseech thee to tell all our dear friends, fathers, and elders, the pillars of the spiritual building, with all the rest of our Christian brethren, that we do desire their prayers, for we have need of them."

Probably what most grieved these devoted messengers was the wickedness and superstition of those who kept them in bondage, and the little apparent fruit of their labors, though sometimes they spoke so effectively to persons who came to them, that they could not gainsay them but were made to confess that God was with them. Once when Catharine was crying to the Lord in prayer that it seemed that all their travail and labor was fruitless, she felt this answer, "Be not grieved, though Israel be not gathered, the seed of Malta is to increase into multitude. That which ye have sown shall not die but live."

At another time she said the spirit of prayer was upon her, but she was afraid to speak to the Lord for fear she should speak one word that would not please Him; and then it was returned her from the Lord, "Fear not, daughter of Zion, ask what thou wilt and I will grant it thee, whatsoever thy heart can wish; but she desired nothing of the Lord, but what would make for his glory, whether it were her liberty, or bondage, life or death; and in this resignedness she found herself accepted of the Lord."

A friar once said to them—"It is God's will ye should be kept here, or else we could not keep you." On which C. E. told him, "The Lord suffers wicked men to do wicked-

ness, but He doth not will them to do it; He suffered Herod to take off John the Baptist, but He did not will him to do it; He suffered Stephen to be stoned, and Judas to betray Christ, but He did not will them so; for if He had He would not have damned them for it."

Sarah in reply to a question of the Irish consul what she did want, said, "The was her Shepherd, she could not want good thing, but she did long for her dom." He said "That you may have in it but he did not live to see it."

I shall not attempt giving a description of the many hardships they endured; for during perhaps weeks they were kept in a room excessively hot that they often left their beds and lay down at the chink of the door to air; their skin became parched; their hair fell off their heads and they often fainted; sometimes lacked food, at other times did feel free to take what was offered.

Their Bibles were taken from them, but they did not know how long they were deprived of them, and they were not always allowed to have any, for writing.

The time of their deliverance drew near. Friends and others made great efforts to obtain their freedom, being often baffled; but Baker's efforts were very touching, though ineffectual; but he obtained an interview with them through the prison gates. Yet S. E. says the time of their redemption drew near, which was brought about at the instance of George Fox and Gilbert Lathey by writing to the Lord d'Aubigny.

About six months after Daniel Baker came into Catharine's heart that she could speak with the inquisitor he would obtain them their liberty. Not many days after she had an opportunity of speaking with him, after which he was very courteous to them, came to them within a few days, with his tenant, the chancellor and others, and in some discourse, asked them whether they would return to their husbands and children if it were the will of God; to which they answered, it was their intent in the will of God so to do.

Hereupon they were released and the inquisitor took his leave very courteously of them, wished them a prosperous return to their country, as did the magistrates and inferior officers. Being thus set at liberty, they and prayed God "never to lay to their charge what they did unto them, because they were them not."

They were kept eleven weeks at the castle house before they could get a passage there, and though they met with tempests, yet at length they arrived safely in England.

S. W.

DOING the best we know how is not enough for us to do. We are commanded to do it. If we fail in so doing we have to suffer for it. Even in human governments, it is not enough for an evil-doer to say that he did not or that there was any law against his doing what he did. It is every man's duty to know the

OUR salvation is by Christ alone, therefore howsoever or whatsoever we add unto it in the matter of salvation, we overthrow Christ.—Hooker.

THE ROBIN'S MESSAGE.

The bluebird's call, so plaintive,
Has echoed o'er the hills,
The willow buds have swollen
Beside the tiny rills.

The brooks have burst their fetters,
And from the soft, brown earth
The tiny little snowdrops
Right bravely have stepped forth.

O'erhead the crows are calling,
I heard the old refrain,
And from the distant alar
The blackbird pipes again.

But none of these can fill me,
These tokens fair of spring,
With such delight as comes to me
When first the robins sing.

The bluebird is a poet,
With fancies quaint and sweet;
The blackbird a musician,
The whole world at his feet.

The crows are queer old farmers,
In plainest costume dressed,
The grackles noisy gossip,
Chatting with eager zest.

But you, my darling robin,
A homely message bring
Of brave and loving courage.
"Cheer up! Cheer up!" you sing.

And when I hear you singing
High in the old elm tree,
I am rebuked for doubting,
And trust comes back to me.

For he who knows the sparrow
His children, too, will bless,
And he hath sent the robin
To teach us cheerfulness.

G. A. H.

Bibliolatory.

Bibliolatory I understand the tendency of
ting, in the first place, the Book from
Christ, and in the second, from the Holy
and of thus substituting the Book for
who alone is the light and guide of the
h.

is the theme of Adolph Saphir's article
"Hope." He cites the irony of the Jews'
st, who while perfectly familiar with the
es of the prophetic Christ in the pages
of Old Testament, nevertheless, did not
nize the actual Christ when He did mani-
f Himself. They had read the Bible with-
out Christ, the letter divested of the Spirit,
is Bibliolatory.

en he points at Bibliolatory among Prot-
ests. But we will let him do this in his
ords.

at while this form of Bibliolatory is
among those who have not accepted
essage of God (though they accept the
e, and who are often encouraged in
state by not having this dead acceptance
Bible pointed out to them, there is an-
form of Bibliolatory which is more dan-
to the children of God. Such phrases
the Bible is the religion of Protestants,"
neat, and true to a certain extent, al-
indicate an incipient decay. Where
is life, and life in health, such expres-
do not exist. Paul never would have
had the Scriptures were the religion of
ristian. Christ was his Light and Life.
ed further about Christ, he would de-

scribe Him as the Scripture testifies of Him,
and as the Spirit revealed Jesus to his soul.
It is not that Paul thought otherwise than we
do about the Divine authority, sufficiency,
and fullness of Scripture, but he stood to Scripture
in a true relation.

"The Reformation churches soon departed
from the true and living view of Scripture.
Luther saw Scripture in its relation to Christ
and to the Spirit; indeed, many of his sayings
are unguarded, but in reality only strong and
one-sided expressions of what he felt so deep-
ly,—that we do not place the Bible as
Christ's substitute or the substitute of the
Holy Spirit; that the great value of the Bible
is that it testifies of Christ; and that the
Holy Spirit is the true enlightener and teacher.

"Luthers' followers too soon forgot the
true position of the Scripture. The Holy
Spirit is above Scripture. Not that there is
anything in the Scripture which is not in ac-
cordance with the Spirit's teaching, for all
Scripture is inspired of God, but the Church
is in danger of ignoring the existence of the
Holy Spirit and her constant dependence on
Him, and of substituting for the Spirit the
Book. And now commences the reign of in-
terpreters and commentaries, of compendiums
and catechisms; for if we have the Spirit's
teaching in the Book instead of the Spirit's
teaching by the Book, men wish to have it ex-
tracted, simplified, reduced to a system, meth-
odized. And then practically speaking, the
creed is above the Bible.

"Thus there has been to a great extent
'text' preaching instead of 'Word of God'
preaching. The word was 'outside' of us, in-
stead of 'dwelling' in us. And our testimony
is different in tone and power from that of the
apostles and primitive Christians; for their
testimony was in the Spirit and of Christ ac-
cording to Scripture, while ours has become
testimony concerning the Bible in reference to
Christ and the Holy Spirit. The apostles
spoke of Christ, and confirmed and illustrated
their testimony by the prophecies of Scrip-
ture. They looked to the Man in the first
place, and secondarily to the portrait given of
Him in the Book. Whereas the pseudo-apost-
olic preaching fixes its own eye and that of
the hearer in the first place on the Book, and
deduced from it the existence and influence of
the Christ. The impression in the one case
is: that the preacher announces a message
from Christ, who is a reality to him; and this
his experience of Christ, he asserts, is accord-
ing to Scripture. The impression in the other
case is: that Isaiah, Paul, John teach, accord-
ing to the preacher's exposition, such and
such doctrine. The one is preaching Christ;
the other, about Christ. The one is life and
spirit; the other is possible without the Spirit
and vitality. The one is testimony; the other
is an exposition of another man's inspired tes-
timony. The one is preaching the Word (with
or without text); the other is text-preaching
without the Word. Paul preached Christ; our
tendency is to preach that Paul preached
Christ.

"Why is it that God, in speaking to his own
people, says so often, 'I am the Lord?' Why
does He speak so frequently and so earnestly
against idolatry? Why does He teach us con-
tinually that the Spirit quickeneth; that the
letter, even the good and inspired letter kill-

eth. Because the root-tendency of man is to
substitute shadow for substance, the form and
outline for the fulness, rules for life, and dead
things for the living God. Because we like
to stand on terra firma, and resemble children
who cannot understand on what pillars earth,
sun, and moon do rest. Because we think of
catching a sunbeam in a trap, instead of de-
pending on the sun in the heavens. Therefore
we are always apt to deify 'brazen serpents,'
'Bible doctrine,' past experiences.

"The man who first made a crucifix, doubt-
less simply meant it as an aid to his memory
and devotion. The thought of the Saviour's
love and death filled his heart with contrition,
ardent affection, peace, and joy. 'Oh, if I
could always thus see a crucified Redeemer!'
And why not? Is not the same mercy and
love, which manifests Christ unto the soul
now, continually with us? Will there be no
manna to-morrow? Ah, but he wants to fix
and secure the impression. He makes the
crucifix; and now, instead of Christ, we have
an expedient—an aid to devotion, which will
soon become an obstacle and then a substitute
for the living Christ. For the process of de-
terioration is rapid; soon is Christ forgotten,
and the crucifix becomes not a symbol, but an
idol, and men think not merely of the crucifix,
but attach importance to a special crucifix,
with wood from such a place, and which has
been used by such a saint, etc.

"But idolatry in the large and spiritual
sense, is not confined to 'crucifixes.' The
Bible may be the Protestant crucifix.—*The
Mennonite.*

Benjamin Kidd.

Benjamin Kidd, of Banbury in Oxfordshire,
was born in the County of York, and educated
among Friends. While very young he was fa-
vored with a visitation of Truth, to which he
was faithful and through the powerful op-
eration thereof was, about the twenty-first year
of his age, called to the work of the ministry;
wherein he was eminently qualified rightly to
divide the word of Truth, and to unfold the
mysteries of the gospel in great brightness,
to the informing and convincing many, and
to the comfort and encouragement of such as
were under affliction and distress of mind in
their religious progress.

He was eminently qualified for great and
singular services in the Church; a diligent at-
tender of meetings, both for worship and dis-
cipline; in both which he was very service-
able. He was a man of sincerity and integri-
ty, of good understanding in matters useful to
mankind, and freely communicative; universal
in his benevolence, and laborious to do good to
all. Deep in Divine experience, sound in judg-
ment, wise in counsel, zealous for the promo-
tion of Truth and righteousness, and the ex-
altation of the cause of his Lord and Master
in the earth. He was instructive and weighty,
yet becomingly cheerful in conversation; ex-
emplary in life and conduct, peculiarly kind
and fatherly towards his friends, compassionate
to the poor and distressed, generous and
noble in his disposition, highly useful and
agreeable to his neighbors, and generally be-
loved by persons of all ranks, and denomina-
tions to whom he was known.

The principal design of these observations
is to excite thee, reader, to consider in what

manner he was raised to his dignity in the Church; and also to reflect that the same Divine principle is in thee, and if thou art faithful thereto, the same fruits will appear according to thy measure.

About the thirtieth year of his age he visited America, where many were convinced, and others confirmed through his powerful ministry. His service there was very great, and much to the edification, comfort, and satisfaction of Friends, as appears from sundry accounts. After he settled at Banbury, he visited Ireland and various parts of Great Britain. The city of London, in particular, frequently partook of his pious and fervent labors, to the great help and consolation of many, who have just reason to bless the Lord on his behalf.

A few months before his death he was greatly afflicted with a disease which was very painful to bear; but at times he got out a little, and particularly he attended the Quarterly Meeting at Oxford, in the Tenth Month, 1750, though under great affliction of body, which gradually increased, attended with a dropsical affection; through all of which his patience and resignation were very remarkable. About a month before his decease, he attended the meeting at Banbury, at the burial of a young man whom he greatly esteemed, which he got to with great difficulty, being obliged to be supported by two friends. In the course of the meeting he was raised beyond all expectation, to preach the gospel powerfully for about an hour, to the tendering the hearts of almost all present. Many of his neighbors being there, confessed, with admiration, to the power by which he was raised that day, remarking that he had been a good man all his time, and that the Almighty had crowned him in the conclusion. After this he was mostly confined within doors and continued in great submission to the Divine will, without murmuring or repining.

A Friend from London visiting him, found him under great bodily affliction, but freely resigned to the Divine will, expressing his firm hope in that power which had all along supported him; and that though the greatest kindness to him was to solicit a release from his pains, yet he desired to be content and wait the Lord's time. When the said Friend took his leave of him, he expressed himself to him in an affectionate manner, to his great comfort and encouragement. At another time, having delivered some excellent exhortations to those present with him, he added for their encouragement to persevere in their Christian progress "I am under no fear or doubtful apprehensions; for I know that 'for me to live is Christ and to die is gain.'" When he was first seized with the hiccough, he seemed full of joy, saying "This is a welcome messenger; it is one step nearer." His wife standing by, asking why, he answered, "It will be a glorious change; I am not afraid to die and to put on immortality; that will be desirable; yet I leave it, though of choice I had rather be dissolved; but the Lord's time will be the best time;"—often saying death would be the most welcome messenger he ever met with.

Thus this good man finished his course, his sun going down in great brightness, at Banbury, the Twenty-first of the Third Month, 1757, aged about fifty-nine; a minister about thirty-eight years.—*Selected.*

Reminiscences.

(Continued from page 349.)

"Ye call these red-browed brethren
The insects of an hour,
Crushed like the noteless worm amid
The regions of their power;
Ye drive them from their father's lands,
Ye break as faith the seal,
But can ye from the court of Heaven
Exclude their last appeal?"

—L. H. Sigourney.

The unselfish, disinterested and practical devotion of time, talents and labor for the welfare of the Indians, of such men as Joseph Scattergood, Ebenezer Worth and Thomas Wistar, is worthy of notice, regard and imitation. Thomas Wistar in about 1849 accepted an appointment from the Government of the United States to carry to the Indians, or rather the mixed blood of the Menomonesies, residing at or near Green Bay, Wisconsin, a sum of money to pay to them on behalf of the United States.

The journey by the usual route is nearly fifteen hundred miles. In this journey, a somewhat perilous one, because they carried a large sum of money, he was accompanied by our late valued friend Alfred Cope of Germantown. His interesting account of the journey and intercourse with the people there is well told in a series of articles which may be found in Volume xxiii of THE FRIEND. It is believed that neither of the Friends would receive any compensation from the Government for their services.

During their intercourse with the natives Alfred Cope was much interested on observing their habits, etc. In the mornings they went down to the water to perform their ablutions and as they had no towels, he watched them to see how their faces would be wiped dry; "the universal blanket" answered the purpose.

The same generous and practical attention to the interests of these poor people by Joseph Scattergood and Ebenezer Worth is some measure manifested in these reminiscences.

Complications resulting from the leasing of lands by the Indians on the Allegheny Reservation in New York had for many years been increasing, causing much anxious thought on the part of the more intelligent Indians, the white settlers in Salamanca, etc., and also of members of the Indian Committee of Friends of Philadelphia, as to the best mode of dealing with the confused and irregular condition of affairs then existing there. With a view to ascertain the situation in which the illegal leaseings on the Allegheny Reservation were viewed by the authorities at Washington, J. Scattergood spent some time, in the latter part of 1874, in consulting with officers of the Indian Bureau and others and in devising a plan by which some of the difficulties might be removed. By the cooperation of individuals a bill was prepared and submitted to Congress, legalizing the leases already made within certain villages, the limits of which were to be defined by Commissioners appointed by the President. This bill also provided for the renewal of the leases at intervals of twelve years, and enacted that the income derived from these leases should hereafter be the property of the Seneca Nation, instead of individuals as had been the case heretofore.

For "THE FRIEND."

This bill became a law Second Month 1875. After its passage the Indians were doubtful that the three Commissioners to be appointed should be chosen from among Friends, a petition to that effect was circulated on Cattaraugus Reservation requesting the President to appoint Thomas Wistar, Joseph Scattergood and Ebenezer Worth to that service. Their request was so far regarded that President named Joseph Scattergood as chairman of the Commission, associating with him John Manley, a politician from near Salamanca, and Henry Shanklin, of Kansas colleagues.

The labor involved was very considerable, and although the running of the lines and preparation of the map showing the location of the villages was done by Charles E. F. a trustworthy surveyor from the immediate vicinity, and his assistants, yet the responsibility of deciding the various questions arose, and a considerable part of the labor largely devolved upon Joseph Scattergood, who required him to make frequent visits to the Reservation, some of them for weeks at a time.

The exercises and exposure attending performance of this labor his family have reason to believe shortened his life.

The following extracts from one of his letters will give some idea of the difficulties he met with.

SALAMANCA, N. Y., Seventh Month 9th, 1875.

"I have been occupied most of the time since I have been here in collecting leases, copying the descriptions of the lots leased. Some of the so-called leases are remarkable specimens of loose contracts. Some have definite description of the boundaries of the lots, some are not witnessed and in some instances the names of witnesses and parties to the covenants are all in the same handwriting.

How we shall be able to straighten these transactions remains to be seen.

"It is very evident it will be a troublesome business, and one not to be accomplished without giving some dissatisfaction to the parties."

Science and Industry.

THE BLAZED TREE.—In running a line establishing bounds through a forest the surveyor blazes in this manner: If the line is to the left of a tree designed to be blazed, the tree is blazed upon the right side; if to the right the tree is blazed upon the left side the line strikes the tree "plump" it is blazed upon both the front and rear sides. In running a boundary line at a corner where two lines come together either a monument is erected, a stake and four boulders being usually regarded as such a monument—or a tree blazed on all four sides, or, as is sometimes the case, three or four trees are scarred so to indicate as nearly as possible the turning point in the line, or, in other words, its corner, around which they grow. In this State the surveyor registers the distance from each of these posts or monuments at every mile thereby establishing his line with absolute certainty at that point and giving a secondary basis of the written description of a boundary required in title deeds and abstracts of claims.

The permanency of the record made by blazed trees is quite remarkable, and it is

of fact that in many cases of disputed or boundaries of lots in forest land have held the record of the blazes whereby drawn plans and formally attested deeds have been set aside as containing errors. The wound of the blazed tree over, but never so completely that the will not be readily recognized by the excited woodsman. Therefore, so long as the blazed tree escapes the axe of the lumberman, so long as a tree is an ineffaceable record of the truth of the line. The surveyor's figures may be in error, and his description may not coincide with the line traced on the tree trunk with his axe, but blazes are unchanging, and in a court of law they are undisputable evidence. An attempt to be made to lie, no cross-examination can confuse them, no argument can remove them, they fixed dates as accurately as the stones preserve inscriptions. The outer shell has grown over the scar is sawed away, rings in the wood beneath the bark tell to the date.

The whole subject is most interesting. It is taken as an early landmark in the history of the State before roads were common, establishing bounds of farms or set-off points in town or great-roads before courts the blazed tree is of historic and legal importance that hardly be overestimated.—*Bangor Commonwealth.*

By the aid of science can now send light waves through objects that were considered opaque, shall we refuse to be that the omniscient eye of God can see our heart and know the very thoughts of our soul? And if He not only knows what we do, but what we would do if we followed the thoughts that we think and the purposes we intend to carry into effect, is it not time to be able in his presence and seek that forgiveness and regeneration that will make us able to have what we wish to be? In the light of the full truth our cry may well be, "God be faithful to us miserable sinners."—*Methodist.*

Charcoal is invaluable as a deodorizer and is used constantly about the kitchen and the refrigerator. When a few lumps of charcoal are left in the refrigerator they absorb the strong smell of cooked food. Besides the refrigerator is unpleasant because of dampness which gets into the wood and rises to a musty odor. In such a case, a cake of unslaked lime in the refrigerator will add to the coolness of the air taking up the moisture and destroying the odor. Again charcoal finely powdered and mixed with water and applied to anything to use in scouring out any sort of stain has vague reminders of its past con-tingling to it. Lye is good for use when buckets or stone jars need purifying, but a solution should never be allowed to dry on the hand.

Items Concerning the Society.

Names given to our last number as those of the Friends of the Yearly Meeting's common to the interests of meetings generally, have been found to be those on the Marriage Committee. The following are those appearing on the welfare of meetings: S. Abbott, Susanna Howe, Anna W. Lip-

pincott, Rebecca S. Conard, Jane W. Bartlett, Ellen Bromley, Elizabeth Allen, Sarah Em-son, Susanna S. Kite, Hannah B. Evans, Sarah W. Roberts, Rebecca Smedley, Sarah T. House, Debbie E. Cope, Mary S. Walton, Jane S. Warner, Susanna T. Cope, Annie Zook, Anna P. Haines, Margaretta E. Moore, Edith Sharpless, Sarah M. Walter, Ann Elizabeth Comfort, Elizabeth C. Dunn, Anna P. Moon, Mary W. Haines, Ellen M. Moon, Beulah M. Rhoads, Mary R. Matlack, Sarah Nicholson, Elizabeth C. B. Allen, Anna Mary Woodward and Mary Ann Wistar.

In closing an article in the English *Review of Reviews* on the beneficent service of a prominent Friend, the editor, contrasting him with the late Cecil Rhodes, remarks that the one has been said to think in continents for the extension of empire, while the other thinks in humanities for the realization of the Kingdom of God.

Since the death of our friend Rachel Brooks [of Baltimore], one of her nieces has received a message to the following effect from a prominent Christian lady of Baltimore. She said, "Tell her that years ago when I was overwhelmed with distress, I thought to myself, 'I will go and sit with the Friends and see if I may receive a message of comfort.' I went. In the meeting Rachel Brooks arose and, evidently in weakness, said: 'I have a message for some one here—' Come unto Me all ye that labor and are heavy laden, and I will give you rest.'—Then she paused and said, 'I hope someone will receive this message.' That was all, but it was the word I needed and it brought me comfort and rest."

The above incident has remained in the lady's thoughts all these years as an encouragement and help. It illustrates the great value of faithfulness in little things. The lady knew that Friends held their meetings in waiting upon the Lord, and that they expected messages to come directly or through his obedient servants. Knowing this, and feeling the need of just such a message, she came to meeting. Doubtless others spoke at greater length and gave messages to others in the room. But the message for her was sent through one who seldom spoke, and who probably felt great diffidence in breaking the silence. Yet had she withheld her word, one heart that needed comfort would have remained uncomfortable.—*The Interchange.*

A little book of "References Showing the Scriptural Basis of some of the Christian Doctrines of the Religious Society of Friends," and issued, we understand, by John C. Winston Co., 718 Arch Street, Philadelphia, is found on our table. Besides a carefully prepared list of texts on The Holy Spirit, Divine Worship, Ministry and the Priesthood of Believers, Women's Ministry, Baptism, The Lord's Supper, Peace and War, and Oaths, a list of Books and treatises for further reading is given under each head. After a cursory examination it seems to us likely to serve a useful purpose in teaching our religious doctrines.

The Annual Meeting of Friends' Educational Association of Philadelphia, which was held at Moorestown, N. J., last Seventh-day afternoon and evening, proved to be of remarkable interest and value. The papers and addresses given by well-qualified authorities in both sessions were enriched with solid worth and information, some of which we hope yet to present to our readers, as they relate to the history and exercises of our religious Society.

It seems an episode of the conference worthy of note that in giving John Dickinson large credit in the movement to set up Westtown Boarding School, the speaker, who is eminently versed in the history of Friends in Pennsylvania, said he had never been able to determine till the day previous whether John Dickinson was a member of the Society of

Friends or not, though his associations and interests were conspicuously with them. But Paul Leicester Ford, the author who has so recently died, had held in his keeping a bundle of John Dickinson's correspondence, and shortly before his death had directed that it should be sent to Philadelphia. So Isaac Sharpless examining these letters the day before had found a very bright letter from a woman Friend addressed to Dickinson, suggesting his joining the Society of Friends, if he could do so on the right ground and with an humble heart.

We have received, to be examined later, a copy of George A. Barton's recent book entitled "The Roots of Christian Teaching as found in the Old Testament," from John C. Winston & Co., the publishers.

The body known as the "Independent Methodists," or "Quaker Methodists," as they were once called, from the fact of their views on professional ministry, on peace, etc., being in harmony with those of the Society of Friends, is one we would willingly know more of. They originated at Warrington towards the beginning of the nineteenth century, and still flourish in the towns of South Lancashire. The editor of the *Independent Methodist* has expressed his desire for closer co-operation between our two bodies, and for a better knowledge one of another.—*British Friend.*

Notes From Others.

THE MONROE DOCTRINE AND JOHN QUINCY ADAMS. The New York *Evening Post* says: "Behind the Monroe Doctrine lies a political philosophy which it did not formulate. To affirm our desire and intention to maintain a political system on this continent free from any foreign influence, might be only an assertion of brute force, if we had not had some strong and guiding principle determining our action. But we had, and by no pen was it laid down more clearly and forcibly than by that of John Quincy Adams. His opening was given him by the Russian Minister, who informed our Government of the purpose of Russia not to recognize the independence of any of the South American republics, and, at the same time, improved the occasion to refer to the 'political principles' which the Czar deemed applicable to the case. In this Adams saw both a challenge and an opportunity. 'If Alexander could exploit his political principles—those of a brutal, repressive policy—the United States could show that another system of government... could give rise to a new and more active political principle.' Accordingly, the Secretary of State prepared a draft of 'Observations on the Communications Recently Received from the Minister of Russia.' It was a paper which underwent much mutilation before the President would allow it to be read to Baron De Tuyl, the Russian Minister. Yet, taken as a whole, it is a powerful statement of the moral and political principles which not merely justify the Monroe Doctrine, but which underlie our very existence as a nation.

"One of the omitted parts, now first reproduced by Worthington C. Ford, is so telling an epitome of our historic polity, and so pertinent a reminder of the paths from which our feet have strayed, that it deserves the widest reprinting and discussion. Here are the words in which the Adams Doctrine, that alone gives life and vigor to the Monroe Doctrine, was set down by that early American statesman who had as vast a hope for the continental expansion of his country as Jefferson, yet who could as little as he think of the flag flying over soil where the truths for which the flag stands are denied:

"The Institution of Government, to be lawful, must be pacific, that is, founded upon the consent and by the agreement of those who are governed;

THE FRIEND.

A Religious and Literary Journal.

L. LXXV.

SEVENTH-DAY, FIFTH MONTH 24, 1902.

No. 45.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

sent by mail, and are designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

Witnessing a Good Confession.

Numerous persons will be saying again in various churches to-morrow, "I believe Holy Ghost." We doubt not the word, the godly intention of many who thus re-baptize, but no one truly believes in what he does not practice or conform to. Whoever professes his living by the witness of the Holy Spirit in Him. Others may merely profess to the fact of his existence. If faith be the evidence of things not seen, it is the assurance of invisible Truth. But it is not, except as lived in our behavior. How, then, the confession, "I believe in the Holy Spirit," becomes an empty sound, except as it is fully expressed in terms of conduct. We are watching for the secret Witness of the Spirit, what alertness to respond in obedience, ready to make the confession good.

It is not *vain repetitions*, but practical witnessing. The repetition of a faith, not to be used to be in works. It is a law of nature, that "passive impressions by repeated grow weaker and weaker, while active habits by repetition grow stronger and stronger."

The frequent saying of a sacred maxim, the great services not served in daily practice, the "a savor of death unto death in that perish." We sometimes hang up professions, or professions, or best wishes on the walls of our rooms,—choice texts of Scripture worked in worsted in some hope they may be wrought into our life. But we are forgetful to observe them in practice may at length fail to be able even to the daily-seen language that has stood before us for years, or remember whether there. On asking a company how many minutes for the hours of the day are figured

on their watch-faces, the answer almost invariably comes, "Twelve, of course!"—although their eyes have seen for a thousand times that the number six is absent. Not so would the workman reply whose practised hand had marked the dial. The same repetition which helps fix a truth in the faithful, wears it off from the mind of the neglectful. One may physically hear or say the profession of the Holy Spirit without his baptism, so systematically as to become equal to those water-baptized believers who told Paul, "We have not so much as heard whether there be any Holy Ghost."

Though we in our meetings for worship may not regularly pronounce the words, "I believe in the Holy Spirit," yet perhaps no Christian society is saying it oftener in their modes of testimony. Are we aware of being made, under listlessness to his movings, callous to the power of the Holy Spirit, by our very frequency of profession through modes of public worship, through our daily dress and address, by our sitting in meetings for discipline without a visible president, in our holding forth that the baptism and communion of the Holy Spirit in us supersedes the carnal ordinances,—indeed in every distinguishing peculiarity based on a belief in the Holy Spirit? But what if anyone in these testimonies exhibits a form of godliness, while idly and usually neglecting the power thereof? Is not that condition creeping over him, of knowing not when good cometh?

We would not have these testimonies abolished, but fulfilled, that they may witness a good confession. They are incitements and reminders to the bearers to be true to the Spirit which they stand for. Let the Spirit of Truth be our first concern, and He will beautify his testimonies and make them honorable. Who wants a sordid, unspiritual, worldly-minded, or ill-tempered fellow-member going about, where men will point to him and say, "There goes a professor of the Holy Spirit?" If any of our outward expressions of grace are empty, it is a sign that they ought to be filled, and not cast away as if never anointed. Be filled with the Spirit by surrender to his rule, and more movements of ours than we are conscious of will unmistakably be spelling and gospelling to mortals the language, "I believe in the Holy Spirit."

John Bellows.

The appreciation of a good man who has passed to the state where eulogy ceases from hurting, and who was by the grace of God what he was, is the eulogy, not of man, but of grace. Instructive incidents in the life and testimony of our beloved friend John Bellows, of England, to which the *Gloucester Journal* gives several columns, will be of interest to our readers later on. At present we give place to the following appreciative editorial from the *London Friend*, and might add others from English and French papers:

A man of God has passed away. John Bellows was no imitation, but had his own marked individuality. He was an individual manifestly seeking to live under the control of the Good Spirit. His strength lay in the quiet walk with God. His intense fellow-feeling with men of different conditions was the secret of his great service. Many men were intuitively attracted towards him or ever they were aware, and thereby drawn towards that which was good.

Whether or no we united with him in judgment, we respected a man who sought in all things to honor his conscience. Such men are a haven of righteousness. While his walk with God was a reality, while his sympathy with his fellow-men was genuine, his gifts in certain directions were almost unique. He delighted in retirement of soul amid an active and successful business career. John Bellows loved work well done. Accuracy of detail and of finish, and delight in the beauty of simplicity were his. This became such a feature in his life that his printing works developed a purity of taste as opposed to vulgar display that has left its definite mark. It was the charm of his conversational talent that most quickly attracted strangers. Men most unlike to the peaceable Gloucestershire Quaker in theological opinion seemed spell-bound. The little books he wrote have the same exquisite charm. Not as a controversialist, but for clear-cut perspicuous descriptions of human incident, he stood in the front rank. We loved him greatly, whether we united with him in judgment or not. When we differed from him, we were ready to distrust ourselves. We loved him for the Divine Spirit that dwelt within, and right on through his busy life and through his declining day he has given a clear testimony to the bright reality of the Light which lighteneth every man. Gloucester has lost much, especially the men in his employ. Yet the people of Gloucester have gained much in having such a citizen going in and out among them. The religious community he loved has lost much, yet his ministry has been an eternal gain. Philadelphia,

whose citizens he loved and visited, has lost an unfaithful Friend. The Russian Doukhobors, for whose welfare he has greatly striven, and over whom, in their mingled gropings after higher truths and communism in Manitoba, his heart yearned, seem to have lost an invaluable friend. Yet in all these regards, are we sure that those who pass on or before are lost? He who has now through the Beloved of souls entered into his eternal rest has not ceased his ministry, but is translated to fuller and more unfettered service.

A Present Need.

To some of us, the recent Yearly Meeting came nearer the Quaker ideal than any we have ever known, and the deep concern for "the uplifting of the church within our borders" was full of hope and inspiration for the future.

This concern and the action of the Yearly Meeting in regard to it, was certainly the result of many secret prayers, and we may hope the beginning of that revival, for which the spiritually-minded have earnestly longed and prayed. The work thus prayerfully begun must be prayerfully carried on, if the right results are to come. We may well believe the members of the Committee appointed to further this concern, will give themselves much to waiting and prayer for guidance and help, in their solemn and blessed service; but each member of the church separating them, shares, perhaps, equally with them, the responsibility of the work. Much depends upon us individually, who are not on the Committee; we shall greatly help or sadly hinder their work, according to our faithfulness in our hidden ministry of prayer and intercession.

Christ's commands and instructions regarding prayer were far more frequent, more urgent, and more specific than those concerning preaching; unto all, even the smallest and most humble of his children, He grants this blessed service.

In the difficulties of the early church there was strong emphasis laid on the necessity and value of prayer, and Paul was constantly asking for the prayers of the different churches and urging them to this ministry. "Brethren pray for us." "Continue steadfastly in prayer." "I will therefore that men pray everywhere." "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me."

Shall not we, the members, resolve that we will heed God's call to prayer; that we will "give Him no rest until He make Jerusalem a praise in the earth;" that we will repeatedly go apart into the silence before Him, with this concern of the Church on our hearts, and give Him time to pour out upon us His Spirit of intercession.

We do indeed need, as a Church, and as individuals, to draw near unto God, humbly confessing our pride, our prejudices and our faults, and earnestly asking his forgiveness; thanking Him that He has brought us to some sense of our needs, and that He is, as we may earnestly believe, reviving us again. Shall we not ask Him to sanctify and to bless every member of this Committee, and to prepare them for this work, giving them understand-

ing hearts to study our needs; and the grace of Christ to minister to those needs. Let us ask that any word preached or work done, whether in meeting or out of meeting, shall be done in the Holy Spirit, and shall be so mixed with faith in our hearts that we shall profit thereby.

Let us then give time and strength to waiting and prayer, for the building up of the Church among our members, and as we join with Christ in the intercession which He ever lives to make for us, we shall learn to pray not merely for our portion of the Church, but for that far larger and deeper work,—the extension of the true spiritual kingdom of Christ in all the world.

C. WALTER BORTON.

MOORESTOWN, N. J.

FOR "THE FRIEND."

Noise and its Antidote.

Man is a creature of noise. God is a God of silence. It is only in the outer-infinite that you hear his voice.

There is the noise of abundance of rain, as it falls upon the forest. The noise of the waterpots foaming in terrific energy;

The noise of the sea booming its thunder in the caverns, lashing the mountain gullies into feathery whiteness;

The noise when the Lord of Glory thundereth;

The great noise of the heavens when they shall pass away;

With man there is the noise of multitudes in the mountains;

The noise of fear, when men do tremble and have no strength;

The noise of war, multiplied confusion, shrieks of the wounded, moans of the dying.

Coming to the element of gladness: There is the noise of joy in the feast, in the way of laughter, and triumph and often there is the

"Muddled maniac mirth."

And goodness comes with a noise; the Master's work was noised abroad and was often hindered instead of being helped.

It is given to man to form estimates. We can enter into the silence of the Supreme and watch the poise of the beam as actions are being weighed.

We can mark the plumb-line as it stands out in the sincerity of its righteousness. We may wait upon the beauty of those lips which sent thrilling words of music and majesty into the great congregation. We may take the Bible into our counsel and learn the worth of noise in business, in politics and pleasure, and as the trees gather sap in silence, hidden and unobserved, so the kingdom of God cometh not by observation.

We may see the slippery places of the great, and tremble before the winds. "Pharaoh King of Egypt, is but a noise" (Jer. xlvii: 17). His functions of state are as nought, the vibrations that flow from his feeble fingers are a sound that soon shall cease.

We are invited to learn the majesty of silence. This is the eldest born of things. There was silence before there was speech. At the fount of silence we are at the spring-head of beauty, the beauty of the Lord. Words are an impertinence, there is no speech nor language, no sound salutes the

outer ear as we bow before this silent sea are thereby enlarged. In the minutes our admiration we can only say "O depths."

How silence helps us in our search, feel a hand laid upon our poor palpitating heart, bidding us be still. O welcome tranquillity as we stay in the secret of his tabernacle. Our spirit meets the Holy Spirit there is interflow; our capacities are enlarged and filled with fresh revelations of the God of Christ, new explanations are given of meaning and mission of life, and there is conscious growth in power and purpose.

Here saints are fed in the welcome wilderness apart from men, here they gather food and hardihood, and a full equipment. At Saul's conversion, he went into Arabia to enlarge his horizon, to calm the surges of his mind. O prison discipline without a jail, liberty limited by God!

At such times even prayer is not vociferous, the mute ecstacy of devotion it shows emptiness and invites the overflowing fullness.

"Sweet to lie passive in his hand,
And know no will but his."

To be strong in the Lord is to have power with men. Here we get strength for service, and suffering, gathered in secret, embodying silence, humble before God, bold before men.

"Nothing that mine eyes can see,
Shall disturb my faith in Thee,
Love to wait can well afford,
For the leisure of the Lord."

H. T. MILLE.

BEAMSVILLE, Ont.

FOR "THE FRIEND."

The Book of Jonah.

The authenticity of the Book of Jonah is placed beyond all doubt and questioned by several passages in Matthew and Luke as the Lip of Truth itself, which read in Matthew xii: v. 38.

"Then certain of the Scribes and Pharisees answered, saying, Master, we would see a sign from thee."

39. "But He answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonah."

40. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

41. "The men of Nineveh, shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold a greater than Jonas is here."

Matthew xvi: v. 4.—

"A wicked and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the Prophet Jonah. And he left them and departed."

Again in Luke xi: v. 29, He says,—

"And when the multitudes were gathered together unto him he began to say, This generation is an evil generation; it seeketh after a sign; and there shall be no sign given unto it, but the sign of Jonas. For even as Jonas became a sign unto the Ninevites, so shall the Son of Man be to this generation."

W. P.

True Witnesses.

Selected.

Elizabeth Kendall, of Manning tree in Essex, was convinced of the Truth in her young tender years, although in the beginning was not sensible what it was that folded her with reproofs, if at any time she was turned out of the way which she was joined she should walk in; which brought anguish upon her tender mind, and made to seek solitary places to pour out her before the Lord, who heard her prayers supplications for preservation, and was alone helper.

Her parents not being at all sensible of her state of mind, and that it was for her soul's sake that it might rest in the day of trouble, and to be very harsh with her, by threatening and using all endeavors to drive her from her thoughtfulness, fearing it would be her ruin. But powerful was that good hand and which was made bare for her support, so the more her suffering increased the nearer she grew.

In this time she was quite unacquainted with death, not knowing there was such a people; some time after, her parents removing to be near which some Friends resided, she became acquainted with them, in whose company she was often refreshed, and her afflicted much comforted.

During of a meeting she found means to go to it, in which, though there were but few spoken, she was melted down as wax to the fire, not wanting to hear words: but sensible that these were the people she was to join with, which she did for peace's sake about the nineteenth year of her age. Her sufferings increase by her part in a more severe manner from her father, he having a great dislike to the name of a Quaker, saying, "I had rather she had been a Quaker than that," and spoke much against her. Yet was she steady and immovable, sometimes having much to say in vindication of the Truth, but he could not bear it, therefore more severe against her. About the twenty-first year of her age, she came forth with public testimony to the great comfort and satisfaction of Friends, which occasioned fresh love to her parents, and made her suffering greater from them, yet it did not alter her ready resolutions in pressing forward in which brought peace, neither occasioned her to show any uneasiness to her parents, but lay her father being in great warmth with her by the arm and thrust her out the door, saying, "Let me never see thee more, if you do not leave the Quakers." He patiently bore it and went to a Friend's house, who gladly received her until her journey was opened. After some time it pleased the Almighty to grant her father a vision of the day-spring from on high, and brought him to a sight of his state and condition, and made him seek a place of refuge. He became willing to suffer and endure the cross, and betook himself to a prospect of way of life and after a considerable time, hearing his daughter was to be at a meeting near where he resided, he privately got to it; in which she was favored to give living testimony to the Truth, and was instrumental to his being fully convinced. At the meeting he embraced her with tears,

saying, "My dear child, hold on thy way, fear no more, thou art in the right." And from that time he constantly went to meetings and continued faithful to the end of his time. Some time after his wife, one son, and another daughter, joined Friends. After some time she settled at Bradfield near Manningtree in Essex, and being freely given up to the Lord's requirements, grew much in the Truth. Her testimony was large, lively, and powerful, to the great comfort and satisfaction of the honest hearted. She was often concerned to go forth and leave all that was near and dear to her behind; was several times drawn to visit Friends in this nation (England), once in Ireland, twice in Wales and Scotland, and in all was well received. She appeared much to the consolation of the afflicted, but as a sharp threshing instrument to the careless and to the stirring up and awakening of many.

A pattern of plainness and true humility, zealous for promoting the Truth, having no greater joy than to see its professors prosper in it, nor sparing any pains to admonish or rebuke where occasion required. For several years before her decease she was attended with great bodily weakness, yet as long as it was possible to be had to meetings, did not give it over. Soon after her being disabled from attending meetings, she was taken with something of the palsy, which afflicted her speech, so that she could not well express herself; but was sometimes understood to say, "I love, I love all;" nothing more pleasant to her than to see her friends. She was often retired in her mind, sweetness appearing in her countenance; a pattern of patience, not finding fault with what was done for her, nor heard to say it was hard she should be afflicted with so many weaknesses, but always appearing in an easy frame of mind with great pleasantness, endeavoring to make those about her sensible she counted it a great favor she was provided for.

She departed this life the nineteenth day of the Second Month, 1765, about the eightieth year of her age, having been a minister about fifty-eight years.

LITTLE can be done for the benefit of others until the great and necessary work is first wrought in ourselves. As a stream cannot rise higher than the fountain from which it issues, so it is impossible for any to instruct others further than they themselves have learned in the school of Christ. Self must be cast out, and all that belongs to it. The silence of all flesh must be attained, the holy command must be obeyed, "be still and know that I am God. I will be exalted among the heathen; I will be exalted in the earth." Let us then seek until we find the prize immortal. Let us be determined to know nothing save Jesus Christ and Him crucified; for unless we are crucified with Him to the world, and the world unto us, we can never rise with Him into life. And why should not we, in this, our day, be as complete as the Colossians, to whom the great apostle writing, said, "and ye are complete in Him."

DANIEL WHEELER.

THE latest astronomical photograph, prepared by the joint exertions of the observatories of London, Berlin and Paris, shows sixty-eight million stars.

Reminiscences.

INDIAN NAMES.

(Continued from page 350.)

"How can the Red Men be forgotten, while so many of our States, and Territories, bays, lakes and rivers bear names of their giving?"

"Ye say they all have passed away,
That noble race and brave,
That their light canoes have vanished
From off the crested wave;
That 'mid the forests where they roamed,
There rings no hunter's shout,
But their name is on yon waters,
And ye may not wash it out.
'Tis where Ontario's billow
Like ocean's surge is curled,
Where strong Niagara's thunders wake
The echoes of the world,
Where red Missouri bringeth
Rich tribute from the West,
And Rappahannock sweetly sleeps
On green Virginia's breast.
Ye say their cone-like cabins,
That clustered o'er the vale,
Have fled away like withered leaves
Before the autumn's gale,
But their memory liveth on your hills,
Their baptism on your shore,
Your everlasting rivers speak
Their dialect of yore.
Old Massachusetts wears it
Within her lordly crown,
And broad Ohio bears it
Amid her young renown;
Connecticut hath wreathed it
Where her quiet foliage waves,
And old Kentucky breathed it
Through all her ancient caves.
Wachussett hides its lingering voice
Within her rocky heart,
And Allegheny graves its tone
Throughout his lofty chart;
Monadnock on his forehead hoar
Doth seal the sacred trust,
Yon mountains build their monument,
Though ye destroy their dust.
Ye see their unresisting tribes
With toilsome step and slow,
On through the trackless desert pass,
A Caravan of woe.
Think Ye the Eternal's ear is deaf?
His sleepless vision dim?
Think ye the soul's blood may not cry
From that far land to Him?"

—L. H. SIGOURNEY.

No doubt many yet living can call to memory the manly form, pleasant smile and voice of our late worthy friend, John S. Comfort.

He was an elder of Bucks Quarterly Meeting before it was joined to Burlington Quarterly Meeting; also a member of the Indian Committee of Philadelphia Yearly Meeting. At one time when on a visit to the Indians at Tusnessa, he attended one of their Councils or Meetings, with some other Friends of the Committee, at which he spoke to them in so interesting a manner as to induce them to confer upon him as a mark of respect and esteem an Indian name, the meaning of which was "one who comforts," or "the comforter."

Joseph Scattergood under date of Seventh Month 17, 1875, writes from Salamanca: "The plan pursued (in regard to dividing the Indian land and examining the leases), is to get all the leases and make a rough map of the lots described, with the assistance of some one familiar with the locations; then each lot to be

numbered on the map, and the corresponding number placed over the description of it, which is copied in a book. In this way the surveyors have no difficulty in determining each leased lot and its dimensions, and this business has fallen exclusively on me since I have been out this time. Having completed the Great Valley leases, I commenced on those of West Salamanca, on the 15th, and finding that notwithstanding the public notice of our wishes to have all the leases brought in, but few came. I went down to the town and went from house to house. In this way I got about (50) fifty. Then I enlisted the services of one of the principal men in making a map of the place, which was done, he knowing the lessee of every lot and the locality. Yesterday I copied the descriptions in all these leases. I hope in a day or two I shall be able to complete it. There are so many leases in this eastern town, that we shall have to employ some one to go from house to house to get them. I shall not stay to see them all recorded, as it will probably take two or three weeks for the surveyor to complete the survey of the three places, already or nearly prepared for him." . . .

In addition to the duties assigned the Commissioners by the act of Second Month, 1875, they were occupied for some weeks by direction of the (Indian) Department in resurveying the boundary lines at the Reservation and marking the corners by suitable monuments. The whole work was not fully accomplished until the close of the year 1876. His last visit to Salamanca made in the latter part of the Twelfth Month of that year.

At this time symptoms of that painful affection of the heart known as "Angina Pectoris" had appeared, which were aggravated by much physical or mental exertion, warning him of the probability of a speedy termination of his life.

His feelings on this subject are thus expressed in a letter to his valued and beloved friend Clarkson Sheppard, under date of Third Month 25, 1877:

"This and other unmistakable signs indicate that I have a very serious complaint, which is said to terminate life very suddenly. The consciousness of this affects me with great solemnity, and induces a searching of heart, which results in an abiding sense of my many deficiencies and unworthiness. I trust Divine Mercy will reach me, for nothing but it can help, strengthen and sustain us when the summons shall come, "Steward give up thy stewardship."

"Count each affliction whether light or grave, God's messenger sent down to thee. Do thou With courtesy receive him: rise and bow; And e'er his shadow pass thy threshold, crave Permission first his heavenly feet to lave, Then lay before him all thou hast. Allow No cloud of passion to usurp thy brow, Nor mar thy hospitality, no wave Of mortal tumult to obliterate Thy soul's marmored calmness. Grief should be Like joy, majestic, equable, sedate, Confirming, cleansing, raising, making free, Strong to consume small troubles, to commend Great thoughts, grave thoughts, thoughts lasting to the end."

AUDREY DE VERE.

DUTY clearly apprehended must be followed.

Evening Meetings.

Account by Joseph Kite of the evening meetings for the Winter season of 1843.

This has terminated our evening meetings for the season.

They were twenty in number and two of them held in silence; in some others but few words were spoken. Friends had been impressed with the belief, that it would be profitable if the widely scattered members of our Society in the city and districts who, spreading with the growth of the place, are some of them miles apart, and further in communication, could occasionally be brought together for the purpose of social worship, where they might mingle in feeling, and know the bands of fellowship strengthened by a united and harmonious labor for the arising of light and life. Yet the importance of holding such meetings to the reputation of Truth, brought doubts and misgivings to the minds of some rightly exercised Friends, and with anxious desires for best help, the measure was concluded on. On the evening of First-day the 13th of Eleventh Month, the first meeting was held; when the wing of Ancient Goodness was early extended over the very numerous assembly, and continued to the end.

This propitious beginning was received by many as "a token for good" nor were they disappointed.

Though several trying circumstances occurred during the winter, they tended to drive the mind closer and closer to the abiding Rock for safe anchorage; and it may be thankfully acknowledged, that during some portion of every evening his presence was felt who is the crown and diadem of all rightly gathered assemblies, and many times the holy covering was as a seamless garment from the Alpha and the Omega.

Very steadily were these meetings attended by many young Friends who will doubtless often recur to them as places for the drawing of water. Many of our sober and inquiring fellow citizens often attended and the solidity of the department of nearly all seemed to indicate that they felt for what purpose these meetings were held.

The solemnity which crowned the conclusion seemed to render the language applicable, "Having loved his own, he loved them unto the end."

[Sketch of some of the public exercises of Thomas Kite and Samuel Bettle, Sr., in some of these meetings have been preserved, and will be given in continuation of this account.]

Thomas Kite at an evening meeting, First Month 1st, 1843, spoke of the darkness which had succeeded the bright portion of every Society, and period of time, and referred to the days of the Saviour and his immediate followers, the glory of which remained for a time after their departure, while the early Christians withstood the persecutions of the world; but when its spirit got in, an eclipse came with it.

After a long period of darkness our early Friends were called to bear witness to the Truth; and many were gathered to them; persecution but purified these faithful children of the morning of our Society; their lustre continued until persecution ceased, when the love of other things caused blindness in part to happen to our Israel.

But from season to season the Lord still raised up amongst us faithful men and women to bear witness for him, and would continue to do so. The ministers now had to hold to the people the same Light which was a guide to our forefathers. When the faith and ceremonies of the old dispensation was abolished, there was no priest left to the Church, but the great Head, yet all who were rightly gathered were of this class, "a royal priesthood, a peculiar people." He was encouraged in believing that the testimony this Society would continue to be upheld, and addressed the young people, encouraging them to faithfulness.

Samuel Bettle in an evening meeting First Month 8th 1843, rose with the text, "I never I was aware, my soul made me like chariots of Amminadab." He referred to the operation of the Spirit, "As the light cometh out of the East, and shineth even to the West, so shall the coming of the Son of Man be," and spoke of our evening meetings being more remarkable for mental prayer and vocal declaration. He remarked upon Grace, and after sundry observations upon its operation, terminated by saying that the labors of the apostles, and nearly all their epistles concluded with commending to the grace of the Lord.

At an evening meeting First-day, 1st Month 22nd, 1843, Samuel Bettle spoke of the remarkable solemnity which had attended our evening meetings, which was a cause of thankfulness; but he believed they would have yet more evidently favored, if we had all leaned to the gift within us, and not looked ward or desired to depend upon the labors of others. He had latterly believed, both in religious meetings, and as he walked by the way in social intercourse, that the Lord was afresh renewing his invitations to many more of whom received the seed; but the love of the world and its riches choked it; one wanted to be doing something and going far, rather than the progressive nature of true religion warranted, and sought an easier way than the searching operations of Truth, and as a result into forms and ceremonies.

He spoke of our forefathers being conversed in all these ceremonies, and welcomed out of them all by the Spirit of Truth, etc.

Muskets in the Stern-Sheets.

Far away in the thirties I was engaged in trading voyages up the Levant. Our master told us one night on deck an incident in the interest of peace.

A ship was short of water and as the weather was calm and settled, the master thought it good to order out the boat with small casks to go ashore in search of water. "And as you don't now what you will get, you had better take half a dozen muskets with you."

The boat landed on a quiet beach within one in sight, and the crew went in search of water. After a long search they returned and found the boat had been seized by a gendarme and they were required to go on board immediately to get what satisfaction could be obtained from the master. The ship had been taken to the nearest port and grave examinations had to be made that no hostile intention was meant by the muskets being on the boat.

the foolish master thought that the firearms
a protection to his crew, whereas they
trouble and delay, and he learned better
to answer the question on a strange
"Comets thou peacefully?"

H. T. M.

For "THE FRIEND."

Encouragement of Alcoholic Drinks by our Women Members.

is with a feeling of no little anxiety that
have listened this year to the reports as
in the Quarterly Meetings, more particu-
those in or near the larger cities, and it
oped that by laying this subject before our
s individually they will consider their
of the responsibility for the present con-
of affairs.

members of the Society of Friends we
all familiar from childhood with the query
"the unnecessary use of intoxicating liq-
."

that is unnecessary is a debatable ques-
and can only be answered by each indi-
l. A personal annual inquiry is carefully
systematically made by the Men's Monthly
ings in regard to the use of intoxicants,
we believe there are many women who
d be glad if a similar inquiry could be
of their members. In the Women's
ings the query is answered in a general
and earnest counsel on the subject fre-
ely given, but even this does not reach
large number who do not attend the busi-
meetings. Should not the women feel
it is just as incumbent upon them as upon
men, to be entirely free from the use or
ing of that which is harmful?

is the early habit that is formed and the
taste acquired, which may lead a weak
er into paths that are unsafe. If the
associations have been free from offend-
ing which may lead to temptation, such
doubtless prove a safeguard throughout
business and social life.

ce intoxicating liquors of all kinds are
ly unnecessary in cooking, why cultivate
e for them? While in most families of
society the non-use of wine sauces and
ings in cooking is the rule, it may never-
less not be superfluous to call attention to
particular phase of woman's influence for
ake of others who do not feel this nee-
y, and who, it is believed, will take no
e at this friendly appeal, but rather co-
te in an earnest, prayerful effort for the
mon good. We must also remember it is
ly the members of our own families who
acquire the taste, but possibly our
es, or some of those employed to prepare
tempting dishes, who are unable to with-
in the fumes of alcohol, whether they find
in a bottle of whiskey or in brandy sauce
in the cuisine.

A address to medical graduates, calling at-
tion to the unwise and indiscriminate use
of stimulants in their practice, is sent each
to the various medical colleges. And
ough there is a wide difference of opini-
on as to the value of the medicinal use of al-
colic stimulants, yet, inasmuch as statistics
show that in the Chicago and London temper-
ance hospitals where they are not used, a
greater percentage of the patients recover,

than in other hospitals where they are used,
we hope that if any Friends are not already
convinced, they will investigate for them-
selves, and become, what we as a body have
the name of being, a people thoroughly com-
mitted to total abstinence.

Scientific temperance instruction has been
encouraged in the schools in order to teach all
children the evil effects of alcohol on the hu-
man system. Temperance literature is dis-
tributed among mission schools, factories and
markets and along the poorer streets of the
cities; yet withal are we not losing sight of
the social drinker? Can we sanction the clubs
that are drawing in our members and encour-
aging familiarity with the social glass?

The question has pressed upon us of late
whether we have not a measure of responsi-
bility toward our own members who have not
yet realized the great importance of individual
faithfulness in regard to the use of alcoholic
liquors.

SPIRITUAL GROWTH.

By MARTHA FRISCILLA SPENCER.

Growing in the Spirit,

Dying unto self,

Growing in his likeness,

Yielding hearts to God.

Rom. vi: 11.

Rom. vi: 13.

Growing in the Spirit,

Face unveiled to Christ,

Transformed in his image

By the Spirit's life.

2 Cor. 3: 18, R. V.

Growing in the Spirit,

Crucified with Christ,

Living in the Spirit,

Christ within is life.

Gal. ii: 20.

Growing in the Spirit,

Risen with our Lord,

Seeking heavenly manna,

Through the Spirit's word.

Col. 3: 1-3

Growing in the Spirit,

Abiding in his word;

Fruit unto the Spirit,

Peace and joy and love.

John 15: 5, 7.

Gal. v: 22.

Growing in the Spirit,

Tongue and lips aflame;

Working in the Spirit,

All in Jesus' name.

Acts ii: 4.

Acts iv: 12.

Growing in the Spirit,

Walking in the light;

Fellowship with others,

Robes all spotless white.

1 John i: 7.

Growing in the Spirit,

A living sacrifice;

Christ within resplendent,

Hope beyond the skies.

Rom. xii: 1.

Col. i: 27.

Titus 2: 13.

Servant of All.

There was the deepest practical wisdom in
the saying of Christ, "He that will be the
greatest among you let him be servant of
all."

It is not agreeable to one's natural inclina-
tions to be a servant, much less to be
the servant of many masters. To be called
hither and thither, and ordered about by
one and another, is, to many persons, ex-
tremely distasteful; but this was precisely the
training which our Lord prescribed for those
who would be advanced to fill the highest posi-
tions. He that seeks to be greatest must be
"servant of all."

He that would be wise must know himself a
fool, he that would be great must become as a
little child, and he that would be chief must be
"servant of all."

We knew a man who once went into a paint-
er's shop seeking work. "What can you
do?" "Well, I can do plain lettering, and I
can fill up letters; and if you can try me you
will find out what else I can do." The man
hired him, and he went to work. The next
morning he came down to the shop half an
hour or an hour earlier than the other hands,
and swept the shop out and cleaned it up,—
something that apparently had not been done
for months. His tardy fellow workmen came
and saw what he had done, and sneered at
him "He is a fool." "He is trying to do
something great." But he kept about his
business, and he understood it, too and in a
fortnight's time he was foreman of the shop,
and the rest of them had to come to the
"fool" to get their orders and their work.
He was willing to be a servant of all and he
soon came to fill an honored place. What boy
will learn a lesson from Arthur?—*The Chris-
tian.*

The Complaining Preacher.

Some years ago, a pastor of a small church
in one of the villages of Indiana became ex-
ceedingly discouraged, and brooded over his
trials to such an extent that he became an in-
evitable grumbler. He found fault with his
brethren because he imagined they did not
treat him well. A brother minister was in-
vited to assist him a few days in a special ser-
vice. At the close of the Sabbath morning
service our unhappy brother invited the minis-
ter to his house to dinner. While they were
waiting alone in the parlor he began his do-
leful story by saying: "My brother, you
have no idea of my troubles, and one of the
greatest is, my brethren in the church treat
me very badly." The other propounded the
following questions:

"Did they ever spit in your face?"

"No; they haven't come to that."

"Did they ever smite you?"

"No."

"Did they ever crown you with thorns?"

This last question he could not answer, but
bowed his head thoughtfully. His brother re-
plied: "Your Master and mine was thus
treated, and all his disciples fled and left him
in the hands of the wicked. Yet He opened
not his mouth."

The effect of this conversation was wonder-
ful. Both ministers bowed in prayer and ear-
nestly sought to possess the mind which was
in Christ Jesus. During the ten days' meeting
the discontented pastor became wonderfully
changed. Some weeks after a deacon of the
church wrote and said: "Your late visit and
conversation with our pastor have had a won-
derful influence for good. We never hear
him complain now, and he labors more prayer-
fully and zealously."

The Bible says: "Rebuke a wise man, and
he will love thee. Give instruction to a wise
man and he will be yet wiser." The above in-
cident shows the power of the gospel as seen
in Christ's sufferings, to subdue pride, and
cast out discontent. Read Matthew xxvii, or
John xix, to any fretful, gloomy, or discontented
Christian. It will be efficacious, like
the balm of Gilead.—*Christian Press.*

Dokhobor Notes.

COMPILED BY J. E.

J. S. E. writes Fifth Month 1st: "This morning brought the time for parting with Hugh Harley and it was with very tender feeling and affection that we each felt that it had been a Providence for us to have been together on our present mission.

"After getting our supplies we started off in pretty good condition and crossed the Assiniboia on an iron bridge. This was accomplished much more easily than Eliza H. Varney did on a certain memorable night as also, on another occasion, when the horses plunged through the river while I crossed on a flat boat.

"We had the experience of passing between two prairie fires and it was quite warm enough for us, but the ruts of the road had seemed to stop the fires from crossing it.

"In one meeting we had an animated time after reading (the address). One Dokhobor, who was a blacksmith, took the ground that none of God's laws were written. This gave me a keynote and I quoted to the contrary that there were several instances recorded in the Bible where it was commanded for some things to be written which were revealed by the Spirit of God. The apostle John (for instance) was told to write what the Spirit of the Lord said to the churches, and holy men of old wrote of the dealings of the Lord with his people.

"It is pretty plain, however, from what was said in this and the next village that when the subject of marriage is touched upon or the registry of their marriages, births and deaths that the Dokhobors feel that the discussion is on forbidden ground.

"It is a question whether the Territorial government would not have done better to have waited awhile before insisting upon this requirement, with the penalty of fifty dollars for refusing information, as the Dokhobors have used this fact to say the Government is against them, especially as some mischief maker had told them that an oath is required with the registry—the latter statement being flatly denied by Hugh Harley."

The Government has instructed its Registrars not to press the matter, and J. S. E. says "as far as it goes this will make for peace," and he adds "as with schools so with giving their signatures the Dokhobors will only bear so much."

At the village of Terpenie "the chief speaker who sat next (to J. S. E.) seemed as nice as nice could be in his manner of giving a welcome and in adverting to what Friends had done for them and how comforting the letters of Elizabeth C. Dunn had been to them.

"On breaking up the meeting they manifested a very friendly feeling and when I told them I thought to go through their houses to see the children they said they would like me to do so for the children loved me; so I had a little troop of them from house to house leading one by each hand.

"At the village of Proterpovsky Grandmother Verigen received me with a warm heart in her nicely furnished room. She had been presented with an easy chair by Rose M. Osborn and other furniture in her house was in keeping with it. I saw the first oil cloth on her floor."

For "THE FRIEND,"

Grandmother Verigen has failed considerably during the past two years but she hopes to see her son Peter, (who is still in Siberian exile), this fall. She said her prayers were that she might live to see him again after sixteen years of separation. Her faithful daughter was sick and this together with the objection which some of the Dokhobors expressed about applying for their land in severity was a great trial to the old lady—who had urged their men to comply with the law.

The men of the village were assembled in her house and after this meeting a supper was provided, of which J. S. E. says, "I prized the privilege of partaking with them at the table and for an hour or more after tea it was a high order of enjoyment. After she retired I had a nice visit with six of her grandchildren."

"Grandmother Verigen's trials in life have been of no common order and she is justly honored by her people"—one evidence of this was the carriage which she had bought for her and of which J. S. E. had the use.

She married Vasil Verigen when about sixteen years of age—some seventy years ago. About ten years after their marriage her husband was trading with Tartars at some distance from his home. They invited him to stay with them over night which he at first declined, saying he had left two women and three children alone at home, but upon being pressed accepted their hospitality. That night some Tartars went to his house and his brother's wife went to the door. She was killed on the spot and the house ransacked. His wife tried to hide herself upon the top of the oven but she was pulled down and beaten nearly to death, being kicked under the bed and left with four frightful wounds, for dead.

A grandson of Anastasia Verigen accompanied J. S. E. about this village pointing out the school building recently erected by the Dokhobors. It has a basement designed for a workshop. The youth said, in English, that a Dokhobor was expected to act as teacher.

On parting with the grandmother she reminded J. S. E. how he had visited her grandson during a previous visit when he was sick, and her gratitude was very manifest both for the recovery of the lad and for this visit.

On going out of her door he was confronted by quite a company of boys and girls who wanted to chant a hymn for him as an expression of their love.

At the next village he met with their men in conference—some of these Dokhobors had the idea that the penalty attached to the failure to register their births, marriages and deaths was a threat of persecution—such as they had experienced enough of in Russia. They did not want to comply with that or the severity law but J. S. E. told them they were getting one hundred and sixty acres of land for ten dollars and he did not believe any persecution or deception was intended on the part of the Canadian Government and further that he deprecated the influence of certain socialists amongst them; "that it could not be supposed any nation would consent to a body of people being admitted into their midst who would not submit to the legal regulations intended for the good of all; but while my prayer was for the enlightenment of their conscience I would not contend further."

J. S. E. then went through their houses

speaking to the women and children which much appreciated. One of the men of the lage spoke of John Bellows and Edmund Brook's visit to Russia three years ago.

One evening in attempting to go from village to another the driver lost his road it resulted in five hours of wandering about on the prairie in total darkness without idea where they were until about one o'clock they came into the same village from which they had set out.

This was a very memorable ride for it went over two bridges in the dark; as it approached the last one J. S. E. got out of the carriage and walked behind it so he would not off the edge of the bridge, in case the carriage was overturned. The driver had led the horse for two or three miles and when they found themselves safely sheltered for the night 1.30 a. m. J. S. E. says, "It did not take to get off my boots and coat and letting my jacket stay on to lay myself down on the fixed for me. At breakfast time I was to wait to snoring five minutes after I laid down and I replied 'that is what I went to bed for'."

"When it was light enough to count the household lying around me on the beds and benches of the room,—there were four or three women, two children, a cat and a dog. The hostess came down from the top of the oven pretty early.

"The host and hostess manifested much hospitality and our return to the village aroused a very kindly manifestation on part of others and I felt our cause was furthered.

"We learned afterward that we were alone at the village for which we started the evening before, when at the point where the driver lost his faith and yet one man told us that had gone over the road we were on and that he could not get on and had to turn back.

"I said in my heart as I travelled in the dark if the Lord permitted us to get where started from, a certain woman who had a broken leg in that village should have five dollars and this was sent to her with this promptly 'It was not without tears that I received this present from you. Your kindness is very dear to me, dear grandpa, in time of our journey. May the Lord save thee in this life may He not keep from thee the kingdom of heaven. All our family thank you; may the Lord save you all. Polia Chursinova."

J. S. E. had called upon this woman the evening before and felt an impression to leave some money with her but as that article was disappearing he left without doing it, which he said "did not rest with me comfortably."

When at Grandmother Verigen's house the daughter said, "We are going to have to go. God will give it to us, we are going to agree which J. S. E. said "was a pleasant surprise my ear." He had been speaking of grief her mother felt at the attitude of some of the men.

(To be continued.)

"It is another man who will go on, a man within this man; and that he may go on first man must stop."

ONE hundred and seventy-two species of blind creatures are known to science, many more are constantly being discovered in great caves.

leaders of a flock of migrating wild
are said to become tired sooner than
s, and are frequently relieved by their
vs.

Items Concerning the Society.

en Morland, who offered to accompany Hannah
s, of Gloucester, England, as a teacher among
oukholders of Western Canada, reached Phila-
hia about a week since, and has been making
gements here for the work before her. The
of John Bellows has postponed his daughter's
gill, as is expected, near Tenth Month next,
her brother Philip may return in her com-

ently "Dr. Horton," of the Hampstead pulpit,
gland, who had offered to discuss questions
might be proposed by members of the con-
tion, undertook the following :
"What is the ultimate authority in the Chris-
religion?" In introducing the discussion,
he *London Friend*, Dr. Horton referred to the
distinct that led men to look for some ex-
t authority in religion to which they could
tely submit themselves. At first they found
authority in the Church, but when the Refor-
mation overthrew the authority of the Church the
ect was still so strong that Protestants set up
ble in place of the Church. Dr. Horton re-
the main point of his sermon, that the real-
ity is the *Christ within*, the Christ whose
and character are recorded in the Gospels.
ous questions were asked, among others
er the placing of the authority of Christ
a man did not tend to make religion purely
tive, and, in fact, to make conscience the
e authority? And another person queried
at the close of Christ's earthly life his
pers were not left to a less authoritative
e than that of Christ himself, under the
sation of the Spirit? In his reply Dr. Hor-
ld the "dispensation of the Spirit" was not
than that of Christ. It was really Christ
oke through the Spirit. It was expedient
to go away. Instead of the relation with
dly Christ without, his disciples now had
our relation of the spiritual Christ within.
death he had entered the spiritual sphere,
was present everywhere as a living teacher
thority. The questions and answers are of
that must keenly interest many Friends."

DARDING-HOUSE FOR FRIENDS :

Friend.—In looking over some old copies
of *FRIEND*, I came across this extract. It
seems to me there is a loud call to-day for just
such a place in this city.

Sincerely,

EDWARD L. SOUTH.

PHILADELPHIA, Fifth Month 16th, 1902.

Without imputing to our friends residing in
Philadelphia any want of hospitality, yet from the
point of view of so many parts quite remote and
separated, it does appear desirable that a
home should be provided, where those visit-
ing the city on business of the Society as well as
on other occasions, could, for a moderate com-
pensation be accommodated with comfortable lodging
facilities. Such a home properly conducted,
if it is apprehended, be found also to be a
convenience to many even in the city, not
keepers, who would be glad to avail them-
selves of the opportunity to obtain quiet, pleasant
rooms, and where, as desire prompted, they could
find a social way with those holding similar
views and feelings. Friends are a social people,
and feeling themselves restrained from much
necessary intercourse with people of the world
over religious persuasions, do feel at times
want of the Society and sympathy of their fel-
low members. There is also an advantage in
mingling together—asperities are rubbed

off, and prejudices many times removed; and if
access were had to a good library, it would add
greatly to the advantages of such an institution."

Notes From Others.

"Speaking once to an assembly of young soldiers,
Ruskin faced them with this: 'If you cared to do
your duty to your country in a prosaic and unsen-
timental way, depend upon it there is now truer
duty to be done in raising harvests than in burning
them; more in building houses than in selling
them; more in winning money by your own work,
wherever to help men, than in other people's work,
taxing for money wherewith to slay men; more
duty, finally, in honest and unselfish living than in
honest and unselfish dying, though that seems to
your boys' eyes the bravest.'"

"Then he turned to the ladies present, and told
them to their faces that 'the rage of battle
throughout Europe' was greatly due to them.
'You women of England,' he cried, 'You women of
England are all now shrieking with one voice—
you and your clergymen together—because you
hear of your Bibles being attacked. If you choose
to obey your Bibles, you will never care who at-
tacks them. It is just because you never fulfil a
single downright precept of the Book that you are
so careful for its credit; and just because you do
not care to obey its whole words, that you are so
particular about the letters of them. The Bible
tells you to dress plainly, and you are mad for
finery; the Bible tells you to have pity on the poor,
and you crush them under your chariot wheels;
the Bible tells you to do judgment and justice, and
you do not know, nor care to know so much as
what the Bible word 'justice' means. Do but
learn so much of God's truth as that comes to;
know what He means when He tells you to be just;
and teach your sons that their bravery is but a
fool's boast, and their deeds but a firebrand's toss-
ing, unless they are indeed just men and perfect in
the fear of God; and you will soon have no more
war.'"

The Vicar of St. Paul's, Peterborough, replying for
"The Clergy," at a public dinner, had the courage
to say, as he might have done to any profes-
sedly Christian nation: "It is not honest, or playing
fair with the Almighty, to pretend that English-
men in the collective sense are a religious or
Christian people. Englishmen as a nation believe
in justice and fair dealing, but when it is said that
England is a particularly religious nation, speaking
of the majority of the people, I answer, No. We
like to have a little religion, just enough to die on.
We do not want too much of it. The sudden access
of religious zeal is all very well, but God cannot
be turned on like gas." "This has a queer uncon-
ventional sound, but it is big with sense and real
reverence. There have been a good many attempts
lately to turn Him on and off like gas."

"How is it, my dear," inquired a school-teacher
of a little girl, "that you do not understand this
simple thing?"
"I do not know, indeed," she answered, with a
perplexed look; "but I sometimes think I have so
many things to learn that I have not time to un-
derstand."—*Schoolmaster.*

The Post Check Currency question is still justly
exciting considerable interest amongst the public,
particularly that part of it which has to transact
business requiring the sending through the mail of
small sums of money. From all quarters come
hearty press endorsements of this feasible and use-
ful scheme for the transmission of money through
the mail. The best part of the plan to us is that
it provides for the use of a fractional currency.
When a man wants to send a small amount of
money through the mail, all he has to do is to take
from his pocket the needed amount and write across

it the name of the person to whom it is to be paid.
The transaction is then complete. By all means,
let us have this Post Check currency.—*Ex.*

One objection of an Association against Secret
Societies, given on page 343, was "Because they
substitute in their claims and in the minds of many
of their membership the secret society for the
Christian Church." The meaning was obscure to
us, while the circular, which was quoted, read "of"
instead of "for" the Christian Church. But a
correspondent correcting the word, adds: This ex-
presses an objection that has often struck me with
much force." Also, as to some open associations,
he remarks: "Dwelling so much on the one sub-
ject, tho' it may be a very important moral reform,
it is liable to become too nearly the sum total of
their Christianity."

SPARTAN SCHOOL FOR BOYS.—Prof. Ringel, of
Skegining, has opened a Spartan school for boys,
says a Berlin correspondent of the *New York World*.
His pupils wear loose flannel jackets without
sleeves, tightened at the waist with a leather girdle;
flannel trousers, and sandals without socks.
That is all. The food is the simplest possible—
biscuits, lean meat and vegetables, and that in
very moderate quantities.

No boy is allowed to be idle for a moment. If
his studies are ended he must begin another sort of
work, if it is only cleaning windows. Absolute
cleanliness is enforced. The boys are constantly
washing, swimming, scrubbing their bodies or
scouring their clothes.

In summer the boys rise at 4.30 o'clock, in win-
ter at 6 o'clock. The greater part of the time
they spend in the open air, and most of their les-
sons are prepared out of doors. Sickness is prac-
tically unknown. The lads are encouraged to bear
pain of all sorts, although cruelty is forbidden.

The success of the establishment has been so
great that Ringel intends to open a girls' school
soon on the same lines. His idea about girls, how-
ever, is that they are not to be taught as scholars,
but to become good housekeepers. The less a
woman knows outside of her own house, says Prof.
Ringel, the better.—*More Spartan than Christian.*

"They did the thing that they were set to do."
On very ancient authority we are told that if ten
such men could have been found in Sodom, even
Sodom would not have been destroyed. It would
have been better had there been fifty, but ten were
enough to save it. And it is well for us to reflect,
as we ponder over our daily tales of theft, of
adultery, of murder, and of other crime, that it is
because of the righteous men and righteous women
who are every day quietly doing their share in
the business which they and God have in hand,—
it is because there are enough of such men and
such women that our city, our State, and our coun-
try prosper and are strong.—*E. E. Hale.*

TWO TEXTS.—I was in a small company of men
recently, when for a moment the conversation
turned on the subject of the present wars. One
said, "O, it's all right. It will work out for good
in the end. You know the text: 'Surely the wrath
of man shall praise thee.' " (Ps. lxxvii, 10.)

I said to him, in reply: "There is a much better
text than that, and from the New Testament, not
the Old, from the Christian dispensation, not the
Mosaic. It is in James i., 20, 'The wrath of man
worketh not the righteousness of God.' " Apparent-
ly none of the company present was acquainted
with this passage of Scripture.—*Messenger of Peace.*

The *Troy Press* notes the presidential assassina-
tions in this country, beginning with that attempted
on President Jackson, as contemporaneous in each
instance with militarism,—that of President Gar-
field, brought out by the spoils system, being
scarcely an exception.

SUMMARY OF EVENTS.

UNITED STATES.—A strike of miners in the anthracite coal region has been ordered, which throws 147,000 men and boys out of work as a direct result, and incidentally causes a partial suspension of other industries employing tens of thousands of men.

A congregation of Roman Catholics at Hanleton, Pa., acting under the advice of their pastor, J. V. Hussie, pledged themselves to refrain from intoxicating drinks during the strike. It is said fully 2500 persons made this promise.

A despatch from Baltimore of the 13th says:—The seismograph in operation at the Johns Hopkins University shows no record of any disturbance of the earth's crust here concurrent with the volcanic outbursts which are devastating and remodeling the West Indies. The seismograph at the observatory recorded the several phases of the recent Guatemala earthquake in considerable detail. Magnetic disturbances coincident in time with the eruption at St. Pierre on the 8th instant were observed at the two coast and geodetic survey observatories, the one situated at Cheltenham, Maryland, sixteen miles south-east of Washington, and the other at Baldwin, Kansas, seventeen miles south of Lawrence.

The President has appealed to the public to contribute generously for the relief of those upon whom the calamity of Martinique has fallen, and asks that the contributions be sent in as speedily as possible. The President directs all the postmasters throughout the country, and requests the presidents of all the national banks, to act as agents for the collection of contributions, and to forward the same at once to Cornelius N. Bliss, Treasurer, New York. The postmasters are also directed to report to the Postmaster General, within ten days, any funds collected on this account. Large amounts of money have been received in response to these appeals. Two vessels have been despatched to Martinique with more than thirty days' rations for 50,000 people, together with a proportionate amount of clothing, etc.

In looking over the annual money bills which have passed the House and Senate during the present session it appears that the appropriations already made aggregate about \$725,000,000. This does not include all of the general appropriation bills.

Andrew Carnegie has acknowledged that he had offered to pay \$200,000 for the Philippine Islands, provided he was permitted to announce to the Filipinos that their independence would be acknowledged ultimately by the United States. In commenting upon this it has been remarked that the war against the Filipinos had already cost the lives of over 4,000 American soldiers, maimed 6,000 more, invalidated many thousands and drawn out of the \$450,000,000 from our National Treasury, including the appropriations just made.

A letter from President Roosevelt to the Episcopal bishop of Massachusetts has been made public, in which he says: "I hope it is unnecessary to say that no one in the country can be more anxious than I am, save perhaps Secretary Root, to discover and punish every instance of barbarity by our troops in the Philippines. In reference to these cruelties, I agree with every word in your address. No protest is more powerful than that which is based on the misce of the necessary severity of war, and above all for torture of any kind or shape. The investigation will be of the most thorough and sweeping character, and, if necessary, will be made by the civil as well as by the military representatives of the Government in the islands."

A despatch from Washington says: "The Senate Committee on Indian Affairs has ordered an investigation of the charges that Indian Commissioner Jones is interested in the leasing of the lands of the Standing Rock Sioux. The President has asked George Bird Grinnell to go to Standing Rock and report on the lease question. The injunction suit brought by the Sioux, which was decided against them by the District of Columbia Supreme Court, will be appealed to the United States Supreme Court."

The House of Representatives has authorized the publication of a document of 9,000 copies of a compilation made by Thomas Jefferson from the New Testament, in which the passages which relate to the divinity of Christ are excluded. The proposed publication is to have as its introduction of about twenty-five pages written by Dr. Cyrus Adler, of the Smithsonian Institution, a Jew. This book, which would complete the publication of Thomas Jefferson's writings by Congress, has been strongly objected to by representatives of different denominations as unwise, uncalled for, and an improper use of the public money.

The Chicago and Northwestern has placed in service between Omaha, Neb., and Chicago one of the fastest passenger trains in the country. The train makes the run

in eleven hours, at an average speed of a mile a minute for the entire distance.

A health commissioner in Chicago recently decided to investigate the statement that a rain or snow storm will purify the atmosphere. He tested portions of the air of the city on a certain day before a snow storm. His test showed an average of 630 colonies of growing germs—the least number was 1,050, the smallest 350. After a rainfall equivalent to 1.28 of an inch of rain, he repeated the experiment, and found the average number of colonies to be sixty-six, ranging from nineteen to 180.

It is announced that the hardware combine, known as the National Hardware and Metal Company, has fallen through. Some of the largest hardware companies have withdrawn from the scheme. The Bureau of Entomology at Washington has sent out 5,000 circulars to observers in different parts of the country, asking for reports in reference to the 17 year locusts, which are expected to appear this year in different places in New Jersey, Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Ohio, Indiana, Illinois, Michigan and Wisconsin.

There were 396 deaths in this city last week, reported to the Board of Health. This is 60 less than the previous week and 50 less than the corresponding week of 1901. Of the foregoing, 206 were males and 190 females; 10 died of consumption of the lungs; 40 of induration of the lungs and surrounding membranes; 12 of diphtheria; 14 of cancer; 14 of other diseases; 1 of typhoid fever; 3 of scarlet fever, and 1 of smallpox.

FOREIGN.—A despatch from St. Lucia of the 13th says: The Soufriere volcano, on the island of St. Vincent, is still in destructive eruption. A terrific cannonade can be heard a hundred miles away. The reports are followed by columns of smoke, rising miles in the air. Immense plumes of colored fire also issue from the crater. Lightning is playing fiercely in the upper sky, and the whole northern part of the island is one mass of traveling flame. It is impossible to reach the burning district by land or sea, and there are no means of estimating the destruction wrought to life and property.

Among the killed are a large number of Carib Indians, a few individuals of whom only remain on the islands of St. Lucia and Dominica.

On the 15th the earth quaked incessantly, the mountains shook, stones, lava and great quantities of ashes never ceased to fall. So terrible were the thunders that it seemed to the terrified that the earth was being rent to pieces.

The atmosphere was so laden with sulphurous gas that life was made almost impossible. It is believed that many of those nearest to Soufriere were suffocated by the gas which they were touched by the burning lava.

Seventeen hundred persons are said to have perished in St. Vincent.

A despatch of the 16th says: No one has been able to approach nearer than five miles to the crater of the St. Vincent Soufriere, which still shows signs of activity. Scientists believe that a general expectation that stopped emptying, and there is a general expectation that there will be another and severe explosion.

The island is constantly in a tremble. Earthquakes follow one another in quick succession. They are not sufficiently severe to do great damage, but they fill the inhabitants with fear, and if they were possible to obtain transportation it is safe to say that St. Vincent would be depopulated in twenty-four hours.

It is estimated that 2,000,000 tons of volcanic dust from the eruptions at St. Vincent have fallen on Barbados.

A despatch from Fort de France, Martinique, dated the 17th, says, that during the previous night fifteen violent detonations from Mont Pelee were heard, and that they were accompanied by lightning which lit up the entire island. The eruptions redoubled in violence, says the despatch, and the moment a second catastrophe was feared. New craters are forming in the neighborhood of Le Rocher.

In spite of the danger which threatens them the refugees from the northern part of the island are beginning to return to their homes.

Chinese advisers give the following as among the objects of the Manchus: the overthrowing of the present dynasty; the founding of a new dynasty, with a Chinese Emperor on the throne; the helping of the oppressed and needy. They also say, "be it known that the Western people are not to be interfered with; their lives are to be protected and their trade not to be meddled with. Let them go in peace. We are the enemies only of the Manchu dynasty."

Earthquakes are reported from the southern part of Portugal. The disturbances are supposed to be connected with the upheavals in the West Indies.

A despatch from St. Petersburg of the 15th, says: Enormous crowds of starving peasants are flocking to Moscow from the central provinces in search of food and extension. Half a dozen freight trains, each carrying 1500 persons, are despatched daily from R. to about a hundred miles from Moscow, in addition to the ordinary traffic. The railroad station at Riazan is so crowded to hold the refugees, and the wretched condition of the open air, suffering from rain, cold and hunger.

Alfonso, the young King of Spain, attained his majority on the 17th inst.

On the line of the proposed Nicaragua Canal are both active and semi-active volcanoes. At no distance from the route planned, is the volcano of Paraguar, which in 1835 was in a state of eruption. So far as the Panama region is concerned, there are no canoes on or near the proposed route of the canal. It is stated that the members of exploration parties returning from the polar regions are always in poor health, owing to the purity of the air and complete absence of all harmful microbes. In the polar regions bronchitis, laryngitis, influenza and other contagious diseases are said to be unknown.

It is said that 1,500,000 people in France and subside mainly upon food made from chestnut flour. The Russian Government has ordered the installation of the Shaly-Arc system of wireless telegraphy between the stations on the Baltic coast.

Official statistics show that there are 17,000 children in Russia between the ages of six and ten receiving absolutely no education.

During the last century the population of London increased nearly five-fold.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of persons leaving to Westtown School, the stage will leave for Westtown 7.16 and 8.18 A. M., and 4.40 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SMEDLEY, S.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in relation to discipline should be addressed to W. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

The Managers of Barclay Home, West Chester, desire to inform that the Home is now complete and through the kindness of its many friends, the debt of the property has been paid. Owing to two recent deaths in the family there are now some vacant rooms for whom a Friend desiring a comfortable home at a moderate rate would find it to her advantage to apply.

A REUNION OF THE WESTTOWN OLD SCHOLARS ASSOCIATION is arranged to be held on Seventh-day, Six 7th, 1902, on the School grounds, and in the large tent.

Besides the entertainments announced last week, speakers are expected to be: "Sixties," Sarah W. Ekin; On behalf of the "Forties," David Scull.

Trains will leave Broad St. Station at 8.10, 9, 9.55 A. M., the last expected to run to Westtown forty minutes, without stop.

The individual invitations will be issued about March 23d.

Friends' Library, 142 N. 16th St. Phila. Open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M. New books added, including the following:

BURGESS, J. W.—Reconstruction and the Constitution. BUTTERWORTH, Russell—The Days of Audubon. CURTIS, W. B.—The Days of Thomas Jefferson. DE COCKREY, of Hazzell—Year in a Yawl. GRINNELL, Morton—Neighbors of Field, West Stream. MULLER, F. Max—My Autobiography. SCHWARTZ, G. F.—Forest Trees and Forest Scenery. SHARP, D. L.—Wild Life in the Empire of Germany. TSCHUDI, Clara—Napoleon's Mother.

WILLIAM H. PILE'S SONS, PRINTERS No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, FIFTH MONTH 31, 1902.

No. 46.

PUBLISHED WEEKLY.

price, if paid in advance, \$2.00 per annum.

scriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

any who try to escape suffering wrong by wrong, become the worse sufferers.

newness of "the new preaching," when the true preaching, is not its novelty, but newness of the Spirit;" because in each age it is fresh from the Fountain.

only in our sense of the sinfulness of self, we have a sense of its cost to our Saviour; and in a sense of its cost can we further appreciate its sinfulness.

often mistake their personal customs and religion for permanent conditions of salva-

he says a contemporary, and truly. But personal practice sincerely believed to be one by the witness for Truth, becomes religion of salvation for him. His mission should consist in laying it on others also, and it was for him.

with the heart a man believes unto righteousness, his intellect will be drawn as his reads. It will be a valuable servant of truth.

if it is principally with the head or intellect that a man believes, there is not much in his belief, or faith in his heart. His religion of scholarship, but not of science. And while natural reason or science his authority for the spiritual realm, but is unsatisfied, and his intellect much is enriched.

The Blunder of Plunder.

amount of a single metal, calcium, in a body.—three pounds and thirteen ounces quoted as worth about \$18,300. If even at much less a price, were as ready

for the market as are the bones which contain it, our lives would be very unsafe. But it is the labor of extracting the calcium that puts its price at three hundred dollars an ounce. And this labor safeguards it from those who would break through and steal.

Its situation beyond the robber's reach, and not the sacredness of life, protects coveted treasure from being grasped, whether by robber nations or combinations, or by robber men. Individuals are not slow to conform their conscience to their nation's moral code. If they see thousands of foreign skeletons bleaching for harvests of gain expected, and are publicly by press and legislature taught to call all this a process of civilization, in that a mammon end justifies a murderous means; then they with less scruple may push their enterprises at home, to extort the price of blood, to coin the sweat of their neighbor's brow, or to exact their entrance tax at each one's mouth for every pound of meat.

Covetousness, according to the apostles Paul and James, is largely the secret root whence wars and fightings among men come. We dread to think how conquered territory is yet to be parceled out to speculators, and by whose enforced labor worked. What is done at home, under legal forms, is a sign of what unchristian civilization has the heart to do, where bounds to grasping seem melted away by distance and irresponsibility.

"As for me and my house" being responsible for letting "others do as they may," more is involved than we are accustomed to think. It is a home work,—this christianizing our civilization here, that it may be less barbarous in our exploiters there. Right here in our midst, here at each one's door,—nay, into our very heart, can one too much of the missionary come. The Spirit of Christ, God's missionary to each heart of christendom and of man, is christendom's crying need. He alone can qualify emissaries to be trusted with the property and welfare of a subjugated people. If ever a civilized nation blesses natives eastward as much as it has blasted them westward, it will be because the new Christianity has gotten a hold on us as a people—the Christianity of Christ in the heart.

Sad that it should still seem so new. But may we cherish a hope that the comparative honorableness of our nation with China in the

loot-war and extortion of others who have taught her that the tender mercies of the "Christian" are cruel; and towards Cuba, in the fulfilment of our great pledge before the nations, is an earnest of coming benevolence to survivors of our sword elsewhere.

Each individual Friend is a committee of one, whether assigned by a Yearly Meeting to a district or not, to give place to the missionary from on high, the Son and Sent of the Father, for the furtherance of Christ's kingdom in him and through him, to the extent of his field of service. With field thus added to field of influence throughout our borders, we little know how far the national spirit would be leavened, or what a difference would go forth to parts beyond. We know only that we should thus be innocent of the great transgression, and that the kingdom of heaven on earth is like a little leaven which a woman hid in meal. And the leavening influence of a woman, especially if spiritually a Friend, has a far reaching responsibility. Is my or thy measure of the Spirit of Christ rightly dedicated in our hearts and placed in our surroundings, to work from man to man so wide a change? It shall not return void.

FOR "THE FRIEND."

On the Subject of Plainness.

The departure from plainness in appearance and language by so many of the members of the Society of Friends at the present time, has been cause of sorrow to me, knowing as some of us do, that these things were purchased by many of our early Friends at so dear a rate that some of them would have willingly sacrificed their natural lives rather than to have yielded to the cross. I was comforted of late in reading an article in the fortieth number of the present volume of THE FRIEND, over the signature of Cyrus Cooper; and also in the forty-first number, the production and selection of D. H. of Coal Creek, Iowa; all of which I desire may be perused by our dear young Friends in a particular manner. I also feel like inserting here a short extract from the life of that faithful minister of a past generation, J. Griffith, to be found in Friends' Library, Volume 5th, pages 372 and 373.

E. S.

COAL CREEK, IOWA.

EXTRACT.

"I have further to remark, that I have observed a prevailing disposition in some of considerable eminence in society, and in a great many others, to cry up for peace and charity, and the maintenance of unity, and not to press anything very closely, lest the peace of the

Society should thereby be endangered; although perhaps, the things urged cannot well be objected to upon any other principle than groundless fears and a faint heart not yet quite upright to God, nor wholly redeemed from the praise of men; as there is an unwillingness to displease them, though in maintaining the Lord's cause. "For if I yet please men," said Paul, "I should not be the servant of Christ." What makes me take notice of this, is, that I have seen a great snare in it, wrong things being suffered to remain and prevail under it, and the fire of primitive zeal against undue liberty much quenched. We have no such example in the prophets or in Christ and his apostles, of indulgence and winking at wrong things and false ease. They in their concern to testify against such things, had no fear of breaking unity nor disturbing the quiet and peace of any people, let their rank or station be what it may generally exercised in plain dealing and may. Had this noble spirit of ancient zeal been speaking the truth one to another, the mournful declension justly complained of amongst us as a people would not so generally prevail."

And on page 373 he says, "Oh! how doth covetousness, which is idolatry, and an inordinate love of things lawful in themselves, and places, cloak and shelter themselves under a plain appearance in some. Yet plainness is not more to blame for that, than the name disciple or apostle was to blame, because Judas once bore it."

Those Little Hurts.

A thoughtful writer says: "Taking life through and through, the larger part of the sadness and heartache it has known has not come through its great sorrows, but through little, needless hurts and unkindnesses; not so much through the orderings of Providence as through the disorderings of humanity. Look back and you can readily count up the great griefs and bereavements that have rent your heart and changed your life. You know what weary months they darkened. There was a certain sacredness or dignity, like the dignity of a lonely mountain top in their very greatness, and looking back, if not at the time, you can often understand their purpose. But, oh! the days that are spoiled by smaller hurts, spoiled because somebody has a foolish spite, a wicked mood, an unreasonable prejudice that must be gratified and have its way, no matter whose rights, plans, or hearts are hurt by it! There are so many hard places along the road for most of us, made hard needlessly, by human selfishness, human neglect and human obstinacy, that the longing to be kind and tender should grow stronger in us each day."

And then again there are many people in ordinary circumstances who are millionaires of cheerfulness. They make their neighborhood brighter, happier, and a better place to live in by their presence; they raise the value of every lot for blocks around them.

The world is beginning to see that people who can radiate sunshine and carry gladness and good cheer wherever they go, although they may be poor, are of infinitely greater value to society than the millionaire of money who paperizes everybody who comes in contact with him by his close, oppressive methods. Largeness of heart and generosity of soul make millionaires of character, who are

worth more to the world than mere moneyed millionaires. The time will yet come when we shall not have to depend on rich furnishings. Character will become so enriched in the upward growth of the world that the surroundings, however costly, will be considered but a cheap setting of a precious lifestone. Cheerfulness is a potent factor of success.

Doukhobor Notes.

COMPILED BY J. E.

(Continued from page 358.)

While visiting among the colonists J. S. E. found the women in the absence of the men assisting in making a dam breast across a stream, on which a grist mill was to be built. This was another pleasing evidence of prosperity.

In one conference the exactions of some neighbors were introduced, as well as some difficulties about School District Reserves. There had been a mistake in locating the latter, and those in control of these lands were not disposed to make an amicable settlement, J. S. E. adds "There having been very little benefit received from the Public School for the Doukhobor children, they (the Doukhobors), are not prepared to pay taxes,—being suspicious of any law measures."

"The trouble sometimes is that one man does most of the speaking on behalf of the whole company, when we secretly believe there is a diversity of opinion among them."

"One zealous speaker said, (after a prolonged discourse,) 'the brethren don't want me to say any more.' Well, I said, 'I would like to hear some others' afterward he apologized for what he had said; to which I replied when he knew the English language better he would understand us." On another occasion "One of the brethren told me that the chief speaker was foolish in what he said against the Government, and the rest were not allowed to dispute, and they had great trouble among themselves because of their divisions."

Fifth Month 7th, J. S. E. was thrown out of Grandmother Verigen's carriage by the wheel striking a root, and he experienced a narrow escape from injury. He says in reference to this accident, "I may be thankful that not a hair of my head was hurt, as it might have been very different if I had been thrown out upon stones; when strapped up we proceeded, and went through one bad slough, that seemed to test the strength of the horses about to their utmost. The driver was asked if they ever upset carriages in Russia. 'More than often,' was his reply," and the last words Grandmother Verigen said to him were "be very careful of grandfather." This came to mind when her "chariot" was on end and the passengers pitched out in the mud.

Later in the day Robert Buchanan's home proved a veritable haven of rest, and R. E. said it was marvelous that we got here, as he had never seen worse roads, and they were next to impassable."

"Vassili (the driver) told me how he could not sleep last night, thinking of the meeting the evening before, and he felt grieved because of what the speaker said; I told him I had seen such things before, and I went to sleep; but I loved Vassili for his tenderness of feeling, and he had given an interesting account of his experience for three years in a

Russian prison wherein eight persons sometimes crowded into a room only enough for two."

There are some serious difficulties to be adjusted in connection with the land tenure which J. S. E. says, "some of these we doubt settle themselves and be lived on, and some will have to be looked into, but all their perplexities there is a surprising advancement in acquiring the English language, and of enterprise in building, and bribe more and more land under cultivation."

"At Nova Gorielofka we had a pleasant visit. There was not a word of adverse criticism, and something has been done in the line of homesteading."

A horde of men were said to be in waiting ready to pounce upon the improvements the Doukhobors in case they had not taken out patents for their quarter sections by the first of Fifth Month, but the Canadian Government has not permitted this to be.

"The particular hardship hereafter has been that while the authorities had demanded fees for school purposes from the Doukhobors, their children have been refused admission into the public schools."

"The inhabitants of two of the villages—one-half of another, which were in this district, are said to have gone over to the Ambrose district; if taxes are distrained will be all the more oppressive on those who left."

Fifth Month 9th. "Snowing and icy. Our driver said he never knew the roads worse." Some grievances were mentioned because Doukhobor horses had been so unjustly taken for taxes, and the inspection had practically prevented the colonists from fishing.

The Government has extended the time to entry six months. J. S. E. was requested by some of the Doukhobors to ask the Government officials not to insist on the registration of their marriages, births and deaths. I replied "It was very hard to plead for something that (he) did not think was for the best and (he) really thought it was a good thing to have these recorded." A dinner was provided "in first-class Doukhobor style, it might be supposed all the women of the village wanted to have a hand in it."

"Robert Buchanan seemed quite inclined to make up a collection of Doukhobor contributions for the coming exhibition at Winnipeg."

In a certain village near Good Spirit Lake the address was read as usual and no election was taken to its contents. They knew J. S. E. if he would tell them how members of the Society of Friends are married and this he was pleased to do; then they said he would tell him how they got married: "Well," he says, "I was very willing to hear, for I had seen a good deal among them but had not seen a marriage. They said the men asked those about to marry if they loved another, and if they wanted to marry, and if they wished them a good hour, and this is equivalent to a good time. Well, I said, but not the parents testify and send in an account that they saw their children marry? There would be no harm in that. They said once a year was their way to send in an account. Well, I replied, if they would let the people believe they did that, I ex-

government would be satisfied. A pleasuring pervaded the company." Zuzia Negraeva is a very bright woman, the way in which she brought up the incite of my meeting with them at Halifax and the vessel was very touching to me, and I it was good pay for going through the ice."

another village four generations were presented in one house; the great-grandfather might he had seen much of good and evil in

about fifty men were gathered for conferring in this house and they dreaded taking out the homesteads. J. S. E. says in this connection, "When we were told of the deception used in Russia by getting their marks to us which read differently from what was on them, it could not but make them sensible and they do not see why Government should be looking into their marriages, etc. together with the false idea put into heads by evil designing men, acts as a blinding block."

They stated that the school teacher has been amongst them with his gun, shooting dogs, and with his rope thrown around a tree's neck, valued at one hundred and fifty dollars,—he took it for a fine of eight dollars, that considerable poison has been thrown out to kill what it might. I told them I do what I could for them at Yorkton, Winnipeg, Ottawa, and Regina, in the line of things restored."

The fact that their crops the past year were a redeeming feature, and there was considerable reference to the help afforded by the angels, and the pleasure they had in my coming to see them."

An instance of their own generosity, some starving Galicians sent two boys to Doukhor village with a wagon to get things to eat, each householder put a bag of potatoes on the wagon, and when the horses did not pull the load,—they being also starved—the Doukhobors detached the wagon and put one of their own to the wagon and delivered the load, without charge, to the Russians.

On the 11th instant J. S. E. attended their worship, after which two letters from them were read; it was the same that Peter Verigin wrote to his mother. The other physician had been sent among the exiles in Siberia asking where their families were, and liberating such as were over forty years of age.

The movement seems to have followed from the oldest exiles, to the Russian government.

In another letter from the absent ones they mention a few of their brethren had gone over to Greek faith. At first they were told to let their living out of the ground; but on stating that this could not be done, the Russian General allowed them to earn their money where they could.

At a time they had things in common, but they had divided their property, and are suffering from poverty. The writer had lost his and asked for assistance; his brother had two hundred roubles stolen, and another Doukhor had been robbed of two hundred and fifty roubles. The writer had also been eaten with rods for laying down his gun.

There is hope that the older men will be released from exile.

After this meeting "Great grandfather said, 'when it rains it is good to sleep,' and I took him up and laid myself out with my feet against the oven and told the brethren to go on with their talking. They had a song and I had a nap."

"When I awoke I went out to take observation of the weather, and so did the brethren; and it was a very close question to decide about starting out for a thirty mile drive across the prairie. I did not want to insist and I did not want to be cramped for time in Yorkton as to miss the train at Winnipeg on Third-day morning. 'I was told a man would go with us to show us the way. I said that would break Grandmother Verigin's chariot down; but Vasilii said the horses would hold out, and the rig would hold out, and grandmother would hold out; and great-grandfather said to him, 'your Grandfather Verigin was a great man to drive horses and have them to go right on,' and added, 'if your horses stick, two big men could pull them out,' so we took courage and started, and went through some sloughs quite as deep as we wanted, but the water did not get into our carriage although we did get into misery by leaving the trail to obtain information at a certain house. As we approached it through a meadow, down went my side in the mire, until I was wondering if we should have another upset; but as the carriage went axle deep in mud it could not overset, but there was some severe straining for crack went the double tree, and snap went a single tree, and both horses went down; quite a fix, and traces so tight we could not get them loose without loosening from the collar, and then, with the lines in hand, we encouraged the horses to get out of that, and out they went with the yoke stick,—leaving the tongue behind them."

"Three of us tried our strength by lifting the off hind wheel. Next Vasilii's ingenuity was brought into play in getting the horses geared up. He said, 'If the folks could only see us, and know how jolly we are over it, they would be amused; and I was thankful that the ingenuity of my Doukhor companions proved equal to the emergency.'"

They reached Yorkton safely. J. S. E. says, "I was thankful it was light enough to see, when we reached the bridge across White Sand River that had somewhat overflowed its banks, and the approach to it looked rather terrible; at least the horses acted as if they thought that way. We did not dare to stay in the carriage until the bridge was really mounted, but the horses sprang over the missing planks of the bridge, and that Rubicon was passed without disaster."

"It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never through all ages, were he the very meaneast of us, have an end."

"God graduates the trials of our life; he allows the lesser to precede the greater. He gives us the opportunity of learning to trust Him in the lighter difficulties, that faith may become strong, and that we may be able to walk to him amid the surge of the ocean."

THE HEROES OF THE ROAD.

We read about the heroes who have faced the guns in battle,

On the ships that plough the waters, in the trenches on the land;

But for bravery that is real and for nerve that is unflinching,

Take the man who rides the engine with the lever in his hand.

As he drives his engine forward, round the curves and through the tunnels,

And the blackness of the night obscures his sight,

Then the metal that is in him proves the hero we have pictured;

For alone he grips the lever as he dashes into night.

We never think to praise him for the courage he exhibits—

We are only filled with rapture at the speeding of his train;

Yet this man, who drives his engine through the storm into the darkness,

Controls the destiny of hundreds by the coolness of his brain.

—Locomotive Engineers' Journal.

Science and Industry.

IN Siberia a winter rainbow sometimes lasts almost all day. It is caused by fine particles of snow suspended in the air.

SOAK a newly purchased tooth brush two hours in water before using it, and thus prevent the complaints of bristles falling out.

THE COWS in Belgium wear earrings. The law decrees that every cow, when it has attained the age of three months, must have in its ear a ring, to which is attached a numbered metal tag.

CATS make a more careful toilet than any animal, excepting some of the opossums. Lions and tigers wash themselves like the cat, wetting the dark, india rubberlike ball of the forefoot and the inner toe, and passing to the face and behind the ears. The foot is thus a face sponge and brush, and the rough tongue combs the rest of the body.

BRAN is recommended as a most efficacious cleansing agent for carpet. The bran should be moistened just sufficiently to hold the particles together and then sprinkled over the floor. The claim is made that the bran not only cleans the carpet but that all the dirt is absorbed by the moist substance. The broom is kept clean and no dust settles on furniture or pictures.

IN Eastern Siberia Dr. Herts states that he discovered a huge mammoth preserved in the ice. The animal had assumed a reclining position with its feet peculiarly bent beneath its body. Dr. Herts inferred that it had fallen down a declivity and had been instantly killed. Grass was found in the mouth of the animal, and food in its stomach. Two thousand years elapsed since that last mouthful of grass had been torn from the sod. The animal was covered with a coat of rather thick, red-brown hair.

THE fire which started in the Fifth Month 3, 1901, in Jacksonville, Florida, and devasta-

ted the city, was under control within seven hours. Yet it has been burning for more than three hundred and sixty-five days. By digging from time to time into a place where grain was stored, red coals have been found, and flames would spring up, though the place had at times been soaked with water by the fire department. Last week the fire was still burning.

THE OYSTER.—The oyster has a mouth with a fringe hanging around it, and teeth, but it has no head and no feet. It is shut up in a shell, and one would naturally think that it would have no means of providing for the necessities of life. To say nothing of our being minus head and feet, if we were to be shut up in a cell all our days, we would find it inconvenient to make a living. However, the Author of Nature attends alike to all his children's wants, and though we human beings think ourselves the most important part of creation, yet as great care has been bestowed by God in fashioning the mantle in which the oyster is wrapped as in constructing our wonderful human bodies.

The food which the oyster eats is, for the greater part, the microscopic plants and animals which swarm the seas. The gills or lungs of the oyster are shaped like four dainty leaves. They are joined to the body only at one end, and when you take a microscope and look carefully at these curious lungs, you see a quantity of hair or cilia. The cilia are always in motion, and the tiny currents which their movements make drive the food into the oyster's mouth. Now the fringe of the oyster's mouth belongs to the gills and helps to keep up the currents, and so the oyster is enabled to eject any particle of food that it does not like.

The oyster leads a queer life. At first the young oysters keep near their mother, and hide at the least signal of danger. But by and by they lead an independent existence, that is, they fix themselves to some solid body and begin to make their shells. This takes three years. The oyster lays two million eggs in a season. The oyster does not fare well in the rough, tempestuous sea. In England there are several oyster banks, and here the most valuable oysters are to be found.

LARGE POWER-TRANSMISSION PLANT.—An electrical plant which will be second only to that at Niagara Falls has been projected in California and is likely to be developed in a short time. In Pulmas County the basins of the Big Meadows and Butte valley are to be converted into reservoirs to store the drainage of the watershed of the Lassen Peak region, which covers an area of about six hundred square miles, a part of which is within the perpetual snow-line. These two reservoirs will contain about ten thousand acres of land and the watershed will furnish through them one hundred and twenty thousand miners' inches of water, with a capacity for generating three hundred thousand horse power. A ten-mile canal, constructed from the reservoirs to the edge of the canon of Mosquito Creek, will give a vertical drop of sixteen hundred feet for the feed-pipe of the power plant. There is at present no water-power plant in existence utilizing such an enormous fall.

From the feed-gate of the San Joaquin Electric Light and Power Company in Fresno County to the discharge nozzle there is a vertical fall of fourteen hundred feet, and that has been hitherto supposed to be the limit of the endurance of metal under high pressure. The primary purpose of the promoters of the enterprise seems to be the generation of electric power for transmission to San Francisco for use in manufacturing. The distance covered by the transmission lines, when the project is carried out, will aggregate two hundred and fifty miles. There are already two electric power plants utilizing Sierran water sources occupying the field and it is not improbable that the new electric power plants opened on the headwaters of the Sacramento River will extend their transmission lines to San Francisco Bay also.

HANGING LAKE.—Hanging Lake is generally known as Dead Horse Lake, a name as inappropriate as it is possible to imagine, for the reason that no kind of a horse could possibly get up into the lake. This lake is situated about one mile from the canon known as Dead Horse Canon, which is opposite Shoshone Station on the Denver and Rio Grande Railroad, eleven miles from Glenwood Springs.

There are trees lying in the lake that are covered with lime, showing every limb, knot or indentation, no matter how small or great the indentation may be. There is no sign of animal life in the lake or anywhere around it. It is very doubtful whether it freezes over in the winter, for it is fed from an immense spring gushing out of the rocks several hundred feet above it. Underneath the lake are several caves that are some twenty feet long and ten feet wide and high enough for a man to walk upright in. But you will certainly receive a free shower bath before you climb over the rocks and get into where it is dry.

From the mouth of the canon to the lake are some very wonderful things. There are parts of petrified trees, broken stalactites of various sizes which have lain there unmolested for centuries, perhaps. There are skeletons of buffalo that have perished or that have been driven over the high cliffs in the midst of a terrible snowstorm long years ago, bunches of leaves that have gathered themselves together by a rock or brush lying in the little stream of lime water and have themselves become rock, and the size and form are as perfect as the leaves that grew on the trees the past summer.—*Glenwood Advance (Colorado).*

INTERESTING ELECTRO-CHEMICAL PROCESSES.—The *Electrical Review*, in the course of an interesting article upon the extent to which electro-chemical processes are entering the industrial field, says: "It was not thought, for example, that the electric furnace would emancipate the silkworm, but such seems to be the case. An interesting new process has been brought out in France for the manufacture of artificial silk from the wood pulp, using electrically made carbon bisulphide as a solvent. The results obtained are most interesting and promising, and it is believed that a large outlet for carbon bisulphide will be found in this new industry. The method is extremely simple. The pulp is prepared in the usual way, as in paper making, and is dis-

solved in bisulphide. The mixture is squirted through glass nozzles of exceed small dimensions, issuing in fine hair threads, which are to all intents and purposes as soon as the volatile solvent has evaporated. These threads are then worked in the usual way and spun into threads for the weaving of fabrics of various kinds.

"The flavor of the vanilla bean was long regarded as one of the most impossible of natural flavorings to counterfeit. Yet to vanillin, which is the essential aromatic principle of the bean, is manufactured in quantities by an electro-chemical process, using with coal-tar products of the anthracene series. Carbon tetrachloride, another product of the electric furnace, promises to take the place of many of the dangerous and inflammable solvents used in the extraction of gums and in a large number of chemical industries. The field for the application of electro-chemistry is so vast that it is impossible to more than a suggestion of the opportunities open for development. The examples given above, however, show what unexpected results have already followed from the application of electricity to chemical processes."

THE VICTORY.—It is told of a Christian man that a friend entered her room and found her with bowed head, as if in prayer or in earnest thought. For a long time the silence was unbroken. At length her friend spoke to her tenderly, knowing that a great sorrow on her heart, and thinking that she was comforted.

"I have been trying to say the Lord's prayer," she answered, "but I cannot through with it."

Her friend was well aware that she knew that precious prayer and had repeated it over, ever since she learned it in infancy at her mother's knee. Her remark seemed strange, therefore, to her. But she explained. She had said the words a thousand times in sunny childhood, in joyous youth, on her wedding day, and then along the gladness that followed, amid songs and flowers, prattling child-voices, and the sweetness unbroken home circle. And they flowed her lips like rippling music all this while, now a great sorrow had come. The blow well-nigh crushed her. Deep were the sorrows. She had been called to take out of her bosom and give to the Great Shepherd most precious and tender of her joys. Now she could not get through the Lord's prayer any more. Since the light had faded from these dear eyes, she had begun a hundred times, "Our Father, who art in heaven, loved be thy name. Thy kingdom come. Thy will be done." But she could not say, "Thy will be done." And it was days before she gained the victory, and before quiet peace came again. But when it came, what deep, blessed peace it was!

"If you incline to the opinion that any persons are good enough for home manners, try to have a home."

UNMIXED sincerity towards God is an excellent sweetener of all the cups we drink the Fountain of Marah.—*S. Fothergill.*

THE THINKER AND THE DOER.

at home, with pale impassive brow,
 at on the eloquence of lifeless letters;
 man's thoughts from mind's first dawn till
 ow,
 When Truth seems, heaven-inspired, to burst her
 fetters.

er plies the force of stalwart limbs,
 ken with sharpened by the whirl of action;
 ight lore no stadions lamp he trims,
 tained and muffled from the world's distraction.

estines—converging to one end,
 glorious issue of all human labor;
 in harmonious union softly blend
 praise of God, the profit of our neighbor.

has his gift—the stamp affixed at birth,
 marks him for the servant of a Master;
 osen steward of his realm of earth;
 shepherd watching for a higher Pastor.

has his crown—of earthly laurels here,
 iced and woven by the hand of mortals;
 hen the Spirit-City's towers appear,
 oped on his brows by angels at its portals.

not which serves his mighty Master best,
 ily thou mightest be true worth's detractor;
 ch obeys his nature's high behest—
 close-pent thinker, and the busy actor.

—Household Words.

Communion and Atonement.

SECTION No. 1.

To following extracts from J. McLeod
 well's "Christ the Bread of Life" are ac-
 ompanied with further observations by David
 to be presented consecutively.—Ed.]
 desire now to conjoin the fourth chapter
 of Gospel of St. John (to the 34th verse)
 the portion of the sixth chapter with
 we have been occupied. In his fourth
 the spiritual and the natural are most
 ctively presented to us, in their distinct-
 and in their parallelism in the thoughts
 of Lord, contrasted first with those of the
 man of Samaria, and then with those of the
 es. As we read we are, so to speak,
 ing our Lord speaking in the higher spiri-
 tual in which man's need as a spiritual
 is visible; while the woman of Samaria
 the disciples are heard speaking in the
 elight of sight and sense.

gain, his disciples, returning with food,
 to eat. To Him, then feeding upon the
 food—that of the Spirit, the proposal
 the difference and superiority of that
 food rather than the acceptableness of
 material food offered to Him, how great
 his present need might be. He said
 them, "I have meat to eat that ye know
 not." Standing without, as well as the
 man of Samaria, in respect of the light in
 the dwelt, they said one to another,
 "Any man brought Him ought to eat?"
 saith unto them, "My meat is to do the
 will of Him that sent me, and to finish his
 work." Most instructive in this record is the
 oneness and patience of true spiritual light
 in the darkness as exhibited in our Lord's
 life; with the woman of Samaria, and with
 the disciples.

"I will wait not to dwell on this. What do
 the words of our Lord, speaking in the light
 of Spirit, teach us concerning the mystery

of spiritual life?—for to that mystery they
 manifestly guide our thoughts. What help do
 they afford to us seeking to know what it is
 to eat the flesh of the Son of man, and drink
 his blood? Much surely. That living water
 which, if she had known the gift of God, He
 said to the woman of Samaria she would have
 asked of Him and He would have given to her
 that water which, he said, would be in him
 that received it a well of water springing up
 into everlasting life, could not be so spoken
 of and not be that of which He spoke in say-
 ing, "Whoso eateth my flesh and drinketh my
 blood hath eternal life." Neither is the intima-
 tion that the true worshippers shall worship
 in spirit and in truth, for that the Father
 seeketh such to worship Him, without help to
 us. To declare the worship which was to be
 was to declare the salvation that was given;
 for worship in spirit and in truth can only be
 rendered by those to whom the gift of God is
 Eternal Life.

"But the most direct light shed by our Lord,
 upon the meaning of eating his flesh and drink-
 ing his blood, is in what He says to his disci-
 ples of his own feeding (on the will of the
 Father)—that meat which He had to eat which
 they knew not of. It was their interest in the
 secret of his spiritual life which caused the
 Lord thus to make that secret known to them.
 For their sakes He spoke it. For their guid-
 ance as the Captain of their salvation does He
 say, "My meat is to do the will of Him that
 sent me, and to finish his work." Our Lord's
 uniform intimation of a parallelism between
 his own relation to the Father and our relation
 to Himself would justify our receiving these
 words as light on the secret of our own spiri-
 tual life, considered simply as they meet us
 here; but they immediately connect themselves
 with his words on that occasion on which He
 spoke directly and fully of our relation to Him
 as the Bread of Life, "As the living Father
 has sent me, and I live by the Father, so he
 that eateth me, even he shall live by me." Meditating on these words we ask ourselves,
 "What conception can we form of our Lord's
 living by the Father?" Yet, unless there be
 some aspect of that relation of our Lord to
 the Father which can be visible to us—unless
 light can shine for us on his living by the
 Father, this reference to it can afford us no
 practical guidance. Wonder and awe and in-
 tense interest so high a reference must awaken.
 But unless we are helped to the understanding
 of that which awakens these feelings, the
 Lord's words will be darkness and not light to
 us; and our sense of the high nature of that
 which they intimate will only increase our
 feeling of darkness. Therefore we welcome
 the light shed on the Lord's living by the Father,
 when He says, "My meat is to do the will of
 Him that sent me, and to finish his work," and
 we feel that, in connection with these words,
 the words—"As the living Father has sent me,
 and I live by the Father, so he that eateth me
 even he shall live by me," are light to us and
 guidance; and we understand that, as to do
 the Father's will was the Lord's meat, so do
 He lived by the Father, so to do the Lord's
 will must be our meat; and thus shall the
 word be accomplished in us, "as the living
 Father hath sent me and I live by the Fa-
 ther, so he that eateth me even he shall

live by me;" even as He says in another
 place, "If ye keep my commandments ye shall
 abide in my love; even as I have kept my Fa-
 ther's commandments and abide in his love."

"While the reference made by our Lord to
 his own living by the Father, illustrated by
 his saying that doing the Father's will was
 his meat, thus sheds light on our living by Him
 as the Bread of Life, it, at the same time, in-
 dicates very clearly both the oneness and the
 difference of his position and ours; the one,
 Eternal Life being in Him a living by the
 Father, in us a living by Him. We must seek
 to apprehend and realize both this oneness and
 this difference—the difference of our Lord's
 position and ours, that we may know our de-
 pendence on Him as to salvation;—the oneness,
 that we may conceive truly of the nature of
 the salvation which we receive through Him.
 For his will, on which we are to feed, and his
 commandments which we are to keep, are none
 else than what, as the Father's will, He fed
 upon, as the Father's commandments, He
 kept.

"In proportion as we realize the oneness of
 the food, on which our Lord fed, and on which
 we feed, that food being the one Eternal Life,
 to Him the Father's will, to us the Father's
 will fulfilled in Him, and so his will, we are
 prepared to recognize the oneness of the pro-
 cess of feeding, in his case doing the Father's
 will, in our case doing his will; and my desire
 is that you should thus see the relation of the
 will to the life of faith, to eating the flesh of
 the Son of Man, and drinking his blood, in the
 clear light of Eternal Life.

"For as is our will, such are we. It is the
 will of God that we are born again; our being
 born again is the formation in us of a will one
 with the will of God. By the will we feed on
 spiritual food; so that whatever is presented
 to us as spiritual food remains outside of us—
 is not yet fed upon—so long as the will shuts
 it out. By the will we feed upon that which
 is death and not life to our spirits—feeding
 upon ashes, a deceived heart leading us astray.
 By the will we feed on the Bread of Life
 which hath come down from heaven, being
 taught of the Father and so drawn to the Son.
 Speaking less strictly, meditation on Christ,
 occupation of heart and mind with his love,
 with his work and its results may be thought
 of as feeding upon Christ; but this they are
 not in themselves. This they imply only in so
 far as they issue in obedience to his Spirit
 which is the result contemplated in the Divine
 purpose and is an event in the will."

GOOD RULES AS TO RUMORS.

If you are tempted to reveal

A tale some one to you has told
 About another, make it pass,

Before you speak, three gates of gold,
 Three narrow gates—first, "Is it true?"

Then, "Is it useful?" In your mind
 Give truthful answer, and the next

Is last and narrowest, "Is it kind?"
 And if to reach your lips at last

It passes through these gateways three,
 Then you may tell the tale, nor fear

What the result of speech may be.

—Selected.

Success is failure if satan gives the success;
 and failure is success if God sends the failure.

JOHN HOWARD.

The following is extracted from a poem of some merit written by a member of the Society of Friends:

Thine was an empire o'er distress
Thy triumph of the mind.
To burst the bonds of wretchedness,
The friend of human kind.
Thy name thro' every future age,
By bard, philanthropist and sage,
In glory shall be shined;

And many mourn that thou shouldst lie
Where Dnieper rolls and raves,
Glad from barbaric realms to fly
And blend with Pontic waves;
A desert bleak—a barren shore
Where mercy never trod before,
A land whose sons were slaves,
Crouching and fettered to the soil
By feudal chains and thankless toil.

But yet, methinks, in future years,
To raise exalted thought
And soften sternest eyes to tears,
Will be thy glorious lot.
And oft the rugged Muscovite,
As spring prepares the pious rite,
Shall tread that holy spot,
And see her offered roses showered
Upon the grave of gentle Howard.

Those roses on their languid stalk
Will fade ere fades the day;
Winter may wither in his walk,
The myrtle and the bay
Which, mingled with the laurel's stem,
Her hands may plant; but not with them
Shall memory pass away,
Nor pity cease the heart to swell;
To thee there can be no farewell.

Philippine Schools.

W. A. Kepner, formerly an instructor at Franklin and Marshall College but now a Government teacher in the Philippines, has written an interesting letter on the educational situation in our new possessions in the Pacific to the Franklin and Marshall *Weekly*. In the opening paragraphs he declares that many writers who have visited the Philippines judge the situation and the operations of many things under American rule by what they have seen in Manila. These, he says, do not indicate truly the actual conditions. He follows this by reviewing the work performed by the Spaniards among the natives, and expresses the belief that the missionaries undertook their labors with good intentions, and endeavored, as honestly as Americans are now doing, to lift them from ignorance. Continuing W. A. Kepner says, in part:

"The American is here now to take up the work of the Spaniard. His intentions are as good as that the old Spaniards had.

"We are not here to free them from the chains of barbarism," but rather to free them from Spanish tyranny. For this task, I believe, the American teacher is an important factor. It is the teacher's work that represents the present and future education of the Philippines.

"Visitors to Manila would have you think that this task is a light one. Nor can I blame them for so being impressed. The Manila schools are a credit to our short stay in these islands. There you no longer find wretched school houses and filthy children. To the

contrary, there are comfortable houses. These are kept clean and well painted. Supplies there are well furnished. And, as to cleanliness, the laws are enforced by able American police. The Manila schools stand as a bright promise to the Philippines for what America shall do for them.

"The great majority of us have found Philippine schools and scholars as the Spanish left them. . . . All that was taught was religious teachings. This was not taught. It was memorized. For it is all written in Spanish and memorized, much as any of us would memorize Juvenal, without looking into a dictionary or grammar. In my school I found two women teaching from these little books. I was not here a week until I found the teachers themselves could not speak Spanish. Their knowledge consisted in the ability correctly to pronounce the Spanish words as they saw them, and no more. This ability they were inspiring into the one hundred and sixty-one girls about them.

"Each girl has a book and in studying the books they read aloud a page and reread it many times, so as to get what they are after, the pronunciation. One hundred and sixty-one girl voices serenaded me for one week with a singing reading of Spanish theology. It soon became unendurable. I then set to work to get them out of this Chinese rut. And now, by yelling about six times a day at them, I can keep the song down. Hereafter I fear I shall never enjoy to hear any one read aloud. This was what I found my pupils studying and their method of studying. I found many of them physically dirty and some ill with mumps or sores. Those with mumps and running sores I have sent home. Time has not come yet when I can order a general cleaning of clothing. Their bodies are cleaner than their clothes. For here we have an excellent river for bathing, and all take advantage of it. They are a very pugnacious set of children. Frequently I have told them that fighting is for dogs and not for girls. And then occur to me my own battles of boyhood.

"I shall leave the children now and let you look at our school house. It is the ground floor of our house. There is one door to the room. This also serves for windows. The wall is formed of woven material, such as chip baskets are made of in the 'States,' and is woven or plated just like a chip basket. Around three sides of the room are logs resting upon bamboo uprights driven into the floor. There is one table about four feet wide and seven feet long. Upon the floor in the centre of the room is a slab five feet wide and six feet long. This serves for a bench for quite a few girls. The floor is at most places dust. At few places water from rains has soaked in and here we have a little mud.

"I wish the people of the United States could see these poor children who crowd into this room anxious to learn English. When all are here at places they sit three deep upon the benches, and the table is just packed like a store counter after a fastidious Lancaster girl has been trying to select that which she does not know exactly is what she wants. To get three deep on the bench of course they sit upon one another's lap. For these one hundred and sixty-one girls I have furnished me twenty-two English primers. One of my

lady teachers, a native, for the last two is being seriously put on trial before the President because a mother complained that daughter had to sit upon a slab in the centre of the floor and did not get bench room.

"I had expected opposition on the part of the native teachers. Instead, I have warmest co-operation from them. To-day principal of schools brought me a Visaya-Spanish dictionary, which he had taken much trouble to get me. He says it will help me Visaya more readily, and thus he will in time get English. With them my suggestions are law. Guyer tells me the same is true his teachers. The children are earnestly interested in our methods. They see they are getting more than mere parrot memorization. I make it a habit of giving them an English sentence to take home for father and mother each day. This they are usually prepared to, and when they do so they translate it Visaya for their parents. A first I gave them words. Now I have a class who go home ask simple questions in English and give answers in English. All this I believe is but a two-fold effect. First, it is teaching children English. Secondly, it is inspiring confidence in the breasts of the parents the American methods. They begin to think that the American is ready to teach them in language, and are not afraid as the Spaniards were to give them a medium by which the lives of the ruling power could be understood.

"Thus in many ways the teacher in the Philippines has great opportunities to help establishment of peace and to enlighten minds of these people, who have been brought down under recent tyranny of Spain. In year or less military affairs will become fewer. Civil affairs must improve. And, with the improvement of civil administration, come better educational advantages.

"Thus in perhaps too many words I have given you the present condition of educational affairs in the Philippines. Except in Manila, Cebu and Iloilo, the education of the natives under Spanish rule and American rule has, up to the present, been very meagre. The native teachers (natives) have no greater learning than a worthless dabbler in Latin, a knowledge of Spanish, the ability to add, subtract, multiply and divide, and a historical and geographical knowledge of the Philippines. A few teachers can boast of the above qualifications. But the material is plastic, and an excellent chance is here for America to accomplish her greatest achievement."

Forming Friendships.

As Christians, as those who have experienced or who aim at experiencing the sanctifying graces of the Spirit, we may regard ourselves as permitted both on natural principles and imitation of the Saviour, to form such personal friendships and attachments as the Providence of God may favor, and his holiness approve. Intimacies and friendships formed purely worldly principles, have no religious value and are often positively evil.

It is important, therefore, to remember that all such friendships should be entirely undisturbed, as they were in the case of our Saviour, to the will of our Heavenly Father.

gh the influence of the life of nature, become inordinate, they are no better any other idols.

is certain there is much in them that is ple and pleasant, that they are authorized e example of our Saviour, and that they e to be even necessary in our present situation like everything else, they must receive signature of Divine approbation, and must tained or abandoned at the call of religi- uly.—*From T. C. Upham's Interior Life.*

The Courtesies of Home.

get worried and over-tired; they re- from the jostling crowd of human life ched, fretful, and are tempted to vent e home circle the irritation which they e been restraining all day. They forget a very sensitive nature has been probably nding with an equal crowd of tiny and ex- ating worries in the home, and has been ing all day on their return as an oppor- of obtaining sympathy and counsel. If long-looked for moment of home-coming in the rasping east wind, instead of the soft west, is it to be wondered at that heartstrings get strained to breaking?

man has no right to be sullen, morose and icy; or to answer wifely questions, even when they do savor of curiosity, with impa- . She is as much a queen as in those hurting days, when he worshipped the and she trod on, the air she breathed. Just because she has given up all other or him, and can turn to no other for a word or look, he is the more bound to at she lacks nothing which might be in- in his solemn promise to love, honor, keep her in sickness and health, till death a them part.

then would treat their wives with as much ay after the wedding day as before, life e be one long courtship; the noblest qual- ould be brought out in the woman of choice, and the home life would be so- iled with the warm radiance of love's dream as to defy winter's icy touch. It dlerful to see how courtesy serves as a pal- which shelters the tender bloom of love e cold, nipping blast, which in so many s fatal.

women must do their part. They must e, and as lovable, when the tint has eom the cheek and the years have left urces in the forehead, as when they d under the first kiss. There are name- oughfulnesses that leap out to greet a man; wifely surprises, lovely gleams of ness like sunlight checkering the wood- lade, some modest charm and grace e reveals itself only to the man she loves. arations that he enjoys, touches in the e that he will appreciate, care of their n money, interest in all that concerns plic life, the art of listening, sympathy ellicit all that he has to tell, the love eeds love half-way, the adoration which e heaven in his love—these are the contribution to the common stock of the

children must do their part. In a dep- n of Jewish life in the middle ages, a or sketches the pure and lovely homes b the hunted race sheltered from the ut that swept around them. He tells us

that the attachment between father and son was almost ideal in its depth and tenacity; but the son always stood in his father's presence, and addressed him with the profoundest respect. If such respect is wanting amongst ourselves, may we not find the reason in the early training we give our boys and girls?

Sometimes a parent will aim to be the companion of his children so absolutely that they lose all respect for him. This is disastrous. However intimate the relationship, there must be respect, reverence, honor, and these high sentiments must be expressed in the tiny courtesies of the home.

That the girls should be served at table before their brothers, that all should wait for the last comer, that none should be seated till the chair has been placed for father and mother, that the boy nearest the door should open it for the mother if she has occasion to leave the sitting-room for nursery or kitchen, that no child should be allowed to address the parent abruptly and without including the sacred name "father" or "mother"—these are elementary rules of home courtesy; but they would do much toward preserving through all coming years the love that is founded on respect.

The little phrases, "Excuse me," "May I have the pleasure?" "Mother dear," "Father," do not take much saying, but they perfume the air with the fragrance of paradise.

Let us turn again to our home life with new endeavor; noble enough to confess the sin and failure of the past; resolved to deny ourselves that we may consider and bear the burdens of others; intent that the sweetest aspects of our character shall be reserved for home, and that we will be no nicer, kinder, nor more genial to the strangers to whom we may happen to be introduced, than to the dear ones with whom we come into daily contact. If our advances are not always reciprocated let us not grow weary in making them; love will conquer finally; and in the meanwhile let us anoint the head and wash the face, that we appear not to men to suffer and be unrequited, and our Father, which seeth in secret will reward us openly.—*F. B. Meyer.*

"It Costs More to Live Now."

"It costs more to live now, than it did years ago." Yes, very likely. It costs more to live in a city, than it did to live in the country; and more to live in a great city than it formerly did to live in a small one.

The marble palace of a swindling bank officer costs more than the neat white cottage where his father lived and thrived. The brown stone mansion of the stock-jobber or speculator, costs more than the old brown cottage with the honey-suckle around it, where he spent the days of his early youth. Brussels carpet costs more now than bare floors did then. The broadcloth of a useless fool costs more than the homespun of a useful farmer; and the "nobby suit" of a delicate counter-jumper costs more than the plain attire of a hard-working mechanic. The false hair, silks and flounces used by a flirt to capture a fool costs more than the genuine hair and comfortable clothing in which her grandmother lived and toiled and won the love of all around her, who prized her for her honest worth. Roast turkey enough to give an alderman the apo-

plexy, costs more than the roast potatoes and milk on which his honest grandfather fed his growing family. Burnt beefsteak of the first quality, for one, costs more than beef soup for a whole family did years ago. Turtle soup costs more now than bean porridge ever did. Oyster suppers cost more than bowls of bread and milk. Plum puddings costs more than hasty pudding, and pound cake is more expensive than Indian Johnny-cake. The finest wheat bread is more expensive than the old brown loaf, that was common before dyspepsia became fashionable. Pianos cost more than churns, and consume more time, and so poor music is more plenty than good butter. Swindling a living out of the ignorant costs more than digging it out of the soil, though the swindling process is deemed more respectable by many. The paper-soled French gaiters for a large family of puny weaklings, cost more than the coarse, stout shoes which rosy, barefooted children put on in autumn and defied the frosts and snows of winter and stamped their way through drifts and storms, to school. It costs women more to pay doctors for their drugs and ailments, than it did their mothers to rear a houseful of healthy children, to be their pride, and comfort and support in old age. It costs more to raise one sickly flirt, or conceited po, in idleness and luxury, than it once did to bring up a dozen children who were taught to pay their way and earn their bread, and be a help to their friends and parents. Champagne and Burgundy made of dye stuff and drugs, costs more now than clear cold water did. It costs more to endorse a spendthrift's note, than it used to be to teach a boy an honest trade. The jewelry and rag-roses for which young women sell their virtue and their souls, cost far more than the modest apparel which their mothers wore, and when they served God and feared sin. Thirty yards of silk made up in a dress by a fashionable dressmaker, and worn in pride and vanity, costs more now than eight yards of calico, made up by a sensible woman, and worn in a Christian way. It costs men more now for religion which makes men idlers in God's vineyard, and leads them on in pride and show and sectarianism, to perdition, than it did once for a religion that made them good men in this world, and gave them a good hope of eternal life in the world to come. Yes, "it costs more to live now" and the exact cost is not known here, nor will it be, till eternity shall strike the awful balance, and solve the mighty problem,—*"What shall it profit a man if he gain the whole world, and lose his own soul; or, what shall a man give in exchange for his soul?"—Common People.*

Your loving epistle has been received by us together with those from the Yearly Meetings within the circle of our correspondence, which we feel have taken much hold of our spirits, also that these tokens of brotherhood are a means in our Heavenly Father's hand of strengthening the bonds of fellowship existing between us, the happy results of which we cannot doubt are conducive to our good. It is our earnest concern that these epistles may be written by that help which cometh from above and that we may be preserved from lapsing into a lifeless form in our epistolary correspondence.—*Iowa to Western Y. M.*

The caution we note in your epistle that the carnal nature and love of ease which we all inherit by our first birth should claim our earnest attention, for it renders us lean and unfruitful in things that pertain to those heavenly treasures; and it is to be feared that cleaving to these things is one of the principal reasons that our once highly favored Society has suffered the sad declension in these latter years. "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him." *Iowa Y. M. to Western Y. M.*

SUMMARY OF EVENTS.

UNITED STATES—In the course of the consideration of the bill to establish a civil government in the Philippines, Senator Hoar delivered an impressive speech in the Senate on the 22nd inst., reviewing the conduct and objects of the war which pertains to him as one of "the most foolish and wicked chapters in history." Among his closing sentences are the following: And now what have we to say? Must we engrave on that column, "We repealed the Declaration of Independence? We changed the Monroe Doctrine from a doctrine of eternal righteousness and justice, resting on the consent of the governed, to a doctrine of brutal selfishness, looking only to our advantage. We crushed the only republic in Asia. We made war on the only Christian people in the East. We converted a war of glory to a war of shame. We vulgarized the American flag. We introduced perfidy into the practice of war. We inflicted torture on unarmed men to extort confession. We put children to death. We established reconcentration camps. We devastated provinces. We had the aspirations of a people for liberty." "No, never, never! And other better counsels will yet prevail. The irreparable act is not yet taken." He urged that the United States should withdraw from the islands and permit the people there to erect their own Government, as had been done in Cuba.

A despatch from Washington says in relation to it: "It is an epoch in the history of the United States. Its arguments advanced on such high moral ground that it towered in majestic and sublime strength over all that had been said throughout the long debate. Hardly a phase of the long category of orders, practices, decisions and policies involving the honor of the nation was overlooked; yet with splendid rhetorical mastery, the great facts connected with the presence of the United States in the Philippines were brought straight home to his Republican colleagues for two long hours the awful responsibility of conducting a conquest of an Oriental people by methods that reverse all the principles under which this Government was established in liberty and justice."

A despatch from New Brunswick, N. J., of the 25th. says: In the presence of thousands of persons, many of whom came from distant points in New Jersey and Pennsylvania, the long bridge of the Pennsylvania Railroad spanning the Raritan River at New Brunswick was moved today to a position fifteen feet to the south. The feat was accomplished in less than three minutes, and within eight minutes connections were established sufficiently for the running of trains over the new route. Experienced engineers expressed the opinion that no serious structural damage would be done, and, in fact, in a brief space of time, and admiration is expressed on all sides for the way in which the affair was managed.

A despatch from Chicago of the 20th. says: The temporary injunction asked for by the Government against the members of the so-called packers' combine is now in force. A similar action has been taken in Kansas City and St. Joseph, Mo.

The President has declined to sign the Indian appropriation bill, in consequence of certain leases which do injustice to the Indians contained in it.

In a recent address, T. P. Stevenson, of Philadelphia, has stated that statistics show that there are nine States in the Union in which reading of the Bible in the schools is compulsory; twelve States in which there are decisions of Boards of Education in favor of such reading; sixteen States in which the reading of the Bible rests upon acknowledged usage, and only five States in which there are legal decisions adverse to it.

The General Assembly of the Presbyterian Church has adopted the report of the Committee on Creed Revision making changes in the Confession of Faith. The changes proposed will now go to the various Synods for their consideration. It has proposed to the Presbyteries to append to the Confession of Faith a "declaratory statement," the object of which is to disclaim certain interpretations

which have been put upon the Westminster Confession's statements in the matter of "God's eternal decree," and of "infant salvation," also other changes.

The statistician of the Department of Agriculture has completed his statistics regarding the crop values, etc., in the cereal crops of the United States in 1901, the grand totals being as follows:

	Aeres.	Bushels.	Value.
Corn	91,349,288	1,222,139,881	\$291,555,708
Wheat	48,000,000	1,000,000,000	\$475,000,000
Oats	25,416,760	7,608,726	\$226,657,770
Barley	4,235,741	109,862,924	\$4,765,163
Rye	1,800,000	10,000,000	\$10,000,000
Hay	81,161	15,125,931	\$9,164,368

The salmon in Alaska are said to be more valuable than gold. It is estimated that there are now sixty canning establishments in the Territory, the output of which last year was 4,800,000 pounds of salmon.

The United States Government on the 20th formally relinquished its control of affairs in Cuba, and turned the island over to the Cuban officials.

General Leonard Wood states that "Cuba will be delivered to the Cuban Government with well-organized municipal Governments, elected by the people; nearly four thousand public schools, aside from the high schools and universities, and a good system of charities and hospitals, well equipped with buildings, material and personnel. A new school in it is operating, and new cutters have been repaired, and the service is well organized; an efficient rural guard maintains and has maintained excellent order in the island, beggars are almost unknown now, and idle people are few, and the municipalities are all collecting taxes and bearing the burdens of their own expense."

The Census Bureau has issued a report comprising agricultural statistics of the counties in the United States. It shows that in the number of farms Lancaster County, Pa., leads with 9437; Orangeburg County, S. C., 8408, and St. Lawrence County, N. Y., 8353. Lancaster County, Pa., also leads in the value of farm products, \$12,613,415, and also in the amount of gross income.

Representative Warner, of Ohio, from the House Committee on Labor, reporting favorably the bill creating a commission of five persons, at an annual salary of \$3500 each, to inquire into the condition of the colored people of the United States, after reviewing the purposes of the bill, says: "It is painfully apparent that although nearly forty years have elapsed since the negro race was given its freedom, and although it has long since sided with the white States during all the time since the Civil War, there has been no harmony between the races to-day. There was at the time the negro race was given its freedom."

Almost simultaneously with the latest earthquake disturbances in Central America Texas oil wells have ceased to flow.

There were 468 deaths in this city last week, reported to the Board of Health. This is 72 more than the previous week and 47 more than the corresponding week of 1901. Of the foregoing, 235 were males and 233 females: 57 died of consumption of the lungs; 62 of intestinal diseases of the lungs and surrounding membranes; 12 of diphtheria; 22 of cancer; 17 of apoplexy; 20 of typhoid fever; 3 of scarlet fever and 3 of smallpox.

FOREIGN.—A despatch of the 19th from Kingston says that a volcanic eruption at St. Vincent island has taken place. A thick, smoky cloud overspreads the island, all business is suspended here, the streets are empty and everyone is terror-stricken. The feeling of suspense is painful. People pass their time gazing at the northern sky, where the thunder clouds gather and the mournful roaring of the volcano is heard, and the volcanic pumices are falling slowly in the out districts. The official estimate of the number of persons killed on this island is now 2200.

The number killed on the island of Martinique is officially estimated at 30,000.

On the 20th Mont Pelée on the island of Martinique again became active. An eye-witness says: "There was an inner column of fire that reached perpendicularly into the sky. There was a funnel-shaped mass of ashes and flames burned brightest. Several new craters seemed to have been formed, and from them lava was flowing down to the ocean. As the molten mass joined the water great clouds of steam were raised, and the sinister hissing could be heard amid the roar of the eruption."

Another account says: "For six hours the city of France was literally bombarded by Mont Pelée. Stones, many of them incandescent, were rained upon the city from the clouds. Houses were destroyed and fires were started in many quarters. With the stones fell hot mud and ashes. The air was so filled with volcanic dust that it was barely possible to breathe. At this it seemed as if suffocation

must be the fate of all who could not be taken on of the ships in the harbor."

A large part of the town of St. Pierre has been under ashes and stones cast out from the volcano.

On the 25th it was stated, "The whole top of the volcano appears to have opened for a distance of half miles, forming one vast crater, from which ashes and lava are pouring forth in enormous quantities. The lava is running in great streams from the top of the crater to the sea."

A despatch from Washington of the 22nd says: "The terms Secretary Hay has protested against attempt of the Powers to impoverish China by compelling to pay the indemnity due them, at the existing of exchange. If the Powers insist that China shall in gold in accordance with the rates of exchange it will have to add \$70,000,000 to the bill of indemnity. The value of silver is steadily decreasing, and the gold value is so limited. The Administration claims that the indemnity will attain such huge proportions that the Chinese will be unable to raise the amount required, and that the efforts of the Chinese Government to do it will bring on further riots. The certain effect of a policy of the European Powers is that the anti-foreign sentiment will become stronger, and the position of foreigners in the empire will become perilous."

A despatch of the 23d says: "Secretary Hay and Mexican Ambassador, this afternoon signed a convention providing for the arbitration of the famous 'Plus' case based on the application of the Roman Catholic Church in California for overdue interest on trust funds in the custody of the Mexican Government. The claim involves about \$1,000,000, and is the first case to go before a Hague Tribunal."

The forest areas in European Russia cover 461,540 acres, or 36 per cent. of the whole country.

The negroes from the Tuskegee Institute who engaged in 1900 by the German Government to teach natives of Togoland, German West Africa, how to cotton, it is said, have succeeded in producing cotton which is graded above American middling.

The largest area of new reared silk known line and ground in California, Hungary. It is said to be 550 long, 20 miles broad and 250 feet in thickness.

President Loubet, of France, arrived at Cronkhurst, Russia, on the 20th instant, to pay a visit to the by whom he was cordially welcomed, returning to the 23rd.

Reports to the London Board of Trade show that a passenger service is about to be established on English railways in 1901. In connection with the coming of age of King Alfonso of Spain, a bull fight at Madrid was witnessed by a royal family and 15,000 spectators.

The area of all Syria, including Palestine, is officially calculated at 108,000 square miles, and the population between 3,000,000 and 3,500,000.

The British Funeral Reformers' Association is endeavoring to simplify the present funeral rites. The Association wants "no darkened house, no durable, no special mourning attire, no bricked grave, no unnecessary show, no avoidable expense, and no unusual cost; and drinking."

NOTICES.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westwton School, the stage will leave Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114x.

EDWARD G. SMEDLEY, Secy.

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to W. G. WICKERHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westwton P. O., Chester Co., Pa.

A REUNION OF THE WESTWON OLD SCHOLARS' ASSOCIATION is arranged to be held on Seventh-day, Sept. 7th, 1902, on the School grounds, and in the largest tent.

Besides the entertainments announced last week speakers are expected to be:

On behalf of the "Sixties," Sarah W. Elkinton.

On behalf of the "Forties," David Seull.

Trains will leave Broad St. Station at 8.10, 9.10, 9.55 A. M., the last expected to run to Westwton forty minutes, without stop.

The individual invitations will be issued about the 1st of August.

ALBERT T. B.

THE FRIEND.

A Religious and Literary Journal.

L. LXXV.

SEVENTH-DAY, SIXTH MONTH 7, 1902.

No. 47.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth.

Advertisements designed for insertion to be addressed to

JOHN H. DILLINGHAM,
No. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

Class-work in the School of Christ.

It is regarded as a strong class at school, but it is a small one, which, if the teacher absent himself for a time, would consequently intent on the subject of the lesson. But how morally weak, or uninterested in class, though his popularity has gathered about him one, if his temporary absence should lead to chattering, or scatter it.

It is with those classes in Divine worship who are called meetings. That is a weak class, however large, which will disperse when held together in spiritual worship, if no preacher is absent. That is a strong class, though of two or three, which will hold unto the invisible Teacher and Word of Life, who promised to be in the midst of them. These find his grace sufficient for them, and a month after month no human pastor is needed to appear.

An inward strength for Christians been given by this transfer of attention from the body to the man? from worship to the "service" from communion to the program? from immediate Christ who bought them, to the use of whose talents they have?

Meeting may, indeed, be held in silence, but not being gathered unto Him to whom the silence should be. Nevertheless it is not enough that a congregation is gathered in a place, when it must disperse or would not assemble, in the absence of a special man. This is a system of looking unto a man is a drill in weakness. The test made by a minister's presence proves to whom the gathering of a people, and to Whom it is not.

It would encourage our many silent countenances, to count their ability to hold their ground through all these years, as not a sign

of weakness but of continued strength. Without might by Christ's Spirit in the inner man they could not have been thus preserved. May they be encouraged by this to an absolute surrender to all his requirements, so that no member to whom a word may be given to hand forth, may, by failing to be enriched in all due utterance, be found in the day of account a robber of churches.

The Distemper in the Ministry.

Letter from Robert Jordan, of North Carolina, 1736:

I am often cast down at the evidence of false ministry prevailing in many places, and am weary of contending in spirit against it, though not weary of suffering for the Truth.

It is a clear and incontrovertible fact, that in proportion to the declension of religion in the heart and life, preaching increases—to the lessening the credit and authority of the ministry and rendering it contemptible.

I am confirmed in my judgment, and have been many years, that as the ministry was, and the sincere ministry yet is instrumental to gather the churches, it is now proceeding apace to scatter them, and this through the working of the mystery of iniquity, with the heat and forwardness of man's spirit.

To some, yea to many, that silence and passiveness of mind so essential to the performance of these calm, meek, and deliberate acts of worship, is as strange and irksome, as it is by their conduct rendered useless to the people.

But though we cannot help seeing, we are told we must say nothing; all is revelation, all is perfect, and there is great peace. To put it out of all doubt, we are often told, that they are under a mighty sense of Life and Power, are under heavy burdens and sore exercises. But whether they lay them on themselves or not, I shall not determine;—these find it easier to do, than to suffer till the Master gives directions, and makes way.

Some divine [surmise] a gift, by human art and ecstasy, and while they are full of peace and joy, the Church mourns.

Even prophesying is coming pretty much into practice, several instances of which have proved false and ridiculous.

Some who preach up self-denial and mortification, can hardly bear contradiction, much less reproof, and though they preach up humility, they aspire to the chief seats and uppermost rooms. I believe this ministry has a direct tendency to promote infidelity, by giving ground of suspicion that the noble principle, the holy unction, the light and superadded grace that comes by Jesus Christ, is either uncertain, or dangerous to follow. The nature of men is subject to extremes, being apt

to step out of a state of superstition, into that of unbelief. In short, I may conclude by saying, with John Fothergill, "that the distemper in the ministry is the greatest in the Church."

Doukhorbor Notes.

COMPILED BY J. E.

(Continued from page 363.)

Fifth Month 12th.—J. S. E. says "I felt it was a point gained when James S. Crerar (the Immigration Agent at Yorkton) gave me a letter to read containing (Government) instructions not to enter any homesteads on the Doukhorbor reserve to strangers, until further notice, as also when he told us that this visit through the Colonies had had a good influence. I ought to feel thankful that I was counted worthy to endure all that had to be passed through.

"I had about an hour's talk with Dr. P., who seems opposed to the party in power, and he justified the seizure of goods for taxes when unpaid; I told him my errand to him was to have a stop put to tormenting the Doukhobors, and for the teacher to be instructed that to drive the Doukhobor children out of the school and then demand taxation was direct persecution; and to be seizing private property, as had been done, was no way to get the good will of a people."

A letter from Siberia was read on a certain occasion in which "the writer congratulated his brethren in Canada as being favored; he had evidently heard of the mosquitoes, but, to use his own language 'there was deliverance from them as they had found to be the case in Siberia.'"

Another letter from an exile "gave evidence of Christian experience and a well grounded faith in our Lord Jesus Christ."

"Peter Verigen upbraided his brethren in Canada for being so slow in securing their homes, and for making such an ado about registration."

"We had quite a representation of Eliza Varney's and Nellie Baker's scholars, who appeared in two companies—one of boys and one of girls: the latter seemed inclined to come with a hymn, which I did not include in my invitation, but allowed it to pass. I was right glad to have sight of them."

A full suit of Doukhorbor clothing was exhibited at one village. "The material for the clothing was from sheep raised by the villagers and was made up in a first class way."

J. S. E. arrived at Winnipeg on the 14th of the Fifth Month, en route for the Duck Lake settlement in the Prince Albert district.

The Commissioner of Immigration told him he looked better in health than when he started out on his trip to the colonies a few weeks before.

T. O. Davis, a member of the Dominion Par-

liament, accompanied J. S. E. to his home at Prince Albert, and his opinion was that the Doukhobors would have money to lend to incoming Russians within five years from the present time.

The Molokans are likely to arrive this summer and their delegates, now prospecting for homes in Canada, are men of marked intelligence. T. O. Davis visited the settlements last year with Minister James Smart and found interesting entertainment while among the Doukhobors. He thought the best of them were in the Duck Lake colony, while Hugh Harley considered those in the North Colony were superior; and J. S. E. adds in this connection, "It is good for both districts to have men of influence in public positions interested in the people living in their own districts."

Dr. Patterson, a consulting physician of the hospital in Winnipeg, has a very favorable opinion of the colonists, and quite a number of the Doukhobors had received much benefit at this hospital.

J. S. E. says, as they journeyed westward on the Canadian Pacific Railroad: "The sight of some of the expanses of water crossed by this railroad gives a gravity to the renewed prospect of entering into the work of visiting again, but ten villages are not as many as the forty-two or more that have been visited on this outing, and we cannot live aright without faith."

"Dear John Bellows has finished his course, and I doubt not that he has entered into the joy of his Lord. We can but be thankful for what we had of his company in the evening of his day, and I think it was a satisfaction to himself to have been in America a year ago."

When we recall the invaluable service which our late beloved Friend rendered the Doukhobors and how eagerly we listened to him telling of his thrilling experiences in Russia, when pleading in behalf of this persecuted sect, with those who were high in authority at St. Petersburg and elsewhere in that land of poverty and oppression, we realize what a loss both they and we have sustained by his death.

His catholic spirit and sympathy for all who were in need, physically or spiritually, drew to him many, of varied opinions and experience.

It was the privilege of the present writer to have an intimate acquaintance with him through correspondence, for some years past. The fervent exercise and tenderness of his spirit, in connection with his abundant labors for the afflicted, will long remain as a hallowed memory with those who knew him best.

The prayer he offered after giving an account to the London Meeting for Sufferings of his efforts, in company with Edmund W. Brooks, to obtain the release of the Doukhobors still in Siberian exile, was beautifully comprehensive, and a touching appeal to the Throne of Grace,† and it would have been no

small comfort to him could he have known, as we now have good reason to believe, that his petition is likely to be answered, at least in part, by the release of the older men, thus separated from their families in Canada.

J. S. E. arrived safely at Rosthern on the 16th of Fifth Month, and made arrangements at once to go to the Duck Lake settlement. He says "we had a good road, with the exception of some bouncing in what had been either mud holes or badger holes, for about ten miles. The Saskatchewan was much swollen." At the village Spasofka a warm welcome was given them. The address from Friends in Philadelphia was read in a well attended conference, and printed copies of it circulated among them.

These copies were printed by the Harvard University Press in English and Russian.

The first salutation from the men as they came together was on this wise: "When you were last here you had another man with you; where is he?" and this, J. S. E. adds, "was not the first time that dear Jonathan Rhoads was spoken of or asked for; as he left a good seal in the hearts of the people."

The whole company of men and women stood up to give thanks for the advice and supplies they had received from Friends, "and when the chief speaker said the children loved me, I said, 'Well, then, let some one go out and tell them grandfather wants to see them,' and when a whole troop of them were gathered outside I went out and took each one of them by the hand, and we had a very nice parting. I may say a religious opportunity with both children and parents; the villagers followed us to the end of their town, and eight girls, hand in hand, and nine boys in a similar row, continued on, singing as they came, until we reached a running stream. The whole scene was touching."

J. S. E. says "The village thus left behind seemed to have been remarkably prospered during the past two years, and so nearly rebuilt that I could hardly recognize it. There were eighty cows, and more than a hundred head of cattle altogether, beside fifty-seven work horses; and so many potatoes had been raised they had been feeding some to the cattle."

"I told them it would surely be a great satisfaction to them, after being thus prospered,

cause we had tried to plead, and whom we could still commend to the care of Him who never slumbers nor sleeps, and whose will we pray may be done with respect to them in your distant Canada, and in yonder far-away Siberia; in Petersburg, and here in London. And then I felt it laid on me to ask for this dear Society of Friends on both sides of the Atlantic, a blessing in return for all the love and care and interest it has shown on behalf of these sufferers for the Truth; while yet feeling that notwithstanding this we have in some measure left our first love and our mission as a Society; and to pray that we might be brought back again to our own place; purified from our dross and tin, and especially from our reprobate silver; brought back to our own position as witnesses to men that the Kingdom of God is not in word but in power, and that this power is indeed experienced by those who wait upon Him, who shall and do mount up with wings as eagles; up through all the clouds that hide his face from us; up into the shining blue heaven of his presence, and the continuous light of the Sun of Righteousness."

to have their homesteads secured. To Ivan Prepelkin (the chief speaker) re-
"We want that!"

He then discoursed upon the merits of etarianism.

On the 18th J. S. E. says: "After the early morning devotional exercises were over we had one of the most remarkable opportunities of my life."

"There was the usual expression of thanksgiving and then came the remark, 'we are all at homesteads,' to which I responded 'I know what I want to know, and, if I can report Ottawa that the homesteads are taken by the Doukhobors, it will satisfy those who have been trying to get you properly established. You have shown that the land will produce enough to support you and your cattle, and other animals have increased, and I know that you have secured your land for inheritance will be a great comfort.'"

"I was surprised at the acreage of plowed ground which had been sown. There indeed cause for gratitude and thanksgiving to the Author of all good that there is a field of exercise for those who may be interested for the welfare of this people, in this day and for those who may succeed us."

At the village of Terpenie while "The dress was being read one man called out to his plain and all right;" and another said the Yorkton Doukhobors ought to be ashamed to have no fault to find with the Government. There was an invitation extended to anyone to say what might be on his mind, but no was offered in the line of controversy."

As J. S. E. was about to leave this some twenty boys and thirty girls were gathered in two companies to bid them "farewell" and he says "my principal interpreter was a bright little boy of nine years of age."

The Story of a Conversion.

George Fox has given us a very interesting account of how the Lord met with him in solitary walks and musings; how sometimes in a hollow tree, or in the open fields, God pleased to reveal to him the disease of his nature, to direct him to the precious blood of Jesus, and to lead him to put his trust in Him who are all resting, where we must abide if we would enter heaven, upon our dear Redeemer. He was terribly depressed and cast down, just as most of God's children are when they first arise and go to their Father. He was bewildered, perplexed and afflicted by those from whom he expected light and comfort. He tried to trust where you and I are looked in vain for succor, namely in the arms of flesh and in carnal confidences. He turned to the supposed ministers of Christ, and found them to be miserable comforters. Some of them may have been real ministers of Christ, but they were either in a bad humor or not skilled in dealing with disordered minds; at all events, they were not able to meet peculiarly deep and solemn exercises of singular young men, whose "verities" were as true as other men's oaths, and whose conscience was wounded by matters which were sport to less spiritual minds. He found one of these divines as hollow as an empty cask, and another told him to overcome his disordered mind by smoking tobacco and sinning in psalms. He obtained from a third who

* The average peasant of European Russia subsists on 7½c. per day.

† The following is the substance of the prayer alluded to: "I felt constrained to offer thanks to our Heavenly Father for all the care and love we had been made sensible of on the journey—in the snows of Moscow; on the frozen Neva; and on the slippery palace floors of Petersburg and Gatchina; especially that we had been kept simple in all our efforts on behalf of the dear people whose

st excellent advice to any young man who afford it, the recommendation to get married; another bade him join the volunteers! he that poureth vinegar upon nitre, so is that singeth songs to a sad heart." Poor edies these for a distressed conscience! for the physicians who prescribe tobacco and bleeding as cures for a sin-sick! And yet what can the world do more souls who are under the convincing power of God's spirit? What remedies dost thou of, poor, blind world? Thou canst not the eyes of thine own blind sons and hters; how then canst thou lead the child of light in the way of peace? "One only the pierced hand, can heal the sinner's" Fox, after going to one professor and ner, inquiring as to this and that, at last peace where we too found it, if we have it, namely, from the love of the Jesus. There is one passage in his rnal" which has been quoted thousands mes, but you will not object to hear it it deserves to be printed in letters of gold, ut, as I have forsaken all the priests, so I the separate preachers also, and those the most experienced people; for I saw was none among them all that could to my condition. And when all my n them and in all men was gone so that nothing outwardly to help me, nor could that to do, then oh, then, I heard a voice said, 'There is One, even Christ Jesus, an speak to thy condition.' And when I it, my heart did leap for joy. Then the did let me see why there was none upon that could speak to my condition; that I might give him all the glory. are concluded under sin, and shut up relief as I have been, that Jesus Christ have the pre-eminence, who enlightens es grace and faith and power. Thus doth word who shall let it? And new experimentally. My desires after grew stronger, and zeal in the pure ge of the Lord alone, without the man, book or writing."—C. H. Spur-

Sketch of the Life of John Bellows.

one thing needful is to become ac- with the Spirit of Truth who shines to the soul that seeks Him, guides all truth."

ear and a few days ago John Bellows ad- these words in a printed epistle "To dents of the Friends' Select School in phia." And now an inscription be- the ground of Painswick Cemetery in, gives these words: JOHN BELLOW'S, Fifth of Fifth Month, 1902. Aged

interest aroused by his sojourn one year and about Philadelphia seems to justify lucing of several parts of an account Bellows's career, as found in the *Glow- urnal*. (Note J. S. E.'s letter in number.)

the death of John Bellows of Upton ouchester loses one who was in many her most distinguished citizen. By of heart and mind revealed in charac- attainments of great rarity, his name none known not only throughout the speaking world, but it was also of Eu-

ropean reputation. Known to English and French linguists as the author and publisher of a standard dictionary of the two languages, it is possible that his fame will longest endure by reason of this great work of his life; but being much more than a lexicographer his memory will long be cherished by the persecuted and oppressed communities of other lands who attracted his deepest sympathies and most practical help; as an antiquarian whose researches had recovered so much that was interesting in the early history of our land he will long be held in honorable esteem by the scientific world; and by those who were favored with his friendship or even his slightest acquaintance he will ever be remembered for his cultured and courtly bearing, his sensitive and sympathetic nature, his broad tolerance, his uniform desire to please and to serve—in short, for all those traits which stamped him as one of Nature's true nobility. Quaker though he was, and strong in his attachment to the simplicity of life and conversation traditionally enjoined upon the religious community amongst whom he was born, and despite a natural modesty that was a predominant characteristic throughout his career, he won by his own unadorned name of John Bellows a fame that was far beyond that conferred by titles and dignities, and when it was known that John Bellows was dead, it was felt that a gap had been made that could not be filled.

It had been known that for many months past he had been in failing health, and that of late his condition had been pronounced to be critical. Journeys to Transcaucasia and the Balkan Peninsula when past three score years of age, entailing great physical fatigue, undoubtedly made serious demands on his vitality, and his last illness probably had its origin in the visit which, in company with his wife, he paid to the United States last summer, for the purpose of seeing their son Philip, who had just previously settled in Philadelphia, and of renewing acquaintance with Senator Hoar and other American friends. Unfortunately at the time of their sojourn the States were visited by an unusual heat wave, which prostrated many seasoned Americans and did greater injury to John Bellows' health than was probably recognized at the time.

Before passing from a review, necessarily brief, of his career in an extensive printing business, mention should be made of his characteristic insistence that no work should be undertaken of a nature contrary to his own personal convictions. All orders for theatricals and musical programmes were consistently refused, and so close was his adhesion to the old Quaker disapproval of music that he would not print otherwise unexceptional matter, such as related, for instance, to temperance or adult school gatherings, if there was even the slightest allusion to any singing or instrumental music. This attitude, of course involved the closest personal oversight whilst he was himself in business, for it was scarcely possible for any deputy to fix the limitations of his employer's truly conscientious scruples. On one occasion a duly executed and delivered order had for some reason escaped his personal notice, but subsequently detecting a single offending line, word went forth that nothing was to be charged beyond bare cost price. In other cases, of course, it was

easier for the general public to enter with sympathy into John Bellows' point of view in such matters. It was useless for brewers or wine merchants to take their orders to John Bellows' establishment. A case is also recalled in which the Quaker printer was asked to print some verses addressed to the Virgin Mary in which she was described as the means through which the soul is brought to Christ. A polite refusal led to correspondence, in which John Bellows set out his views with great force, and ended by saying: "No! I dare no more print these false suggestions, even for private reading, than I dare sell arsenic, on the assurance that it is only for use by habitués."

THE POCKET DICTIONARY.

As already stated John Bellows' great accomplishment was the compilation of his French-English and English-French pocket dictionary—a marvel of learning, industry and typographical skill—which was seven years in preparation. For particulars relating to this publication we are partly indebted to an authentic description supplied by John Bassett, evidently with J. Bellows' cognizance, to a trade magazine a few years ago. It was during the sixties that John Bellows while on a journey in Denmark, first conceived the ideas which led to the production of the dictionary. At that time he had no practical knowledge of the French language, but this was a difficulty which he felt he could remove, and he at once set to work. By marvellous industry extending through seven long years, by sustained study, and by the loyal and devoted assistance of linguistic friends, the "Bona Fide Pocket French Dictionary" became at last an accomplished fact. "It is a marvel," says J. Bassett, "that such accuracy has been attained, when it is taken into account that the work was prepared and read during office hours and in the midst of his workmen—both compositors and machinists. Thousands of times has his attention been drawn away from the rendering of a French phrase; sometimes to write an order for 'sorts,' now to correct a handbill or circular, or an order for naper, or to help a compositor in the selection of a display line, and the many trivial details which men will ask as long as they have other heads to think for them. His steady perseverance cannot be too highly commended, with interruptions such as these. A great deal of trouble was experienced in the working, owing to the accents breaking, and from this cause J. Bellows has frequently read the sheet again after he had passed it for press. The imperfections were so minute as to be scarcely discernible in the forms. The type was cast especially for the dictionary by Miller and Richard and it takes eighteen lines to the inch whilst a shilling covers on an average seventy words. The dictionary stands out for its extreme originality in many essential points; for instance to name several of them, the feminine is distinguished by italic; typographic marks or signs in French words to mark the liaison or of the non-liaison; the translation of all words and phrases which have never appeared in any other dictionary; but the most useful of all these is the arrangement of both the French-English and English-French divisions on the same page." John Bellows had the satisfaction of hearing, in less than fourteen days of

its completion, that the first edition was exhausted, and the experience of seeing his name borne by means of it to the four corners of the civilized world. For more than thirty years the development of the little book has been to him a continual source of pleasure and delight, and even within the last week or so of his illness he caused new words to be added to it.

John Bellows was widely known as a Quaker and a philanthropist. "I feel sure it was," says Frederic Sessions, "while reading Isaac Penington's writings, 'that he on one hand entered into that consecrated life of pure purpose and self-denial so conspicuous in after years, while on the other his attainment was at a cost of overstrain to body and mind. This much we may be sure of—it was then he learned those lessons of obedience to what he deemed the Divine intimations which led him to give his time so nobly to the war-victim relief fund immediately after the Franco-German war, and later to the rescue of the Doukhobors from Russian persecution." He was indeed almost unique in the Society of Friends for his adherence to the peculiarities of attire and speech which at one time generally characterized every member of the Quaker community. He was strong in his attachment to the distinguishing principles of the Society of Friends, and it was by reason of the strength of his convictions that at one period—now many years ago—he disassociated himself from the Society on account of certain modifications in the form of worship. Such a severance of a life-long association was naturally a great grief to him as well as to those who had enjoyed his religious fellowship, but in this, as in other cases where public policy or personal conviction demanded separation from others, no breach of friendship was possible to John Bellows. He continued to associate with the members of the Society from which he had resigned membership in all matters that involved no sacrifice of his own convictions. He was granted the use of one of the rooms at Grey Friars, where, with his family and a few friends, he continued on First-day afternoon to meet for public worship according to the usages of the Society, and each mid week a similar meeting was held at Eastgate House, nothing being permitted to hinder his solemn break in the course of business. It was a matter of great satisfaction to members of the Society when, some years later, largely, we believe, as the outcome of the visit to Russia in company with another prominent Friend, Joseph J. Neave, John Bellows found himself able formally to re-enter the Quaker community, of which, indeed, he had not ceased to be a staunch representative in all essential matters relating to its distinguishing views. John Bellows, though occasionally speaking in meetings for worship, was not a "recorded" Minister of the Society, but in later years he held office as an Elder of the Gloucester Meeting, and he also served on the more representative Committee at the headquarters of the Society in London. Some years ago the acquisition of land subject to title led to his suffering restraint upon his property rather than voluntarily pay what he regarded as an unjust charge. The recurrence of this was avoided by the quiet act of some anonymous friends, who commuted the charge. The kindness of

spirit which prompted this was much appreciated by him.

In the last years of his life John Bellows' testimony in regard to war was gravely misunderstood in many quarters, largely owing to the failure to recognize that in his justification politically of the British objective in South Africa, he still retained his own strong abhorrence for all war and an abiding conviction that war was contrary to the Divine will. He recognized, however, that others, the majority of his countrymen, did not share this conviction, and arguing from this he would not say that they were wrong in resisting what he conceived to be the aggression of President Kruger and his Government. The latter portion of the pamphlet was devoted to the presentment of "The Truth About All War." His argument is too long to enter upon here, but in brief it may be said to rest on the contention that all effective protest against the use of force must have its origin in the peaceable disposition of the individual. The pamphlet which was the result of months of careful preparation, had a wide circulation, altered the opinions of more than one of its readers, and was translated in French and German and circulated abroad. The progress of the recent peace negotiations had been watched by him with the deepest sympathy, and he continued as long as strength was spared to ask anxiously for the result. John Bellows frequently took the platform in support of the cause of peace, and in particular he had a warm appreciation for the act of the Czar in issuing his Rescript on armaments which led to the Hague conference of 1899. He spoke more than once at public meetings in commendation of the Czar's motive, and at the time of the conference he visited the Hague as a member of a deputation from the Society of Friends in order to present a memorial to that assembly. He believed thoroughly in the Czar's good intentions, which he regarded as an inheritance from Alexandre III., who, as the result of his experiences in the Franco-Turkish war of 1877, vowed, so it is said, that Russia should enter no other war as long as he lived. J. Bellows himself had had the opportunity of seeing the terrible effects of the Franco-German war, and of hearing on the field of Gravelotte the accounts of eye-witnesses of the awful carnage of that great fight. "He hoped," he said at a meeting in Gloucester early in 1899, "he should never say one word that might in any way increase the war spirit in anyone's mind. 'The thing was so dreadful, so satanic, that he was quite certain that those who had seen what he had would use every exertion in their power to stop the war spirit from spreading among the people.'"

PHILANTHROPIST.

John Bellows' keen sympathies were especially drawn out by the sufferings falling upon the innocent victims of war and by the persecuted and oppressed, of whatever nationality, on account of their religious convictions. In 1870 he visited Alsace-Lorraine to administer relief funds collected by the Society of Friends in England, and at Metz he ran no small risk of small-pox, which was then raging in the city. His experiences in Eastern France—the memories of which were to him ever truly filled with sadness—were published in booklet form under the title of "The Track

of the War Round Metz." "I know," says F. Sessions, "no more powerful—intensely harrowing—pictures of battlefields and fever camps than those he has given us here—for John Bellows was really a master-writer of beautiful English when at his best. With him was a humble-minded man, and when I was once in his company I heard him soundly rebuke some one who had spoken words of personal praise for the self-denying work he had undertaken." His visit to Russia in 1893 with J. J. Neave was in the interests of the persecuted Standists and others. The mission was of a somewhat delicate nature, the endeavor being in the first place to obtain the ear of the Government authorities on behalf of the Russian Dissenters, and in the second place to see that help, sorely needed to secure the bare necessities of life, was directed through reliable channels without fear of misappropriation. At the time of the permission of the present Czar given to the sect of the Doukhobors to emigrate, J. Bellows greatly interested himself in their behalf, and helped to bring the case before the Friends of England and America. As a result of the appeal made by its responsible Committee, sufficient funds were raised to emigrate eleven hundred Doukhobors to Cyprus, where, under the management of the late Wilson Sturge, they were temporarily lodged. J. Bellows took the greatest interest in the Cyprus settlers, and also in the further steps for their removal to Canada, with other of their brethren from the South of Russia. At the present moment there are between seven thousand and eight thousand Doukhobors in the North-West Territories. He continued the last to work for their true welfare under the generous Government of Canada, and at the beginning of this year it was announced that his second daughter, Hannah Bellows, had offered her services for educational work amongst them. He also paid a visit to Sweden in company with E. Wright Brooks, in order to influence the Government there on behalf of those who conscientiously refused to bear arms. His keen sympathy with the suffering and oppressed was elicited to the full by the persecuted Armenians, and in company with his wife he undertook a second journey to the East four or five years ago, organizing relief in the Balkan provinces affected.

The late John Bellows was a man of scientific attainment and a most cultivated mind; and his death has caused a gap in a certain learned and antiquarian circles which will be difficult to fill. He was one of the most eminent authorities on the subject of the Roman occupation of England, his researches on the question being of a most profound and painstaking description. He probably was better informed than any of his contemporaries on all matters relating to the Roman history of Gloucester, and his services as a collector were repeatedly in request when visitors desired to be shown the many archaeological treasures of that interesting period, in which the city abounds. At the time of the British Archaeological Society's visit some of the leading authorities in Britain were glad to have him as guide to the Roman history of Gloucester, and its neighborhood. The event which gave him his first inspiration in the direction of archaeological research occurred in 1872, when, in erecting his new printing works

Eastgate House, the excavations led to the discovery of the Roman wall of Gloucester; and on investigation this proved to be what is believed to be the oldest piece of Roman masonry in the British Isles, dating as it did from about the year 45 to 50 of the Christian Era. Close to the scene of this important discovery J. Bellows found what Professor Rolleston has described as the largest heap of Roman remains ever unearthed in one spot in the United Kingdom. He was formerly a member of the Bristol Archaeological Society, but here again his extreme conscientiousness and his own religious convictions shut him off from what would otherwise have been an interesting archaeological study, that of ecclesiastical architecture, and he had ceased membership of that body for some years. The *Cheltenham Examiner* says of him, in the course of an appreciative obituary notice: "It is no exaggeration to say that to him we owe more of our knowledge of Roman Gloucestershire than we owe to all other historians combined. Occasionally John Bellows' enthusiasm over his pet study made him the subject of gentle oke. 'Friend John,' said a Friend to him once, 'considering that thou art a man of peace, it is astonishing that thou should'st now so much of the arts of war.' And it has been said by more than one of his friends, that so great was his knowledge of war tactics that had he not been a Quaker he would have been an army general."

John Bellows was of a modest and even retiring disposition; he disliked intensely anything in the nature of ostentation. Yet it was only natural that one so endowed with rare intellectual gifts, of high attainments, and of pleasing personal traits should have become the object of much love and esteem. His society and intercourse were cultivated and esteemed a privilege by many distinguished contemporaries. Senator George F. Hoar, of Worcester, Massachusetts, who is descended from a Sheriff of Gloucester in early Stuart days, was a guest of J. Bellows at Upton Hall some years ago when investigating the history of his family in this city, and the two were exchanged in correspondence must have been contributory to a good understanding between the two branches of the Anglo-Saxon race, as for instance at the time of the Venezuelan boundary dispute, and in regard to American sentiment on the Boer war. In the course of their American visit last year J. Bellows and wife were in turn the guests of Senator Hoar, and it was at this time that the degree of M. A. was conferred on John Bellows, *honoris causa*, by Harvard University. The honor was quite unexpected by him, and announcement of the intention only being made shortly before arriving at the scene of the ceremony where he expected to be nothing more than an interested spectator. He was then presented to the audience: "John Bellows, English Quaker; authority on Roman antiquities in Britain; delightful essayist; learned lexicographer." It is interesting to note that at the same ceremony Vice-President Roosevelt, now President of the United States, received the honorary degree of LL.D. J. Bellows on behalf of the oppressed in Russia elsewhere brought him into contact with Count Leo Tolstoi, whom he visited more than once. The French dictionary brought

him the friendship of the late Prince Louis Lucien Bonaparte. His correspondence with the late Oliver Wendell Holmes lasted for a quarter of a century; and the beautiful letters from the poet were amongst his greatest treasures. "Are you not sorry, dear Mr. Bellows," he wrote in 1888, "that my eyes are getting dim, and that this beautiful nature which you paint so poetically in your letter, is fading away from me?" Professor Blackie he knew, and Sidney Dobell, and James Anthony Froude; he quickly grasped where sterling character lay, and his best friends were men worth knowing. The friendship of the late Professor Max Muller and of William Lucy he treasured, as also that of Senator George F. Hoar, whom he knew with ever-deepening affection.

John Bellows leaves a widow, to whom he was married in 1869, and a family of four sons and five daughters.

Now the tongue is silent and the hand is still for ever. Peacefully will he lie among the quiet hills he knew. In lifetime he did know of the Redeemer's love; of that peace which passeth understanding; of that eternal and ever-present Light which he tried through pain, through joy, to follow. In death he reached his reward.

Success of American Industry.

A PARTICULARLY interesting portion of Consul Boyle's report is that wherein he places the American and the British workman side by side, in a comparison which places the American far to the fore, English manufacturers, he says, find it almost impossible to get the same amount of product from machines as is obtained in America. There are two reasons for this, says Boyle. First, the average British workman is not as adaptable as the American, and does not so readily get command of new appliances and, second, that it is not the custom of the country for an Englishman, whether mechanic, clerk or laborer, to work as hard as an American. Then, too, states the Consul, the English workman is inclined to split very fine hairs; he will often refuse to do anything outside a certain line rigidly laid down by the custom of his craft generally, and by his trade union, in particular. As an example of this trait, the Consul cites a number of instances when strikes have been brought on by such an apparently trivial dispute as to whether engineers or shipwrights should place an electric dynamo in position. Quite recently, in a seaside town, there was a strike of teamsters, because their employer refused to discharge an enterprising driver who had whipped up his horses and made a journey to a neighboring town three hours quicker than they themselves had been accustomed to "do" the distance.

The small extent to which up-to-date labor saving machinery is used in Great Britain, as compared with American, and even Germany, Consul Boyle says, is just now a fruitful topic of discussion. English manufacturers, he says, are handicapped by reason of the employment of antiquated plants. The rule in England, says the Consul, is for a plant or machine not to be replaced until it is absolutely worn out. The question is, he says "Will it do?" not, "Can it be improved?"

WRITTEN OF RACHEL GRELLER.

Twelfth Month 11th, 1894.

Not until the evening sunlight
Gilded her life's closing day,
And the weight of long experience
Measured all she had to say,
And the thought of heaven was chiefest,
With the loved in its embrace,
Were we privileged her acquaintance,
Or a look at her dear face.

Then within her room, made sacred
By the presence of her Lord—
For upon his strength she rested
And did feast upon his word,—
We beheld the pure example
Of her love to parents dear,
Such sincere, and pure devotion
To their memory, year by year.

If companionship in earth-life
With our loved ones, is so dear,
What must be the wondrous fulness
Of this foretaste we have here?
When with powers of mind and vision,
And of thought, all glorified,
And with Christ, and in his likeness,
Forever we are satisfied?

E. P. TERRELL.

Communion and Atonement.

SECTION II.

The foregoing passages constitute, in my opinion, a very exact and spiritual analysis of what it essentially is to feed upon Christ.

The words examined being those of Christ Himself, the authority and instruction they contain for us must be of the highest. The teaching, however, which McLeod Campbell finds in them, does not agree with the prevailing view of the Church. In that view, feeding upon Christ is regarded as "occupation of heart and mind with his love—with his work and its results."

Yet we are justified in believing, that whatever there is of value in such meditation, in connection with the "Communion" service, (and we cannot doubt that real benefit is received by many, though the attractive but misleading element of mystery often has too much place), yet whatever real feeding and spiritual nourishment is thus known, it must, whether so recognized by the participant or not, have as its basis an honest attitude of the will towards the acceptance of the government of Christ's spirit. Without this there can be no vital communion, which must mean union of will with life.

Such union is possible only as there is a harmony of will and in proportion to such harmony. "How can two walk together except they be agreed." When, instead of this loyal attitude of will, spiritual benefit is hoped for through some mystical efficacy with which religious thought of the past has largely clothed the "communion," especially that form of it called the "Mass," when this is the case, such ceremony often becomes, as McLeod Campbell says, an actual "rival of the true feeding upon Christ."

Notwithstanding my high estimate of the value of the teaching I have quoted, I do not feel satisfied to present it alone, and apart

* The "Word" mentioned here, refers not alone to the Bible, which is the written words of God; but also, as we have assurance to believe, refers to the precious promises, counsels and comforts, given by the immediate operation of the Holy Spirit upon the soul.—E. P. T.

from that setting in Gospel light and truth which I know McLeod Campbell would claim for it. Taken by itself that teaching addresses us as simply one of the many calls the Scriptures make to the obedience of faith,—to the acceptance of the Divine will as our highest good; calls which we accept and to which we desire to respond, while feeling our inability to do so, and our need of help through agencies beyond and above ourselves.

Therefore, I believe that the true feeding upon Christ means for us in this period of the Gospel Dispensation, not simply obedience, blessed as that obedience always is—but obedience in the light of the cross, obedience consciously and intelligently in the light of the Cross.

I emphasize the words consciously and intelligently; for distinct is the difference both in its influence upon the individual life, and in the testimony of that life before the world, between the results of simple obedience to Christ,—that is, to the Divine will—and the same measure of obedience when exercised “consciously and intelligently” in the light of that deeper and richer meaning of the Incarnation, Suffering and Death of Christ, which is being brought to view through the advancing revelation of Himself and his relation to men, which God is still making. There also is much reason to believe, that many bow in sincere prostration of spirit at the foot of the Cross, who yet have not had their eyes opened, fully opened, to the light of the Divine love in which they stand. Many are alive in Christ, and have known the joy of forgiven sin, and reconciliation with God through the atoning sacrifice of Christ, who yet fail to realize that “life more abundant,” which Christ said He came to bring, and to which the forgiveness of sin is but the introduction. We rightly associate growth and progress of some kind with life. And of all life, this characteristic of growth should apply with special force to that which is life in its highest sense,—the life of God in the soul of man. This is the real, the true man, the crown of creation.

To Him dominion was given over all things, and He was endowed with capabilities to lay hold of the Infinite. Growth then and progress, even though slow, should be predicated of every child of God. And this is realized, in proportion to obedience to the light of Christ in the heart, jointly with perception of the high purpose of love and the teaching of that love as revealed in the light of the Cross. There is much reason for the fear, that in many cases the joy of conscious pardon for sin becomes somewhat weakened by familiarity therewith. Thus it loses to some extent its power to stimulate the spiritual life and that life becomes stunted. Obedience having been valued merely because of its evidencing a vital faith, and as a result of that faith and of grateful love for the forgiveness of sin, the value of obedience purely *per se* has not been realized. Too low an estimate has come to be placed upon that experience which is called “the girding of the loins,” the spiritual loins. This familiar figure clearly conveys its meaning. Instead of the impulse of love it expresses rather the calm, deliberate, purposeful preparation for strife; for the overcoming of obstacles, especially those foes of our best life which have their fortress in our hearts.

“The Kingdom of Heaven suffereth violence, and the violent take it by force.”

It is difficult, I realize, thus to refer to this feature of the spiritual course, without appearing to lay too much stress upon its importance. And I would myself promptly acknowledge my conviction that love is finally the most effective agency in lifting the life into its true relation with God. This difficulty as to relative importance seems unavoidable when dwelling upon either one of two influences, both of which have their place, and in that place have their essential importance. I feel, however, I am supported in what I have said by the teaching of our Saviour, who not only declared, “If any man love me he will keep my commandments,” but also “if ye keep my commandments ye shall abide in my love.”

And what, we may ask, is the fuller light of the Cross which has been alluded to,—that richer meaning of the Incarnation, Suffering and Death of Christ, which characterizes the best thought of the present day, and makes more possible to earnest lives a fruitful response to the teaching of Christ, of which obedience to his Spirit must ever be the central feature.

In endeavoring to answer this question, I avail myself of an article by Ambrose Bennett, which appeared in an English periodical, upon the subject of the “forgiveness of sin.”

In presenting the thought of that writer I condense it as well as I can, consistent with clearness.

Sin, he says, is its own penalty. Its punishment is self-executing and lies primarily in the sense of estrangement from God which it creates. The full effect of this estrangement is not seized, until we realize what it has compelled us to think concerning God and his relations to us. It compels us to think of Him as unable to enter into communion with us, in other words, that it is impossible for Him to forgive our sin. This is the severest part of our punishment, that we are reduced to an inability to believe in the Divine mercy to us.

This inner consequence of sin is a constant element in Christian experience. When Peter in the first moment of his new-born conviction of sin cried out, “Depart from me, for I am a sinful man, O Lord!” it was because he saw the distance between himself and his sinless Lord, and could not conceive how across that distance communion was possible. The sense of his unworthiness obliged him to disbelieve in the possibility of forgiveness. This is no singular phenomenon but a normal feature of Christian experience, as proved by the persistence, in its successive forms, of the doctrine of the Atonement. The various theories of satisfaction whereby it has been sought in past ages to estimate the conditions making it possible for God to forgive, do but reflect under changing intellectual conditions, that unchanging experience of the soul, wherein it is made powerless, because of the oppression of its sin, to conceive of the freedom of the Divine mercy. It loses its certainty of the love of God.

Thus forgiveness, the consciousness of forgiveness of sin, is the central factor in determining the religious life. When, therefore, the certainty of God’s mercy and love has been brought home to the consciousness of

the soul under conviction of sin and laboring beneath the intolerable burden of inability to conceive the existence of that mercy and love, it is like the recovery of sight to the blind and the resurrection of the dead.

Selected.

Catharine Burling.

Catharine Burling, daughter of John and Ann Burling, of the city of New York, in America, was taken ill of a slow fever, which weakened her gradually, so that, to use her own expression, she was reduced step by step; all means used for her help proving ineffectual. When she was brought low and her recovery appeared doubtful, she was for a time under great exercise of mind concerning her future state, and prayed to the Lord for a little more time, and that she might witness a better state; which he was graciously pleased to answer, not long after, she saying her mind was changed. She came to witness the child’s state, filled with innocence, abounding in love; often saying, “My mind is like a little child’s.” Her heart came to be filled with the love of God, and in the abounding there, for several weeks before her departure, she was at times enabled to declare of the Lord’s goodness to her in a wonderful manner and also, to exhort many who came to visit her to amendment of life, that when she came to lie on a sick bed they might enjoy that peace she was then made a partaker of often saying she felt his peace flow in her mind as a gentle stream, and that her cup ran over. . .

Many were the expressions which this young woman uttered, some of which, as nearly as could be remembered, are as follows, viz:

“Many wearisome nights have I got through, and have watered my pillow with tears. I was long in doubt of my eternal happiness, and in the time of greatest distress cried to the Lord that he would be pleased to lengthen my time a little longer, that I might be more fully prepared. And He was graciously pleased to hear and grant my request, and now He has been graciously pleased to grant me a full assurance of it and to lengthen my time that I might speak of his goodness to others and tell what He hath done for my soul. O praises, praises, praises, be given his great and glorious name. My tongue too short, by far; O, if I had the tongue of an angel I could not sufficiently express my gratitude to that gracious God who has been pleased to favor me in so eminent a manner.”

“My disorder is very changeable; very trying it would be to some but it does not bother me. I am resigned to the Lord’s will, and Him do just as best pleaseth Him with all his poor frail creature. A few days ago when I thought I was just launching into eternity, that boundless ocean of eternity, I prayed to the Lord that He would be pleased to give me a little longer time, and He was graciously pleased to hear and grant my request. The work of regeneration is a great work. I know it now experimentally. I am become a new creature, new thoughts, new desires, my passions set on things above. I have a new life written in the Lamb’s book of life, and the white stone is given to me!”

She at the same time advised her brothers and sisters to plainness of speech and at

ng, "Remember our blessed Lord, that
it pattern of plainness, who when on earth
up and down doing good, and wore a gar-
ment without a seam. He was crucified, He
nailed to the cross for our sins, for my;
O love inexpressible!"

During the last five weeks of her illness she
frequently speaking of the Lord's good-
ness to her, being favored in an extraordinary
manner; often saying, "I have nothing to do
in this world, O let my time be employed in
singing the Lord, and telling of his gracious
things with my soul!"

One evening as her father was sitting by
her bedside, she said to him, "Thou art my
father, but now I have another father; I have
a heavenly Father. I love thee dearly, but I
love Him much more. Oh! He is the chiefest
of thousands!"

He would often say, "I am thankful to the
Lord for all his favors conferred on me, and
yet I do not speak I am thankful in my
heart, and that is more than words. The Lord
does not require lip-honor, but when my heart
is filled I cannot help speaking." . . . "Many
the changes and vicissitudes I experience,
but what may come next none of us know;
I am resigned and thankful for all his
mercies, his poor frail creature; He must do
with me just as He pleases. We should be
thankful for all the Lord's favors. I hope and
trust that I may be kept thankful and humble,
and low, before Him, waiting for my
portion, and a happy change it will be for

the morning as her mother and sisters were
dressing on her clothes, she desired them to
do so and then expressed herself to this effect:
"How no longer wonder that the martyrs
singing in the flames. I could do the
same. I think I could go through burning
trials, if required, for the love of Christ.
(It is inexpressible)" and spoke much
more, and then prayed in an extraordinary
manner.

Another time she spoke as follows:
"Now I know how precious the soul is. O that
I could prize their time, and prepare
their health is granted them. I bless the
Lord I am prepared; if He is pleased to call
me the next moment I am ready. But I am
thankful for the little time He has granted me
to be with you; but O how shocking, how
horribly shocking must it be for such poor
souls who are unprepared and deprived of
the senses at such a time as this!"

He often exhorted many young people at
different times, against reading romances and
novels, saying, "It has been the greatest
evil and exercise of mind to me, more than
anything I have done. It has cost me many a
sleepless night, and many a bitter tear,
which I have read but a few, and those that
I deemed the most harmless. I know there
are some who deem them innocent amuse-
ments, and say these books are instructive,
where there are good morals in them. But, O!
we go to those books for good morals?
The Scriptures, which are the best of all
books."

One who followed the sea, coming into the
port and standing by her bedside, after a few
minutes she spoke to him to this import: "Thou
sayest that saileth on the great waters, and
that thou mayest see God's wonders in the

great deeps; and thou art much in company
with sailors and such like men, and I know
they are light and frothy in their conversa-
tion. I desire thee to keep thy mind watchful
and near the Lord, which if thou doest, thou
wilt be preserved in his fear."

After a severe turn of illness, one evening
she called her little brothers to her and kissed
them in a very loving manner; and then being
removed to the bedside, as she sat thereon
she said, "O I am full of love! I feel a degree
of Divine love." A neighbor being in the
room, noticing how easy and composed her
countenance was, she answered, "How can my
countenance be sad when my mind is at
peace?" The neighbor answering, "Which
the world cannot give," she returned, "No,
nor take it away!"

Two neighbors, not of our Society, coming
into the room, she spoke to one of them, say-
ing, "Thou seest me very weak and low, but
my mind is at peace, sweet heavenly peace of
mind. I hope and pray that thou mayest feel
the same when thou comest to lie on thy sick
bed."

The last day before her departure she said,
"I am resigned, patiently waiting and quietly
hoping for my happy change."

A little before her departure she told her
father she was not afraid to die. "I feel as
if I am going to paradise." About noon the
same day she desired her mother to tell a
friend present that she should go easy and to
rest.

She departed this life the 10th day of the
Fourth Month, 1764, in the eighteenth year
of her age.

Science and Industry.

COST OF OCEAN CABLES.—From an "authori-
tative" article in the *Century* we take this note
apropos of Marconi's work in wireless tele-
graphy:

"Marconi also believes that his system may
become a formidable competitor against the
ocean cables. To do so on land is not so easy,
as the lines there cost only one hundred dol-
lars a mile, whereas the cables cost one thou-
sand dollars a mile, and require extensive
steamers to repair and maintain them. A
transatlantic cable represents an initial out-
lay of at least three million dollars, besides the
cost of its maintenance. A Marconi station
can be built for sixty thousand dollars. Three
of these, bringing the two worlds into contact
will cost one hundred and eighty thousand dol-
lars, while their maintenance should be insignif-
icant. What his success will mean can be
best grasped by considering the extent of the
property which would be displaced thereby,
although it is only since Eighth Month 5,
1858, forty-three years ago that the first At-
lantic laid along the Atlantic bed, and in the
whole world seventeen hundred and sixty-nine
telegraph cables of various sizes, with a total
length of almost one hundred and eighty-nine
thousand nautical miles, enough to girdle the
earth seven times. These require a great
number of ocean-going cable steamers for their
laying and repairs, and while the total value
of the cables cannot be easily computed, it is
known to be a fact that British capitalists
have one hundred million dollars invested in
cable stocks.

The number of oleomargarine factories in
the United States is only twenty-four, but
their annual output sells for more than thirty
million dollars. There go into it twenty-three
million pounds of milk, and cream, thirty-
three million pounds of beef fat oleo, thirty-
seven million pounds of neutral lard and eleven
million pounds of cotton-seed oil. The amount
of oleomargarine made in the Netherlands is
greater, and that made in Germany double that
produced in the United States.

The vice of camphor-smoking, which is said
to be on the increase abroad, soon enslaves
those who indulge in it. While the results of
its use are not so dire as those of cocaine
either or morphine, apathy, muscular weakness
and sleeplessness are always experienced.

VANADIUM does not melt in a heat of less
than two thousand degrees Fahrenheit, is not
affected by any acid, and increasing, as it
does, the ductility of copper, it is very valu-
able to the makers of electrical appliances; but
the price being six hundred dollars a pound,
it is almost prohibitive.

The fastest train in the world is now that
between Paris and Calais, connecting with the
channel boats to England. It is scheduled to
cover the distance of one hundred and eighty-
four and a half miles in three hours, with a
four minute stop and slow speed while passing
through Calais.

The Falls of Glomen, in Norway, are to be
utilized for the operation of an electrical gen-
erating plant almost as large as the one at
Niagara.

MUSTARD and salt water, with a little soda
added, or an active emetic, may be given in
cases of emergency, so as to produce vomit-
ing, and eject any poison from the stomach.
Nothing is more alarming than to have a case
of accidental poisoning. For poison from al-
kalies, lead or mushrooms use oil and vinegar.
It should be given freely. For external poi-
sons, such as poison ivy or plant poison bathe
the affected parts with a strong solution of
borax water and apply a poultice of tansy
leaves, moistened with sweet cream, and keep
the system in good condition by taking some
cooling, simple medicine.

Items Concerning the Society.

By request of his family, the London *Friend* re-
frains from publishing any portrait of the late
John Bellows.

NUMBER OF DAYS IN THE MONTHS, as I was taught
them.—H. M.

"The Fourth, Eleventh, Ninth and Sixth,
We thirty days for each affix.

All the rest have thirty-one.

Except the Second Month alone.

To which we twenty-eight assign

Till 'leap year' gives it twenty-nine."

In their visit to Burlington and Bucks Quarterly
Meeting the Yearly Meeting's Committee appointed
a public meeting for Divine worship to be held in
the meeting-house in Burlington on Fifth-day even-
ing, Sixth Month 5th, and others at Trenton, N.
J., and Falls, Pa., to be announced later.

Evidences are multiplying that the modes of gathering which we have been thought behind the times in not adopting, are now in some places scattering rather than gathering.

A visitor to our recent Yearly Meeting returning to his distant home, came to a city, where he writes that "the meeting under the present pastor has gone off from the principles of Truth. The last First-day when the pastor administered bread and wine to a number of kneeling recipients around the railing. A First-day before one bearing a minute from a 'Friends' church' spoke approvingly of Calvin's teaching of predestination, and of the second coming of Jesus being in the near future." Another informed us of her home meeting under the new methods being torn to pieces and laid down. From another Yearly Meeting one writes, "In our own Monthly Meeting two of our Preparative Meetings were laid down last year, and these had adopted modern methods, such as employing a pastor, and one of these meetings was discontinued entirely, the other was "indulged." These were old established meetings and not those newly set up. In our Quarterly Meeting there are several meetings which simply depend on their hired preacher, and when he is not there they are wholly at a loss, seeming to know nothing of the Quaker idea that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Their service consists of a set program, in which the principal features are the singing of a number of hymns selected and practised for the occasion, and frequently accompanied by the organ and the delivery of a sermon prepared for the meeting.

"It is strikingly true," he continues, speaking of his "improved" or pastorate Yearly Meeting, "that 'the old, solid, concerned Friends who have set the type and standard for years are passing away, and their places are not being filled. It is too generally the case that those who come forward to take the places of those who have given stability and character to our Society, know almost nothing of its principles and doctrines. It is getting to be the case that to be a member of the Friends means no more than to be a Methodist, Baptist, or to belong to no branch of the church. I fear that if Philadelphia Yearly Meeting drifts into the popular current, that real Quakerism will be a thing of the past, except as it is manifested in individual lives. Of course activity in the life and power of the Spirit of our Saviour is all right, and will build up; but mere fleshly activity can only result in confusion."

Joseph Elkinton (son of Joseph S. Elkinton), proposes to start early in next week for a visit among the Doukhobors in Manitoba. Helen Morland, who has come from England to teach among the Doukhobors, and Eliza H. Varney, who accompanies her for her better introduction to them, may be met on the way by Joseph Elkinton and assisted through their journey.

SUMMARY OF EVENTS.

UNITED STATES.—The House of Representatives has lately passed a bill to regulate immigration. It also contains a prohibition of the sale of intoxicants at immigration stations. An amendment prohibiting the sale of intoxicants in the capital at Washington was inserted and carried.

The President has signed the Indian appropriation bill after promises had been made to him that legislation would be passed correcting certain objectionable features contained in it.

In speaking of the Philippines, President Roosevelt in a public address said it could not be decided "whether they are to exist independently of us or be knit to us by ties of common friendship and interest" until they have shown their capacity for self-government.

In the anthracite coal region in Pennsylvania 3200 men have been assigned as a police force and distributed in the neighborhood of different villages by the Reading Coal and Iron Company. Efforts are being made to end the strike, but it is stated both strikers and mine operators are making preparations for a protracted siege. Business in the anthracite region is stagnant.

In consequence of strikes in Chicago, a meat famine is imminent in that city.

An order has been issued from the War Department, by direction of the President, by which the numerical strength of the army is reduced from 77,287 enlisted men to 66,497, a reduction of 10,790.

President Roosevelt has lately publicly said: "What we need most in this republic is not special genius, not unusual brilliancy, but the honest and upright adherence on the part of the mass of the citizens and of their representatives to the fundamental laws of private and public morality, which are now what they have been during recorded history, and we shall succeed or fail in making this republic what it should be made—I will go a little further than that—what it shall and must be made—according to the manner in which we seriously and resolutely set ourselves to do the task of citizenship, which consists of doing the duties, public and private, which in the aggregate make it up."

A company has been formed at Seattle for mining platinum in the Tulameen river and Granite creek deposits.

The largest flowing oil well in Ohio, near the town of Findlay, has lately been producing at the rate of 1000 barrels daily.

Dr. H. C. McCook, in an article on "Insects and Civilization," gives some statistics as to the amount of destruction annually in the United States by insects of various sorts. The chinch bug caused a loss of \$30,000,000 in 1871, upwards of \$100,000,000 in 1874, and in 1887, \$600,000,000. The Rocky Mountain locust or grasshopper, in 1874 destroyed \$100,000,000 of the crops of Kansas, Missouri, Nebraska and Iowa, and the indirect loss was probably as much more. For many years the cotton caterpillar caused an annual average loss in the Southern States of \$15,000,000, while in 1888 and 1873 the loss reached \$30,000,000. The fly weevil, our most destructive enemy to stored grains, particularly throughout the South, inflicts an annual loss in the whole country of \$40,000,000. Other entomologists have estimated the annual loss from \$300,000,000 to \$400,000,000.

A telescope has lately been obtained for the observatory of the Central High School in this city, the object glass of which is fifteen inches in diameter and is in this country. It is said to be an excellent instrument.

Judge P. S. Grosscup, of the United States Circuit Court in Chicago, has issued the temporary injunction asked for by the Government against the "Beef Trust." The packers are forbidden to act in combination, either by directing or requiring their respective purchasing agents not to bid against each other, or by artificially raising or lowering prices or fixing uniform prices, or by curtailing the quantity of meat shipped, or by establishing uniform rules for giving credit to dealers, or by imposing uniform charges for cartage or delivery of meat to dealers and consumers. The injunction also prohibits the packers from accepting rebates from the railroads.

There were 445 deaths in this city last week, reported to the Board of Health. This is 23 less than the previous week and 73 more than the corresponding week of 1901. Of the foregoing, 232 were males and 213 females; 59 died of consumption of the lungs; 60 of inflammation of the lungs and surrounding membranes; 5 of diphtheria; 18 of cancer; 21 of apoplexy; 5 of typhoid fever; 6 of scarlet fever and 5 of smallpox.

FOREIGN.—A despatch of the 27th ult. from Fort de France, Martinique, says: "The volcano was all but completely quiescent yesterday, and the internal rumblings were infrequent. This state continued until half-past eight o'clock last night, when an explosion of terrible force occurred. Immediately but mud began pouring into the sea from every side of the mountain. Flames shot skyward, and ashes floated out in great clouds. The outbreak was accompanied by an electrical display that was the worst seen here since the trouble began."

On the 28th it was stated, during one of the explosions this morning, great quantities of gaseous smoke were ejected by the volcano. It is feared that should such a gas settle over the island there would be danger of a repetition of the disaster which destroyed St. Pierre. The exodus of inhabitants continues, and if confidence is not restored soon the island will be entirely depopulated. Prof. Robert T. Hill, U. S. Government geologist has lately visited Martinique, and states there is indisputable evidence of the explosive oxidation of the gases after they left the crater. This is a most important observation and explains, in part, the awful catastrophe. This phenomenon is entirely new in volcanic history.

The Deputy Mayor of Fort de France has stated "that the French navy has 9400 men in the city of Fort de France who are regularly drawing rations from the relief stores. That means that nearly one-third of the entire population of the city, which is the seat of government, is dependent for the time being upon outside aid. Through-

out the entire island of Martinique it is no exaggeration to say that 25,000 are now drawing sustenance from stores of provisions so generously sent to our dozing brethren in eruption on the 30th ult."

The volcano Soufriere on the island of St. Vincent has been declared between Great Britain and the Boers. A document containing the terms of a peace proposed by the Boers, and signed at Pretoria, South Africa, on the 11th ult. by the representatives of the Boers and General Buller and Kitchener on behalf of the British. The terms of the war is stated to have been over one thousand dollars. The number of the killed on the 1st of Second Month is said to have been 25,305 of the Boers; the number of Boers has not been definitely stated.

Cold coffee is said to be gradually displacing hot German factories as a beverage during working hours. Sweden's last census records the lowest death rate attained by a civilized nation. During the last ten years it only averaged 16.49 per 1000.

During 1901 14 immigrants came to the United States and it is estimated that during 1902 30,000 immigrants will leave for America.

The temperature of the higher parts of the atmosphere has been tested by means of rubber balloons, with automatic registers, for recording phenomena in the high altitudes, where they finally explode through gas pressure. After the explosion a parachute safely lands the apparatus. In experiments lately made with the balloons registered an altitude of 20,000 metres, the highest attained by a balloon. The temperature was 50 degrees (fahrenheit) below zero.

NOTICES.

RADIONIDAL QUARTERLY MEETING is to be held at Mount Laurel, Sixth Mo. 12th, at 10 A. M. Arrangements have been made for Stages to take Friends of the various districts to the meeting. Friends from Mt. Pleasant and Mount Laurel, leaving East Moretown station at 8.50, on arrival of train leaving Market St., Philadelphia at 8.20; and to leave the Meeting House, Moorestown at 9 o'clock, to take those going by trolley from Camden, leaving the Ferry, Market street, Camden, not later than 8.03 A. M.

A REUNION OF THE WESTTOWN OLD SCHOLARS' ASSOCIATION is arranged to be held on Seventh-day, Sixth Mo. 7th, 1902, on the School grounds, and in the large tent.

Besides the entertainments announced last week speakers are expected to be:—

On behalf of the "Sixties," Sarah W. Elkinton

On behalf of the "Forties," David Seal.

Trains will leave Broad St. Station at 8.10, 9.10 and 9.55 A. M.—the last expected to run to Westtown in forty minutes, without stop.

The individual invitations will be issued about the 10th 23d.

ALBERT T. BE

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7.16 and 8.15 A. M., and 9.42 A. M. Other trains are met near Westtown. Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph to West Chester, Phone 114x.

EDWARD G. SMEDLEY, Su

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

DIED, at the residence of Eliza Hoyle, her sister at Whittier, Iowa, Second Month 16th, 1901; in the 81st year of her age, HANNAH A. HAMPTON, of occupation. A member of Springville Monthly and Partisan Meetings of Friends. Blessed and holy are they that have part in the first resurrection.

At Imperial, Nebraska, Fifth Month 10th, 1901, SMITH, in his eightieth year. He was a life-long member of the Society of Friends, and died in the triumph of a living faith.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXV.

SEVENTH-DAY, SIXTH MONTH 14, 1902.

No. 43.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

It is a second-class matter at Philadelphia P. O.

Westtown.

thousand and more members and guests of the Old Scholars' Association of Westtown, Pa., who assembled on the school grounds for the seventh instant, had occasion to be thankful for the loveliness of the weather, inaugurating a brief rain to lay the dust just in time, and for the well ordered arrangements throughout. An excellent spirit pervaded the exercises, which were delivered beneath the canopy of canvas, where the listening multitude felt that they were fed with earnest truth, with enlightening suggestions, and with material for devout reflection.

A distinctively educational address presented by Sarah W. Elkinton, being directed especially to the management and policy of the school, may be left generally to the care and thought of those who are in charge. The maintenance of a wise conservatism by judicious progress seemed to be the keynote;—and a discernment was put forth lest progressive forthrightness, by being pent up too long, at some sweep down with an irresistible rush, ending as by a revolution the wise conservatism of the unwise. Evidently the management has not been blind to this tendency in educational affairs. The supremacy of radical influences was pronounced undesirable. For when changes come too rapidly for comfortable adjustment, they precipitate a revolution which is temporary chaos. Several special lines of progress were then marked out, and will doubtless be duly considered.

The religious side of the human mind and understanding was dwelt upon in the next paper—that of David Scull. Its sentiments being more general in character, are deemed suitable for a larger audience. We were en-

abled, in the brief time permitted, to copy extracts as follows:

"We turn from the many memories which rise to view, to that which is the peculiar heritage of Westtown,—the volume of godly life and exercise which has surrounded it, through the committee in charge of the school and those placed by them in direct authority over the students.

"In its unbroken duration and in its high level of devoted service,—that company of faithful men and women including its present representatives, has constituted a real aristocracy of embodied truth. It is safe to say that so long, and detailed and faithful a care over the important interests of youth, is almost unique in the history of large institutions of learning. If equalled, it has certainly never been surpassed. In view of such faithful service and its permanent wide-spread blessing we are reminded of the lines,

"Oh may I join the choir invisible, of those immortal dead
Who live again in minds made better by their presence,
The choir invisible, whose music is the gladness of the world."

"What is the secret of the attraction which has existed in the type of religious life, both individual and family, and which we associate in thought with Westtown?

"If I may answer my own question I would say, that the explanation is found in the fact, that that from which the attraction springs is itself the very essence of immortality! It is a relation of cause and effect in the spiritual sphere. The cause is the presence and power of the Divine life expressing itself through the transformed human life, as light and love, and sweetness and truth. The effect is the responsive witness of the Spirit in other lives, including even the unregenerate, attesting the fact that these beautiful spiritual virtues whose influence is felt by all, appeal to the innate, often unrecognized, longings of the immortal soul, for that which does really satisfy. Whether or not such resolutions of the life and light of Christ in his followers have the permanent influence upon others which they should have, we cannot know; yet this does not effect the fact, that the soul does intuitively apprehend that which has the quality of immortality."

In remarking upon "right living and high thinking" as an aim of those in charge he continued:—

"By high thinking I mean earnest thought upon those revelations which God has made in the past and is yet making, whereby a knowledge may be obtained of the Divine nature and ways, and man's relation thereto. This is in harmony with the most defensible statement of the distinctive truth of Quakerism:—the

truth of the divinely endowed capacity of man to apprehend *directly* that which God reveals to him not only for guidance in conduct, but also for illumination of the life.

"High thinking apart from right living could not attract me. On the contrary it can be attractive to *any*, only when the will and the affections have already in a good degree been centered upon Christ. Then high thinking becomes the noblest exercise of the mind, . . . High thinking reacts helpfully on right living, and imparts thereto its own peculiar quality.

"I have said that there is no high thinking apart from right living. There is, however, right living without high thinking. Salvation, I know, does not depend upon high thinking. On the contrary I rejoice in the truth of which there is so much evidence, that the way to the kingdom of heaven is plain, and not dependent upon intellectual discernment:—"The way-faring men, though fools, shall not err therein." Yet, viewing salvation not merely as safety and continuity of life beyond the grave, but as the exalted experience for this life declared by the Apostles, for *this* high thinking when added to right living is valuable.

"A spiritually intelligent apprehension of truth becomes a divinely intended corrective of those conceptions of God which naturally arise in the human mind, concerning the relation of finite weakness to infinite holiness. Even after the peace of consciously forgiven sin may have been experienced, an earnestly conscientious soul, under the illuminating influence of the Holy Spirit, easily becomes abnormally sensitive to the requirements of the high standard of regenerated life upon which it has entered. Fearful of over-confidence in so important a matter, it views its failures, its—humanly speaking—unavoidable failures, to live up to that Divine standard, only in the continuing light of its own severe judgment upon itself. Thus, the refined teachings of the gospel often become as compulsions of the law instead of being, as they really are, the drawings of a fatherly love into the blessings of a closer union with itself."

MISTAKES IN MEETINGS.—Richard Jordan arose to preach, at the same time an English woman Friend knelt in prayer. Richard felt it very keenly. After meeting he went home with Jane Peirce, who being an Elder, said to him, "How is it Richard that there was such a mistake in meeting to-day?" He asked, "What did they think of it?" Her reply was, "A farmer had good bounds, excellent on the scent; some one asked him how he trained them so well; the answer was—If the young dog lost his scent I give him a severe whipping, but should an old dog lose his scent I would kill him." Richard patted his friend Jane on the shoulder saying, "It is enough!"

FOR "THE FRIEND."

Let Thine Eye be Single.

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him" (2 Chr. xvi. 9).

So spoke the prophet unto Asa the king, when he had gone for help against his enemies to an arm of flesh.

So also is the language applicable to us, when we forsake the perfect way of the Lord, when we seek peace in any way but in Truth, or pursue a harmony to avoid trouble. "Seek peace and pursue it" applies to the condition between the soul and its maker—peace with God in performing his will with a perfect heart. Such know of the Lord fighting all their battles and making a lasting peace, because eternal. "When a man's ways please the Lord He maketh even his enemies to be at peace with him."

The great dragon which could not effect the overthrow with his jaws of destruction, in his deceitfulness coming in his plausibleness backward, so as to appear not to be coming or to hurt, sweeps down "a third part of the stars of the firmament."

In the pure Truth nothing can be compromised. The plumb line of judgment does not deceive, but strikes straight and clear. If the course is changed somewhat, if the erection is allowed to lean a little, it affects all, and all partake of it. Blindness in part occurs, however much we may deny. In comparing structures while standing in a leaning one, especially while riding in the cars which lean, how at times unthinkingly have the observers questioned the erect positions of other buildings because of the position of that in which they were.

So is it in spirituals, and more so. How needful that we should be brought to the plumb line of the Lord, else we are biased.

The Lord's Israel of to-day is in a jeopardy, there is a confederacy amidst it not of the Truth, and the further language of the prophet may be applicable, "Thou hast done foolishly."

How very important for the true Israel to dwell lowly in their tent, going not forth in any wise, either journeying or assisting or seeking assistance, neither in their own strength defending the cause so dear to them, but as Israel of old like two little flocks of kids before the host, relying in the Lord alone, who is able, and saveth not by many but by the few; thus illustrating that it is He and his power. For it is "not by might, nor by strength, but by my Spirit saith the Lord." O, may we truly lean on Him.

The deep exercise of some may not be understood by all. We read of George Fox that the weight of the chuchas was upon him, and as he diligently endeavored to perform that that rested upon him as a burden from time to time, which could not be otherwise relieved, he could say in the end, "Now I am clear, fully clear,"—not diligent in striving to change, but to support plain Truth.

We may change the discipline, an outward rule, and the ancient order of things, and still we have but followed our *ignis fatuus* which will lead us deeper and deeper into the dark and mixture. But does it increase the Life in the silence? Oh may the true Israel

of God stand upon the watch, with eyes anointed, and not let judgment be affected by here-ay and there-say, but by the feeling which the Lord gives, in great inwardness and single eye unto Him, and Him alone, though we may feel at times as the speckled bird upon the house top.

CYRUS COOPER.

THE UNNOTICED BOUND.

When, passing southward, I may cross the line
Between the Arctic and Atlantic Ocean,
I may not know by any test of mine,

By any startling sign or strange commotion

Across my track :

But, as the days grow brighter, one by one,
And e'en the icebergs melt their hardened faces,
And sailors linger, basking in the sun,

I know I must have made the change of places

Some distance back.

When, answering timidly my Master's call,

I passed the bourne of life in coming to Him—

When, in my love for Him, I gave up all,

The very moment that I thought I knew Him,

I cannot tell ;

But as increasingly I feel his love,

As this cold heart is melted to o'erflowing,

And now so clear the light comes from above,

I wonder at the change, and move on, knowing

That all is well !

—W. R. Cochrane.

Determined to Succeed.

The following is one of the traditions of a manufacturing firm in Glasgow, Scotland: Thirty years ago a barefooted, ragged urchin presented himself before the desk of the principal partner and asked for work as an errand boy.

"There's a deal o' running to be done," said — Blank; jestingly, affecting a broad Scotch accent. "Your qualification 'ud be a pair 'o' shoon."

The boy with a grave nod disappeared. He lived by doing odd jobs in the market and slept under one of the stalls. Two months passed before he had saved enough to buy the shoes.

Then he presented himself before Mr. Blank one morning and held out a package.

"I have the shoon, sir," he said quietly.

"Oh!" — Blank with difficulty recalled the circumstances. "You want the place? Not in those rags my lad. You would disgrace the house."

The boy hesitated a moment and then went out without a word. Six months passed before he returned decently clothed in coarse, but new garments. — Blank's interest was aroused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy those clothes. The manufacturer now questioned the boy carefully, and found to his regret that he could neither read nor write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler; but without a word of complaint he disappeared. He now went fifteen miles into the country, and found work in stables near to a night school. At the end of the year, he again presented himself before — Blank.

"I can read and write," he said briefly.

"I gave him the place," the employer said, years afterward, "with the conviction that,

in process of time, he would take mine chose to do it. Men rise slowly in business houses, but he is our chief for — *Western Record.*

Communion and Atonement.

SECTION III.

The author next inquires, by what can this assurance of God's mercy and love be conveyed. It is evident from what has been said, that before this assurance can be conveyed, a great impediment must be removed. This impediment is the sinner's conviction that forgiveness is impossible, or to deal more closely, that it is impossible for him who has transgressed against infinite holiness to enter into communion with the Holy One. Now, what is required, is to convince the sinner that the impossible has become possible. How can this be accomplished? Clearly some assurance is required as extraordinary in its character as the obstacle to be removed is extraordinary. It could not be brought about by persuasive words or argument. It could not be effected by the mere proclamation that God forgives sin, that He is a Father; since it is precisely these statements that the sinner cannot credit, and we do but mock him in his malady, by the useless repetition of a truth which he is too sick to make his own. The parable of the Prodigal Son on a sheet of paper would do it. No mere telling of the possibility of redemption will redeem, or correct those impressions which are self suggested, regarding the relation of the finite creature to the infinitely holy Creator, a relation seen by the sinner only in the condemning light of his own consciousness of sin, and his self-reproach from holiness.

One thing and one only will avail: Forness must be meditated and become incarnate that it may effect the assurance of forgiveness. There must be the actual spectacle in history of that very association of holiness with sin which was thought impossible. That in the hour of estrangement from God it is believed could never occur has occurred. In this very earth we tread, Holiness enters into association with sin; a holy one made himself the companion of sinners, sought and found them, lived and died for their sins. The impossible took place.

Christ has revealed what holiness is; righteousness of God becomes to us a reality in Him. But in Him the mercy of God also comes a reality to us, inasmuch as we are conjoined with holiness a love of sinners allowing unto death and triumphing over death. This it is that rids us of our hesitation to believe that the Divine mercy can co-exist with the Divine Righteousness, and so, as St. Paul said, "Christ Jesus was made unto us wisdom from God, and righteousness, and sanctification, and redemption." It is the living truth of Christ's appearance in the realm of sin that his Spirit uses, to convey to us the assurance of the forgiveness of sin.

It is not, however, the historical person that by itself does this for us; the whole range of effects that have issued from Him play their part in the work. No fact is more certain than that those in whom our Lord has not nearly lived again, are the people who have possessed at once the deepest sense of the gravity of sin and the intensest love and

the sinner. Their Christianity has flow-
 in nothing so royally as in their passion
 deem the dead in trespasses and sins. In
 though in fainter outline, the original
 acle is repeated, and again and again in
 ives of the choicest spirits of Christen-
 we have seen Holiness and Love go hand
 and down the "via dolorosa" in search of
 st. We may say, therefore, that it is all
 things, together with the source whence
 flow regarded as a totality, that con-
 to us the assurance of the forgiveness of

the structure of the article, the thought
 which I am trying to present, the writer
 ives first, as we have just seen, what
 s in the consciousness of the forgiven.
 He turns to the Mediator or revealer of
 forgiveness, and reverently seeks to un-
 and what is involved in his experience.
 e writer finds light upon this in the rela-
 tion between man and man. This light is
 valuable and the case most nearly paral-
 the high relation under notice, when
 ly developed and sensitive nature has
 ously wounded a fellow man, perhaps his
 l, also of high character. The injurer
 s forgiveness; he craves the assurance
 on. How is his craving to be satisfied?
 an well understand that the mere words
 on formally and coldly expressed, in
 use to his acknowledgment of wrong and
 st for pardon, could not satisfy him. He
 is satisfied and relieved of his distress of
 just in proportion as he feels assured
 e of whom he asks pardon, understands
 eaning of his request, and the need that
 he must make it. It must be made
 the burdened conscience that the for-
 understands the weight of the burden,
 izes the painful condition from which
 was sought.

ve realize the pain of another only
 we have made, or tried to make, it is
 only so, are we in position to help in its
 al. Any source or consolation becomes
 l just in proportion as we have sought
 ke real in our own consciousness the
 we would lighten. It is not otherwise
 the Forgiveness of Sin; except that in
 igh region of experience, there is vastly
 r need for that intelligent sympathy on
 art of the infinite Forgiver which has
 wel upon, and also the need of such a
 of the manifestation of this requisite for
 s shall bring assurance of its exercise
 e consciousness of the penitent.

as he who would lighten the grief of
 r must grieve with him, so he would
 the burden from another's conscience
 eel the sense of the burden as though it
 d upon his own. As, therefore, every
 for forgiveness springs from the pres-
 of an inner distress, so every response
 orgiver, if effectual must issue from
 whom that distress has been realized
 ared. The Divine Forgiver therefore
 s the Divine Sufferer.

as been explained that the greatest pain
 accompanies the conviction of sin is
 nse of estrangement from God, the
 of faith in his love. He then, who
 ease us of this pain must share it with
 st realize in himself in some degree the
 nt anguish of alienation from the living

God. The disease must be understood ere the
 healing can begin.

Furthermore, the healer is he who per-
 ceives the true virulence of the disease; if this
 is hidden from him his healing work is im-
 perfect. Now, men cannot simply of themselves
 gauge the full extent of the seriousness of
 their sin; they cannot realize the whole mean-
 ing of that separation from Divine Holiness
 which it involves.

For this reason, no man, relying upon him-
 self alone, could ever perfectly convey the as-
 surance of forgiveness to another. Who,
 then, can perfectly convey it? Obviously, he
 who perfectly understands the need and the
 source whence it springs. And this can only
 be one in whom perfect holiness and perfect
 love are met together. For it is only perfect
 holiness that understands the fulness of un-
 ion with God and only perfect love that can
 penetrate to the utter need of the unholly who
 miss that union. Only perfect holiness and
 perfect love can register in its own bosom the
 stripes whereby they are healed. He who
 knows no sin is made sin on their behalf, that
 they may become the righteousness of God in
 Him.

Christian faith has ever truly associated
 the Cross of Christ with the forgiveness of
 sin. There it has seen the climax and epitome
 of those "many things" which it behoved
 Christ to suffer ere He entered into his glory.
 The primary significance of the Cross is not
 that it purchases our forgiveness, but that it
 reveals to us what forgiveness cost the For-
 giver. The Holy One, perfect in love, cannot
 enter into association with sinners except at
 the price of suffering. For immediately, his
 love divines their state of alienation and
 prompts him to deliver them from it; but he
 cannot deliver them until he has so far iden-
 tified himself with them that He feels their
 state as his own. He must feel their burden
 weighing upon his own shoulders. He must
 know, by the power of a measureless sym-
 pathy, all that is involved in the sense of es-
 trangement from God, so that he shall even
 cry in the moment of its perception, "My God,
 my God, why hast Thou forsaken me?" This
 is, indeed, the essential death-hour of the
 Holy One, the consummation of his sacrifice.
 For in making his own this sense of alienation
 He parts with that sense of union which is
 the very life of his holiness.

He parts with it that He may take it again
 and bring within it those on whose behalf it
 was laid down. They know that He was not
 forsaken, though for their sakes it behoved
 him to realize that experience. They know
 that He did not rest in death, but rose again,
 bringing life and immortality to light.

The suffering of Christ is the sovereign
 means of conveying the assurance of the for-
 giveness of sin, because it is the most perfect
 means of bringing home to us what forgive-
 ness costs. The Cross is the revelation of the
 price at which every redemption is secured.
 In its light the heart of the Father discloses
 out of what depths are born his unspeakable
 mercies.

Do we not see that effectual feeding upon
 Christ, by doing his will, should be promoted
 by intelligent apprehension of the deeper
 meaning of the Cross as brought to our view in
 the article from which I have quoted. For it

is in this light of the Cross, that we perceive
 the attractive possibilities as well as the real-
 ity of that oneness with Christ, which is the
 privilege of our high calling in Him.

Only through this light and a growing on-
 eness of will with Christ, could we expect to
 share in some sense and however imperfectly,
 the exalted joy of Christ, to which our human
 thought would forbid us to aspire, were it not
 that we have been invited thereto by the
 prayer of our Divine Master when parting
 with his disciples, "that they might have my
 joy fulfilled in themselves;" a prayer not only
 for those then near to Him, but for all who
 should believe on Him through their word,
 which includes the present readers.

Nor need this high aspiration be chilled by
 the thought of the difference between our
 Lord and ourselves. His joy was not only
 unbroken, but it is also true, that in it there
 could not have been any element arising
 from the sense of forgiven sin. It is other-
 wise with us. Even those we have known, who
 have most truly illustrated Christ before our
 eyes, would have said, that in the pure light
 of love, they see so much to mourn over in
 unfaithful stewardship,—if not for sins com-
 mitted,—that they never get far away from
 the Cross, often going again to Bethel where
 the Lord met with them in the beginning.

This mingled experience is but a form of
 evidence of the fact, that the real God-man is
 yet in the process of creation. The finite is,
 and increasingly knows that it is, in touch
 with the Infinite. The human is being leav-
 ened by the Divine, and is growing into that
 likeness. Man, in the individual and as to the
 race, is progressing on the upward path.
 The entrance upon this path is simply the con-
 scious removal of the self-imposed barrier
 which unforgiven sin has raised between the
 soul and God, while the possibilities and higher
 levels in this "highway of holiness," are
 pointed to by Paul in his wonderful prayer for
 his Ephesian converts, "That ye might be
 filled with all the fulness of God."

Only in that fuller light of the Cross do we
 see, that the Atonement, without losing its
 place and value and tendering influence in our
 thought, takes on the larger meaning of At-
 one-ment with God, the essence of which must,
 it is evident, be a more or less complete on-
 eness of will with Him. At-one-ment bears to
 "Atonement," as usually understood, the re-
 lation which the temple bears to the vestibule
 by which it is entered. We therefore fall
 short of realizing an important part of the
 Gospel purpose for us, and therefore of the
 Gospel blessing, if we fail to know a positive
 uplifting and outreaching spiritual growth;
 a growth not only in the love of Christ, but also
 in the possession, which the apostle urges us
 to seek, of "the mind which was in Christ
 Jesus," regarding "mind," not simply as
 meaning purpose or intention, but "mind" as
 the spirit-filled intelligence, part of whose
 birthright in Christ, are those treasures of
 wisdom and knowledge which are declared to
 be hid in Him. It is only in this more ad-
 vanced stage of Sonship that, as intelligent
 children in the Father's house, we can enter
 sympathetically, and, according to our mea-
 sure, with understanding, into the deeper as-
 pects of the Divine nature and government in
 its relation to men, and meditate upon those

wonders of redeeming love which it is said the angels "desire to look into."

I would introduce in this connection an impressive thought of another which should help us to see the inner significance of the inspired truth that Christ is our elder brother, He who "was the first born among many brethren."

It is the thought of Henry Van Dyke of New York, a thought worthy of a prophet of the Most High. Though so comprehensive, it is embraced in only seven words, I might say the inspired words, "Christ is the human form of God." This expresses concretely much of the truth which animates the changed spiritual outlook of the present time and could only have originated in recent years. It is a deep truth of far-reaching significance to enter consciously into which is to obtain that knowledge of God and of Jesus Christ whom He had sent, which is life eternal."

Finally in this effort to trace some of the lines of connection between the deeper teachings of the Cross, and an added ability thereby to accept the Divine will in Christ, do we not learn in this light as we could in no other way, that the character of the infinite love by whose suffering priceless blessings have been brought within our reach, is the very same in kind as that love which appeals to us so tenderly in human relation,—the suffering love of a godly mother for her son.

We have seen in the article from which I have quoted, that the persuasive and effective influence of the Sacrifice of Christ lies in the evidence thus afforded, that an innocent and holy one has entered into the suffering of the penitent sinner, and so has made the punishment essentially his own. Thus, that which is most human appearing in the Divine tragedy of the Cross, is one in nature with that, which by common consent is recognized as the most nearly Divine feature of human life—the mother's love to which I have just now referred. In both cases are seen the expiation and vicarious suffering of love. It is the penalty which, by a law of its nature, both the Divine and the human love must bear on account of the suffering object of its exercise..

It is narrated of Schamyl, a leader in the Caucasus, that finding bribery and corruption increasing around him, he ordered that one hundred lashes should be administered in any case discovered. Soon a culprit was brought before him. It was his own mother. He shut himself up in his tent for two days without food or water. On the third day he gathered the people, and pale as a corpse commanded the executioner to inflict the punishment, which was begun. But at the fifth stroke, he called "Halt," had his mother removed, bared his own back, and ordered the official to lay on him the other ninety-five with the severest threats if he did not give the full weight of the blow.

This is most truly an object lesson in an unexpected quarter of the deeper meaning of the Cross. Does it not point to the source, the God-derived character of the best possibilities of our human nature when moved upon by Divine grace?

In it is illustrated the persuasive influence of self-sacrifice even on the level of our earthly life. Vastly more is this true when exhibited in that higher region, where it becomes as a bridge of love and peace resting on founda-

tations of mercy and justice, connecting the finite with the infinite.

In this lies the power of the Cross over those who respond to its influence: the power to be separated from the spirit of the world which is "enmity with God," and to lead into a dedication of life to the service of Him who has bought them at such a price, and who would, through a progressive union of their wills with his own, feed them with living bread and water, and make their earthly lives in a very real sense a close walk with God.

"I, if I be lifted up, will draw all men unto me."

O saddest, sweetest bond! and can it be

That through his sorrow joy is come to me,

That thus his glorious beauty I shall see?

O eyes! for whom such vision is in store,

Keep ye to all things pure forevermore,

Till ye shall close beside Death's shadowed door,

Be lighted from within by unseen guest,

Sent out warm rays of love to all distressed,

And by your shining lure them into rest.

A RICH MAN'S DEATH SCENE.—A striking incident was communicated to the New York Press a few years ago by a deeply humble minister. One of the leading members of his church was greatly distressed in his last sickness on reviewing his mode of living and reflecting upon his family and the comparatively small sum he had given to the Lord's cause. In every way the pastor endeavored to comfort him. He spoke of his having given cheerfully and as much as others did. He reminded him that the best of us are unprofitable servants, and must look to the mercy of God in Christ as our only hope. The troubled man found no peace or comfort, but grew more and more uneasy, distressed and agonized as the end drew near. At last, taking the hand of his pastor, he said: "Brother I am going to the Judge unprepared to meet Him, because you have been unfaithful to me. For years I have lived, and taught my family to live, largely for this world. We have denied ourselves nothing, but spent thousands on personal comforts. When I gave hundreds to Christ and his Church it should have been thousands. My business, energy, and time and money, have been mostly devoted to self-pleasing and gratification, and how can I meet my Judge and give an account of my stewardship? I am beyond recovery. Do what you can to save other professors who are in the current of worldly self-indulgence and extravagance, which is sweeping them to destruction.—*Mutlock.*

THERE are many holes in the earth which are a mile or more in depth. Some are mines, as in Michigan, where a well populated community exists more than a mile below the surface. Others are deep wells, which have been sunk in search of gas, oil, water and even salt, which is found a mile below the surface of Silesia. In Cornwall a zinc mine three thousand feet deep extends out under the bed of the ocean nearly a mile from shore. In fact, men are crawling towards the centre of the earth at the rate of several hundred feet a year. The greatest progress thus far has been made at Paruschowitz, in Silesia, where the deepest artificial hole is already seven thousand feet.—*World's Work.*

"I shall not pass this way again"—William I.

Right words and shrewd, good William I.

I shall not pass this way again.

My long way and the winding track
Which I pursue will not bend back.

I go—beyond my widest ken—

But shall not pass this way again.

So, as I go and cannot stay

And nevermore shall pass this way,

I hope to sow the way with deeds

Whose seed shall bloom like May-time meads

And flood my onward path with words

That thrill the day like singing birds;

That other travelers following on

May find a gleam and not a gloom,

May find their path a pleasant way,

A trail of music and of bloom.

Strew gladness on the paths of men—

You will not pass this way again.

—Walter Foss, in *Human Face*.

The Phenomena of Volcanoes.

In a forthcoming book entitled "The Earth's Beginnings," the Lowndean professor of astronomy and geometry in the University of Cambridge, Sir Robert Stawell Ball, has undertaken to set forth the recent results of scientific speculation upon the evolution of the earth, the sun, and the planets from the primeval fire mist. In one chapter of the book he has taken up the phenomena of volcanoes and earthquakes, and pointed out the agencies which they permit concerning the internal make-up of the earth and the development it is going through. The following passages are here reproduced:

"We have already explained that a very high temperature must be found at the centre of even a small fraction of the earth's radius, and we have pointed out that the excessive high pressure characteristic of the earth's interior must be borne in mind in any consideration as to the condition of the matter there found.

"Let us take, for instance, that primary question in terrestrial physics, as to whether the interior of the earth is liquid or solid. If we were to judge merely from the temperatures reasonably believed to exist at a depth of some twenty miles, and if we might overlook the question of pressure, we should certainly say that the earth's interior must be a fluid state. It seems at least certain that the temperatures to be found at depths of a score miles, and still more at greater depths, must be so high that the most refractory solids, whether metals or minerals, would not yield if we could subject them to such temperatures in our laboratories. . . . But none of our laboratory experiments can tell us whether, under the pressure of thousands of tons on the square inch, the application of heat whatever would be adequate to transform solids into liquids. It may, indeed, be reasonably doubted whether the terms solid, liquid, and gas are applicable, in the sense in which we understand them, to the materials for the interior of the earth. . . .

"A principle, already well known in the arts, is that many, if not all, solids may be made to flow like liquids if only adequate pressure be applied. The making of lead tubes is a well-known practical illustration of this principle, for these tubes are simply formed by forcing solid lead by the hydraulic

slight shift in the rocks on each side of a crack, or fault, at a depth of ten miles. It must be remembered that the pressure ten miles down would be about thirty-five tons to the square inch. Even a slight displacement of one extensive surface over another, the sides being pressed together with a force of thirty-five tons on the square inch, would be an operation necessarily accompanied by violence greatly exceeding that which we might expect from so small a displacement if the forces concerned had been only of more ordinary magnitude. On account of this great multiplication of the intensity of the phenomenon, merely a small rearrangement of the rocks in the crust of the earth, in pursuance of the necessary work of accommodating its volume to the perpetual shrinkage, might produce an excessively violent shock, extending far and wide. The effect of such a shock would be propagated in the form of waves through the globe just as a violent blow given at one end of a bar of iron by a hammer is propagated through the bar in the form of waves. When the effect of this internal adjustment reaches the earth's surface, it will sometimes be great enough to be perceptible in the shaking it gives that surface. The shaking may be so violent that buildings may not be able to withstand it. Such is the phenomenon of an earthquake. . . .

CAUSES OF EARTHQUAKES.

As to the immediate cause of earthquakes, there is no doubt considerable difference of opinion. But I think it will not be doubted that an earthquake is one of the consequences, perhaps a remote one, of the gradual increase of internal heat from the earth. As this internal heat is gradually declining, it follows from the law that we have already so had occasion to use that the bulk of the earth must be shrinking. No doubt the diminution in the earth's diameter due to the loss at must be excessively small, even in a period of time. The cause, however, is equally in operation and, accordingly, the effect of the earth has, from time to time, to be accommodated to the fact that the whole is lessening. The circumference of our earth at the equator must be gradually declining at certain length in that circumference is each year. We may admit that loss to be a very far too small to be measured by any variations as yet obtainable, but, nevertheless, it is productive of phenomena so important that it cannot be overlooked.

It follows from these considerations that the rocks which form the earth's crust over the surface of the continents and the islands, beneath the beds of ocean, must have a sinking acreage year by year. These rocks therefore submit to compression either slowly or from time to time, and the steady yielding of the rocks will in general place in those regions where the materials of the earth's crust happen to have comparatively small powers of resistance. The action of compression will often, and perhaps generally, not proceed with uniformity, but with small successive shifts, and even the displacements of the rocks in these shifts are actually very small, yet the pressures which the rocks are subjected are so vast that a very small shift may correspond to a great terrestrial disturbance.

suppose, for instance, that there is a

slight shift in the rocks on each side of a crack, or fault, at a depth of ten miles. It must be remembered that the pressure ten miles down would be about thirty-five tons to the square inch. Even a slight displacement of one extensive surface over another, the sides being pressed together with a force of thirty-five tons on the square inch, would be an operation necessarily accompanied by violence greatly exceeding that which we might expect from so small a displacement if the forces concerned had been only of more ordinary magnitude. On account of this great multiplication of the intensity of the phenomenon, merely a small rearrangement of the rocks in the crust of the earth, in pursuance of the necessary work of accommodating its volume to the perpetual shrinkage, might produce an excessively violent shock, extending far and wide. The effect of such a shock would be propagated in the form of waves through the globe just as a violent blow given at one end of a bar of iron by a hammer is propagated through the bar in the form of waves. When the effect of this internal adjustment reaches the earth's surface, it will sometimes be great enough to be perceptible in the shaking it gives that surface. The shaking may be so violent that buildings may not be able to withstand it. Such is the phenomenon of an earthquake. . . .

THE RADIUS OF DISTURBANCE.

"When our earth is shaken by one of those occasional adjustments of the crust which I have described, the wave that spreads like a pulsation from the center of agitation extends all over our globe and is transmitted right through it. At the surface lying immediately over the center of disturbance there will be a violent shock. In the surrounding country, and often over great distances, the earthquake may also be powerful enough to produce destructive effects. The convulsion may also be maintained over a far larger area of country in a way which makes the shock to be felt though the damage wrought may not be appreciable. But beyond a limited distance from the center of the agitation the earthquake will produce no destructive effects upon buildings, and will not even cause vibrations that would be appreciable to ordinary observation.

"In each locality in which earthquakes are chronic it would seem as if there must be some particularly weak spot in the earth some miles below the surface. A shrinkage of the earth in the course of the incessant adjustment between the interior and the exterior, will take place by occasional little jumps at this particular center. The fact that there is this weak spot at which small adjustments are possible may provide, as it were, a safety-valve for other places in the same part of the world. Instead of a general shrinking, the materials would be sufficiently elastic and flexible to allow the shrinking for a very large area to be done at this particular locality. In this way we may explain the fact that immense tracts on the earth are practically free from earthquakes of a serious character, while in the less fortunate regions the earthquakes are more or less perennial. . . .

TRANSMISSION OF VIBRATIONS.

"Now, suppose an earthquake takes place at Japan, it originates a series of vibrations through our globe. We must here distinguish

between the rocks—I might almost say the comparatively pliant rocks—which form the earth's crust, and those which form the intensely rigid core of the interior of our globe. The vibrations which carry the tidings of the earthquake spread through the rocks on the surface, from the center of the disturbance, in gradually enlarging circles. We may liken the spread of these vibrations to the ripples in a pool of water which diverge from the spot where a raindrop has fallen. . . . The vibrations transmitted by the rocks on the surface, or on the floor of the ocean, will carry the message all over the earth. As these rocks are flexible, at all events by comparison with the earth's interior, the vibrations will be correspondingly large, and will travel with vigor over land and under sea. In due time they reach, say the Isle of Wight, where they set the pencil of the seismometer at work. But there are different ways round the earth from Japan to the Isle of Wight, the most direct route being across Asia and Europe; and the route across the Pacific, America and the Atlantic. The vibrations will travel by both routes, and the former is the shorter of the two. . . .

THE ERUPTION OF KRAKATOA.

"There has been much difference of opinion as to the immediate cause of volcanic action, but there can be little doubt that the energy which is manifested in a volcanic eruption has been originally derived in some way from the contraction of the primeval nebula. The extraordinary vehemence that a volcanic eruption sometimes attains may be specially illustrated by the case of the great eruption of Krakatoa. It is, indeed, believed that in the annals of our earth there has been no record of a volcanic eruption so vast as that which bears the name of this little island in far eastern seas, ten thousand miles from our shores.

"Until the year 1883 few had ever heard of Krakatoa. It was unknown to fame, as are hundreds of other gems of glorious vegetation set in tropical waters. It was not inhabited, but the natives from the surrounding shores of Sumatra and Java used occasionally to draw their canoes up on its beach, while they roamed through the jungle in search of the wild fruits that there abounded. It was known to the mariner who navigated the Straits of Sunda, for it was marked on his charts as one of the perils of the intricate navigation in those waters. It was no doubt recorded that the locality had been once, or more than once, the seat of an active volcano. In fact, the island seemed to owe its existence to some frightful eruption of bygone days; but for a couple of centuries there had been no fresh outbreak. It almost seemed as if Krakatoa might be regarded as a volcano that had become extinct. In this respect it would only be like many other similar objects all over the globe, or the countless extinct volcanoes all over the moon. . . .

"As the summer of 1883 advanced the vigor of Krakatoa, which had sprung into notoriety at the beginning of the year, steadily increased, the noises became more and more vehement; these were presently audible on shores ten miles distant, and then twenty miles distant; and still those noises waxed louder and louder, until the great thunders of the volcano, now so rapidly developing, aston-

ished the inhabitants that dwelt over an area at least as large as Great Britain. And there were other symptoms of the approaching catastrophe. With each successive convulsion a quantity of fine dust was projected aloft into the clouds. The wind could not carry this dust away as rapidly as it was hurled upwards by Krakatoa, and accordingly the atmosphere became heavily charged with suspended particles. A pall of darkness thus hung over the adjoining seas and islands. Such was the thickness and the density of these atmospheric volumes of Krakatoa dust that, for a hundred miles around, the darkness of midnight prevailed at midday. Then the awful tragedy of Krakatoa took place. Many thousand of the unfortunate inhabitants of the adjacent shores of Sumatra and Java were destined never to behold the sun again. They were presently swept away to destruction in an invasion of the shore by the tremendous waves with which the seas surrounding Krakatoa were agitated. . . .

"As the days of August passed by the spasms of Krakatoa waxed more and more vehement. By the middle of that month the panic was widespread, for the supreme catastrophe was at hand. On the night of Sunday, August 26, 1883, the blackness of the dust-clouds, now much thicker than ever in the straits of Sunda and adjacent parts of Sumatra and Java, was only occasionally illumined by lurid flashes from the volcano. . . . At the town of Batavia a hundred miles distant, there was no quiet that night. The houses trembled with the subterranean violence, and the windows rattled as if heavy artillery were being discharged in the streets. And still these efforts seemed to be only rehearsing for the supreme display. By ten o'clock on the morning of Monday, August 27, 1883, the rehearsals were over, and the performance began. An overture consisting of two or three introductory explosions, was succeeded by a frightful convulsion which tore away a large part of the island of Krakatoa and scattered it to the winds of heaven. In that final effort all records of previous explosions on this earth were completely broken.

"This supreme effort it was which produced the mightiest noise that, so far as we can ascertain has ever been heard on this globe. It must have been indeed a loud noise which could travel from Krakatoa to Batavia and preserve its vehemence over so great a distance; but we should form a very inadequate conception of the energy of the eruption of Krakatoa if we thought that its sounds were heard by those merely a hundred miles off. This would be little indeed compared with what is recorded on testimony which it is impossible to doubt. . . .

"Westward from Krakatoa stretches the wide expanse of the Indian Ocean. On the opposite side from the Straits of Sunda lies the island of Rodriguez, the distance from Krakatoa being almost three thousand miles. It has been proved by evidence which cannot be doubted that the thunders of the great volcano attracted the attention of an intelligent coast guard on Rodriguez, who carefully noted the character of the sounds and the time of their occurrence. He had heard them just four hours after the actual explosion for this is the time the sound occupied on its journey.

A CONSTANT WIND.

"This mighty incident at Krakatoa has taught us other lessons on the constitution of our atmosphere. We previously knew little, or I might say almost nothing, as to the conditions prevailing above the height of ten miles overhead. It was Krakatoa which first gave us a little information which was greatly wanted. How could we learn what winds were blowing at a height four times as great as the loftiest mountain on the earth, and twice as great as the loftiest altitude to which a balloon has ever soared? No doubt a straw will show which way the wind blows, but there are no straws up there. There was nothing to render the winds perceptible until Krakatoa came to our aid. Krakatoa drove into those winds prodigious quantities of dust. Hundreds of cubic miles of air were thus deprived of that invisibility which they had hitherto maintained. . . .

"With eyes full of astonishment men watched those vast volumes of Krakatoa dust on a tremendous journey. Of course every one knows the so-called trade-winds on our earth's surface, which blow steadily in fixed directions, and which are of such service to the mariner. But there is yet another constant wind. . . . It was first disclosed by Krakatoa. Before the occurrence of that eruption, no one had the slightest suspicion that far up aloft, twenty miles over our heads, a mighty tempest is incessantly hurrying, with a speed much greater than that of the awful hurricane which once laid so large a part of Calcutta on the ground and slew so many of its inhabitants. Fortunately for humanity, this new trade-wind does not come within less than twenty miles of the earth's surface. We are thus preserved from the fearful destruction that its unintermittent blasts would produce, blasts against which no tree could stand, and which would, in ten minutes, do as much damage to a city as would the most violent earthquake. When this great wind had become charged with the dust of Krakatoa, then, for the first, and I may add, for the only time, it stood revealed to human vision. Then it was seen that this wind circled round the earth in the vicinity of the equator, and completed its circuit in about thirteen days. . . .

A LARGE PILE OF DUST.

"The dust manufactured by the supreme convulsion was whirled round the earth in the mighty atmospheric current into which the volcano discharged it. As the dust-cloud was swept along by this incomparable hurricane it showed its presence in the most glorious manner by decking the sun and the moon in hues of unaccustomed splendor and beauty. The blue color in the sky under ordinary circumstances is due to particles in the air, and when the ordinary notes of the sunbeam were reinforced by the introduction of the myriads of notes produced by Krakatoa, even the sun itself sometimes showed a blue tint. Thus the progress of the great dust-cloud was traced out by the extraordinary sky effects it produced, and from the progress of the dust-cloud we inferred the movements of the invisible air current which carried it along. Nor need it be thought that the quantity of material projected from Krakatoa should have been inadequate to produce effects of this world-wide description. Imagine that the material which

was blown to the winds of heaven by the preme convulsions of Krakatoa could be covered and swept into one vast heap. In line that the heap were to have its bulk measured by a vessel consisting of a cube one long, one mile broad, and one mile deep has been estimated that even this prodigious vessel would have to be filled to the brim at least ten times before all the products of Krakatoa had been measured."—N. Y. *Evening Post*.

FRUITFUL.

We scatter seeds with careless hand
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears,
In weeds that mar the land
Or helpful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past,
But they shall last
To the dread judgment day,
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

—Keh.

For "THE FRIEND"

Reminiscences.

(Continued from page 356.)

The long and useful life of Joseph Scat-good was now evidently drawing towards close. He was a man of unusual mental capacity, of indefatigable industry and devotion to the welfare of the poor Indian. His integrity of character and unspotted life gave a trustworthy evidence of his submission to the teachings and leadings of the Divine Spirit. About this time (Third Month, 1877) at a solicitation, and with the approval of several Friends, he was released from several appointments which required considerable attendance from him and by which he felt relieved much care. At the meeting of the Meeting for Sufferings held Third Month 17th, 1877 he acted as its Clerk for the last time; afterwards remaining to meet a committee he became much exhausted. It now became obvious that he could no longer bear the exercise of mental and physical exertion inseparable from such stations but which he was willing to endeavor to perform, so long as strength permitted.

In the early part of the Fourth Month he left the city for a sojourn at the seashore, but the result of this journey satisfied himself as well as others that he would be entirely unable to attend the Yearly Meeting, then rapidly approaching. Previous to this he had not apparently relinquished the hope that he might be able to be present at the first sitting, to act as its Clerk, and then relieve the meeting from the embarrassment of appointing a Friend to act until the representatives should meet and propose a clerk and assistant in a regular manner. As this was now found impracticable he had an earnest desire that his friend, Clarkson Sheppard would be willing to act in this capacity, if it should be deemed proper by his friends; and he requested to have an interview with him during the week previous to the meeting of the Yearly Meeting.

encourage him to do so. This interdict not take place until the Seventeenth instant. On the day previous to Clarkson had been named by the Meeting Sufferings, to take charge of the patients, in accordance with the direction of the line in such a case; in order that the ass of the Yearly Meeting might not be disturbed by the absence of the Clerk. On the morning of that day, he went to his son, Mr. at West Chester.

The 24th Ebenezer Worth, who was deep-seated in his welfare and with whom he was closely united in religious fellowship and at that for the Indians in New York, took him carriage to visit Ann, widow of Samuel Worth, where they remained but a short time. It has been alluded to by members of the family, as having been very acceptable. * Fourth-day the 25th of Fourth Month, Scattergood returned to the city in the morning, expecting to attend his Monthly Meeting occurring the next day and intending to bring his long and closely associated friend and partner, John Carter, then lying in bed and apparently dying near to the end of life; but from increasing feebleness he was obliged to return to West Chester not having accomplished either of these things.

On the 5th of the Fifth Month he said, "I have been an eventful day, I don't want to feel too anxious. I have not seen the face of this, it is hidden from me."

On Joseph then said, "Father, we want to resign to the Divine will. Dost thou feel comfortable in thy mind?" He replied in affectionate nod, "More so than I expect. I feel as if I had been an unwilling servant, if a servant at all." On he said, "It is a solemn thing to be so near the eternal world. I have thought of the expression of Samuel Johnson, 'The invisible world—how awful!' I have not been able to see the result of this, but have a comfortable hope that I have loved with resignation. I desire that connected with me may not be too anxious to leave all with Him who knows what is best for us better than we possibly can."

W. P. T.

to those who seek earth's riches roam—

My wealth is heaven-sent;
Strong right arm and love at home
And in my heart content."

Unexpected testimony to the value of a life was lately related to the writer in substance as follows by a Friend of Delaware County, when on a visit to the vicinity of Tunneshaw, with a stranger to whom he imparted the relation that he was going to visit his friend Ebenezer Worth, then residing there. The stranger appeared to be acquainted with E. W. and he inquired, "Have you many more men like your part of the country?" I think the reply in the negative, which was the very truth. The stranger then added that the influence of E. W. was felt for ten miles around his residence and he wished they had more such men thus fulfilling the declaration of George that "one honest Quaker would shake the earth for ten miles around him."

Science and Industry.

THE largest mass of pure rock salt in the world is under the ground of Galicia, Hungary. It is known to be five hundred and fifty miles long, twenty miles broad, and two hundred and fifty feet in thickness.

THE English skylark has inspired several of the most beautiful poems in our language, and its migrations are of a character which, it would seem, might appeal to English poets only less effectively than its song does. In violation of the general rule that birds move southward in the autumn, immense numbers of skylarks which have summered in Central Europe, arrive in England in the Ninth and Tenth months to pass the winter in the British Isles. In the Tenth Month an entirely distinct immigration of skylarks enters Great Britain from Scandinavia, while all through the autumn British-bred skylarks emigrate southward, many of them going to the Continent for the winter. Yet others remain in England all the year round.

SCIENTISTS ADVISE LESS MEAT IN DIET, AND MORE CEREALS.—It is not alone the high price of beef that has aroused the public to appreciate the fact that a change in food habits is desirable. Scientists have been pointing out for a long time that eating has been wholly diverted from its primary purpose (which is to sustain life) by systematically overloading the stomach and thus causing much of the modern ill health.

The sudden increase in the cost of meat was merely the match that set fire to the train of powder already prepared in the minds of the people. It led them to ask if it would not be wise to restrict the quantity of meat they were using and to supply its place with lighter foods.

Professor W. H. Wiley, chief chemist of the Department of Agriculture, advocates a more general use of cereals as food and a decreased use of flesh. "It is well known that men nourished extensively on cereals are capable of the hardest and most enduring manual labor," he said recently in a discussion called forth by the present high price of beef. "Meats are quickly digested and furnish an abundance of energy soon after consumption, but it is not retained in the digestive organism long enough to sustain permanent muscular exertion. Cereal foods, on the other hand, are more slowly digested, and furnish the energy necessary to digestion and the vital functions in a more uniform manner. They are thus better adapted to sustain hard manual labor for a long period of time. Everything necessary to supply the waste of the body and to give heat and energy to the system is supplied by the cereals. The workmen of this country should consider this point, and should learn more and more the value of cereals as food. When cereals are properly prepared and served they are as palatable and nutritious as meat, and their judicious use would gradually diminish the undue craving for meat."

Professor Wiley does not believe that the price of meat will ever be lowered, but he would not exclude it entirely from the diet.

WHENCE COMES ELECTRICITY?—At a time

when electricity is rapidly transforming the face of the globe, when it has already in great measure annihilated distance, and bids fair to abolish darkness for us, it is curious to notice how completely ignorant "the plain man" remains as to the later developments of electrical theory. Some recent correspondence has led me to think that a vague notion that electricity is a fluid which in some mysterious way flows through a telegraph wire like water through a pipe is about as far as he has got; and if we add to this some knowledge of what he calls "electric shocks," we should probably exhaust his ideas on the subject. Yet this is not to be wondered at. Even the most instructed physicists can do nothing but guess as to what electricity is, and the only point on which they agree is as to what it is not. There is, in fact, a perfect consensus of opinion among scientific writers that it is not a fluid, i. e., a continuous stream of ponderable matter, as is a liquid or gas; and that it is not a form of energy as is heat. Outside this limit the scientific imagination is at liberty to roam where it listeth, and although it has used this liberty to a considerable extent, no definite result has followed up to the present time.—*The Academy.*

GOOD SECURITY.—"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said.

The little fellow explained that he had a chance "to buy out a boy that's cryin' pappers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket and drew out a paper, carefully folded in a bit of oil calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco.

As respectfully as if it had been the deed to a farm the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed.

"You think I know nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences or he would not have signed that pledge; and that he does not hold it lightly or he would not have cared for it so carefully, I agree with him that the one who keeps himself from such things has a character to offer as a security."—*Christian Observer.*

Items Concerning the Society.

THE COLLEGE PARK ASSOCIATION OF FRIENDS, California, held its twenty-sixth semi-annual meeting on Seventh-day, Fifth Month 3d. Trains from Oakland and San Francisco brought the usual visitors. Meeting for worship began at 10 A. M., at which time the house was nearly filled. After a season of profound stillness, which pervaded the meeting, Dr. Augustus Taber spoke of the preciousness and value of silent worship. He was followed

by Hannah E. Bean, Pliny E. Goddard and Joel Bean; and by Ruth S. Murray in prayer.

Following this devotional meeting was a business session devoted to reading the minutes of last meeting and reports of committees. In the afternoon, after a lunch had been partaken, an address on Practical Philanthropy was given by Ernest Fox, on behalf of an association which furnishes meals and a reading room in opposition to the saloon; and the exercises were closed by the reading of an original poem by Joel Bean, and by remarks by Hannah E. Bean and others. "A hush of stillness, like that of the morning, again settled over the meeting, which the audience seemed reluctant to break."

As regards this organization of College Park Association of Friends, a writer in the *Intelligencer* remarks: "It is incorporated under that name and the laws of the State, thereby enabling them to own property, etc. And while, for good reasons, it is not subordinated to any other meeting, either Monthly, Quarterly or Yearly, the First-day meetings are conducted in strict accordance with Friends' views." The "Waiting at Jerusalem" until endowed with power from on High, that "It may be both tongue and utterance," is faithfully adhered to, and while the meetings are small in numbers, they seem to be held in the Life. Generally two and three, in their comforting ministry give out words of cheer, and holding forth the great hopes we wish to realize in the life to come."

The appointed meeting held last week at Burlington, N. J., on the evening of the 5th instant, under the care of the Yearly Meeting's committee, was felt to be crowned, near its close, with the preciousness of a heavenly silence. Three clergymen of the town were present, one of whom came forward, after the meeting rose, to greet the members of the committee, and to tell them that the Friends' basis of silence for public worship was the true one. The truest worship could not be where the outward ear is diverted. He acknowledged that the usual church arrangements for worship are contrivances "How not to do it."

J. Shoher Kimber, of Newport, R. I., was baptized with water by Thomas Hodgkin recently in Greensboro, N. C., where they have been working together. Thomas Hodgkin himself has withdrawn from Friends and is organizing a new religious body, to be called (we are informed) "The Independent Holiness Church," which starts in Greensboro with about fifty members. Perhaps Friends will sometime realize that it is well to teach our views on these subjects with clearness.—*American Friend*.

Charles C. Cresson's valuable collection of old Friends' books was recently sold at auction in Philadelphia. "Many old pamphlets brought from five to eight dollars apiece, and some went as high as eighteen dollars. An edition of Sewall's History sold for thirty-eight dollars. Thomas Ellwood's and George Bishop's pamphlets brought the highest prices." Friends seemed very little in evidence as showing interest in this sale. One member, however, showed us a bill of over six hundred dollars which he had run up at the sale.

SUMMARY OF EVENTS.

UNITED STATES.—After a debate upon the bill to establish a civil government in the Philippines lasting more than seven weeks, the Senate has passed it by a vote of 45 to 30. The House, on the 14th inst., of Massachusetts, Mason of Illinois, and Wellington of Maryland, voted with the minority against it, which with these exceptions was composed of Democrats. It must now be considered in the House of Representatives.

President Roosevelt, it is said, is carefully watching the coal strike. "It is not improbable a case may in some form go to the Attorney General, as it is stated there is already a simple evidence gathered by the United States government to show that a combination of the roads handling anthracite coal exists for the purpose of controlling the price and output.

Coal companies continue to lose engineers, firemen

and pumpmen, many of the men quitting work through fear of bodily harm.

Operators have in several instances, it is said, made concessions to engineers, firemen and pumpmen to save their property.

Judge Chester of the Supreme Court of New York, has granted an injunction restraining certain beef packing companies of the West from carrying on business in that State, in violation of the provisions of the Donnelly Antitrust law.

Serious rioting for some days was continued in Chicago in connection with the strike of teamsters engaged in delivering supplies of meat in that city. An agreement was reached on the 4th instant between the strikers and representatives of the packing houses which has ended the strike.

The United States Department of Agriculture now has well equipped laboratories for the investigation of diseases of plants in Washington City, Florida and California. There are also fifty experiment stations, where plant diseases are studied, and in perhaps half that number of colleges practical courses on plant life are given.

A despatch from New York says: "The signing of contracts within a few days for the purchase for the School of Practical Agriculture of 415 acres of land near Poughkeepsie marks the beginning of a movement for the permanent establishment near New York of what the people of the East regard as the most important educational institutions in the country." In this school the practice as well as the theory of farming is to be taught.

In Cortland, Neb., on the 5th instant, twelve inches of rain fell in three hours, and a great amount of damage was done in that town and adjoining neighborhood. Heavy rains fell in South Dakota and Central Iowa near the same time, in some places washing out railroad embankments, etc.

Thomas A. Edison announces that he has just perfected a light, cheap storage battery which will drive automobiles for one hundred miles with a single charge and will be adaptable not only to automobiles, but also to street cars, launches and yachts. Delivery wagons and trucks can be driven with little loss of time and a comparatively small outlay of money.

The City Council of Baltimore to appropriate \$15,000 by the City Councils of Baltimore to endeavor to exterminate mosquitoes in that city by the use of kerosene.

Mount Blackburn in Southeastern Alaska is reported to have discharged on the eleventh of Fourth Month a cloud of ashes and smoke which covered the country for miles around it. It was not known before to have been a volcano. The Redoubt volcano in the southern part of Alaska, was observed to emit smoke and flames on the eighth of Fifth Month.

In a recent paper read by Dr. S. A. Knopf on "What shall we do with the Consumptive Poor," he stated that in only rare instances was tuberculosis transmitted from generation to generation, and said it was not infectious. It can be cured, Dr. Knopf asserted, and that without travelling long distances to other climates. He said that special sanitariums should be built for the treatment of tuberculosis alone, and the consumptive poor should be removed to these institutions. Fresh air, unlimited sunshine, good food and sanitary surroundings were the necessary treatment. He made a strong plea for millionaires and philanthropists to stop endowing colleges and buying libraries, and instead to devote some of their wealth to the erection of these sanitariums.

The ultra-violet rays of the spectrum are believed to have the power of destroying bacteria, and are believed to be remarkably effective in curing surface sores. A machine has lately been used by Dr. Wm. H. King to demonstrate their efficiency in the Flower Hospital, New York City.

The Civil Service Commission has decided that no person shall be reinstated in the Government service who is a legal resident of a State which at the time has rejected at least 100 per cent. of the appointments to which it is entitled under the appointment regulations.

There were 398 deaths in this city last week, reported to the Board of Health. This is 47 less than the previous week and 12 less than the corresponding week of 1901. Of the foregoing, 208 were males and 190 females; 47 died of consumption of the lungs; 4 of inflammation of the lungs and surrounding membranes; 7 of diphtheria; 13 of cancer; 15 of palsy; 7 of typhoid fever; 4 of scarlet fever and 2 of smallpox.

FOREIGN.—The declaration of peace with the Boers has been made the subject of popular demonstrations of rejoicing in London and elsewhere, and thanksgiving services were held on the 8th inst. throughout the empire. Dr. Prof. Hoffmann, who has been in the city of Martinique, reports that its eruption on the 8th of Fifth Month was "unique in that it resulted in the greatest destruction of life and property ever known by direct

agency of a volcano. The phenomenon of the eruption of flaming gases is probably new, but a careful observations is necessary before an opinion can be formed. The electrical phenomena are also new. The only dead play the chief role in the destruction of the city was developed by and aided the fact that I have specimens which show the effect of the lightning. The latter were small and intense atracted within the houses of the city. For reaction and for lives destroyed, Mont Pelée has record among volcanoes."

Mont Pelée was again in eruption on the 6th inst. at St. Vincent, on the island of St. Vincent. The 4th says: "The eruptions at Martinique and St. Vincent volcano materially. Connection between the two volcanoes is indisputable, as evidenced in Martinique is accompanied by corresponding seismic and atmospheric disturbances here.

Judge Taft has been sent to Rome to negotiate a sale of the lands in the Philippines under the control of the Roman Catholic orders. Among the instructions given by the United States authorities to be observed in the negotiations are the following: "One of the ruling principles of our Government is the complete separation of Church and State, with the entire freedom of each from any control or interference by the other. This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof is the subject of discussion."

"It is the wish of our Government, in case it shall grant authority, that the titles of the religious orders to the large tracts of agricultural lands which now hold shall be extinguished, but that full compensation shall be made therefor."

Among the terms upon which peace has been negotiated between Great Britain and the Boers are the following:

The burghers forces to lay down their arms and surrender all their rifles, guns and ammunition of war in possession or under their control.

All prisoners are to be brought back as soon as possible to South Africa, without loss of liberty or property.

No action is to be taken against prisoners, except they are guilty of breaches of the rules of war.

There is to be no tax on the Transvaal to pay of the war.

The sum of \$15,000,000 is to be provided for the Boers' farms.

Ninety per cent. of the 128,000,000 people of the Russian Empire are farmers.

Human remains were unearthed at Gidge, in Egypt, consisting of a continuous series of extending back at least 8000 years. The bodies are well preserved, owing to the dryness of the atmosphere in the region.

The plague is still raging in the East and it is estimated that it causes tens of thousands of deaths every year in India.

The number of lepers in the Philippine Islands estimated at about 12,000.

Reports have been received from the Island of Java indicating that its volcanoes are showing marked unusual activity.

Japan has an avenue of trees nearly fifty miles long. The trees are quite straight, from 130 to 150 feet in height and twelve to fifteen feet in circumference. The avenue extends from the town of Namanda to Niigata.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage was on trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested at Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 1144.

EDWARD G. SWEEDLEY, Principal.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to:

F. WICKESHAM, Principal.
Payments on account of board and tuition, and communications in regard to business should be forwarded to:

EDWARD G. SWEEDLEY, Superintendent.
Address, Westtown P. O., Chester Co., Pa.

DIED, at his residence in Germantown, Philadelphia, Fifth Month 30th, 1902, CHARLES JONES, in the sixth year of his age. A member of Germantown and Frankfort Monthly Meetings of Friends. He died of consumption of the lungs. Buried in the Sixth Month 3rd, 1902, HANNAH FRANKS, a new member Chester Monthly Meeting, in the seventy-fifth year of age.

THE FRIEND.

A Religious and Literary Journal.

Vol. LXXV.

SEVENTH-DAY, SIXTH MONTH 21, 1902.

No. 49.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Advertisements from Walnut Street, between Third and Fourth,

are designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

E.—Manuscripts and letters for the editor should now, during the summer months, be addressed to WEST FALMOUTH, MASS.

public wars are now generally tired and bushed, and the hearts of the people are strangers to the Peace, from which on earth comes. After this, in time eternity, the judgment. The past was the awfullest remains. The wrath of will be overruled to praise God, but for business, until the books are opened, the only thing that will praise man.

building Word, and a Sound Conscience.

who by his word put into nature a and light, Himself shines into human as their spiritual light. The entering hat Word gives his light to every man comes into the world. The Word's life 's light. In due time made incarnate season, now manifest as spirit and life e might be incarnations of the same, s in our heart and in our mouth, He who Word is the inspiration of every good and work of ours,—the commencement

for every right thing to do, or to say. word of his grace He commends us. It to build us up. It speaks to our higher rom the highest Life; and it speaks to ver life saying "Come up higher." It is a constructive, up-building; disregard of ys destructive, degrading. Its force is ry creative energy itself, both life and e. All-penetrating, it lights up the finest mination between thoughts and intents, bare to the conscience our motives, and search-light to every secret corner of ilt or good.

pro could tell us of other words of an-culture; which is not another, if hand-to the Highest. "For other engage-

ments of mind" said he, "are not such as belong to all times, and ages and places. But literary studies afford nurture for youth, delight for age, adornment for prosperity, refuge and solace for adversity, good-cheer for home-life, away from home don't hamper us; they are companions of our nights, of our journeys, of our summerings in the country."

Infinitely more than this could be said of the Word which "liveth and abideth forever." Ciceroian effects and accomplishments of scholarship are very inviting and admirable in their place. They are of the luxuries of culture, and as possibly embellishments of a high service in life, as on the other hand an indulgence of the veriest selfishness. They carry their own improvements, among which redemption is not included. Cecil Rhodes and Jay Gould are said to have found them all that Cicero said. So much the better for them, where-insoever classics did not take the place of still Better. But we look deeper than the abiding companionship of literary habitude, for the living society of the Word that can speak to our condition, find us out, and build us up, not merely in word but in power, and that too, of an endless life.

Near then as Grecian culture may be to the mind as varnish to the wood, or graining stained on; yet Christian culture wants its beauty bred in all the inward fibre, so that the rubbing up, the tribulation, and the polishing simply expose the conformations and groupings of a beauty all glorious within—the beauty of character which can take a polish, rather than the beauty of a varnish which covers up character. We may live briefly in what is put on, but eternally by what is put in.

By the character-building word we mean the Divine intelligence of right and wrong which comes to the heart and conscience of every man and woman, speaking to their condition, and which a good conscience will interpret truly. And even the poor and distorted consciences will learn to interpret the Divine light truly, as they persevere to admit it and to follow out its discoveries. But as a rule, he that does evil hates the light, will not let it in, and his bad and crooked conscience fails (unless an eye-opener like an earthquake breaks him up) to get rectified—and sometimes even then may refuse correction. But for all consciences, good ones and impaired ones, the rule of their betterment

is the rule of the Word—"He that followeth me shall not walk in darkness, but shall have the light of life."

Conscience, I say,—thy own and not another's—and especially not some corporate conscience, which has no soul. Such is not a conscience towards God, but a consensus with the set we belong to, or would keep in with, what we 's sometimes observe as a class-conscience, and not an individual conscience.

In due time it becomes a mercy in the training for life to break up a class conscience into so many emancipated and individual consciences. About to disembark from more protected homes or schools into a country and into times whose people seem, through recent movements, increasingly taught to be merging private conscience into the public tide, may our youth not drift indiscriminately with the current, but keep a single eye to the witness for Truth in their single hearts. Let us stand by what is shown to be Truth, though the world in passing by the Truth, pass us by with it. One's character perhaps this very day needs to choose a new start, a commencement on the basis of the witness in its own conscience towards its own Master, Christ in it the hope of its glory.

It is of the root of atheism to say, "My country right or wrong," and not "God only." It is of treason to say, "My party right or wrong," and not "my country's good alone." It is of paganism to say, "My church right or wrong" and "not Christ only, the head over all things to his church and me."

The word's progress never had a prophet or a leader while his conscience swerved from its individual ideal, though all men for a season forsook him. And the world never got atrocious or diabolical work done, where men, serving on sale to operate it, did not consent to lose individual consciences in their crowd, or in the state, or sometimes in such system of things as they thought to be the church. That is not what churches are ordained for. They are for the individual allegiance of members to their holy Head; who said, "for this cause was I born, for this cause I came into the world that I might bear witness for the Truth. Every one that is of the Truth heareth my voice."

To-day, then, "if ye will hear his voice, harden not your heart," but in hearing that Witness and following Him let us tender,

sweeten, sanctify our hearts, and re-commence to-day.

For in this day and time, to adapt to our use words lately written, "foundations are laid for a better time to come. In this day influences are going abroad through all worlds of highest moment. In this day that may be done in us and through us which affects remote ages. All of beauty and of truth lie within our reach, if we take the healthy view of life, and cast from us all those diseased thoughts that poison the spring of reflection and feeling at their source. Robust and growing views of man's place in the universe, and God's immanence, seem about to blossom like the wondrous century tree that after long upbuilding of hidden resources puts forth a flower."

Thomas Williamson.

Selected.

Thomas Williamson of Bannerig, Westmoreland, was born about the latter end of the Fourth Month, 1633, of honest parents of good report, and educated according to the manner of the Church of England.

He was naturally of a free and cheerful disposition, inclining in his youth to the vanities and pastimes in which too many spent their precious time, though at that time he was very circumspect in observing those outward performances which he esteemed religious duties. But in the year 1670 it pleased the Lord to visit him with some affliction of body, and to open his understanding to see the emptiness of all his former formal profession, and the vanities of his past life; and sorrow and distress took hold upon him for it, and cries and breathings were raised in him to the Lord, that he would show him his way, and he would walk in it.

It pleased the Lord to answer his desire, and to convince him of the blessed Truth, which he received with joy and gladness, before he had been at any meeting of the people called Quakers; and he gave up thereto according to his understanding.

About the year 1673, his month was opened in a public testimony to declare the goodness of the Lord to him, and to encourage all to faithfulness; in which he was a good example, and a considerable sufferer for his testimony, both by imprisonment and spoiling of goods. In the year 1678 he was imprisoned three months for preaching Truth in a steeple-house, and most of his goods were taken from him by some justices, on the Conventicle Act. He was not only fined for himself but ten pounds laid on him for being present at a meeting held at Bonwass, the 15th of the Seventh Month 1678.

His testimony he delivered in much plainness and simplicity. He was tender to the good in all, though sharp in rebuking that which was evil. He was a man who feared God, sincerely loved Truth, and hated hypocrisy and deceit; sound in judgment, of a good conversation and just and honest toward all men; undaunted in suffering, rejoicing that the Lord had counted him worthy to suffer for his name's sake. He was zealous in his testimony against the payment of tithes, and those called church rates, for which he

was a constant sufferer, and an encourager of others also to faithfulness therein; diligent in attending of meetings for the worship of God, until by age and infirmity of body he was deprived of that privilege. He often said, "The worship of God, and the good of the Church ought to be preferred before our business." He truly confided in the Lord, and gave this testimony on his dying bed, that God had dealt bountifully with his soul, and had given him all he had need of, and that he had peace with the Lord, and his soul was returning into rest.

He died the 22nd of the Tenth Month, 1715, aged about eighty-two, and a minister about forty years.

How John Bellows Was Led, and Further Notes.

In the account presented to our readers recently, John Bellows' turn to a distinctive embracing of the doctrines and testimonies of our religious Society was attributed by a writer largely to his reading of the works of Isaac Pennington. This no doubt had a large place in ministering to the deep spirituality of his Christian culture. But as regards the embracing of the distinctive testimonies of our profession, it is due to truth that John Bellows' own account of himself, as written to the editor of the *British Friend* should now be given. It is as follows:—

It is difficult, I am aware, to give from abridged notes the exact words used by those who have spoken in such gatherings as that of the Yearly Meeting: but there are two or three verbal changes made in what I said about the Hague Conference, as reported in thy issue for Sixth Month, which I will ask thy leave to correct.

I did not describe the President as "M." de Staal, but as "Baron" de Staal: nor did I say "Mr." Andrew Whyte, in speaking of the United States Envoy: or refer to Fifth-day as "Thursday." Slight as are these differences in the form of expression, they would in my case imply the abandonment of a practice of nearly fifty years, which I desire to retain; not, certainly with any covert idea of hinting it as a rule for others, but because the reason I can give for it will carry weight with every person whether in or out of the Society of Friends, whose opinion I value.

Brought up in the Society by parents who had become Friends from conviction, I had taken for granted that its teachings were pure Christianity—that is, in theory,—until at twenty years of age I was brought face to face with the tremendous realities which sooner or later confront every human soul. My take-it-easy Quakerism went to pieces in the storm, and at this critical moment, under the influence of a clergyman of the Church of England, I had very nearly built up in its place a traditional belief in the opposite doctrines of the sacraments and water-baptism, and such system of worship as fits with their observance. It was, however, made clear to me that before making the important change this would involve, I was bound to do what I had never yet done, and that was to examine for myself, with all the light I could obtain, and with all the earnestness of one newly awakened to a consciousness of the powers of the world to come, the foundations of the

doctrines held by the Society of Friends. I read Barclay's arguments especially, and then the texts both of the New and the Old Testament which he cites, till, after anxious days and nights the light shone then steadily and brightly as the sun in a cloudless sky, and I was made as sure of the truth of what the world calls Quakerism as of my own existence. For some days the power of this conviction was so great that I had no room for any other thought than of the goodness and love of God. When this was sufficiently to admit another thought occurred, "Now that I know and am certain that this is the Truth, shall I be as free to profess it openly to everyone with whom I come in contact?" I felt there could be no alternative. I was bound in honor to speak it; it was a case of *noblesse oblige*. I believe that no one who reads these pages will be able to doubt that if he or she had gone through the same experience, would have come to any other conclusion.

I had no human being to consult with in this matter, as I was far from home among strangers; and I may be that the course I took was not the most rationally the wisest. But as I pondered the position and remembered that the work had come to associate certain peculiarities of speech with the profession of "Quakerism," I appeared to me a simple way of letting the world know that I was not ashamed of my peculiarities, "a Quaker," if I adopted their peculiarities. What there might be in this I did not stay to enquire: nor was I able to or wish to work out a rule of apportionment between the tithe-value of land, and anise and cummin, as against the weightier matters of the law. There was no rule and no law in "Quakerism" that I was of, but that of striving after reality; no principles but the one eternal principle that we should love the Lord our God with all our heart, and our neighbor as ourselves; and we can only do by abiding in, and being continually guided by his Spirit. I was certain that what is usually called the "plain language" stamped me with the stigma of being a Quaker, and therefore I adopted it. I had on I sometimes found it involved suffering, but even that suffering was of no mean value in it the meaning of the words became that "Things which are despised hath chosen, yea and things which are not, to bring to nought things that are."

I am thy Friend,

JOHN BELLOW.

Sixth Month 24, 1899.

We may add that Count Tolstoy's expression in regard to his acquaintance with John Bellows, beginning with his visit to the mine-stricken districts of Russia, may be seen in an interview of Andrew D. White with the former, recounted in McClure's Magazine for Fourth Month, 1901. But we forbear to quote laudatory expressions which might be personal or not referred to the Divine. Oliver Wendell Holmes could attribute to our friend was to Divine grace, in the words "We thanked God that there are such sensitive, intelligent, receptive natures."

A few weeks before his death, in a letter to a Russian lady John Bellows wrote as follows:—

"This life cannot last much longer."

te that must follow it is full of uncertainty notwithstanding any efforts I may have made in time past to be ready for the trial to it. But there is a time for all and I believe that this very feeling of uncertainty as to what is to follow in another life of existence, is at present, best for me, for it is not the will of God that we should do anything but, or on anything short of continued revelation of his own Divine will to our souls. If we relied on the revelation of some past revelation of it, we would evade some of that effort that we have to use in seeking Him anew . . . There is stagnant water in the river of Life that has never over from his presence . . . At this time I cannot get farther than the cry of the Chief on the Cross 'Lord remember me when thou comest into thy kingdom!'—nor so far as he in the promise that followed Him who forms the light and creates the seas knows that both are necessary for the perfecting of his work in the soul."

Following, nearly in the words of a letter to a son, seems to us entitled to be the property: "Perhaps thou art not able to realize as we can that my father's life was which the calm surface of the pathway was often, very often, disturbed by storms which his faithfulness to duty, or in exposing hypocrisy or that which he maketh a lie, or in any way standing for the honor of truth, often incurred. Therefore we look back with great pleasure to his visit to America last summer, when we met with nothing but love and joy. I certainly have often thought that as the crowning period to his life, at the Philadelphia Friends he was loved and esteemed and he reciprocated in measure. In New England he appreciated good will extended him."

His form lies in a beautiful spot on the hills about six miles from Gloucester in the country as Middletown in the north. The funeral was very large and for such an out-of-the-way place, a number of clergy of the established church being conspicuous for their presence, Dean of Gloucester, and others. Deceased, vocal expression was given to the power of my father's life, of waiting upon the feeling of the power of Immortality in the fleshness of the soul."

HUNTINGDON.—Lady Huntingdon, with some of only twelve hundred pounds a year, lived much for the cause of religion. She inclined the college she had erected, at her expense; she built chapels in most parts of the kingdom, and she supported ministers and sent to preach in various parts of the world.

Minister of the gospel and a person from the country once called on her. When they were in the country man turned his eyes toward the house, and after a short pause said, "a lesson!" Can a person of her noble mind, nursed in the lap of grandeur, live in a simple house, so meekly furnished, and shall a tradesman be surrounded with luxury and ease? From this moment I shall hate my own furniture and myself, for spending time for God, and so much for myself in

"ART THOU WEARY?"

Art thou weary, art thou languid?

Art thou sore distressed?

"Come to me," saith one "and coming
Be at rest!"

Hath He marks to lead me to Him,

If He be my guide?

"In his feet and hands are wound-prints,
And his side."

Hath He diadem as monarch

That his brow adorns?

"Yea, a crown in very surety,
But of thorns."

If I find Him, if I follow,

What his guerdon here?

"Many a sorrow, many a labor,
Many a tear."

If I hold closely to Him,

What hath He at last?

"Sorrow vanquished, labor ended,
Jordan past."

If I ask Him to receive me,

Will He say me nay?

"Not till earth, and not till Heaven
Pass away."

Finding, following, keeping, struggling,

Is He sure to bless?

"Angels, martyrs, prophets, virgins,
Answer, yes."

—Adapted from the Greek by John Mason Neale.

FOR "THE FRIEND."

A Mammoth in Cold Storage.

The recent remarkable discovery by Dr. Herz of the body of a huge mammoth in a bed of glacier ice in Eastern Siberia has again revived among scientific thinkers, the discussion of the quadrupeds fed in lands of abundant pasture where snows and ice have held sway for thousands of years. A mammoth locked in glacier ice has seemed to be an enigma difficult to solve and in this case we have one peculiarly hard to solve as linked to existing causes, and all manner of suggestions wise or otherwise, have been put forth to aid in the longed-for solution.

As far back as the summer of 1799 a mammoth was found by Dr. Adams frozen in a glacier of clear ice, which abutted against the beach at the mouth of the Lena River in Northern Siberia. The skeleton of this animal, I believe, is mounted in the museum of St. Petersburg. It was so well preserved in the matrix of ice that Curver, after close review of the accompanying conditions declared that the animal was suddenly killed and immediately buried in a frost grave and that it had remained in that condition from the day it was overtaken by some catastrophe. Since that time many of these animals have been found in the Arctic world. Some of them are remarkably well preserved. Their flesh kept for thousands of years in cold storage, was in some cases so fresh that it was untainted as though but yesterday slain and sealed away in ice. The Lena mammoth afforded food for wolves and bears for years as it gradually melted from the great ice wall and fell from a height of forty feet to the beach. The woolly rhinoceros was associated in life with the arctic mammoth, and in the stomach of one of these, was food undigested and even in the month was found the remains of food partly masticated.

Such things as these necessarily led to the conclusion that the animals thus involved were overtaken on the spot and immediately encased in ice. It is said that the brain and blood corpuscles in some cases showed no sign of decay. The very pupil of the eye was undecayed, and the general condition of the body showed no disturbance since the ice closed in around it. There appears to have been a general distribution of the mammoth and his compeers over the frozen belt of the arctic world. Many of them have been found in Alaskan ice, where they have been dug up by gold seekers in many parts of that country. The Indians and Eskimos use the tallow rendered to burn in lamps and candles, and there are to-day samples of this rendered mammoth tallow in the Smithsonian Museum at Washington.

It seems that Dr. Herz's mammoth has afforded some very striking features. In addition to the undigested food in the stomach, which the animal had put there the day he perished there was a tuft of grass in the animal's mouth, which the trunk had gathered to thrust there just before its death, which plainly shows that suddenness is the word we can use as a correct epitaph of this great Arctic graveyard.

Many theories have been advanced to account for these remarkable phenomena of the frozen world. With our present knowledge we cannot understand how a comparatively warm region can so suddenly become a frozen land, and yet this seems to be testimony of the witnesses that crowd in to testify. Some have claimed that the earth's center of gravity became shifted which tilted its axis and sent a wave from other lands to the poles. This theory failed to take root from various reasons, chiefly because men could not be made to believe that a shifting of the earth's gravity could tilt the axis. For it could make no difference where the center of gravity be placed, the hemispheres on either side of it would weigh the same from the very nature of the problem. Besides it would seem impossible for the poles to swing suddenly out of position even if they could become tilted. And further, if they could suddenly throw an ocean about the pole by a change of gravity and axis tilting, how could that bury the mammoth under vast masses of snow, for they are to-day locked down in glacier ice and glacier ice is packed and solidified snow.

Another theory that found favor for a while was that a change occurred in the direction of oceanic currents. A warm current running toward the Arctic would temper the climate as the Gulf Stream to-day affects the climate of the British Isles. A change by which a cold current would supplant a warm one, would certainly bring about colder and it may be frigid conditions; but these currents could not possibly change positions suddenly, and even if they could do so, they could not pile snows so rapidly over the mammoth herds feeding in their pastures, that they could not be allowed time to digest their food, nor even to masticate and swallow it after it was put in the mouth, before death occurred.

Dr. Herz says that his mammoth must have been foraging on the brink of a precipice, and after taking a tuft of hay into its mouth, suddenly fell and was instantly killed. But here

again we are confronted by the fact that even if instantly killed with mouth and stomach filled, it is impossible to contrive how the body froze up so quickly as to not allow the food to decay or ferment. Did the animal fall from a precipice whose top was covered with grass into a bank of snow at its base?

From the Doctor's description of the position in which the animal was found with his legs partly bent under him, it would seem that he was killed in a bed of snow. But how are we to reconcile the snow bank at the foot of a precipice in a climate sufficiently mild to afford him pasturage on the precipice top? Then again it is a little out of order for a mammoth to feed on top of a precipice or crag.

It seems very likely that the Arctic world was subject to a climate somewhat wintery, as those animals are covered with a thick coat of hair to adapt them to their environment.

Another theory very generally advocated is the elevation of the Arctic regions so high as to place it in the region of eternal snow; but here again the philosopher says continents cannot be suddenly elevated. Doubtless a great elevation will bring about a cold climate, but it is again said to be impossible to cover a continent with snow by freezing it. Snow-forming is work requiring an expenditure of heat. So said the immortal Tyndall. To make a continent cold is to take the fires from the engine and stop its works. Heat is needed to form vapor and snow will not form without it.

It seems that a theory is needed that can account for a warm climate affording provender all over the Arctic world where once the mammoth luxuriated, and which continued warm for a vast length of time to allow such herds of mammals to breed and occupy that region. Then, too, the same theory must account for a sudden desolating fall of snow upon a land of abounding life. There is such a theory being advocated by some which seems, in a very satisfactory way to account for both of these North-world conditions. I will present it as I understand it:*

The Annular Theory asks us to believe that some of the earth's primitive watery vapors lingered about this planet till very late in geological times, even down to the advent of man. These vapors it is supposed revolved about the earth as a world-canopy, just as similar vapors revolve about the planets Jupiter and Saturn to-day. Such a canopy it is claimed, would be competent to modify the climate of the whole earth, even causing a temperate climate about the poles and ample pasturage for the mammoth and his cognegens.

Now, astronomers say that Jupiter, is at times, dropping portions of his canopy or watery envelope at his poles. If this be true, and if law presides universally in the evolution of worlds, we are asked to admit that earth's canopy of lingering vapors, competent during its existence to make a warm climate, was also competent in its fall in the polar regions to desolate a land of exuberant life. Certainly

*This theory was published in pamphlet form when the writer was a teacher at Westtown in 1874. Late discoveries have led such men as the younger N. H. Winchell to write: "Geologists will have to admit that the earth's primitive vapors lingered much later than has been supposed."

we can place no moles and bounds to such avalanches of world-snows, nor can we put any estimate upon its suddenness. Such snow-falls may have covered polar pastures and their feeding herds hundreds of feet deep in a single day or in an hour.

There seems to be nothing unnatural or improbable in this Canopy Theory, and through it, we escape the alternative of making the earth cold in order to cover it with snows. For here we cover it with snows to make it cold, just as Tyndall demanded a quarter of a century ago. Ther, too, if this theory be true, we have an all-competent cause for all the "Glacial Epochs" and all the "Deluges" the earth ever saw. It would appear then that Dr. Herz's mammoth is a "Moabite Stone" in the path of the Geologist. For if some of the primitive vapors lingered about the earth till the mammoth died, then some of them may have fallen in grand instalments through all the "Ages," in fact the ages may have been more or less modified and regulated by them, and the Geologist may find the Canopy's impress all through the past from Mona to Man.

FOR "THE FRIEND."

"AS A LITTLE CHILD."

A vane revolving to the sky,
An angel of the earth,
With prowess faint, but import high,
Is every man at birth.

Small foothold, his, on earthly things,
As in his face we trace
What heavenly breeze its current flings
Upon his place and race.

As wakes the individual will
To its terrene support,
The fatal fear of being still
Its movement may distort.

Then as each base surrounding saith
Belike he thinks to know,
And grows into the world by faith,
A faith in things below,

So turns he only with the world,
By self-sufficient pride
From individual freedom hurled,
With all the self-allied.

Be our dependence placed above,
Upon that breath Divine
By which are all allied in love
Who in its freedom shine!

Then in obedience our faith
Shall end as it begun,
And worship while the God-head saith,
"Be one, as We are One!"

R. R.

THE INDIAN CONVERT.—Among the converts to the Christian faith among our Indian tribes, was one whom they distinguished by the title of "Good Peter," and who, with truly apostolic spirit, used to preach the gospel to his poor heathen brothers. Once he addressed them in language to this effect:—"My brothers, the Good Spirit loves all his creatures. He loved them so much that He sent his own Son to bring them home to Him. But this Son was so bright, brighter my brothers, than yonder sun, that we could not look at Him; therefore He wrapt Himself in a mantle of flesh [wrapping his blanket around him] that He might live with us, and we might see Him. The Good Saviour has shown us the way to his Father; and lest we should lose the path, He marked it with his blood."

Mosaics from India.*

This is the title of a book of "Talks from India, its Peoples, Religions and Customs," much of which is the personal experience observation of the author, Margaret B. King, for many years, with her husband resident among the interesting people whom she writes.

The work is both entertaining and instructive, and cannot fail to produce in its readers feelings of interest in the people of India, particularly the women—and of pity for child-widows.

Three extracts will only indicate a few of the many interesting things in the book.

"It is hard to realize the utter helplessness of the Hindu widow. Many stories are written by those who go about in high-caste homes and see the poor shaven heads and little figures hiding in corners or behind doors. I always single them out for kind words of notice but they are almost too timid to respond. Before I knew much about this sort of lot I used ignorantly to ask in regard to one of these crouching, timid figures: 'What is that?' No one ever told me her name or relationship. Simply pointing the thumb of the shoulder (she was sure to be in the background) and giving a contemptuous jerk of the chin, the answer was: 'Only a Jew.' One dear little girl in Ramabai's school received word that as she was now twelve and old, it was time for her to break off her armlets and have her head shaved. She then came home for these degrading things to be done and the father thought they would bring her at home to wash and cook and do the housework. The child was nearly frantic. She begged to be sent back, but Ramabai was powerless. But the father never came for the child. Ramabai's words: 'He meant to come and make her back to misery, but he died.'"

"What more wonderful story of betterment than that of Sooboo Nagam Ammal? She belonged to a proud, high-caste family in Madras. Her father was a judge in the High Court and her husband was in Government employ. She was a pet and indulged favorite at home, for her husband had never taken her to his home, as she was one of a pair of twins and born on a Friday; so her coming would bring misfortune to his house. She was considered as a married woman, however, and her position count in India as elsewhere. Her was entrusted the worship of the goddess and in all ceremonies and rights she was as proficient. Her desire to become pious, all these caused her to long for the accomplishment of reading, as then she could read the sacred Vedas and know more about the will of the gods. No one could be found who would teach her except the Zenana Mission workers. This greatly disturbed her parents. 'Yes, they will teach you to read, but they will also teach you this new religion of Jesus.' 'No, no,' Sooboo told them. 'Let them teach me about that will go in and out the other.' The lessons of this new and purer religion did not go out, however, but sank into an earnest and inquiring soul for the haughty Brahmin bowed at the feet of the lowly man of Nazareth, and learned of Him. Her hope was that she might re-

*Fleming H. Revell Co., Chicago, New York & London. Pp. 296, illustrated. Price \$1.25.

er home and teach her relatives and friends. But this, in an orthodox Hindu house, is almost impossible. Persuasions, caresses, coldness, and finally persecution followed. A plot was set on foot by which they intended to spirit her away to a temple in Bangalore and there dedicate her to the god of the temple. When Sooboo heard this she fled at once to the missionaries' bungalow. Here her friends and relatives followed to persuade her to return; but she had chosen the true God, Jesus, whom He had sent to redeem men. Persuasion and threats all failed, her only remedy an effigy of Sooboo which they carried through the streets, wailing out: 'Sooboo is dead! Sooboo is dead!' As she listened to this she found it almost unbearable. Finally she took her fingers from her ears, crying that Sooboo, the once proud, 'twice-Brahmin Sooboo, was indeed dead; but she was alive again in Christ who can do all things. The effigy was burned on the bonfire and Sooboo's old mother went forth that house of wealth to beg her way on to the sacred Ganges, where she scattered ashes of the image of her daughter, hoping to expiate her sin. Sooboo is now 'dead' in a way that none of our loved dead become. On the day she was baptized, she stepped forward and sang in Tamil:

'Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shall be.'

Like all girls of the better classes or castes in India, Runabai was married at a child. Little did she realize as she was toddling about the beautiful rooms of her mother's bungalow that her whole life was mined for her. The bungalow, as fine as any are called in India, was a very nice one, lovely plants adorned the verandas and grounds. All about were signs of comfort and luxury. Her parents loved her, although they were very sorry that she was not a boy. In India are always sorry to have little girls, and often they will try to hide the fact. For little Runabai was an affectionate child while in her own home, did not realize she was not welcome. A few years of peace were soon over; for when she was eleven years of age the parents of her husband, whom she had never seen and of whom she knew nothing, sent for her. They intended to train her up properly for their son. This is the usual fate of Hindu girls—to be given to their mothers and given over to the hands of strangers. Little appreciated in her family, you can imagine the very sad lot she must have among those who care very little for her than her parents do. The fault is severely corrected for fear her beauty may cause the death of the precious and only son of the family. When Runabai arrived, for her father bought her many rich garments and fine jewels and sent her away with twelve hand-maidens who were to attend upon her in the wealthy home of her husband.

But alas! for some reason the husband failed to please her new relatives. Her friends were taken from her almost immediately, and she herself was compelled to work much harder for her years. They put away the silk and muslin saris and most of her pret-

ty bracelets and other jewelry. Nothing the child did seemed to please anyone in the family, and her life grew harder and harder. It appeared as though they wished to get rid of her and so be able to procure another wife for the son. Before a year had gone by her food was limited to only one meal a day and that only of rice and chillies (red peppers). She became very thin and looked like a shadow of the bright little girl who came so gaily to this home so short a time before. One sad day as she was cleaning the house, she saw some bread on a table. Her hunger was even greater than her fear, and snatching up a piece, she ran off to eat it. Her cruel mother-in-law saw her, and picking up a stick, ran after the poor girl. She took the bread from the trembling fingers and pushed it down poor Runabai's throat with the stick. The suffering of the child was terrible. When she next visited her own father's house, she begged not to be sent back any more to be so cruelly treated. 'But oh! the disgrace to our family!' the father said. 'No, go back, dear Runabai, we weep for you and our hearts are pained over your sad lot. When we sit down to our good food, we shed tears as we think of our poor starving Runabai. But what can we do? If we keep you here our caste will be broken and the gods will be displeased. Go back, and if you die, it will be honorable.' So the little martyr to caste and false religion went back and in two months more was dead."

"HIS LOVE TO ME."—To an invalid friend, who was a trembling, doubting believer, a minister once said: "When I leave you I shall go to my own residence if the Lord will; and when there the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with an unutterable tenderness."

"But the fact is she does not love me; or to say the most for her, she loves me very little. If my heart were breaking under a burden of crushing sorrow it would not disturb her sleep. If my body were racked with excruciating pain it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in this world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it!" said the sick man, while the tears ran down his cheeks. "I see it clearly; it is not my love to God, but God's love to me I ought to be thinking about; and I do love Him now as I never loved Him before."

From that time his peace was like a river. "We love Him because He first loved us."—*Lights and Shadows.*

FOR "THE FRIEND."
THE LIGHT OF CONSCIENCE.

Do the right and fear no thought
That another may express;
They your conscience have not taught
And your lives may never bless,
Do what conscience says is right,
Then life's safest rule is yours;
And you follow in the light
That forevermore endures.

Men will differ and may change;
And if man you seek to please,
You may often think it strange,
That it is no path of ease;
For no matter what you do,
Some will think it is not right,
So to your own souls be true.
Then you'll follow God's own light.

MARTHA SHEPARD LIPPINCOTT.

MOORESTOWN, N. J.

First Interior, Then Exterior.

True virtue must come to man from within first, and then spread to the exterior. It is the same with grace for the soul, as with food for the body. A man who tried to feed his arms and legs by applying to them externally the most nourishing substances, would never fatten them at all; everything must begin from within where all food must first be digested by the stomach, and then become chyle, and blood, and at last actual flesh. It is from the deepest interior that nourishment is distributed to the exterior.

Prayer is, as the stomach is, the instrument for all digestion. It is love which digests everything, which makes everything its own, and incorporates with itself all that it receives; it is the hidden love of the soul which nourishes the entire exterior for the practice of virtue. As the stomach makes flesh and blood and strength for the arms, the hands, the legs, and feet, so the love of God in prayer renews the spirit of life in our whole conduct. It creates patience, gentleness, humility, chastity, temperance, disinterestedness, sincerity, and in general as many other virtues as are necessary to repair the daily exhaustion of our souls.

If you attempt to apply the virtues to the soul from without, you create nothing but an external symmetry, which will but constrain the soul within,—a superstitious arrangement, an accumulation of legal and Judaical dead works; it may be a masterpiece outwardly, but it has no life. It is a whitened sepulchre: the exterior is a magnificent structure of marble, on which all the virtues are sculptured in bas-relief; but within are nothing but dead men's bones and all uncleanness. The interior is lifeless; there is nothing but a skeleton there; everything there is dry and withered up for want of the dew and unction of the Holy Spirit.

It is no use then to try and put love into our souls by means of a multitude of exterior practices, scrupulously piled one upon another; but, on the contrary, it is the interior principle of the love of God, cultivated by prayer, and nourished by a familiar remembrance of the presence of God during the day, which will carry food from the centre of the soul to all the exterior members, and make us exercise on every occasion, with ease and simplicity, every virtue that is suitable for that moment.—*Francis Fenelon.*

For "THE FRIEND."

LOVE.

"God is love," and they that dwell in God dwell in love. Our worthy forefathers and mothers in the Truth surely had this love, for they were willing to suffer for the Truth and did suffer, many of them giving up their natural lives for Truth's sake; and they were willing to suffer one for another, as some of them offered to take the places of some who had suffered in foul prisons, thus fulfilling the statement of the Dear Master "Greater love hath no man than this, than that a man should lay down his life for his friends." At that time hundreds were raised up in the Power and Spirit of God to preach his unsearchable riches to a dying world, and to testify of the goodness of their Heavenly Father. And the language then went forth even by the worldly people, "Behold how these people love one another." But we must admit that the gold has become dim, and the fine gold changed. The enemy has wrought havoc amongst us. A spirit of the world has crept in amongst us and caused contention and strife; yea, the carnal mind has listened to the voice of the enemy. Some he has enticed into a love of worldly goods, some into a love of honor, some into a love of pleasure, some into a love of themselves, and to some the language could be said "The zeal of thine house has eaten thee up."

Some have made the outward form too much their God, and some have gone again into the beryllary elements which Friends were called out of. These failures, dear friends, are the work of the enemy; and it is in getting off of the watch and not being obedient to Him who hath called us to be a people. "Obedience is better than sacrifice and to hearken than the fat of rams." Some have been very zealous as to their dress and address, yet the furniture in their houses is just the same as of the people of the world, and their manner of living the same. Now these are inconsistencies that exist amongst us, in which some have erred on one hand, others have erred on the other hand. And these departures from the simplicity of the gospel have all been, as it were, stumbling blocks, and this should be avoided. The apostle says, "Let us not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way."

It has also been with us, that one says "I am of Paul, and another I am of Apollos." Some have so much given way to follow man, that they have been led away by man, some one way and some in another way; which has caused many rends in our Society. Does it not show, dear ones, that it is dangerous to follow man, however he may have been favored? for these, too, have the old enemy to contend with.

Seeing then the enemy has made inroads amongst us, let us cease from man whose breath is in his nostrils, and who hath power only to kill the body. "But rather fear Him who hath power to cast both soul and body into hell." Oh that we might crave to know nothing as it were, but Jesus Christ, and Him crucified, having our conversation in heaven and heavenly things. Then all these inconsistencies would disappear, and our beloved Society would shine forth in its anointed purity and again come forth "fair as the moon, clear

as the sun, and terrible as an army with banners."

In enumerating the inconsistencies amongst us, which we all must acknowledge do exist, we should not give way to discouragement, for the Truth yet remains, and may we not feel that there are many living witnesses yet heralding it forth, to a frowning world? Let us not conclude with Elijah of old, that all "the prophets have been slain and that I only am left." Did not the Lord show Elijah that He had thousands which had not bowed to Baal or kissed his image? so I am well assured it is at the present day, — many are casting out devils in the Master's name. Let us not forbid it, because they follow not us; did not the dear Master tell his disciples that "they that are not against us are for us? Forbid them not." One of the apostles says, "Brethren, try the spirits whether they be of God;" and that "every spirit that confesseth not that Jesus Christ is come in the flesh, is a spirit of Antichrist; and every spirit that confesseth that Jesus came in the flesh is of God." And another apostle says, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." And does not the apostle say, "One is your Master, even Christ, and all ye are brethren?" Our dear Saviour was found fault with because He ate with publicans and sinners. But He came to call sinners (not the righteous) to repentance. Cannot we, dear friends, believe that his love is yet to the sinner and that his power is above every other power, and that there will be no end to his kingdom? and while the enemy has sown many tares in the wheat, yet the humble children of God can rejoice that when the harvest is come they may be gathered into the heavenly garner. But we must be as clay in his hands. We must love Him with all our mind, might, and strength, and our neighbors as ourselves and keep away and apart from the world. For we are told that "Pure and undefiled religion is to visit the widow and fatherless in their affliction, and keep ourselves unspotted from the world." "If ye love the world the love of the Father is not in you." The Scripture declaration is, "It hath been showed thee, Oh man what is good, — to deal justly, love mercy, and walk humbly with thy God." To Him we must bow, to Him we must confess either in mercy or in judgment. If we love Him He will love us, and manifest Himself so that we shall not be deceived. Our dear Saviour said, "If ye love me keep my commandments." And his commandments are not grievous. They that love Him are led to speak to each other. "They that feared the Lord spake often one to another and a book of remembrance was kept for them that feared the Lord and that thought upon his name, and these shall be mine, saith the Lord." Oh that we may not be deceived. W. T.

MONTIC, Iowa, Fifth Month 11, 1902.

FOR "THE FRIEND."

WHEN drawing towards the close of life [Elizabeth Evans] gave expression to her feelings in the following impressive language: — "I have not a wish to be elevated one step above the condition of a true and sincere beggar at the footstool of mercy and the throne of grace; for I believe it is the only safe place, for the immortal soul that is still clogged with

the shackles of mortality, and beset with temptations and buffetings of an unwearied adversary. How good and how sustaining to remember that we have an High Priest, Jesus Christ, the eternal Son and sent of the Father, who is touched with a feeling of our infirmities, who was tempted in all points unto us, yet without sin, who is able and willing to succor all them that are tempted. He is an advocate with the Father." — *Promoted, Vol. 5, page 336.*

Distillery-Struck Jacob.

Somewhere about 1785 or 1790 Jacob, born in a Massachusetts country town where he lived and passed through the real experience that I am about to write there he died. There are living even a few people who remember him.

He belonged to a respectable family and inherited considerable property, marrying a worthy young woman who had also money of her own right. They began life in their pleasant home living comfortably and happily. They were both industrious, he being a bricklayer, and his services much demanded.

Somewhere about 1810 or 1812 he was engaged to make some repairs or to put in chimneys in a distillery in the neighborhood and went with reluctance as he was a stainer and doubted the advisability of much liquor making or drinking as was the custom.

While there he was urged into tasting the liquor, was overcome by its influence from that time on for years was never the same. He lived an idle, wandering life, going one distillery to another, and from one town to another, for in those days before there were railroads, accommodations for man and horse could be found in every hamlet and crossroads about the country side, and at all these public houses liquor was sold, and wherever it was sold, "Distillery-struck Jacob" as he came to be called, was a familiar visitor.

The change in him was complete. He squandered his money, and spent his time drinking, smoking and swearing, choosing his associates the lowest and most vicious within the radius of a dozen miles or more. He nearly lost his mind, his limbs were totally paralyzed, and no one would have been surprised at any time to hear that his useless life had come to an end in some bar or by the wayside.

His wife never ceased to pray for him, he seemed to realize the fact, although he would not listen to a word of exhortation from her or from any one. In his moods he treated her with some consideration and was proud of her, often speaking of her as a good, pious woman, and of their daughter and two sons as smart children.

One sultry night in midsummer 1822 he came home from one of his drunken trips and went to bed and to sleep, which was a mercy, as often he raved like a madman for the whole night, not articulating words, but barking or howling like a dog or demon. On this occasion he arose in the morning a new man. He bathed, combed his hair and beard, and willingly dressed himself in clean clothing. To the surprise of the family he sat down to the breakfast table

and after the meal was over instead of digging his pipe he found the Bible that he had not opened for years and sat down under the tree in the yard and read it all the morning, and the day passed without his seeking his companions or trying to obtain liquor or tobacco.

He made no reference to the change that came over him, but for several months most of his time in reading the Bible was meditation. His regular habits began to change him physically so that he was indeed a new man bodily, mentally and spiritually. For a half year or more he began to talk freely upon religious topics, and with his new Bible made his old rounds telling his companions and every one whom he knew of his Saviour's love.

One day he had confidence in him, his old companions jeered at him, his friends called him a hypocrite. He refused to accept him to their parish, but he was not discouraged. "It is strange," he would say. "They do not know that I am saved by the love of Christ. I do not complain of unkind treatment, and I do not so. I know Him; I love Him; I follow Him for I have seen Him."

One day, very humbly, he told how on that night the Saviour had appeared to him pure, lovely and loving. He did not say but the poor sinner saw himself as he had and the sight of the Saviour's face as he had that there was hope. Having seen the Saviour he desired nothing else. The love of God filled his life from that moment to the day of his death, thirty-five years later. As he passed many trials and sorrows came to him but they did not affect his faith. He was a Bible almost constantly, wearing out many copies. At length he became blind, and he had the solace of recalling the life he had read over and over. He told all his family, he became poor but despondent, sorrowful or complaining. He came from a distance to see the old man and to hear his wonderful story, and his faith strengthened the faith of many so they were also helped to see Jesus.—*San Francisco Safeguard.*

Science and Industry.

PRODUCT OF THE HERETOFORE UNPRODUCTIVE State of Utah is a kind of watermelon, which ripens in Tenth Month. The melon ripens when it is picked, and reaches maturity near the end of the year. The seeds were imported from Khiva, Turkistan.

PLOWING WITH MACHINERY.—In no locality in the world is steam farming machinery been applied with such effectiveness as upon the grain lands in Southern California. On one ranch the engine used to draw the machinery is of great power, and has drive wheels eight feet high. It consumes twelve barrels of oil a day, and in its operation requires the services of seven men. In plowing, fifty-five acres are turned over at one time, covering a width of forty feet. Eight horses are needed to guide the machine supplied with water wheels. The best record so far made in plowing is seventy-five acres in four hours and five minutes. The field was five miles long, and the great engine a straightaway, with few turns, in making the record.

In operating this plow to the best advantage a water station is maintained at one corner of the field, from which the engine is supplied as needed. The average capacity of the machine is the plowing of one hundred and ten acres per day.

The use of this machine is not an experiment. Last year six thousand acres were harvested by it. On a ranch of one thousand acres it is an economic investment, but a smaller acreage would not warrant the outlay. Last season a combined harvester was drawn by the engine, and averaged over one thousand acres of wheat in a day, cutting, thrashing and sacking the crop. One of these great field engines is at work this season near Covina, displacing seventy mules.

THE CLOTHES MOTH.—If you will examine their mandible under a microscope you will see they are scaly plates, very much like scissors, ending in a point, and with these they cut and tear the wool till they have it to the right size, and then they join it to their little cloak. At first this is only done at one end, but as they grow, both ends are treated. The writer then gives some observations of the naturalist Reamur, who made a study of these little insects. While he was watching one of them he was surprised to see the head come out at the wrong end of the sheath, and the idea suggested itself to him, can they have two heads? He continued his watch, and saw it putting its head out first at one end and then at the other with such rapidity that he determined to see what happened, so he cut a piece of the sheath away, leaving only about one-third of the body covered. The little insect set to work at once to repair its cloak, and did so much work in the next twenty-four hours that it had repaired it most effectually; but during that time Reamur saw it turn its head from one end to the other, doubling itself back with wonderful dexterity. As the insect grows, the cloak becomes too narrow for it, and then it starts letting it out. The silkworm and other caterpillars change their skins when they get too tight for them, but not so the clothes moth. It apparently has the true tailor instinct, for it proceeds to let it out. First, it splits open its sheath, then it inserts a new piece, and this it does in no less than four places, two on each side, thus distributing the room all round, at the same time avoiding all unnecessary exposure to its body. When it begins to cut the slit it starts at the middle and works to each end and the cut is as clean as the best scissors could make it.—*London Telegraph.*

THE TIMBER USED.—In the United States four million feet of pine lumber is used every year for matches, or the equivalent of the product of four hundred acres of good virgin forest. About six hundred and twenty million cross ties are now laid on American railroads, and ninety million new ties are required annually for renewals. The amount of timber used every year for ties alone is equivalent to three billion feet of lumber. There are now standing nearly seven million five hundred thousand telegraph poles. The average life of a telegraph pole is about ten years, so that nearly seven hundred and fifty thousand new poles are required every year for renewals. These

figures do not include telephone poles and the poles required on new railway lines. The annual consumption of timber for ties and poles is equivalent to the amount of timber grown on one hundred thousand acres of good virgin forest. For making shoe pegs the amount of wood used in a single year is equal to the product of fully thirty-five hundred acres of good second growth hardwood land. Lasts and boot trees require at least five hundred thousand cords more. Most newspaper and packing paper is made from wood. Although this industry has been developed only within the last forty years, yet the amount of wood consumed for paper during that time has been enormous. The total annual consumption of wood for paper pulp is equivalent to over eight hundred million board feet of timber, for which it would be necessary, were the trees all growing together, to cut some eighty thousand acres of prime woods. And so it would be possible to go through the list and give figures which in every case are astonishing. We are now using for the lumber and paper trade about forty billion feet of lumber a year, which is equivalent to the product of about four million acres of good virgin forest—an area equal to Rhode Island and Connecticut combined—and yet this does not include the wood used for fuel, which is four and one-half times more. *Yale Review.*

FRANCE'S DEPOPULATION.—In French families there are more bereavements than joyous births. France has lost twenty-six thousand lives. Not that the marriages have diminished, for they reached a total during 1900 exceeding that of any of the ten years preceding, viz.: three hundred thousand. Divorces also augmented, the figures being seven thousand. This means that of two hundred unions five have been dissolved by the fault or consent of the contracting parties. In France, at any rate, divorce seems to be an active factor of her depopulation. The increase in the number of persons inhabiting Paris does not arise from the prolific conditions of Parisian families, for the century ended with an excess of thirteen hundred deaths. In the Rhone department things are still worse, the excess of deaths being thirty-two hundred in a population four times less than that of the Seine. The same remark applies to the Bouches-du-Rhone, where the excess of deaths is fourteen hundred in a population six times less than that of the Seine. Normandy is visibly becoming less populous. The four departments of that province lost seventy-five hundred inhabitants in 1900. The precept "increase and multiply" is not followed by the French race, which, however, as in Canada, remains prolific outside the mother country. For centuries France was preponderant in the world because her population was the most dense. Now she is losing ground, not only with other nations, but with her past self.—*London News.*

"NOBODY'S CHILD."—A lady visiting an asylum for Friendless Orphan Children lately watched the little ones go through their daily drill, superintended by the matron, a firm honest woman, to whom her duty had evidently become a mechanical task. One little toddler hurt her foot, and the visitor, who had children

of her own took her on her knee, petted her, made her laugh, and kissed her before she put her down. The other children stared in wonder.

"What is the matter? Does nobody ever kiss you?" asked the astonished visitor.

"No. That isn't in the rules, ma'am," was the answer.

A gentleman in the same city who one morning stopped to buy a newspaper from a wizened, shrieking newsboy at the station, found the boy following him every day thereafter with a wistful face, brushing the spots from his clothes, calling a car for him, etc.

"Do you know me?" he asked him at last. The wretched little Arab laughed. "No. But you called me 'my child' one day. I'd like to do something for you, sir. I thought before that that I was nobody's child."

Christian men and women are too apt to feel, when they subscribe to organized charities that they have done their duty to the great army of homeless and friendless waifs around them. A touch, a kiss, a kind word, may do much towards saving the neglected little one who feels it is "nobody's child," teaching it as no money can do, that we are all children of one Father.

When Christ would heal or help the poor outcast He did not send him money; but He came close and touched him.—*Selected.*

Items Concerning the Society.

We learn by current report that some of the Yearly Meeting's Committee, attended, after public notice, the meeting for worship held at Fallington last First-day morning, and that appointed meetings were held on the same day at Langhorne, Ercildown and Coatesville.

The above meetings were probably distinguishable from those in which one of our members copied down, as it was spoken, the following announcement delivered in a distant part of our country:

"On behalf of the committee of the Quarterly Meeting having charge of the services, I would announce that this service will be in charge of [Blank] and others. The service this evening will be in charge of D — and others. My subject will be [topic name]. Text: John [with chapter and verse]."

SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt on the 13th inst. sent a message to Congress urging the passage of legislation respecting Cuban affairs, in which he said: "I most earnestly ask your attention to the wisdom, indeed to the vital need, of providing for a substantial reduction in the tariff duties on Cuban imports into the United States. Cuba has in her Constitution affirmed what we desired, in international matters, in closer and more friendly relations with us than with any other power; and we are bound by every consideration of honor and expediency to pass commercial measures in the interest of her material well-being." "Some of our citizens oppose the lowering of the tariff on Cuban products, just as three years ago they opposed the admission of the Hawaiian Islands, lest free trade with them might ruin certain of our interests here. In the actual event their fears proved baseless as regards Hawaii, and their apprehensions as to the damage to any industry of our own because of the proposed measure of reciprocity with Cuba seems to me equally baseless. In my judgment no American industry will be hurt, and many American industries will be benefited, by the proposed action. It is to our advantage as a nation that the growing Cuban market should be controlled by American producers."

An Irrigation bill has passed both Houses, which creates a reclamation fund from the sale of public lands in sixteen States and Territories—Arizona, California, Colorado, Idaho, Kansas, Montana, Nebraska, Nevada, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Utah, Washington and Wyoming—for the construction and maintenance of irrigation works. Lands

reclaimed by irrigation are to be opened to settlement in tracts not smaller than 40 acres, nor greater than 160 acres, by homesteaders, who must live on them and cultivate them five years before getting a patent. They must also, in ten annual payments, refund the cost of the irrigation work done under the provisions of the bill. Notwithstanding the efforts of the strike leaders to keep their men from committing acts of violence in the anthracite coal region, there continues to be disorder.

President Roosevelt is reported to favor publicity of all the facts in relation to the strike and the causes leading up to it, the responsibility of the coal combinations and Miners' Union, respectively, and to that end is preparing a bill on legislation.

The strike among soft coal miners ordered to begin on the 7th instant, has not been responded to as was expected.

Judge Samuel W. Penneyacker of Philadelphia has been nominated by the Republican party in Pennsylvania as their candidate for Governor.

H. C. Denning of the United States Geological Survey says: "During the past month I have taken at various places in Pennsylvania, in my geological work, a number of elevations above sea level, and I have found in every case where elevations had been taken previously that the present figures show higher elevations than before. It is possible that this is due to the seismic disturbances in the Martinique and other islands southeastward from the United States. I found the water level to be from two inches to more than twenty-four, on comparing them with older records at Honey Brook, Chester County; Columbia, Lancaster County; Gettysburg, Adams County; Newville, Cumberland County; and Harrisburg, Dauphin County."

The Public Ledger of this city says: "Secretary Hay has won a notable diplomatic triumph and obtained justice for China by his intervention in securing a pro rata reduction of the claims of the Powers against China in settlement of the damages arising from the Boxer uprising of 1900. It appears that some of the European Powers were disposed to collect excessive claims. The total would have been ten times more than the demands of the Powers, \$33,000,000, which China had agreed to meet by the final protocol. The United States scaled her claim to the extent of \$1,000,000, upon condition that the United States would stand above the fray. The President this initiative have agreed to reduce their demands on a pro rata proportion. Secretary Hay is also endeavoring to fix the exchange rate on the indemnities at the rate existing in 1901, when the protocol was signed. This action will save a large sum for China, the value of silver having greatly depreciated in the meantime. This is a notable triumph for China and for justice. The President Hay will doubtless improve our relations with China by his praiseworthy course."

The Pennsylvania Rail Road has established a train between New York and Chicago, a distance of 912 miles, which is to perform the journey in 18 hours, maintaining an average speed of about 45 miles an hour, including stops.

Petroleum of a high grade has been found at Jamestown, Tennessee, at a depth of 225 feet.

A destructive tornado on the 10th inst., through northern and central Illinois caused damages estimated at millions of dollars and several deaths.

G. Stanley Hall, of Clark University, has been studying the almost total absence of insanity among negroes. He believes it is because, being newer to civilization, the race has not run through any different and crucial experiences as the white race.

The production of aluminum in the United States during 1901 amounted to 7,150,000 pounds.

It is stated that stimulated by the high prices of beef, cattle raising has considerably increased in Pennsylvania.

On the 2nd inst. the volcano Kilauoa on Hawaii had shown increased amount of smoke from the crater. There had also been slight earthquakes but no eruptions of lava or ashes had taken place.

There were 412 deaths in this city last week, reported to the Board of Health. This is 14 more than the previous week and 32 more than the corresponding week of 1901. Of the foregoing, 233 were males and 179 females: 51 died of consumption of the lungs; 36 of inflammation of the lungs and surrounding membranes; 17 of cancer; 14 of apoplexy; 6 of typhoid fever, and 6 of scarlet fever.

FOREIGN.—The volcano Soufriere on the island of St. Vincent and Mont Pelee on Martinique on the 6th inst. were simultaneously more or less active.

The return of settlers to the devastated area in St. Vincent is discouraged by Professor Jagger, who is of the opinion that the crater, continuing active, may emit poisonous gases at any time, causing more deaths, and cause the death of many people from asphyxiation.

Gueyran, a mud volcano, near the village of Kobi, Caucasus, is said to have been lately in eruption.

The Japanese Minister to China has received intimation from his Government to accept the pro rata return of Japan's war claims against China, which proposed in order to effect a settlement of the question in dispute regarding the indemnity.

The Premier of Canada has lately said, "I hope to see the day when England, to devise some plan of the greatest encouragement of emigration to C. Emigration from the United States, I am glad to see increasing every year. Fully 50,000 have gone this country across the border during the last three and will be glad to have all the fifty thousands more can send."

The earthquake of the 15th from Syracuse, Sicily. Strong earthquake shocks, accompanied by a sea and underground rumblings, were experienced here last. The inhabitants of Syracuse became panic-stricken, disturbances did not effect any damage.

For several days past the sky over Sicily has overcast, and the heat has been overwhelming. The earthquake is reported from other parts of the island of Sicily.

A voyage from New York to Plymouth, England lately been made by the German Lloyd Steamer *prinz*, in five days, eleven hours and thirty-two minutes to the Eldstone Light, which is the shortest time record.

A meteorite has lately been found in Mexico 95 miles from the port of Columbia. Prof. H. W. of Chicago, which is over 13 feet in length, 6 1/2 inches, 5 feet in width and weighed about 50 tons.

From phenomena accompanying the passage of a lens through the air, it is estimated that the upper of the atmosphere cannot be less than 500 miles from the earth's surface.

There is a Christian printing company in Yokohama, Japan, which issues the Scriptures not only in Japanese, but in Chinese, Tibetan, Korean and two dialects of the Philippines. Last year there were circulated in Japan over 138,000 copies.

It is stated that there is in use in many Belgian a smoke consumer of new pattern. The smoke is by a fan into a filter of porous material, over porous material, and then into a filter of petroleum. The filter is of great heating power, and the material filter becomes a good fuel.

It is estimated that Canadian forests will furnish for the pulp industry for 840 years. The forests of Norway and Sweden, which furnished the material for European paper makers for many years have been exhausted, and the United States has about exhausted supply.

A despatch from Guayaquil, Ecuador, says that earthquakes have been felt there the last three at Tulcan, a town near the Colombian frontier.

A person in Paris can now speak by telephone to Berlin, but only by way of Berlin, a distance of 1000 miles.

Recent experiments with kites have shown that electricity is usually noticed on the wire controller with kite exceeds an altitude of 1,700 feet. By flying from vessels at sea, it is said, sudden squalls can be told even when the barometer fails to indicate the approach.

A YOUNG WOMAN Friend desires a position as cook or mother's helper, for the summer months.

Address "M.," Office of The Friend.

WESTTOWN BOARDING SCHOOL.—The fall term school begins on Third-day, Ninth Month 9th. Early application should be made for admission of desiring to enter at that time, if the matter has ready received attention.

WM. F. WICKESHAM, Printer.

Friends' Library, 142 N. 16th St., Phila. During the Seventh and Eighth Months the Library is open on Second and Fifth-days from 3 p. m. to 5 p. m. We note the following books among the recent additions to the Library:

- ADAMS, Jane.—Democracy and Social Ethics.
- BARBOCK, M. D.—Letters from Egypt and Palestine.
- CONANT, C. A.—Alexander Hamilton.
- GIFFORD, John.—Practical Forestry.
- LOGG, C. P.—Native Studies and Western History.
- HUE, M. A. S.—Spanish People.
- KIND, Benjamin.—Principles of Modern Civilization.
- MORFILL, W. R.—History of Russia.
- WALKER, J. W. G.—Ocean to Ocean.
- WILSON, R. R.—Rambles in Colonial Byways (2 vols.).

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

L. LXXV.

SEVENTH-DAY, SIXTH MONTH 28, 1902.

No. 50.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 707 WALNUT PLACE,

PHILADELPHIA.

Advertisements from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

and as second-class matter at Philadelphia P. O.

E.—Manuscripts and letters for the editor should now, during the summer months, be addressed to WEST FALMOUTH, MASS.

Reminiscences.

(Continued from page 356)

No. 43 of the present volume of THE FRIEND occurred the statement "The land containing about seven hundred thirty acres located on the west bank of Schuylkill River in Warren County, Pennsylvania, was given, by the Commonwealth of Pennsylvania, to Corn Planter." Following is quoted from a History of Cats County, viz: "His lands in Pennsylvania were granted to him in recognition of his services in exerting his (then) powerful influence to prevent the tribes from engaging Western Indians in hostilities against the United States; although at an earlier period during the Revolutionary War, he had been engaged in a warfare against the Govern-

ment." The following characteristic letter from his friend and former partner, John Carter, received during his late illness by Joseph Scattergood. It was dated Philadelphia, 4th 27, 1877:

Friend Joseph Scattergood:—I have remembered with satisfaction the long friendship of our business connection, during which we enjoyed mutual esteem and confidence in each other, so that neither partner entertained the suspicion that the other did not fully perform his share of the duty assigned him in the division of labor. . . . Time rolls on; thou art now quite an old man and I a very aged man, having entered my seventy-seventh year. I have heard of sorrow and sincere sympathy of thy occasional great oppression and suffering. I have seen thee so extremely feeble, that for more than five weeks I have been unable to leave thy bed, except for an hour or two each day. However, mercifully spared from all acute suffering and have only the weariness and soreness of old age from such long inaction, to suffer. I am thankful to say that I have the great blessing of a mind at peace, and in unmerited

mercy am enabled in patience and resignation to look towards the future, with a degree of humble hope and confidence that He who has kept and preserved me to this day will yet be with me.

Doctor S. thinks there is so much vitality remaining that I will gather strength enough to get down stairs and be on my feet again, at least for a few months; this is a matter that I desired to leave to the Great Dispenser of events, knowing that his holy will is always for the best.

We may probably never meet again, but I trust that we shall, through redeeming love and mercy, be both permitted to enter into the abode of purity, peace and love.

To show that my hand is still firm and steady and that I can write legibly for a short time I will affix my well known signature.

Farewell, my dear friend,

JOHN CARTER.

John Carter never after left his chamber, but gradually grew weaker and weaker until he quietly expired on the evening of First-day, Sixth Month 3rd, 1877.

On the 24th of Fifth Month, 1877, as all his children were sitting quietly around his bedside, Joseph Scattergood looked calmly upon them, and observed "I love you all, I am too weak to say much." After a time he said "The more we realize the truth of that precious saying of his: 'Without me ye can do nothing' the more we shall be helped in his cause." "Dear son, Joseph, if the Lord has intrusted thee with a gift in the ministry, I want thee to exercise it in all humility; don't be exalted by popularity. There is no other safe place for the minister. I want you to bury me plainly, consistently with our profession." Later on in the day, in reply to the inquiry if he felt anything in his way, he replied, "No, I do not, my mind is very peaceful, more so than I could expect. I have tried to love Him who can make an easy death-bed, and if all should do that, you will experience it, I have no doubt."

In reference to bringing up children he said, "You cannot bring them up in the way that they should go without coming under religious concern yourselves. It has been my experience, and I believe all who have such care. It won't do to set the children one example and instruct them in another. If you want to bring them up in the Truth they must be restrained." On the 25th he remarked to Dr. Jacob Price, his attending physician at West Chester, "I am a firm believer in the immortality of the soul. It is an awful thing to die. Samuel Emlen, a devoted minister who had devoted himself from early youth to what he thought was right in the service of his Redeemer when brought to a dying bed said, 'The invisible world how awful,' and I feel it to be so."

During the early part of the night of the 25th he was very much exhausted, and said, "What extreme weakness! I cannot last very long! O Lord help." Later, he said, "Such extreme weakness; I cannot last much longer; O Lord help me! O merciful, Heavenly Father, now, now!" At another time he said, "Bless the Lord, O my soul; and all that is within me bless his Holy name. Bless my household; bless the Church. I bless his name who has been with me all my life long. I have been unfaithful in many respects. Have mercy! oh have mercy." At intervals during the night he was engaged in mental supplication. To an inquiry as to what he wanted, he replied "Patience."

Some details of the last days of Joseph Scattergood have been omitted in this narrative, but portions which have been retained, are offered in the belief and hope that they may be instructive and comforting to survivors, and as was stated in the commencement of these reminiscences of J. S., they have been selected and compiled by one, one who is in no way connected with the family.

On the 4th of Sixth Month, upon communicating to him the information that our friend John Carter had deceased the preceding evening, he whispered in reply, "He was a just man."

On the morning of Sixth Month 9th, 1879, while two of his sons and their mother were engaged in endeavoring to relieve the pains from which he was suffering, his head was observed to fall back, and the pallor of death to overspread his countenance. Other members of the family were immediately called, but in a few minutes his purified spirit had taken its flight.

Ebenezer Worth was strongly attached to his friend Joseph Scattergood and was in the habit of calling to inquire for him during his illness. A few days before his death, he himself became ill and died on the 17th of the Sixth Month. His funeral took place one week after that of J. S. Upon three consecutive Fourth days the remains of John Carter, Joseph Scattergood and Ebenezer Worth were interred.

W. P. T.

SILENT WORSHIP being the most sublime part of our religious performances, how important it is not to interrupt the silent travail, or conclude our meetings before experienced minds have time to dig to the spring of life in themselves, and witness the gradual arising thereof as high as the great Feeder and Waterer of his people designs. This she [Mary Griffin] had a deep sense of, and her public appearances in the meeting to which she belonged were not generally lengthy nor very frequent; sitting generally in silence when ministers from abroad were present, preferring others to herself, speaking lightly of none, and very tender

towards the young or inexperienced; careful not to stir up or awake her beloved until He pleased, nor rise above or go beyond the pure leading of Truth. Her language was correct and copious, well adapted to her subject. Her matter was plain to be understood by all, no unnecessary branching out into words, but kept to the life and marrow of things, tending to center the minds of hearers in the love and fear of God.—*Joseph Talcott.*

FOR "THE FRIEND."

THE MASTER'S QUEST.

Shall I find faith when I return to earth?
Yes Lord! thou shalt, if I am here,
Did I not turn from muddled mania mirth,
When thou didst greet me with thy lofty cheer?

Ten thousand signs of thee I daily see,
These from thy portal to thy presence high,
O lengthened vision when I seek for thee
O glad possession when I claim thee nigh!
Doth not thy sea roll up in morning song,
And thunder round the cliff when storms are out,
While stars come through the dark and wondrous
throng,
Claiming the homage of the least devout?

Do I not wait upon the silent shore,
And gaze upon the moving moonlit sea?
Doth thou not bring of life the largest store,
And fill the inner depth with sight of thee?
Come with Thy wind and fill my flimsy sail,
Stand by the watch and stay me with Thy power!
With thee I weather out the final gale,
And rise to dwell where never storm clouds lower.

H. T. MILLER.

BEAMSVILLE, Ont.

The Brahmo Somaj of India.

The following "open letter" was recently addressed by P. C. Mozoomdar, leader of the Brahmo Somaj in India to Bishop Weldon of Calcutta. We reproduce it as information, without adopting every phrase, and find comfort in its general trend towards the spiritual doctrine which we profess:

"The Christianization of India," on which you have boldly and earnestly spoken in England has, as you are aware, excited widespread attention in this country, and given rise to varied criticism, not a little of which is unpleasant. You will not need the assurance that many of your admirers, both in and outside of the Indian Christian community, have unshaken confidence in your motives and impulses, heightened, perhaps, by the passing clamor of unpopularity. The misunderstanding is probably natural under the circumstances. Men do not like to be disturbed in their self-settlement, and what stirs in some cases also annoys. Your kind cordiality and habitual courtesy to those who do not see eye to eye with you in all things will, it is hoped, overlook what is disagreeable in the comments of your critics who are candid, if not uniformly judicious or charitable. If frankness calls for frankness, it need not necessarily obscure the question at issue, but may help to clear the ground for wise and well-directed action in future.

"The Christianization of India" is not an unfamiliar subject with certain classes of educated Hindus, and by no means an indifferent and undesirable one. Raja Ram Mohan Roy was the father of educated India, and the pioneer of every kind of wholesome reform. In the last document which he ever drew up he

discusses the future of his country, and amidst five things which he says must make for that future he enumerates the Christianization of India as a principal one. Keshub Chunder Sen who, in more recent times, represented educated Hindus as few ever did, often spoke of "the Church of Christ in India," and pointed out to his vast audiences that "they had already accepted Christ in their hearts though they did not know it." It all depends, my lord, upon how you define the Christianization of India. If it is wholesale acceptance of the mediæval theology, or a partial and unavowed modification of it, which usually goes by the name of popular Christianity, a theology from which very large sections of Christians hotly and irreconcilably differ, India will never accept it. If, again, the Christianity which your lordship presents for our acceptance is identified with an ecclesiastical government, which disowns and excludes those hundreds of thousands who do not adopt its authoritative creeds and ordinances, there is not the least chance of educated India submitting to what the great Nonconformist communities abjure. But if the Church of India mean the progressive brotherhood who accept with love and honor the spirit and personality of Jesus Christ as the Son of God, the revelation of God's nature and purpose, the centre of all human nature, then such a Church, though unseen is every day gaining strength and stature, and the Christianization of India is a moral certainty. If the Church of Christ in India means an independent, self-governing organization for common worship and mutual edification, for mutual example and co-operation, for mutual help and practical sympathy, in the name and for the glory of God, the great Father of us all, in the spirit of the love of Jesus Christ, the great Brother of us all, ignoring differences of opinion in unessential matters, then such a Christianization of India is only a question of time. I do not decry theology, ordinance or Church authority as the necessary results of men's faith and experience; they must come and go. They must be changeable and tentative, they must be subordinated to the spiritual needs of men, to the external verities which make the basis of the expanding relations of God with the souls of men as well as the growing relations of the sons of God with each other.

Such an organization, brotherhood or Church call it as you may, shall not be unfaithful to the principles of the religious evolution of this land and people, but shall embody in itself the spiritual philosophies, the profound insights, the devotional ecstasies, the ascetic disciplines, for which the sages and saints of ancient India were reputed. Indeed, my lord, if I willingly admit that India shall be Christianized, I cannot but assert in the same breath as I have often done, that Christianity, at all events the Church of Christ in India, shall be "Hinduized." Nobody need take offense at this suggestion. Was not Christianity Hellenized by the early fathers at the time of Clement and Origen, was not Christianity Latinized at the time of Ambrose and Augustine? Has it not been Germanized, Anglicized, and Russianized in turn according as it has passed through different races and environments? It must be either held that this ancient country and people have never had any

spiritual life or history, and that all its oreed past should be blotted out of the records of the world, or that such wisdom, inspirations, experiences and advancements of forefathers achieved must be incorporated in the future religion of India. As the philosophy of Plato, the logic of Aristotle, and idealism of Philo were incorporated in archaic Christianity of the West, so much wisdom of Sankara, the humanity of Buddha, the fervors of Chaitanya and Nanak were incorporated in the new Christianity of the East.

The spirit of Western religion which Christian propagandists, mainly within the last century, have introduced into this country, am glad to admit, considerably educated better classes. It has unconsciously infused itself into our public schools and colleges, however neutral in their teaching, are in source and influence, directly or indirectly Christian. That cannot but in the long tell. In the education of intelligent classes such influences, I submit, are really more efficacious than direct religious education which has to be more or less aggressive. They have heightened the moral tone of educated men: they have inculcated into a noble public spirit which has borne fruit in many social and patriotic activities; they have even leavened the torpid lump of orthodox Hinduism, and created a seething ferment of Hindu revivals in all directions. What will resolve into remains to be seen, but I never it be in its name and form, I am convinced that the religion of Christ shall permeate it, and determine its essential character. It is not easy to differentiate the moral principles of Christ's religion from the present practices of the Christian Church. Christianity without Christ means a little as Christ without Christianity. Nevertheless, my lord, in the application of universal truth, what is spiritual must sometimes be discriminated from the local and historical order that the spirit may be established in the letter conformed to the spirit. And I beg leave to point out that European Christianity is so very systematic, tradition-bound, deficient in warmth and adaptability that I must be excused for saying that Christ's universal spirit life is obscured, if not lost, in formal exactitude that is superimposed on lofty standard of personal purity and obedience to the will of a holy God, is the force which magnetizes men, more even than the wonderful apostolic fervor of Christian missionaries all over the world. But I feel that it would be dishonest to conceal that the intellectual, legal, and historical complexities in Western Christianity, together with its hopeless internal differences, have appeal to the simple sentimentality of the Hindu mind. So much so is this the case even the Divine personality of Christ himself assumes a harsh theological significance, much more indeed of the sweetness, simplicity and gracious reasonableness that invite and soothe all men. I am sure European missionaries are not conscious of this—they know that their religion is fully universal—but they present to us an Occidental and Oriental Christ. The same thing, I beg to be permitted to observe, characterizes the religion of the Godhead, the nature of the future

ayer, repentance, and remission of sin in almost every important doctrine of religion.

doubt the everlasting elements of religion underlie them, but these have to be angled and re-embodied in native forms acceptable and assimilable to the people. They cannot be the work of a day. I did more for the preliminary principle the perfected achievement. Oftentimes tempted by fine phrases about an Indian Church, but only a little close inquiry out the fact that such a Church is to more than the old ecclesiastical rule, or Roman Catholic or Anglo-Catholic, national factors being only the name and face of the people, a submission on their part that is ordained by the authorities.

A great national Church, like every form of national life, must be an un-growth of the higher nature of a people ing to its own laws, towards the real-God as revealed in the life of Christ. A national Church, I humbly claim, has founded amongst us, and is growing not recognized. We feel sure we are the work of Christ, and helping the con-fid of India to be the religion of the Spirit, is destined to be the religion of all man-

ng ventured to write so far, may I now to say a few words on what may be ted to supplement some of the deficien-cies above? You, my lord, need not that if the study of the Bible was upon every public school in the coun-d, a course of Christian dogmatics was hereto, may even if every Hindu was d, and become as thoroughly loyal to tish Government as you say all native ans are; if they signed a solemn protocol g themselves never to massacre the in population during the British feel too o govern India, it would be useless to that our youthful population could be o any genuine religious life except by e and guidance of the Spirit of God wells in the heart. What is the value

Scripture, or Sacrament, or Church ment, or any external form of religion er when the Spirit is absent in a man? d to see so much treasure and toil e given to foreign missions, and so ne to awaken the mind of the uncon-to the presence and power of the Spirit Jesus of Nazareth prophesied that in r future the Spirit should be worship-rit and truth; He did not prophesy e Himself should be worshipped. He e the Spirit in every event of his life; his unfinished work, and his helples s in the hands of the Spirit, when He s sad departure from them. But to-honor and worship, all self-consecra-d life-service, Christendom has prac-erved for Christ, while the Spirit is ed to the background, to be referred to ical intervals rather as a theological ab-on than a great personal Being. To all ls and to none more than the Hindus, ality of the Spirit is a besetting on-ess, and the Spirit's worship "in spirit h" is the only worship we know. To n Hindu of the Brahmo Samaj is the rit who has revealed to us the Christ,

interpreted the Bible, and manifested his work in the history of the Christian Church, and we feel fully convinced that if India is to be re-claimed from the dead waste of polytheism and idolatry, it will not be by a violent insistence on the Mosaic decalogue, and modern creeds and confessions, but by such spiritual awaken-ing as must come from her own history. India's ancient atheism, interpreted by her own teachers in the light of the Christian revela-tion and modern science, will unlock her des-tiny for her. As Paul interpreted the Gospel of the Greeks by quoting from the Greek poets, as Peter interpreted Christ to the Jews by citing Hebrew prophecies, as Roman Catholic missionaries like Xavier and De Nobilis in Southern India were not ashamed to adopt the forms of life and thought from the people themselves, so I submit that our modern Christian teachers should sympathetically study and interpret, not underestimate, Indian scriptures and the lives of Indian saints, associate them with their own Scriptures and prophets, and thus convince and convert the country.

Immediate communion with the Spirit of God is our supremest need at the present mo-ment. We do not undervalue revelation, therefore, but there are different kinds of re-velation. All that is, is the revealed form and shadow of the Eternal. His higher, holier form, his more glorious revelation of purpose, heart, and character, is in the countenance of Divine humanity, multiform and many-sided culminating in Christ, the Son of God and man. But the most glorious revelation is that of the Spirit in the soul. The beauty and joy, the sanctity and wisdom, the intimations and mysteries, in which the East abounds, are the results of the revelation of the Spirit in the soul. The inspirations, insights, prophecies, raptures, the original readings of life, pene-trate into death and immortality, the whole imaginativeness, impulsiveness, and glorious consciousness of God, are results of this in-tense and absorbed communion of the Spirit. When He as the Indweller, as the Soul of souls, reveals Himself, He kindles experiences, unseals realities, rouses aspirations, interprets the enigmas of life, illumines the Scriptures, revives the prophets and creates a new earth and new heaven altogether. The beauty, glory, life, and wisdom of the world, all circle round the soul when God's throne is established therein. The voices in the sky and earth are then meaningful, the dispensations and dra-mas of history are then played out in sober truth, the distinction between the secular and sacred ceases, all men are transformed into the sons of God, humanity becomes Divine, and Divinity becomes human.

I have already borne testimony to the im-mense moral results, direct or indirect, which the advent of Christianity in this country has produced. Naturally we all wish these results were completed and matured not into mere morality, but into faith and spiritual life. The Christian communities are civilized and powerful. But the dis-service that the non-Christian world complains of is the tremen-dous shortcoming between profession and practice. This wild militarism, these ruinous armaments, these cruel wars between Christ-ian and heathen, alas, between Christian and Christian, these plots and counterplots of all sorts freely practised under the plea of political

necessity and national interest, all these per-sonal excesses and lawlessness committed by hordes of Christians of all creeds in all parts of the world, in China, or Russia, or South Africa or India, or the Islands of the Pacific, have a very far-reaching influence in neutral-izing the effects of Christian precepts, and undermining the claims of moral and spiritual superiority preferred by Christian propagand-ists. It is not so much the doctrines of the Christian religion as the real and practical im-itation of Christ that will impress upon non-Christian races the real causes of the vigor and triumph of the nations of the West. The humiliations and griefs of the Son of God, his services unto death so strangely unrequited, his renunciations and abasements, his forgiv-ing love and redeeming grace will then change our hearts. These are the source of the peace and progress and victory of his true fol-lowers, and as his cross was his crown, and his defeat was his victory, so must it be in the case of all those men and nations who after Christ are called to be the sons of God. Deal-ings and details of the personal life of Chris-tians, Christian examples and Christian princi-ples will then convert our minds, always so slow to believe, so unwilling to obey. In this prevailing rage of imperialism both civil and religious, who will shorten the distance be-tween profession and morals, who will bridge the gulf between claims and credentials? Do but let all Christians in India be men of Christ and see if that will not christianize the whole land from end to end.

These, my lord, are the words of a some-what hesitant appeal I have ventured to ad-dress to your lordship in an impulse of my ear-nest sympathy for your aims and efforts on behalf of my country. It is impossible to ex-pect that you will agree with all that I have said. The difference between my religious position and yours will, perhaps, be judged too vast for anything like a ready response to my sentiments. I am aware of the humbleness of my place and powers, and if in excess of my zeal I have said anything to shock or displease you, I beg to be forgiven. But, my lord, I and my fellow-workers, who have devoted our-selves to do what we can to help the great future of India's conversion to a better faith—there is some common ground at least in that—claim that our attitude towards Christ and his religion is that of the devoutest re-ference and tenderness, we feel in our heart and conscience we are doing the work which Christ would do if He came on earth again. We would prize it as a privilege, if under Di-vine guidance and grace, both we and our Christian brethren of all classes could find and utilize any and every opportunity that was sent from above to bless India with a pure re-ligion and a Christlike standard of religious life. If that is not possible under present cir-cumstances there is no use in forcing men's minds, let us at least cherish goodwill and con-fidence for each other.—I remain my lord yours very respectfully."

PROTAB CHUNDER MOZOOMDAR.

Dr. Welldon's reply:—"That India is under-going a rapid intellectual change is a truth which will, I think, be admitted by everybody who has spent even six months in India. The existence of your own enlightened Society is

witness to the capacity of cultivated Indian gentlemen for entertaining large and liberal ideas. While I do not agree with the doctrines of the Brahmo Somaj, I have frankly acknowledged its wonderful emancipation from the ancient traditions and prejudices of India. It is to me a strong conviction that India is called by God to a higher destiny than has been hers in past ages. I look forward to the time when she will take her stand intellectually and spiritually among the leading nations of the world. It is difficult to overestimate the value of such services as Indian thought may render to theology, when once it has broken through the bounds which have for so long a time cramped its energy. No doubt, I believe, that India will never take her true place in the world's economy until she has assimilated the doctrines and practices of Christianity. It is a favorite thought of mine that if the Brahmo Somaj had become a distinctively Christian Society, it would have been the centre of such a Hinduized Christendom as you contemplate in India."

CHRISTIANITY AND BEAUTY.—When Hiram Munger was once giving a somewhat unfaithful Christian a pretty thorough scolding, among other things he said:

"You are ugly, and cross, and homely!"

"But I'm not to blame for being homely," pleaded the victim.

"Yes you are," said he, "You look well enough when you've got the grace of God in your heart."

Solomon said, "A man's wisdom maketh his face to shine." And we know that that beautifying and illuminating wisdom has "the fear of the Lord" as its "beginning."

On the contrary sin, anger, vice and ignorance, rob the face of its beauty, and cover the fairest countenance with ugliness and shame. Many a man wears the record of his sins upon his forehead.

Speaking of the gospel among the Indian tribes, Carpenter declares that the effects of Christianity were visible not only in the habits of some of the Indian tribes, but in their very faces.

A writer in *The Times*, makes some remarks on some photographs of the races of India, published by the government:

"A few plates at the end of the volume are devoted to Malays, Burmese and Karens. Of the last there is one group, a family of Karens, who have become converts of Christianity, who in their intelligent faces, neat dress, and generally orderly appearance, present a marked contrast to those of their kinsfolk who are still either Buddhists or Pagans. Were it not that photographs are necessarily faithful, the change would seem almost too great to be entirely credited."

There is nothing incredible in this to those who believe that man was made in the image of his Maker, and defaced by sin and transgression, and who know what it is to be created anew, in Christ Jesus.

The countenance of the converted man or woman is a faithful index of the Divine power that works within. And while fops and flirts are busied with their paints, and jewels, and tricks of adornment, true Christians whose hearts are filled with peace of God have no need of these outward attractions; they look

well enough without them; and their best adorning is "that ornament of a meek and quiet spirit, which is in the sight of God of great price."—*Common People*.

UNDER THE LEAVES.

Fresh green leaves, from the soft brown earth,
Happy springtime hath called them forth;
First faint promise of summer's bloom,
Breathed from their fragrant sweet perfume
Under the leaves.

Lift them! what wondrous beauty lies
Hidden beneath our thoughtless eyes!
May flowers rosy, or purest white,
Lift their cups to the sudden light,
Under the leaves.

Are there no lives, whose holy deeds,
Seen by no eye, save His who reads,
Motive and action in silence grow
Into rare beauty, and bud and blow,
Under the leaves?

Fair white flowers of faith and trust
Springing from spirits bruised and crushed,
Blossoms of love, rose tinted and bright
Touched and painted by Heaven's own light,
Under the leaves.

Full fresh clusters of duty borne,
Fairest of all in that shadow grown;
Wondrous the fragrance that sweet and rare,
Comes from the flower cups hidden there
Under the leaves.

Though unseen by our vision dim,
Bud and blossom are known to Him;
Wait we content for his heavenly ray,
Wait, till our Master himself one day,
Lifteth the leaves.

A SONG OF TRUST.

I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With band of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take;
But looking backward, I behold afar
Its shining wake
Illumined with God's light of love, and so
I onward go.

In purest trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me, till I quite forget He knows
And oversees,
And that in all details, with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning, with His help, to solve
Them, one by one,
And when I cannot understand, to say,
"Thy will be done."

If any meeting should nominate or appoint any of its members without due regard to their spiritual qualifications I shall write in the fear that such would lead into the form, without the power of Truth.—*Joseph Pike*.

Lorenzo Dow and the Cobbler.

Lorenzo Dow, an eccentric circuit-preacher widely known through New England and South, eighty years ago, lives in tradition chiefly for his oddities; but he was a man of strong character, who loved his work and loved the souls of men.

His sermons and his way of doing good were peculiarly his own, but they were often surprisingly effectual—not merely because he was singular, but because he was sincere. One aged lady whose father's large farmhouse was one of L. Dow's favorite stopping places in Rhode Island, related some years ago the following story of him from her earliest recollection:

One winter afternoon my father visited the eccentric preacher on his way to fulfill an engagement and took him into his wagon.

"I am glad to ride," said Dow, "for this is a thaw coming, and one of my boots is sprung a leak."

As they went on my father suggested a way to repair the damage. "A cobbler lives at that little red house yonder," he said. "He is poor, lame, crabbed and cross, but a good workman."

"Just the place for me," said Dow, jumping off and going into the little shop. He sat down silently in front of a few brands splintering upon the hearth and, pulling off his boot, handed it to the cobbler. The man looked at the leak and swore.

"I am afraid you are not a Christian, my friend," said Dow, quietly.

"There are no Christians," retorted the cobbler. "There are plenty who pretend to be," and he waxed his thread with an jerk that seemed to emphasize what he said.

"Your room is so cold that your work is hard. Shall I put more wood on the fire?" said the preacher.

"I work to keep warm," was the shoemaker's curt reply, as he pushed a last into the boot and adjusted his clamp. "I've the enough wood cut, and no one to cut more, so this lame leg won't allow me to do for myself."

Dow removed his long capped cloak, put his foot into an old shoe lying near, and, going to the shed, found an axe and went to work. Before the boot was ready he had cut and carried in all the wood in the shed, piled neatly in a corner, and made a blazing fire of the chips.

When the boot was done he put it on, and for the work, and, taking his cloak, said to himself, "Thank you, my friend: you have proved yourself a workman that needeth not be ashamed."

The reply came this time with real conviction. "I'm much obliged to you. I shouldn't wonder if there was some Christians in the village—and you one of 'em."

"I try to be one; good-bye," and Dow went off, leaving the astonished cobbler saying to himself, "Wal, ef he's tryin', he don't take it out in talk. He never preached at me so much as a word."

That evening Dow, who often picked up his text on his way to meeting, spoke from words that had come to him in the shop of Timothy, ii: 15: "Study to shew thyself approved unto God, a workman that needeth not be ashamed." He had a large audience, and he preached practical religion to them.

being in his original way the truth that everywhere there were poor and unfortunate people for Christians to look after, and this risk must be done "if we expect the world to live in our Christianity."

Dow spent that night with us, and the next morning one of my father's teams left a load of wood at the lame cobbler's door. Passing a shop on his way to his next appointment, I looked in and said:

"Good morning, my friend. I would saw wood for you, but there are duties awaiting me further on. I think there must be Christians enough in this community to look for a useful citizen like you."

Before the cobbler had recovered from his astonishment at being called a "useful citizen" or three schoolboys came to have little work of cobbling done, and while they waited I acted on the hint given by Dow in his manner and worked at the wood-pile.

From that time little kindnesses done to the lame became so common that he quite lost crabbed temper. His neighbors gave him use for it.

"Everybody seems to be helping me," he said. "If I'm a 'useful citizen' I ought to be able to help somebody myself."

The next time Dow came to our neighborhood he was told:

The cobbler has given up his cider and, he sings hymns instead of foolish songs, reads the Bible to a blind neighbor." Dow replied, "A little heaven leaveneth the lump—and a little good example goes great way."

Whatever Lorenzo Dow's singularities were understood the religion of the New Testament. He knew that a Christian is at his best when he makes himself an object-lesson in doctrine.—*Youth's Companion*.

ACHIEVEMENT of the church is born in acts where unofficial, unordained, unnoticed prayer.—*Collins*.

THE OFFICE OF WISDOM.—It belongs to wisdom to determine when to act and when to wait—when to reveal, and when to conceal a secret—when to speak, and when to keep silence—when to give, and when to receive; in order to regulate the measure of all things, as to determine the end and provide the means of obtaining the end pursued in every separate course of action. Every particular faculty or skill, besides, needs to be derived from this; they are all quite incapable of directing themselves. The art of navigation, for instance, will teach us to steer across the ocean, but it will never teach us what occasions it is proper to take advantage of. The art of husbandry is to sow and to mature the precious fruits of the earth; it belongs to another skill to regulate consumption, by a regard to our health, and other circumstances. In short, no faculty we can exert, no species of service we can apply, but requires a superintending principle, as it were, to some end or principle, as a maid to her mistress for action, and this universal superintending principle is wisdom.

Every other quality is subordinate and inferior to wisdom, in the same sense as the mortar who lays the bricks and stones in a

building is inferior to the architect who drew the plan and superintends the work. The former executes only what the latter contrives and directs. Now it is the prerogative of wisdom to preside over every inferior principle, to regulate the exercise of every power, and limit the indulgence of every appetite, as shall best conduce to one great end. It being the providence of wisdom to preside, it sits as umpire on every difficulty and so gives the final direction and control to all the powers of our nature. Hence it is entitled to be considered as the summit of perfection. R. HALL.

The British Museum.

This is the birthday of the British Museum. Standing here, in sight of the most priceless collection of treasures in the world, the Englishman may say in the words of Chas. Kingsley: "Whatever my coat or my purse, I am an Englishman, and therefore have a right to be here." And it is no mean place to be in. Nowhere else in the world is so much treasure to be found in so little space. Where else can a man stand and see the illustrated history of the world from the days of Joseph and his brethren? Where else can a man gaze on so many portraits in stone of men who were making history before Julius Cæsar set foot on the shores of England? Where else can a man stand, as it were, with his finger on the pulse of all the ages?

The British Museum, indeed, may be regarded as an epitome of the history of the human race. The world can almost be seen advancing within its walls. It is a fact of some significance, too, likely to interest the pessimist, that the demand on its space was never so great as now. Three miles of newspapers and thirty-nine miles of books occupy only corners of the museum, and the papers and books are growing at an almost incredible rate. In one year there arrived at the museum thirty-eight thousand three hundred and seventy-eight books and pamphlets, sixty-one thousand nine hundred and seventeen parts of volumes and periodical publications, five thousand three hundred and sixteen pieces of music, three thousand three hundred and sixty-five Parliamentary papers and miscellaneous documents, two thousand eight hundred and twenty-eight British newspapers, and four hundred and forty sets of colonial and foreign papers. Every sixteen years the home newspapers fill up a mile of new shelving, and the tax on the resources of the museum is excessive.

All the time the real treasures of the museum are growing more and more. Somewhere in a glass case at Bloomsbury is what is stated to be a fragment of the crown of thorns and in another room is a single book which is valued at half a million sterling. It is the "Codex Alexandrinus," one of the three great codices of the world. Another book quite cheap in contrast with the Codex, is the "Mainz Psalter," which, being the second book printed that bears a date, is worth five thousand pounds. A hundred Caxton's would realize something from fifty to a hundred thousand pounds at an auction and there are collections of prints and books at Bloomsbury which not even Pierpont Morgan could buy. And what of the Elgin marbles? The Government gave Lord Elgin thirty-five thousand pounds for them, but the figure of The-

seus alone is worth three times that sum to-day, and the collection has been valued at anything from one to three millions sterling.

The romance of the British Museum must be an inexhaustible subject. When it is written we shall know the true story of the gift of George the Fourth, who was publicly thanked by Lord Liverpool's Government for presenting to the nation a magnificent library of books. In the museum to-day is a tablet on which the gift is set forth, and there is no doubt that the king derived some popularity from the report of his generosity. But the gift if we are to believe another story, was entirely a sham. Fifty years ago it was stated—and the story has not been contradicted—that George IV., being in great need of money, offered to sell his books to the Czar of Russia, and the matter came to the ears of a scholar, who protested to the Government against such a valuable collection being allowed to leave England. The Government, if the story is to be believed, offered the king seven times the sum the Czar was to pay him, with the result that the books remained in England, and were transferred from the Palace to the British Museum, as the king's "gift to the nation." Can anybody say, one wonders, which of the conflicting stories is true?

One of the quietest and most comfortable places in London is the reading room of the British Museum, where any Englishman may consult any book printed in England. It has its glamor of mystery, too, as well as its air of luxury. From day to day, from year to year the same faces may be seen, and there are seats which, though open to all who will, nobody would think of taking from the patient and laborious students who have sat in them every day for many years. There is a crutch which has become a part of the British Museum itself, and the reading room will be sad when the morning comes on which her chair is vacant. Perhaps the best literary workshop in London, the reading room is the haunt of a group of strange characters who pursue their daily callings there. It is at once the best and cheapest office in the metropolis, and its tenants pay no rent. They come from all the world over, and embrace famous men in every field, from the millionaire and the statesman to the unhappy man who is starving on a shilling a day.

It is a strange and cosmopolitan group which spends its day there searching for pearls in the great ocean of literature. You may learn, if you care to ask, the story of the old man from San Francisco who came back to the reading-room a year or two ago and looked with curious interest at a particular desk. There, forty years ago, he had met a woman who afterwards became his wife, and together they went back to San Francisco and made their home. "Being in London again, I was curious to see the place once more," the old man said. "Poor woman, she's been dead for years now, but many a time she assured me she wished she'd never seen me or the British Museum either. I've nothing to keep me here now, so I guess I'll go." He was one of the little group which comes from the end of the world and goes to the end of the world, passing through the reading room on its way.—*St. James Gazette*.

LEAD, KINDLY LIGHT.

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!
Keep Thou my feet! I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Should'st lead me on;
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day; and, spite of fears,
Pride ruled my will: remember not past years.
So long Thy power has blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

—Newman.

To Remain Young.

It is not long since I received an interesting letter from a gentleman for whom I have a high esteem. I think few men know the American people better or can judge of our people more precisely. He wrote to me about the journal which he conducts. For he wanted me to write him an article or a series of articles on growing old; how a man or woman should keep the powers of manhood or womanhood as life goes on, so as to enjoy life, and make use of it, for the benefit of the world.

I was glad to do this. Of course I was pleased that he thought I knew anything about it, and that I could write the articles. Of course I was pleased that he was willing to distribute them through this nation and other nations so that perhaps a million people more or less, should have a chance to read what I said. And I agreed to do what he asked.

I said that this soul is the child of God, that He is the Power that makes for righteousness. I said that each soul inherits a share of God's own nature. I said, therefore, in answer to the question submitted to me that through life every man had for its business to keep the body in good working order, as a man keeps his bicycle in order or his tool box. Every man had to keep his mind in order in the same way; his powers of memory, of imagination, of reasoning, of expression. I gave some results of my own experiments in this line, in matters of mental education or physical education.

Then I said that mind and body were simply tools of the child of God. I said it was clear enough for the matter we had in hand that the soul, master of mind and body, must get its resources at first hand. A man would not fill his pitcher by polishing it or embossing it.

If he wanted his pitcher full, he must take it to the fountain. Or, without a figure of speech, that a man is when he chooses, a partaker of the Divine nature he must use his godly power; not his mechanical power nor his merely intellectual power. Simply, he is to borrow from Omnipotence. For the business he has in hand, he is omnipotent, if he will ask God to help him through. I said, and this was the culmination of the article, that any man who would seek God with all his soul, heart and mind and strength, would certainly find Him. He would be a fool if he did not do this. Having infinite power at command, he would be a fool if he satisfied himself with

finite power. It was not a hard article to write, when you believe what I believe, and when you know what I know.

Observe now, that my friend's request to me had come without conditions. He had not asked me to write for boys and girls, or for doubters or for wise men, for Buddhists or Brahmins. I had white paper. I was writing for everybody.

I was a good deal surprised, therefore, when after a month's consideration, he wrote me that he could not print the article. He owned that he ought to print it. What touched me a good deal was that he said his wife said that he ought to print it. He wished that he dared print it. But he did not dare. I was a good deal pained by this.

Simply, the square statement as a practical rule of life that the living God helps a working man in his daily duty, was a statement so entirely outside the convictions of a large part of his readers that he did not dare to print it. His journal was not called a religious journal. And so many of his readers would regard this as extravagant and quite outside of what men call business, or practice, that he thought he must not print it. It would be worse than printing a passage from Tennyson in the price current. I say that his letter pained me. I did not for a moment suppose that I was in the wrong. That was not the reason why I was pained. I was pained to find that an educated man, a man very much above the average of men, believed that a large proportion of the reading people of this country do not think it a practical thing to ally themselves with God; that they do not rely upon his power. I do not say the majority of people. He did not say that. But that a considerable portion of reading people have no intention of using the infinite powers in human concerns, this was a hard rebuff.

To the readers of this column, I need not say that the editor of this paper has no fear of publishing any such statement. But the sum and substance of the statement which an old man who has had my experience would make to younger men and to younger women, is easily stated in a few words.

Dr. James Jackson was for many years the Nestor of the medical profession in Boston. When he was nearly eighty years old, respected and loved by every one, he said to me that the prime of life was at sixty-three years of age or thereabouts, the age given by the physiologists of the dark ages when they talked of the grand climacteric. With his pencil he drew a semicircle and said "this semicircle is the line of physical life. It begins at nothing, it ends at ninety years." Then putting his pencil at the centre, he swept it up across the paper, always quite in an ascending curve, and said, "this is the curve of intellectual progress. A man knows every year more than he knew the year before, and this will increase forever. The line of intellectual improvement, as you see, crosses the declining line of physical strength about the year sixty-three."

That is to say, a man has not so much strength at sixty-three as he had at forty-five, but he knows so much more that he is better fitted for the work God has for him to do. Dr. Jackson's advice then to any man was that after he was sixty-three he should use

his mental power more and rely on his physical power less. This I am sure is a good working rule. As Dr. Jackson says, a man should not drive himself up to his duty. I said that a physician, after he was sixty-three should employ himself in consultation at his own chambers, and not go out at night, wherever physical fatigue was involved.

So much for the tools. Now with regard to the man himself. Here he is. He knows that. Here is a good God. Most of us know that. If he seeks the good God with all heart and soul, and strength he will find him. That is the statement of Moses and the statement of all people who have fairly tried the experiment. This good God is his faith. This is the statement of Jesus Christ. It means that man the child, for the purpose, earthly life, shares the powers of God if he seeks them and use them; as the Apostle Paul says, "We are partakers of the Divine nature." He must live as he supposes an immortal would live, not a great deal better by the few minutes more or less, and take into his view the infinite, the eternal relation of his life. His intelligence is wide enough for him to look out upon the farthest speck of the universe. His heart is large enough for him to sympathize with the thoughts and sorrows of all sorts and conditions of men. He can lead a large life and need not be satisfied with a small life.

If a man wants to continue young he must go on these certainties. First he will seek God with all his heart and soul and mind and strength. Second, to take Jeremy Taylor's fine phrase, "He had better live in the presence of the presence of God." Third, he had better study God's work in all its forms which are open to him for study not only to try to find how God walks on the whirlwind and rain in the storm but try to find out how he makes one grain of wheat bring forth an hundred-fold. And this means that he will work with his fellow men and will be a fellow workman together with God.—E. E. Hale in *The Christian*.

IMPRATICABLE MEN.—This world in the opinion of some would move on very smoothly if it were not for certain impracticable men who seem out of joint with their surroundings, and who mar and hinder the things which would otherwise go very smoothly. Among these impracticables may be numbered men who will not lie to hide their own fault, nor to benefit their employers, nor to defend their party, nor to justify their sin, nor to cover up anything which is wrong or disreputable; men who will not bow down to rich rascals, nor bend the knee to cowards, whose only recommendation is their wealth and influence; men who will not consent to wrong though all the world may prove it; men who will stand for the right though they stand alone; men who cannot be hoodwinked by schemers, who see through shams at a glance, and who would not pass a counterfeit man than they would a counterfeit shilling; men who are not false to any man or any party at any price whatever; men who are valiant for the truth, who are wrong whether in kings or beggars, and who honor them that fear the Lord, though they may be dishonored and disgraced in this world; men who will not steal, nor stand still at

ers do it; men who fear God and no one else. Such men as these have always been an impatient and unmanageable set. Among them might be named Daniel, Shadrach, Meshach, Abed-Nego, Elijah, John the Baptist, and others of whom this world was not worthy.—*The Christian*.

The Famous Maelstrom.

We sailed through the famous maelstrom, which the ancients believed guards the entrance to the sublime beauty of the fjords to the Lofoden Islands, and has furnished so much material for the imagination of the authors of Norwegian legendary and modern novels. It is a reality—not one, but several maelstroms actually exist, and any of them answer the descriptions given by Victor Hugo, Jules Verne, Edgar A. Poe, and writers of lesser fame. The chief and most dangerous is an extraordinary whirlpool between the islands of Moskene and Roest, near the southern extremity of the Lofoden Archipelago. It is called the Mosknaes-Stromen. Another, by the island of Vaero, called the Saelstrom, is just as dangerous. There are many narrow channels between the mountains where great masses of water, coming from opposite directions, meet as the tide flows in and out, forming temporary whirlpools twice a day, during the spring tides, or when the natural currents are accelerated by heavy west-gales, passage is impossible. No vessel can survive them. Even whales have been caught and whirled around until they were killed. Between times these channels look innocent enough. Even small boats can pass through them at the proper time and the departure of the mail boats is delayed accordingly, but they have caused the loss of many lives. Boats have actually appeared, being sucked into the vortex and sent to the bottom to whirl and whirl until wrecks are tired and flow away, carrying with them the bodies of the dead with them on the undercurrent, to emerge miles distant. It is not strange that the ignorant and suspicious sailors in the Middle Ages attributed this mighty and mysterious action of waters to supernatural power, and their native minds, always creating monsters and miracles out of natural phenomena which cannot understand, placed in them an occult, whose awful arms were always extended to snare unwary marines who were so unfortunate as to come within his reach. Later writers and more intelligent represented the maelstrom as a vast caldron in which the waves revolve with terrific speed, their centrifugal force extending a long distance, and finally drawing toward the centre all who are within their power. The mariners' tales and shriek in vain. The monster is terrible and when the crisis comes the vessels are hurled down into the vortex, while shrieks of terror and despair are drowned in the rushing of the hungry torrent and the howling of winds.

These straits are very dangerous, and all vessels are warned to keep out of them. The charts issued by the Norwegian Hydrographic Office say that "when the

wind is steady at flood and ebb tide each day the whirlpool is still for half an hour or more, when boats may then pass through; but half way between flood and ebb tide the passage becomes dangerous, although it can be used by steamers and large vessels, when there is no wind, for several hours a day. Toward the height of the tide, or when a gale is blowing, the water revolves with a speed of twenty-six miles an hour in mighty whirlpools, in which the largest steamers would be helpless.—*Chicago Record-Herald*.

"Auld Lang Syne."

It singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call;
They throng the silence of the breast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them,
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more!

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
What'er betides, Thy love abides,
Our God, for evermore.

—*John W. Chadwick*.

John Exham.

John Exham, of Charleville, Ireland, was convinced of the principles of Friends while a soldier, about the year 1658, and yielding obedience to the manifestations of the grace of our Lord Jesus Christ in the soul he received a gift in the ministry of the gospel of life and salvation, and was zealously engaged in visiting the small gatherings of Friends at that early period of the Society; and though he labored under natural defects which impeded in measure the exercise of his gift, yet he often delivered profound and wholesome doctrine to the people. About the year 1667 he proclaimed the necessity of repentance and amendment of life through the streets of Cork, having his head covered with hair-cloth and ashes, for which he suffered imprisonment, and was under a like concern in the same city in the year 1698. In 1710, being the 81st year of his age, and when almost blind, he gave a singular proof of the fervor and constancy of his love to the brethren and the cause of Christ, by performing a religious visit to the greater part of the families of Friends in Ireland, in which service it was evident to those who were witnesses of it that he had the spirit of discernment, often speaking very pertinently to the condition of persons, without having received any information respecting them. He was a man of innocent life and conversation, just in his dealings, merciful to the poor and well beloved by his neighbors and friends. He continued his residence at Charleville during the war through many difficulties and hazards, and often took opportu-

nities of counselling those who needed the care of their Friends. He was remarkable for his love of meditation, spending a portion of each day in retirement. He was esteemed as having a prophetic gift, of which his religious service gave many proofs. While he was performing a family visit, he told one company there was among them a youth upon whom the Lord would pour forth his Spirit, and he should visit several nations, which was accomplished; a young man then present afterwards received a gift in the ministry, which he exercised to the edification of the churches both at home and abroad. Another instance in which he was called to declare the word of the Lord, was at a time when a great company were convened at the house of the Earl of Ossory at Charleville, then a splendid edifice, spending their time in feasting and mirth. He felt a religious concern to go to the house and call the people there met to repentance, which he accordingly did, a crowd following him, and denounced the Lord's judgments and woe to that great house, that it should be destroyed, and become an habitation for the fowls of the air. Hereupon the earl's servants attempted to drive him away, but the earl commanded them to let the honest man speak. Having delivered his message he went away, but in a little time turned back and called for the earl and said to him, "Because thou hast been kind and loving to the servant of the Lord, the evil shall not be in thy days." The event answered the prediction, for the great-house in the time of the wars, after the decease of the earl, was destroyed by fire and visibly became an habitation for the fowls of the air, which built their nests in it. John Exham died in the ninety-second year of his age, having been a minister sixty years, and retained his zeal and integrity to the end.

Copied at Woodland, N. C., Sixth mo. 12, 1902.

Items Concerning the Society.

There are those about us who use the old labels, but the articles are not the same.—*Spurgeon*.

John Bellow's deep concern for the persecuted Russian peasants was an interesting example of Friends' methods of finding out their own line of work under the direction of the Spirit of the Lord, and not merely imitating others.—*H. S. Newman, in London Yearly Meeting*.

Eastern Quarterly Meeting, North Carolina, recently adopted a minute recording its prevailing judgment as adverse to the adoption of the proposed "Uniform Discipline."

The total membership of London Yearly Meeting is now 17,476, an increase of 130 for the year. The number added by "convincement" during the year is 321, also 75 minors. The gain over all losses has been 233. Deaths exceeded births by 78.

Beginning with last Seventh-day, the 21st inst., most of the days of the present week, in Sandwich, Massachusetts, have been mostly devoted by descendants of the ancient Wing family from all parts of our country, to a general reunion of their "tribes." Over two hundred and fifty years ago the Wings of Sandwich were convinced by the ministry of Christopher Holder and John Copeland, in 1657, and gathered into the Society of thirteen families which was in that year formed. The number increased in not many years, to sixty families in that Monthly Meeting, beginning in

1657 or '8, and supposed to be the oldest on this continent. Descendants of these Quaker Wings have spread to distant parts of the country, and representatives have assembled from various regions, and have been visiting from day to day spots of historic interest or collecting in assemblies to listen to appropriate addresses. One of these was given by our friend Henry N. Hoxie (now of a Philadelphia meeting), tracing the history of "The Wings as Friends." A large interest in the reunion is taken by our friend Asa S. Wing, of Philadelphia, though unable to be present. His paternal homestead and farm by the beautiful Shawnee Lake is daily visited by pilgrims, some of them anxious to take photographs of the ancient home, with his aged mother in her Quaker garb at the gateway.

Another Friend from Philadelphia felt concerned in the ministry to attend the meeting for worship in the old Sandwich meeting-house, to which an unexpected number of the visitors flocked. Most of them had never seen a Friends' Meeting before, and it was held simply as a Friends' Meeting, according to the ancient order and it was believed, covered with the wing of ancient goodness. Associations of earlier days, combined with the precious solemnity attending and following the testimony of Truth delivered, hushed all hearts in a profound and living silence, moved many to tears; and after separating, the general acknowledgment of strangers was, "It has been good to be here."

Mary S. Allen of Friends' Library has prepared further information than that contained in our last number, concerning the sale of Charles C. Cresson's books, as follows:

The following Libraries were represented at the Cresson sale of Friends' books:	
Library of Congress, Washington,	
Boston Public Library,	
Columbia University Library,	
Cornell University Library,	
Swarthmore College Library,	
Friends' Free Library, Germantown,	
Friends' Library, Philadelphia.	
Barclays' Apology, 1st English edition . .	\$14.00
Bishop, George—New England Judged . .	10.00
Bishop, Geo.—Looking-Glass for the Times	12.50
Burroughs, Edward—Memorable Works . .	10.50
Fox, George—Promise of God Proclaimed ;	
a Broadside	16.50
Fox, George—Battle Door for Teachers and	
Professors to Learn Singular and Plural	
(Library of Congress)	50.00
Fox, George—Great Mystery (Library of	
Congress)	31.00
Hubberton, Richard—Collection of Works	
Hogwill, Francis—Drawings of the Gospel- day	14.00
Keith, George—Benefit, Advantage and	
Use of Silent Meetings	17.00
Penn. Wm.—Great Case of Liberty of Con- science	9.50
Penn. Wm.—Naked truth (a Broadside)	
Pennington, L.—A Touchstone, or Tryall of Faith, 1648	10.00
Pennington, L.—Works, 1681	19.00
Sewel, Wm.—History of the Quakers. First American edition, 1728	11.50
	38.00

SUMMARY OF EVENTS.

UNITED STATES.—By a vote of 42 to 24 the Senate has passed a bill favoring the Panama route for a canal across the isthmus. The House had previously passed a bill approving of the Nicaraguan route. A committee of conference will consider the two bills.

The President has signed the Immigration bill. It is stated that under its provisions at least \$150,000,000 of the proceeds of the sales of public lands will be available in the next thirty years for irrigation works without further appropriations. The receipts from public lands for

the last fiscal year, as well as the present, aggregating \$6,000,000, are immediately available, and from this time on an amount of \$3,000,000 per annum will be available, which sum will be constantly increased as the lands are redeemed and sales are made.

John Mitchell, President of the United Mine Workers says: "The total number of persons employed in and around the anthracite coal mines is 147,500; they are employed never to exceed 200 days in any one year, and they receive as compensation for their services an average of \$1.42 for a ten hour work-day. It will be thus noted that they earn annually less than \$200." A statement issued by the operators reads: "We now believe in the policy of fewer men, steadier work and higher earnings for them. When the strike is over, work will not be resumed at every mine in the region, but at only a few; the number will then be gradually increased."

Eight large shipbuilding concerns have united to organize the United States Shipbuilding Company. Each member of the combination is to be paid for which it is best adapted, and so "greatly increase the efficiency of the combined yards."

A jury in a case in Blair County, Pa., has lately declared that boric acid used in preserving oysters is injurious to health. It is claimed that this conviction will have a far reaching effect, inasmuch as the Meat Trust process is covered with boric acid, and will now have to keep out of this State.

Thirty years ago there were four plants in the whole country for the manufacture of ice, and they were all located in the Southern States. In 1900 the number had increased to 787 (not counting concerns which manufacture ice for their own use exclusively), and only about one-half of them are located in the South.

Rioting has lately taken place in Paterson, N. J. On the 18th, 5,000 strikers, largely Italians, incited by Anarchists, wrought destruction to life and property. Troops were sent and extra policemen were brought into service. An official call for a National Convention of the United Mine Workers of America has been issued to meet in Indianapolis on the 17th of next month, to determine whether the soft coal miners of the country shall go on a strike to assist the striking anthracite miners of Pennsylvania.

Patrick Gilday, President of the miners' union for the Central Pennsylvania district, has issued an order that the output of bituminous coal must be restricted. He, therefore, directs that the men shall work not more than four days a week. This action is taken because it is alleged that bituminous coal is being shipped East in larger quantities than usual, to aid in breaking the strike in the anthracite region.

The Philadelphia and Reading Coal and Iron Company has decided to start mining operations in the Schuylkill Valley within a few days.

A despatch from Milwaukee says: "Bishop Nicholson, of the Protestant Episcopal diocese, has created a mild sensation among the priests and laity of the diocese by issuing a sort of pronouncement against the use of tobacco. The bishop maintains that there is not one trace of spiritual help or physical gain from the use of tobacco, but untold evils have resulted from its use."

A pair of tusks from a mammoth have been received at the American Museum of Natural History from Victoria, Texas, where they were found in an old river-bed deposit. The tusks are 18 inches long, the diameter of the curve, is thirteen feet and some inches in length.

Of the 14,000 citizens of the Creek Nation who are entitled to a quota of the tribal lands, 5,000 are negroes. The Creeks formerly owned slaves, but later gave them the rights of citizenship, and since then there has been a considerable mingling of the races.

A newspaper called *The Philadelphia Current* has lately been issued, which is owned and edited by colored people of this city, and devoted to the interests of the colored race.

Further reports from the Island of Hawaii indicate that the eruption of Kilanea is continuing. At last accounts the eruption did not amount to more than a rise of lava with sheets of flame from the smaller crater of Halemau-manu.

In response to the Senate resolution calling for information as to the cost of the Philippine war, Secretary Root reports that the total date is \$170,326,586. This amount covers four years.

In Great Bay and Tuckerton Bay on the New Jersey coast, the beds of oysters have been much injured by drumfish. It is stated that recently there were fully twenty millions of the drum fish in Great Bay drifting up and down with the tides. The finny invaders are so densely packed together that their large bodies are plainly visible, and the sight of the solid mass of fish was something entirely new. In the meantime all kinds of oysters were consumed in immense quantities.

There is a demand for thousands of harvest hands in Kansas and other Western States, and there are thousands of unemployed men in the East.

Dr. Grave, of the United States Fish Commission, has recently been studying the islands found in St. Lawrence river and Beaufort harbor, in North Carolina. The islands, which are in various stages of growth, are shown to be built up of generations upon generations of oysters, and appear to grow in very much the same way as the islands of the Pacific.

Recent experiments seem to show that petroleum is best for the generation of steam more cheaply than coal at present prices and with better results.

There were 432 deaths in this city last week, reported to the Board of Health. This is 20 more than the previous week and 22 more than the corresponding week of 1901. Of the foregoing, 244 were males and 188 females. Died of consumption of the lungs; 24 of inflammation of the lungs and surrounding membranes; 9 of diphtheria; 20 of cancer; 11 of apoplexy; 8 of typhoid fever; of scarlet fever, and 8 of small pox.

FOREIGN.—A despatch from Perpignan in France of the 17th says: "It has been snowing steadily here four days." From St. Petersburg it is stated that the winter has been remarkably prolonged in European Russia. Cold and rainy weather is reported from all parts of Central Asia, and from the heavy storm winds of Germany, Austria and Belgium, with great damage to property and crops. Intense cold prevails through Austria, and the vineyards and fruit trees there have been damaged. There was a heavy snowfall on the 14th in the Italian Alps.

A school for crippled children has been established in London, and others are to be opened sufficient to provide for thousands of children in this class. They are furnished with chairs and settees upon which they recline while receiving instruction. This movement has received an impetus by an investigation which showed that 600 crippled children in London were not sent to school, 64 per cent. of whom were unable to read in a number of cases their physical infirmities required special arrangements for getting them to school, and caring for them while there.

Le Revue Economique of Bordeaux publishes a paper showing the difference in prices for a number of goods in London and Paris. For about 40 of such articles it is calculated that the price in Paris is \$21.22, against \$16.21 in London.

President Palma of Cuba has lately stated in a dispatch that the economic situation is steadily bad, and that of a great deal of demand throughout the island for the poorer people for work. At the same time, I find every evidence of the people's patience under great suffering, and am conscious of their confidence in the Government and of their determination to assist my administration through this exceedingly difficult period. I believe Americans will give us the relief necessary to our prosperity.

The volcano of Mont Pelee was again in eruption on the 17th instant. There were intermittent detonations at the summit of the volcano was completely obscured by clouds of steam and ashes. Where before the outbreak of La Soufriere and Mont Pelee there existed solid lava, now deep water, as yet unsonded, which extends to a base of high cliffs, bare and vertical, formerly so stable and firm.

Another dispatch says: "A column of slime 100 feet high has been ejected from the volcano of Mont Pelee, and has fallen on Basse Pointe, enveloping the whole portion of the town and completely raising twenty houses. No loss of life has been reported. The volcano continues to throw forth clinders on the northern part of the island, which has been rendered uninhabitable." Australia has had a succession of droughts during the last eight years. In consequence of which the number of sheep has dwindled from over 120,000,000 to under 100,000,000 in the last decade. The losses of cattle are also great as great in proportion.

The management of the Prussian State railways has decided to introduce special railroad cars, provided with all possible comforts, for the care of sick people.

NOTICES.

WESTWORTH BOARDING SCHOOL.—The fall term of school begins on Thursday, Ninth Month 9th, 1902. Early application should be made for admission of pupils desiring to enter at that time, if the matter has not already received attention.

WM. F. WICKERHAM,
Principal

Friends' Library, 142 N. 16th St. Phila.
During the Seventh and Eighth Months the Library is open only on Second and Fifth-days from 3 P. M. to 5 P. M.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXV.

SEVENTH-DAY, SEVENTH MONTH 5, 1902.

No. 51.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

A Goodly and a Godly Heritage.

As descendants of an early Friends' family of two hundred and fifty years standing, assembled last week in the meeting-house of perhaps the oldest Monthly Meeting on this continent, their general appearance was such as to account for some of the pride which families, though now far removed from the protection of Friends, still retain in a Quaker ancestry. Traits and virtues which have preserved families in soundness of bodily constitution and have continued as foundations of success in life, cling often beyond the third or fourth generation of those who have been planted in the Truth. And no better heritage can be extended to our children, though we cannot give Divine grace to them, than those man habits which are of the culture of Truth in the inward parts, and in the hidden depths to know wisdom by watching daily at the gate.

Our Friends sometimes love to look back and acknowledge "we have a goodly heritage." It is also a heritage of men possessed of man infirmities. And the very staunchness of positiveness which men may acquire in their uncompromising testimonies for Truth is right as against error, when applied to personal infirmities which few are devoid of, emphasize them also, and show us the danger of having any wrong side or infirmities of flesh and spirit, for our positiveness to make us odious.

And here comes in the weak excuse which they rest themselves under, to plead that their failings in character and habit are not their own, but a visitation upon them by inheritance. Our fathers have eaten sour grapes, and

therefore it is that our own teeth are set on edge." And so, where too much is made of hereditary, children are weakly subsiding under that excuse, and not rising to shine when their light is come, to walk in the light so as to find the blood of Jesus Christ to cleanse them from all sin.

The heritage of goodly ancestors is a goodly heritage, but there is a better heritage than theirs, even a godly heritage. We are the off-spring of God in a higher sense than of men, and that heritage is stronger than that of men to cleanse us from secret faults, derived as we may say, through human infirmity. "It is God that worketh in us, to will and to do of his own good pleasure." There is the light of Christ "that lighteth every man that cometh into the world." "A measure and manifestation of the Spirit of God hath been given to all men" for their profiting.—"the grace of God which bringeth salvation and hath appeared to all men," teaching us how we ought to live. And so on, there is precept upon precept to show that, though compassed with natural infirmities by descent, even though from Adam down, we are without excuse under the true light which now shineth, and the free gift which has come upon all men unto justification of life, and because our heredity from an Almighty Father though so basely tarnished by sin ought to be allowed to be mightier in us than human heredity.

But it is through faith in Jesus Christ that we are especially made sons of God, and through obedience to his Spirit that we are born of the Spirit, and born "from above." The new heredity of regeneration is offered at the door of every heart—to be born again—not of corruptible seed but by the Word and power of God. Thus are we made sons of God through Christ, "and it does not yet appear what we shall be, but when He shall appear, we shall be like Him. And every man that hath this hope set on him purifieth himself, even as He is pure."

Homage to Success.

The month just passed, like the same month every year, has been marked by the passing out of thousands from college life towards their further share of the world's work, and by the conferring of special honors not only upon the successful graduates, but upon many older men who have won public distinction by open suc-

cess in their several careers. Reference is not now made to those certificates of past work called diplomas, but to vocal plaudits delivered to persons present in reunions and celebrations which follow. The mind of a hearer who is concerned with heavenly valuations, is left oppressed with a sense of the swelling of the human vanity ministered by these eulogies and compliments.

Public adulation, much of it doubtless just, but still heaped upon a youth or a man in his presence, seems one of the severest blows whereby the virtue by which he may have risen could be wounded or spoiled. There is a right service for commendation and encouragement by one towards another, but the extent to which on these public occasions it is carried, must be felt as burdensome to the right-minded and as dissipating, wherever the public prints carry it, to the best life of the people at large.

"Honor to whom honor is due" will come and should be felt for the honorable. But the thrusting of it in his face is that which hurts, and it puffs up more minds than it humiliates. It helps bring into dominion the pagan motive for good work, the motive which was practically the religion of nations before the Christian era, and still prevails where that mind is not in men "which was in Christ Jesus." That motive was the selfish one of personal fame. "How can ye believe," said He, (or be Christians), "who receive honor one of another, and not the honor which cometh from God only?" That strenuous life is ignoble whose object is human honor, even though it be marked by deeds of self-sacrifice—for self is still its goal and aim. It is not self-sacrifice until it is not for self, but for others, or is devotion to a higher principle. It is a crime to a man to divert that devotion for a moment towards himself. Honor him, but allow him to continue honorable, self-forgetful, faithful to his higher calling. He may be shown at times enough of the good accomplished to encourage him onward, so only that it is not himself that is shown up to himself to admire. The moment we turn one's eye that has been single to a good cause or service unto the admiration of his own glory, that moment we degrade him from serving the living God, unto dead works.

A love of the "well done, good and faithful servant," is doubtless divinely implanted in the human heart, as an incitement for seeking the

Divine approval. Unto them "Who by patient continuance in well doing seek for glory, honor and immortality," is promised "eternal life." But this quest is not to be from "man, whose breath is in his nostrils," but from the living God. And yet in human society we are so made members one of another, that some regard of our fellow beings' approval is a lawful part of our constitution. An utter disregard of it may mark a man as intensely selfish as would an absorbing idolatry of glory or fame. The love of each other's approval is good within its Divine limitations. We would look in others' eyes sometimes for a reflection of the Divine approval, because it is his we crave and not theirs. And so a love of approval *through* man is rightly ordained. Do we seek to be right ministers of it?

There are blossoms of grace which we might oftener sprinkle in each other's pathway as a word in season to him who is weary. Our weary wives or our weary husbands, or other servants in their daily drudgery are surely something more than the beasts that perish, under the yoke for our comfort! And yet even our pack-horses we would pat on the shoulder for their encouragement, and would say "good fellow" to a faithful dog. Let us have grace whereby we may hand a cup of cold water in the name of a disciple. Sometimes a burdened laborer may be a stammering minister of the Lord. Sometimes one may be a pupil naturally dull, sometimes one may be of unattractive appearance. Why should only the brilliant and the pretty, who need it least, receive our commendation? Or only the exalted, our exaltation?

And yet it is the conspicuous success in life, —this "having men's persons in admiration because of advantage,"—that the admiration-factories of the month have been laureling. And while we make no doubt that a truer honor was earned than popular or academic breath could blow, yet we esteem the puffing, as a rule, pernicious to best life, and a diversion from the pattern shown to each of us in the mount. "Whom the Lord commendeth is approved," and "there are last which shall be first." Let these unappreciated, lowly and hidden drudges of duty continue to look up to the source of their endurance, —even to the witness of Christ in them. In due time they shall reap, and rejoice that no man by human applause took their crown.

It has been a relief, as not out of harmony with the view just expressed and as an offset to any unfair imputation on a college reunion spirit to see in Professor Shaler's poem delivered at Cambridge last week before the Phi Beta Kappa Society, the following lines on Valor, which received the sympathy of his audience:—

"Let us give o'er that folly, yea that shame
Of claiming valor prize for men at arms,
And battle at the altar where our Lord
Would have his sacrifice.

"Now in the plain man's heart our treasure bides
For he is man, Know ye God's valor goes
On two legs of a man and that his heart
Is ark to hold the covenants that seal
His right as man. We'll keep those noble lights
Of [heroes, martyrs], Christ set in the sky
So that our eyes look up. But let us heed
Those others of this earth who prove our kind
Kin to those stars, and stumbling on the way
That leadeth to their place. Let not our eyes
Be blinded by war's flame, nor be our eyes
Dulled by its drums and trumpets till forgot
Is the plain lesson of our peaceful days.
Of what is fellow-man who knows not war,
Who faithful does his tasks with faithful heart
And so gains valor for all fields we win.
Dear comrades ye who ever hide with us
But tell us not of valor save in deeds
That show its tasks forever; how came ye
By your immortal part? Was it in arms
In battle's rage or in the fevered camp
Where ye in vain fought death? Nay, it needs not;
Ye silent speak; we read it in your lives.
True, faithful, toiling lives; in field and shop,
In student's closets and by firesides
Kept as faith's altars clean. 'Twas there ye won
The crowns ye hurled beyond those battled lines
The crowns that bless our day. Ay, so they make
Their silent answers to all time with deeds.
Such as ennoble time."

CHEERFULNESS AT THE TABLE.—An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think it is because we were taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice. His mind was harassed with difficult problems all the day long, yet he always came to the table with a smile and a pleasant greeting for everyone, and exerted himself to make the table-hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt his genial influence, and the effect was marvelous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when mealtime came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon; but training in the most important grace or habit a child should have, that of cheerfulness at the table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at mealtime be made the most happy hour of the day and the influence on the children may be beyond estimation.—*Table Talk.*

Doukhobor Notes.

ROSTHERN, Saskatchewan, Canada,
Sixth Month 12th, 1902.

WM. EVANS, Philad'a.

RESPECTED FRIEND:

Your honored friend and minister, Jose S. Elkinton, has given us the privilege of visit on Fifth Month 19th, 20th, and also 23rd. I followed him to five settlements, and had pleasure of his kind and enlightened company. I and my wife felt it a privilege to entertain him in our house, where he rested a short while. In remembrance of the Friends' kind feelings and help, we called our farm "God will," and pray the Lord would make it a witness of his kingdom of Peace and goodwill to men. I have duly received thy note of Fifth Month 13th, and feel grateful for thy kindly words. This letter was followed with enclosure of addresses of builders of wagons and agricultural implements. From what I can judge it will probably pay to get plows and some other implements from the States, but it requires much wisdom from God, as it is possible that one could meet with difficulties springing from the competition of Canadian manufacturers. As to these wagons, it would seem that it pays better to purchase Canadian make owing to the high rate of freight. I am glad to say that it is owing to thy kind advice that I succeeded to have our Doukhobors order larger quantity of wagons, plows, harrows, etc., straight from Winnipeg, for cash. They saved thus \$212.50 on one shipment in winter, which amount would have otherwise increased the profit of the Rosthern dealers.

I send enclosed the translation of a letter of acknowledgment, which the Gorelov Doukhobors desire to send to the Friends in Philadelphia. Gorelovka is a settlement where the Doukhobors showed much hospitality and readiness to listen to the message of J. S. Elkinton.

This settlement is composed of about 25 souls, and I believe they and the Terpen people will be foremost for showing their sympathy with the school work. However, the condition is that it will take time until the people will see their need of building for themselves a school. It is already much, that they do not show any prejudice against the work. Shortly spoken, one must not expect that the Doukhobors here would build at school premises or any such building. Those of them who want the school are afraid of being hated by their brethren, should they be energetic about starting such a work, because they know that the majority would not give even a day's work towards erecting a building.

I received both volumes of Friends' Tracts and am glad now that through thy letter know whom to thank for taking the trouble of sending them to me. I had most of them unbound, sent previously, but it is a valuable acquisition to get them thus bound up in volumes, as I study them, and when I have the occasion I read them (in Russian translation) to our Russian settlers; I feel grateful for all these tokens of brotherly sympathy, which cheer us up in our solitude and show us that our brethren in Philadelphia do not forget us. The school work finished as soon as the plowing and sowing began, we will begin in the fall when the children and lads will be disengaged from helping their parents, or watch

of the cows and sheep, etc. I endeavor every Sunday and holiday to visit the villagers to talk or read to them God's word or some religious books, and I am happy whenever harvest is shown by them for Divine things. I have much pleasure in saying that there is a case, of a man who is disliked by his fellow-laborers for several reasons, who shows an earnest, inquiring spirit to listen to God's word, and he tells us his earnest desire is to be Christ and to turn from unrighteousness. He often comes to see us, to my great satisfaction, and he spoke several times with us of his difficulties as to brethren. It gives my wife and me pleasure whenever some of them come under a sense of affliction and pour out their hearts to us. They confess themselves, that they come short of the faithful, righteous life that their grandfathers possessed, and our earnest prayer is that there may be a greater thirst for God's word among them. My time is now much taken up by my daily work in the garden, yard and fields, but when I have time I may send a few translations of the hymns or prayers which the Doukhobors recite. Some of them witness to a sacred fire of Christian devotedness, which burned on the altar of their spiritual worship. Sometimes it is an allegorical song; sometimes a prayer; sometimes a psalm of David, with a few additions; sometimes a beautiful teaching given by a real God's servant, that the Russian Church had, a century ago; sometimes it is the Slavonic rendering of that beautiful name of Saint Ambrosius of Mediolanum, "Teum Laudamus"—(Thee we praise, O God!) sometimes it can be a letter full of Christian teaching and warning written by some elder Christian friend to another; sometimes it can even, (and in such cases one needs Christian circumspection and tact), a prayer, where, beside God the Virgin Mary and the Guardian Angel are invoked. With all this, one cannot help saying that the Doukhobors are worthy, and are interesting for an inquiring Christian student of Church history. One can even say that their form of worship is petrified, and that they have not been taught to sit in silence on God for the prompting of the Spirit as the Friends, and also some other churches of Christ's body. However, there is no land to be possessed in the portion allotted to God's people, and the Doukhobors are excluded.

I will be happy of keeping thee informed of my work and welfare. It is a privilege to be permitted to abide in communion with all of us. I am very humbly

Thy friend,

MICHAEL SHERBININ.

It is worth while saying that sometimes the Saskatchewan river rises so high that the access of the horses to the ferry is rendered impossible, and therefore only people on foot can cross it in a boat. Last week our boy returned from town, where he bought some provisions, because we were run short of almost everything. Our boy had to cross in a boat, and he partly walked, partly drove to the town. He stayed some time in the town because of the First-day. He bought the provisions, hired a team and arrived at last at the ferry. The loads were bad, (and are still bad to-day) and our boy brought at last the provisions home, crossing in a boat, being absent eight days

from home. This state of things is certainly inconvenient, but there will be a day when the railway will come closer to the place we live in.

TO THE SOCIETY OF FRIENDS OF PHILADELPHIA.

Dear Friends:—We have received your letter which was delivered to us by Joseph Elkinton. We have listened with attention to it, and have with grateful feeling accepted all the kind words which you wrote in your letter. Besides, the dear Elder, Elkinton, gave us many good advices during his visit to our village, although he spent a very short time with us. He advised us, above all, to keep in purity the laws of the Lord Jesus Christ. We, being Christians, ought certainly to receive such advices as a gift from God, and we are grateful to God for his sending to us such messengers, full of love, who address to us such good words pertaining to the kingdom of heaven, as well as to our material welfare.

We value greatly such visits, not being used to the conditions of life in this new country. Although for a Christian a foreign land is like one's own country, and one's own country is like a foreign land; however, it is not possible to get used at once to all the new conditions of life.

Elder Elkinton tells us, and you write us in your letter, to comply with the Canadian laws and to take up land in individual ownership. We indeed were willing, from the very time we arrived in Canada, to take up land. We tell this, not in reference to all our people but to our village. But even in our settlement there was a minority of people who would not hold land in individual ownership, but now they have all taken up their land. They thought formerly that a Christian is not entitled to own any property, but this ought to be considered in another sense: although we have taken up land in individual ownership, we ought as Christians to look upon all we possess as belonging to God.

We desire to utter a few words of gratefulness: We glorify God and thank you as our brethren near akin, for all the gifts which we have received. May God bless you for all your great love to us. Now by God's mercy we have begun to acquire our property. God has sent us bread and all kinds of vegetables; we are able to support ourselves, and the money we earn is being used for increasing our stock and our farming implements. We thank you also that you have helped Michael A. Sherbinin, with wife and children, to settle among us for giving us school instruction, of which we are much in need. From our settlement nobody began learning, but this is because our village is far from the village where Sherbinin lives. However, we hope that according to God's will we will make some better arrangements, in order to be able to partake in the benefit of school learning.

We would also thank you for sending us a nurse, who with God's help cures us of many diseases; she is a very good woman.

We are fully assured that you reckon us as your brethren. We are very glad of it, and we desire to be your brethren; we ask you to continue writing us letters, in which we see many useful things.

We send you our love.

(Signed): Theodor Hoodiakof, Alexis Negreyeff, Gregory Laphinoff, Vassili Pervezoff and Saveli Hoodiakoff,

Members of the Christian Society of the Universal Brotherhood in Gorelovka.

Gorelovka, Rosthern, Saskatchewan, Canada.

Sixth Month 11th, 1902.

'Tis weary watching wave on wave,
And yet the tide weighs onward,
We build like corals—grave on grave,
But pave a pathway sunward.
We're beaten back in many a fray,
Yet newer strength we borrow,
And where the vanguard rests to-day
The rear shall camp to-morrow.
Tho' hearts brood o'er the bitter past,
Our eyes with smiling futures glisten
For, lo! our day bursts up the skies,
Lean out your souls and listen.

Science and Industry.

THE BRILLIANT FISH OF THE WEST INDIES.

—The clear, limpid waters that surround Bermuda and the West Indies, lie above coral reefs covered with plants and animals, many of which are brilliant in color as a rainbow. They look like glimpses of fairyland, and as your eye wanders from one wonder to another you catch yourself striving to peek just around some corner into a strange nook, half hoping to see a bevy of mermen and mermaids sporting and playing within the crannies. Here is a patch of pale-green sea-lettuce; there a group of great purple sea-fans; yonder some golden corals standing out like a shelf or branching like a tree; while among them all swim lovely fishes that take the place of the fairies that should dwell in this magic land, and fascinate you by their gorgeous colors and their graceful, wavy motions.

There is a great green "parrot-fish," as brilliant in color as his namesake, the bird, showing himself boldly, and swimming along slowly, secure from any assault. His scales are green as the fresh grass of springtime and each one is bordered by a pale-brown line. His fins are pink, and the end of the tail is banded with nearly every color of the rainbow. He is showy, but this showiness serves him good purpose. His flesh is bitter and poisonous to man, and probably so to other fishes as well, and they let him well alone, for they can recognize him afar off, thanks to his gaudy dress.

Underneath the parrot, lying on the bottom, is a "pink hind." You notice him, and as the parrot passes over him he suddenly changes to bright scarlet, and as quickly resumes his former faint color. Had the parrot been looking for his dinner, and thought the hind would make a good first course, this sudden change of color might have scared him off, just as the sudden bristling of a cat makes a dog change his mind. When the hind is disturbed at night he gives out flashes of light to startle the intruder, and send him away in a fright.—C. L. Bristol, in *St. Nicholas*.

WHAT THE ATMOSPHERE IS MADE OF.—The first rude shock to the prevailing ideas concerning the atmosphere was given in 1774, when Priestley discovered in it the very active element, oxygen. Two years later he added to this the passive element, nitrogen, and the two main constituents of the invisible air became captives of science. To these new elements the old ideas clung for a time. Oxygen was named by its discoverer dephlogisticated air. It lacked phlogiston the fancied fire element,

and sought it with eager appetite in whatever it touched. Nitrogen was called phlogisticated air. It was believed to be saturated with phlogiston, and, therefore, fatal to flame. While oxygen combined briskly with almost all the elements, nitrogen refused to combine at all, except under great provocation. Though intimately mingled in the atmosphere, these elements were as unlike in character as two substances well could be.

No long time passed before a third substance was found in the atmosphere, this time not a chemical element, but the compound gas carbonic acid. While not great in quantity it proved to be indispensable in quality since all the world of the living things is dependent upon it for existence. Inimical as it is, when in large quantity to animal life, without it there could be no life at all, and the earth would be a dead and barren expanse. For the plant world gains from this gas its foundation element of carbon, and is thus enabled to lay up those stores of food upon which the animal world depends.—*Charles Morris.*

SMOKE AND PUBLIC HEALTH.—Probably one of the chief reasons for the indifference to the reform of the smoke nuisance is that most people think of the matter, not as one of health, but of esthetics. Manufactories are so necessary, it is thought that the ugliness of a smoky city can be endured because of the utility of the results of coal burning. But nothing is easier than to prove that the smoke-cloud over a manufacturing city tremendously increases the mortality. The inhabitants of a large city are sufficiently handicapped by the weight of the aggregation. Finely ground stable manure is the principal abnormal constituent of the air of the streets, and compared with ocean air that over a large city has 13,000 times as many bacteria in it. It has been calculated that in such a city a man inhales 37,000,000 germs in ten hours, and besides this some 10,000,000 dust particles, as compared with 31,000 of mountain air. The case against smoke, however, rests chiefly with another factor, the increase it causes of the carbon dioxide in the air. In the country there are about three parts of carbon dioxide to 10,000 in the air, and the limit for health in rooms is six, or, at most, ten. During fogs the amount is greatly increased, sometimes rising as high as fourteen and probably higher. The chief cause of fogs is the matter suspended in the atmosphere, but chiefly from coal smoke particles. When Pittsburg burned natural gas it was free from dense and dark fogs. The great fog of 1880 in London increased the average mortality 2994 in three weeks, and that of 1892 caused an excess of 1484 deaths in one week.—*American Medicine.*

SOLAR AND SEISMIC ACTIVITY.—The eminent English astronomer, Sir Norman Lockyer in an interesting letter to the *London Times*, adduces striking evidences of the truth of the theory first suggested by Wolf a century ago, of the close connection between solar and seismic activity. He says that he has used the most recently compiled tables complete for the last seventy years, and has considered seismic disturbances within that period. He finds that the most disastrous volcanic eruptions and earthquakes generally occur, like the

rain pulses in India, round the dates of the sun spot maximum and minimum. More than this, the thirty-five year solar period established by Dr. Lockyer, which corresponds approximately with Bruckner's meteorological cycle can also be obviously traced, indicating that recent seismic phenomena are but repetitions of those during the minimum period of 1867. Then Mauna Loa, South America, Formosa and Vesuvius were among the regions involved; in the West Indies it was the turn of St. Thomas. The many announcements of earthquakes in the present year before the catastrophe of St. Pierre will be fresh in everybody's recollection. In the maximum period between 1871-72, to name only West Indian stations, there were manifestations first at Martinique and then at St. Vincent. In the next maximum, in 1883, came Krakatoa. At Tokio, in a country where the most perfect seismological observatories exist, it is notable that at periods near both sun spot maxima and minima the greatest number of disturbances have been recorded. "The work of the Indian Meteorological Department enables us," says Sir Norman, "to associate the solar changes with pressures in the tropics, and obviously these pressures have to be taken into account and carefully studied."—*New York Evening Post.*

THE CRESCENT CITY.—If you picture in your mind an enormous sickle, having a handle also at the hooked end, you will have the Mississippi river as it flows in yellow swiftness past the city of New Orleans. A hundred miles to the southward it pours out through its many mouths into the broad blue gulf. In the crescent of this sickle, which gives to the city its name, lies New Orleans, and no sharp blade in the hand of the husbandman thrust into the ripening grain was ever sure of its destructiveness than would be this vast crescent of the Mississippi when once it should be given way. Sometimes when the river is at flood its surface will rise twenty feet above the level of the city's streets. In the centre of the stream it will then be nearly 200 feet deep, with a powerful current, which, were it not for the protecting levee about the city, must sweep everything before it. This giant river which has made this city possible, drains an enormous basin, its water shed being greater in area than that of any other river on the globe. The volume of water which flows past this city is equal to 150,000,000 cubic yards.

There are now nearly 1500 miles of levees on the lower Mississippi, and Louisiana alone has spent since the Civil War nearly \$30,000,000 on the river, while it costs the State a million dollars annually to maintain its levees. Strange as it may seem, the deadliest enemies of these great earthen embankments are the insignificant crawfish and the muskrats; for, once the slightest hole is made in the levee by either of them, the relentless river finds its way through and vast loss ensues.—*Ainslee's.*

LAWYERS will hardly find wireless telegraphy so productive of fees as was the telephone, litigation over which put millions into their pockets. Professor Bell had a strenuous time. He took the first working model of his instrument to John A. Logan, and offered him a half interest for \$2500, saying that it would do away with the telegraph, and that there

would be millions in it. Logan replied, dare say your machine works perfectly, I who would want to talk through such a thing as that, anyway? I advise you to save your money, young man." Bell then offered a ten interest to an examiner in the Patent Office for \$100 in cash. It was refused. That ten interest was worth \$1,600,000 in fifteen years. The intellect that refused it is still examining patents.—*New York Press.*

FOR "THE FRIEND."

Limiting the Acquisition of Riches.

A great deal of prominence is now being given to the attainments of that class of business men, eminently successful in a monetary sense, who have come to be spoken of as "captains of industry." The beneficent things that may be accomplished through the bestowment of superabundant riches, supplies the text of many an eloquent discourse, while it remains true that such bestowment of honestly acquired wealth, where it seeks God's blessing and loyalty to his glory, will find its just reward upon the who "trust [not] in uncertain riches, but in the living God." Hence a great deal of care and discrimination are called for in applying the life lessons for the instruction of the young.

Discouraging upon the exaggerated importance placed upon worldly success, *The Presbyterian* observes: "Fame and money, a public favor, though there is about them much that is reprehensible. On this account, many of our young men attempt hazardous undertakings in the hope of gaining prominence in the political or in the social world. But it is source of encouragement that there are still those who are old-fashioned enough to prize character before success, and who exalt principle and have regard to it in all that they do and say. They may not become so wealthy or so prominent in certain circles, but they make their mark as individual and public factors, and serve as standing protests to wrong doing. Their number should be multiplied. It is for Christian parents to raise up those who stand for religious convictions first and always, and who shall give a distinctly more impress to their times. The rising generation should early be taught to love righteousness and to make success in the world subordinate to truth and rectitude. A nation trained in this idea will effect changes in all the relations of life that will command the Divine approval and advance human welfare. When the molding forces in business, in politics and in society are of a strong moral kind, sociological problems will receive their best and truest solution."

The late John M. Whittall, in a narrative of his business career, tells us that after relinquishing a sea-faring life, in which he had witnessed many evidences of the Divine over-sight and blessing, he entered into a mercantile pursuit—that of dealing in dry goods—in Philadelphia, but after continuing therein for seven years, he "Heard the gentle caution of the Good Spirit to stop buying goods," called his creditors together while his assets nearly sufficed to pay his liabilities, and so escaped the great financial crash of 1837. The unsettled balance was paid some years later with interest added. Seriously reflecting on this episode, he says: "Heretofore in all my conclusions, on asking of the Lord his guid-

He was mercifully pleased to grant my request, but in this dry-goods affair I appeared left to myself; yet, he adds, "it may have been permitted to humble and keep me

experience of the late William Evans, during the Divine arrest when tempted to pursue a moderate business of dealing in drugs which he was engaged, may pertinently be added to the foregoing. The incident happened to the narrator was only twenty-six years of age.

He says in his Journal (pages 29-31): "I was a dealer in dry-goods, and a partner, I concluded to join him as was the way [of 1812-15 with England] was at that time, and made arrangements to raise a sum of money, which with that employed by him, was deemed a sufficient capital. The prospect of the connection, and engaging business that looked likely to be profitable, animating and pleasant; and from the pages of my mind I thought I had given the matter ample consideration. We entered upon the preparatory steps, which brought us frequently together, and to converse upon business and the manner of conducting it. As I went into a knowledge of the course and in that line, scruples occasionally arose in my mind, which I attributed to fear produced by the novelty of my situation. Self-doubts which I should not be easy to wear, and commend others to wear, presented some question of difficulty, but I concluded these doubts to be dispensed with, and the business still to be engaged; or perhaps when I became engaged, these feelings would wear off. I thought the thought of entering into a business which I did not understand, and the conclusion which I should find myself were my removal by death. This circumstance would not occur, and endeavored to suppress my apprehensions with the belief that experience would soon render me familiar with my new employment. In his desire to help way for our union and future operation my relative told me that besides the loss of our capital, which was borrowed, it would be necessary to purchase on credit quantities of certain articles, the payment for which would be provided for in the proceeds of our sales. This was a further increase of the responsibilities we were about to assume upon us, and which raised fresh doubts and fears."

The anxiety of William Evans to come to a decision was augmented as there pressed upon him the consideration, that "If all [the] energies are enlisted in the concerns of war, and their pressure is as great as is capable of bearing, the all-important of religion must be neglected." And being brought to "a full stop," this business scheme was abandoned, much to the subsequence and future relief, spiritual and moral—subsequent events amply confirming wisdom of the choice he had made, and the way by which he had been led. Later, the example and the testimony therefore I doubt not have proved, and will continue to prove, a boon to many placed in some similar straits in the choice of a non-lying line of business, whether with the use that it be quite lucrative, or of humbler proportions. "They may not"—repeating words of *The Presbyterian*—"Become so

wealthy, or so prominent in certain circles, but they make their mark as individual and public factors, and serve as standing protests to wrong doing."

While the writer does not wish to question the motives of some who have acquired very large estates and have declared their purposes of philanthropy thereabout, yet he believes this acquisition to be attended with no little danger. He has noted the assured blessing (subjectively and objectively) which has followed the timely declination to continue in the active pursuit of still greater possessions, while time and thought have been variously and freely bestowed in dedicated endeavors for the general good.

JOSIAH W. LEEDS.

WHAT YOU CAN DO.—"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterwards.—*The Lookout*.

HELPS TO PATIENCE.—A woman, whose life has been long chequered with many reverses said lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child by my old father. He was the village doctor. I came into his office, where he was compounding medicine one day, looking cross and ready to cry.

"What is the matter, Mary?"

"I'm tired! I've been making beds and washing dishes all day and every day, and what good does it all do? To-morrow the beds will be to make and the dishes to wash over again."

"Look, my child," he said, "do you see these empty vials? They are all insignificant, cheap things, of no value in themselves, but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine."

"Nobody cares for the vial; it is that which they carry which kills or cures. Your daily work, the dishes washed, or unwashed, or the floors swept, are homely things, and count for nothing in themselves; but it is the anger, or the sweet patience, or zeal, or high thoughts that you put into them that shall last. These make your life."

No strain is harder upon the young than to be forced to do work which they feel is beneath their faculties, yet no discipline is more helpful. "The wise builder," says Boston, "watches not the bricks which his journeyman lays, but the manner in which he lays them."

FOR "THE FRIEND."

At the close of the term of the school under the care of Friends at Tunesassa, in the Third Month 1902, the plan of giving the certificate of the school to those students who had completed the prescribed course of study, went into operation for the first time. One scholar, Felix H. Scott, a young man of exemplary conduct, who had spent several years at the School was the only one prepared at that time to receive the certificate, who on this occasion read an essay to his fellow school-mates and others present, which it is thought will be interesting to the readers of *THE FRIEND*. It is entitled:

The Outlook for the Indian.

At the present time our people are intensely interested in the question of citizenship. Some of us favor it, believing that we are able to place ourselves by the side of the white man; that we are as strong and are able to do everything that he does under the same conditions. We long to have a right to vote, and to take part in the destiny of the greatest nation of the world. And some of us believe that we are not able to be placed on the same footing with the white man; that we are not educated enough to see the facts and truth of everything, and that it is impossible to break off from the idea that we are free, and have been placed here independent, absolutely independent, by the Creator.

A time is coming when we will be made citizens of the United States, when we will be made to depend on ourselves. It may not come this year, and it may not come the next year, but it will come sooner or later. Even nature is working to bring all tribes and nations of the world together, to speak the same language, to have the same mode of thought, life and customs, as they had in the beginning.

It is believed that ages ago people gradually wandered away in all directions from some central region and made homes for themselves in the various parts of the world. The climates and surroundings in which these people made homes for themselves were very different from each other. Their descendants gradually adapted themselves to the changing conditions of life, and on account of the difference in intensity of the sun's rays, and the different conditions of the atmosphere in which they lived, the color of their skin became different. It is believed that this starting place was some part of Southwestern Asia. Those who went to Africa became black, because they made their homes in the hottest part of the world. Those who went East, to India, did not become so dark.

It is thought that our ancestors came from Asia and crossed Bering Straits, on boats, rafts, or canoes, for it is only sixty miles wide. They might have come before the water formed a passage between North America and Asia, as we have some proofs that some parts of the earth are rising and other parts are sinking. It is possible that they came across on land.

When our ancestors came to this continent they dispersed to all parts of America and formed different tribes, and each tribe spoke a language of its own as the people in the old country did. Some of these tribes became civilized to some extent. They cultivated some crops, mined and worked gold and other

metals. How wealthy they were if they had only known it! They had possession of the whole continent with all its forests, and fertile fields, and its rich mines beneath.

Since the white man came across the ocean we have been slowly adopting his ways. We put our skin garments and blankets to one side. At first we wore the rougher clothing and kept changing for better, until now some Indians wear as fine clothes as the white people. Our thoughts, mode of life, and customs, have become somewhat similar to our white brothers. Our health and bodily strength have deteriorated until we are no stronger than they. None of our people is able to run eighty miles a day now, or overtake a deer (if he should see one), both of which were easy to our forefathers. So we see that the two races are much more alike than they were at first.

But it seems impossible that the Indians should ever make such inventions as the white men make. They have not yet made such inventions as the telegraph, telephone and automobile, but with the advantages of education, we may sometime astonish the world with something almost as wonderful. In many ways we still differ from the white people. As a general thing, we do not possess the determination that they do. When we begin anything and find it harder than we expected, we are very willing to leave it. It is not because we lack energy or the faculty of the mind, but simply because we lack determination. Now when a white man decides to do a thing, he is going to do it, no matter how much time it takes, or what obstacles, defeats or failures come in the way. This may not be the case with every one. I believe that we are rapidly changing in this respect.

The majority of the foreigners that come into our country to make a living have nothing to begin with. They come with hardly any more than the clothes they have on. In a few years many of them own nice and comfortable homes. It is because they have determined to have something of their own. Many of them receive but small daily wages, but they stick to their employment and save all their earnings.

It seems that a time will come when we, the Indians, will be like those who come into our country to make homes for themselves among the people of the United States. Our possessions have been decreasing since the white man came across the ocean. At first they took only what we let them have, but when their number increased they took possession of large tracts of land by force, and drove our people to parts less desirable. If I were to enumerate all the wrongs the white men have inflicted on the Indians, it would make a long record of inhumanity, and of course, with some acts of revenge from our people.

There was a treaty made that the Indians should live on the small tracts of land left them without disturbance. "As long as the sun shines and the streams run," but the sun and streams of this treaty have now vanished and we must pay for our lands. If we should take up arms and fight against the government of the United States for our lands, how long do you think it would take to destroy us?

The only thing left for us to do that we may live happily in the years to come, is to prepare ourselves so that we can live as the white

people, and adopt as our motto, "We must educate, we must educate, or we must perish."

I would encourage each individual of my schoolmates to stick to his studies. The one, the two or the three years spent in school will be of more use to you in after years, than as much time spent in wandering and doing little work at different places. I suppose you sometimes have a feeling of discontent with this school because students of other schools are better qualified to do a certain thing or because they speak the language better than we do. It is true that this school is not conducted on such a scale, as some, but there is no school in the United States, or any other place, in which we can be educated without working for it ourselves, and there is no sum of money with which we can pay for an education, without studying very hard.

I shall often think of you, and will be glad when I hear that some of you are taking the examinations and graduating from this school. To the officers of this school I would say, I thank you for what you have done for me. I appreciate very much the kindness I have received while here.

CONSERVATION.

REBECCA NICHOLSON TAYLOR.

Tho' the rain may fall and the wind be blowing,

And cold and chill is the wintry blast,

Tho' the cloudy sky is still cloudier growing,

And the dead leaves tell the summer is past;

My face I hold to the stormy heaven,

My heart is as calm as the summer sea;

Glad to receive what my God has given,

Whatever it be.

When I feel cold, I can say, "He sends it,"

And his wind blows blessings, I surely know;

For I've never a want, but He attends it,

And my heart beats warm, tho' the winds may blow.

The soft sweet summer was warm and glowing,

Bright were the blossoms on every bough;

I trusted Him when the roses were blowing,

I trust Him now.

Small were my faith should it weakly falter,

Now that the roses have ceased to blow,

Frail were the trust that now should alter,

Doubting his love when the storm clouds grow!

If I trust Him once, I must trust Him ever;

And his way is best, tho' I stand or fall,

Through wind or storm He will leave me never.

He sends it all.

Why should my heart be faint and fearing?

Mighty He rules above the storm;

Even the wintry blast is cheering,

Showing his power to keep me warm.

Never a care on my heart is pressing;

Never a care can disturb my breast;

Everything that He sends is blessing,

For He knows best.

WHEN SILENCE IS LEADEN.—Silence is not always golden. In fact we cannot think of any metal sufficiently dull and useless to stand as a symbol for the sulky, depressing silence in which some young people indulge whenever anything goes wrong.

Some of you have the sort of tempers which flash like powder. You are always making an effort to count ten before you speak, but all too often your impulse is quicker than your thought. There is just a chance that those others of you whose temptation is in this line of sullenness rather than impatience, pride yourself on your superiority in this respect,

You tell yourselves, with a good deal of fact, that you never say what you are for a moment later.

We do not hesitate to tell you that you have no reason to congratulate yourself. There is no more unpleasant member family than the person who makes a practice of indulging in the sulks. A hasty, ill-natured speech is no worse than an ill-natured silence, and the latter does not have the advantage being soon over. The girl who comes to breakfast with the "glum air" more oppressive than words, who sits through meal without making a remark, except in answer in monosyllables when asked a question, has no reason to pride herself on her superiority to somebody else who snarls and scolds and is sorry.

Do not confuse that golden silence, the result of tact and consideration and sympathy with this other commoner sort whose selfishness, and which casts the shadow of unhappiness wherever it grows.—*Parish Editor.*

Rachel Chandler.

Rachel Chandler, formerly Penfold was born in Guilford in the County of Surry. Her mother dying when she was young, subjected her to many inconveniences; but being favored with an early visitation of Divine grace she was preserved from the grosser pollutions of the age. By gradually submitting to the sanctifying operation of the Spirit of Truth she was fitted for the work of the ministry, and diligently laboring to improve the time committed to her trust, in due time became an able minister of the gospel, sound in doctrine, rightly dividing the word of Truth. Her ministry was attended with a lively demonstration of the spring from whence it flowed, and she was often favored with near access to the throne of grace in fervent supplication for the restoration of Zion to her primitive purity and beauty; and in commemoration of the Lord's goodness to her through the various dispensations of his providence, would frequently exhort the youth to remember the Creator in the days of their youth, and to imitate the prime of their days to his service.

She was long afflicted with a sore distemper, which rendered her incapable of traveling a considerable time, but she constantly attended her own meeting, and when her infirmity increased, the meeting was held at her house, where she frequently appeared in public testimony, under a living sense that the Lord had not forsaken her in this time of her affliction. . . . At one time, being in great pain, she said, "Oh! if I had my pain to make now, what should I do! It is enough to bear the infirmities of the body, with the load of a guilty conscience." She said her pain was often very strong, yet at times she witnessed great sweetness, which supported and enabled her to bear her affliction, adding, a little of the balm of Gilead was comfort to her, and that she longed for the time to come when she might drink the draughts of water from the well of life. She was several months confined to her bed, and bore her affliction with remarkable patience and resignation, departing this life the Eleventh of the Fifth Month, 1765, aged forty-two, and a minister sixteen years.

rief memorial of the Lord's gracious
s with Rachel Chandler, written by her-
few months before her decease and
particular request communicated to
—"When I consider the praise that is
the Lord on account of his gracious and
dealings to my soul, I am inclined to
much on his behalf to let mankind
that He of his own free mercy first vis-
soul, when it was gone very far astray
the right path, and at about the seven-
year of my age, laid the axe to the
the corrupt tree, and shook my sandy
tion; so that my feeble building, ground-
profession and name, was made to tot-
I to cry out in the anguish of my
"What shall I do to become what I
be, but that so might obtain favor and
with God?"

ch was my sorrow night and day that I
wished I had never been born, or that
ied very young, before I had a knowl-
of good and evil; for now that the book
law was opened, the commandment
sin revived that had been hid and cov-
th a fig-leaf covering, and I died; and
sensible of the Lord, I often cried, "O
ed creature that I am, who shall de-
e from the body of sin and death?"
s went I secretly mourning on my way
long time, while my adversary laid many
my way to catch my unwary feet; yet
er I yielded to the forcible power of
ion, though in ever so trivial things, I
peace.

as I had gone a great way from the
s house, so I had a great way to come
and it took up much time for there was a
bar between the house of Saul and the
of David; but blessed be God, the
and Fountain of life, the house of Da-
w stronger as the house of Saul grew
so that in time my enemies were dis-
and what I had seen and heard in
at the bottom of Jordan and in the
of the sea was I required to proclaim
the housetop.

is was so weighty an engagement that it
much time to be fitted for, lest not
rightly prepared I should be drawn in a
I zeal to do that which was not required
as poor Uzza did, or being rightly an-
yet through a forward mind to be do-
could hastily be drawn to offer sacrifi-
re Samuel came. After repeated man-
ons, and convincing circumstances had
forded, yet the confirming evidence be-
tating, I durst not appear in public tes-
for God, until Gideon like I had tried
ce every way, by which the long for-
ce of the Lord was discovered to me-
who knew my withholding was not from
to rebellion but through fear of taking
on me which I was not called to, and
y desire in doing his work was that I
be his servant, and answering the in-
r which I was made, that rightly im-
y my talent, I might at last have an en-
into the joy of my Lord . . .

length I gave up in great weakness and
ng to speak a few words in meetings
twenty-sixth year of my age, and had
peace in so doing. Although I have
been called to much service, yet, having
ent committed to my trust, I have found

an absolute necessity to improve the small
portion of grace received, and also to watch
and guard against temptations, which I have
had my share of many ways, but find none
more dangerous nor subtle than self, the most
cruel foe of which I am more free to speak in
order to inform others, that they may beware
and not attribute that honor to self which be-
longs to God. I have seen it in many shapes
had many a combat with it and do rejoice in
this, to see it under foot and the Lord to be
uppermost. There self is of no reputation;
and that I may still witness this, that as my
eye has been steadily fixed on my good guide,
who first found me out when alone in a desert
land, and a concern hath been raised to follow
Him only in the way of his leadings, so He also
may have the glory and praise in conducting
me safely thus far on my journey through
many difficulties and straits, which only to
look back upon makes me shudder, inasmuch
that death appears a pleasant release from a
world of trials and besetments, which while
here we are liable to. I am ready to conclude,
my work is almost done, my day nearly at an
end, my sun high setting, in which the curtain
of night will be drawn over my earthly taber-
nacle; so that I suppose what I do, I had need
to do quickly, for no device or work can be
done when the spirit is departed. Therefore,
having love to my fellow-citizens, as well as
good will to strangers, I am willing for their
encouragement to leave this small hint of the
goodness of God to a poor worm, who am far
from being able to speak one-half of what
hath been done for me only that men may glo-
rify God when they find my footsteps, and
consider that, as weak as I have been, yet the
great condescension of Divine wisdom and om-
nipotence is such, that now being confined a
prisoner at home by my incurable malady in
the flesh, my spirit is at liberty to praise God,
and give glory to Him, under a renewed sense
that I have so far fought the good fight and
have been hitherto helped to keep the faith.
I feel peace to be my reward, which makes
ample amends for all my sorrows, yea, and the
present pain. Hallelujah to God on high,
peace on earth and good will to men, saith my
soul. O let all cleave to Him as to a sure
and certain guide who will not leave his people
comfortless, blessed be his holy name! but
will come again and cause them to rejoice,
and their joy shall exceed the joy of harvest.

RACHEL CHANDLER.

HASTENING TO GET RICH.—Just following
the close of the great stock panic Bishop Law-
rence deprecated and sharply condemned the
prevailing passion to get rich on the instant.
Evidently having stock speculation in view,
he described it as "vicious gambling" and as
"the symptom of a spirit pervading the com-
munity," the spirit of "unreadiness to work
steadily for the legitimate reward of labor,
unrest at the moderate and fair returns of
capital, and making haste to get rich."

The bishop's attitude on this question is
said to be most highly commended. If, as is
said by one newspaper, it is "an assault on
the impulse that drives society ahead," con-
sidering that the "impulse" is not one that
leads to happiness, or to high ideas, or to
contentment, but on the contrary induces
greed, with consequent unrest and impairment

of spiritual conditions, it is clearly contrary
to the whole spirit of the Scriptures from
Genesis to Revelation. And not only is this
haste to acquire sudden riches condemned by
the prophets and by the Prophet and King of
us all, but the experience of mankind proves
that the slow way of accumulating a compe-
tency, if happily you can secure it, is far
safer than the speculative way, the spas-
modic way, the gambling way; indeed, the
small returns obtainable from the best securi-
ties of the world over supply practical demon-
stration of the soundness of the principle as
attested by the experience of mankind.

The mad rush after wealth involves the
setting up of a false standard, the plunging into
temptation, if not the disintegration of the
entire moral nature. Perhaps the finest test
that can be made of character is the use of
wealth gained, but not earned. While many
would doubtless eagerly accept the bestowal
and lightly assume the responsibilities, the
prayer of Agur still holds good in this twentieth
century as when uttered over twenty-five hun-
dred years ago—"Give me neither poverty
nor riches: feed me with the food that is
sufficient for me, lest I be full and deny thee,
and say who is the Lord? or lest I be poor
and steal, and use profanely the name of my
God."—*Christian Work*.

WHAT THE FLOODERS ACCOMPLISH.—If we
were to examine a list of the men who have
left their mark on the world, we should find
that, as a rule, it is not composed of those who
were brilliant in youth, or who gave great
promise at the outset of their careers, but
rather of the plodding young men who, if they
have not dazzled by their brilliancy, have had
the power of a day's work in them, who could
stay by a task until it was done, and well done;
who have had grit, persistence, common sense,
and honesty.

It is the steady exercise of these ordinary,
homely virtues, united with average ability,
rather than a deceptive display of more showy
qualities in youth, that enables a man to achieve
greatly and honorably. So, if we were to at-
tempt to make a forecast of the successful men
of the future, we should not look for them
among the ranks of the "smart" boys, those
who think they "know it all" and are anxious
to win by a short route.—*Success*.

Items Concerning the Society.

A portion of the sub-committee of the Yearly
Meeting set apart for service in the limits of Caln
Quarterly Meeting proposes being at West Caln
Meeting on First-day, the sixth of Seventh Month,
at 10 A. M., and at an appointed meeting in Coates-
ville, in the Methodist house of worship, at 7.45
P. M. of the same day.

The writer observes that in his item in our last
week's number that the reunion of the Wing family
in Sandwich, Mass., and the Friends' meeting
whereby the tribes went up on First-day, the word
"testimony" is printed where it was intended to
be "testimonies." He would be far from credit-
ing the solemn covering of the meeting to any one
"testimony of Truth" then delivered, or to any-
thing lower than the spirit of the Master of As-
semblies.

Notes From Others.

Christianity cannot be pronounced a failure in
modern society till the whole gospel has been ap-
plied for social healing.

President Roosevelt says that every thinking man realizes that the teachings of the Bible are so interwoven and intertwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what life would be if these teachings were removed.

President Faunce, of Brown University says: "Every branch of the Christian Church in our Eastern States ought to have the moral courage to decline to recognize non-collegiate men as publicly authorized teachers of religion."—Not so Christ.

We make a mistake in thinking of self-sacrifice as something exceptional, as something which occurs at the crisis of our lives, of something for which we need to be long training ourselves, so that we may be all prepared for it when it once comes. It is the very moral air we breathe. Society could not go on without it for an hour. It is the very substance of our lives, and that is precisely what makes us reverence it so.

Are there parents in this room who have engaged in this act of self-sacrifice? Have they pinched themselves at home in order that their boys might come here? Again and again this is the case. And yet when we see these things, if the question is asked why they are done, should we not be obliged to answer that there is no why? Once summon the noble man to an opportunity of self-sacrifice, and he does not need a why.

I suppose we should recognize that self-culture and self-sacrifice are in reality antagonistic. When you see one pursuing culture, though we may approve we do not adore. I think we must see that the two processes are directly the reverse. The man of self-culture starts with himself as empty, and he seeks to be filled. The man of self-sacrifice starts with himself as full and seeks to empty himself. The man of self-culture says, "Yes, I have gathered this much of what I would acquire. Still I am poor, I need more, let me go gathering." But the man of self-sacrifice says, "I have been gaining, only gain in order that I may give to others. Let me pour it out."

Of course, it sometimes comes about that the self-sacrificer often finds himself richer at the end than at the beginning, but this is never contemplated by him.—Prof. Palmer, on *Self Sacrifice*.

SUMMARY OF EVENTS

UNITED STATES—A bill has passed the Senate authorizing the purchase by the Government, at a cost not exceeding \$10,000,000, of 4,000,000 acres of forest land in the timbered region in the States of North and South Carolina, Tennessee, Virginia, West Virginia, Georgia and Alabama, as a forest reserve. The proposed reserve will be about 150 miles in length and of varying breadth, situated far above the sea level and forming an enormous "sponge for the absorption, retention and distribution of the rainfall," which ranges from 60 to 100 inches a year, and is not exceeded anywhere else in the United States.

The bill for providing a civil government in the Philippines has passed the House by a vote of 97 to 97. The bill proposed by the Democrats providing for the withdrawal of the United States from the archipelago in four years, was defeated by a vote of 136 to 75. An amendment to prohibit slavery was also defeated.

A Conference Report on the Isthmian Canal Bill has been adopted by both Houses of Congress, and has been signed by the President. It authorizes the President to acquire a title to the Panama route, and to undertake the construction of a canal across the Isthmus of Darien. Authority is given to acquire from the Republic of Colombia exclusive and perpetual control of a strip of land, not less than six miles wide, from ocean to ocean, the right to operate and protect the canal, and the right to maintain and operate the Panama Railroad, if a controlling interest in the road has been acquired by the United States. Should the President be unable to secure a satisfactory title to the Panama route he may proceed with the construction of a canal along the Nicaragua route.

A contract has been made by the Postal Telegraph Co. for the use of the Pennsylvania Railroad Co's right of way under which for fifteen years the Postal Co. acquires

the exclusive right to transact commercial business on the lines belonging to the Pennsylvania east of Pittsburgh and Erie, and to string wires on the railroad company's poles. Lately this exclusive right has been held by the Western Union Telegraph Co. The Postal has at present 15,000 offices, 52,751 miles of line, 552,699 miles of wire, 13,159 miles of ocean cable, not including the Pacific cable (8000 miles), which is now being manufactured. The Democratic Convention has nominated Ex-Governor Robert E. Pattison, of Philadelphia, as its present candidate for Governor. The platform of principles declares for a clean Administration; the banishment of the lobbyist, bribe giver and franchise robber; and consent to capital its right to the utmost protection guaranteed by the Constitution and the laws, and declares that labor also has the right to that protection which comes through organization and union.

The president of the Michigan District of the United Mine Workers has lately declared: "This strike of the anthracite mine workers has grown into large proportions and has come to mean to all of us the very existence of the United Mine Workers of America. The life of our organization is now the question before us all in every district of the State. We will take any step to save it from destruction, even to the point of abrogating our agreements, for if the Union is destroyed there can hereafter be no agreements in any of the States. If the Union is preserved, it will not be long until all the mine workers of the United States are working under agreements with the operators."

Officials of several large coal companies state that men are applying to them daily for employment of any kind.

A dispatch of the 26th from Pittsburgh, says: An order issued to close the mines in the Central District has been disregarded, and the effort to restrict buttumous coal production in Western Pennsylvania will fall of its own weight.

The mine operators say: "All signs point to a complete break up of the strike. The managers and superintendents of mines in all parts of the region are daily in receipt of so many applications for work from those who left when the strike was declared that they now believe they could readily operate two-thirds of their collieries if the men were afforded proper protection."

It is stated that there was sent out from California this year 26,000 carloads of oranges and lemons, 700 cars of English walnuts, 400 cars of almonds and 1300 of dried fruits.

The volcano Kilaeue has manifested unusual manifestations of activity, indicating that the display of force is increasing.

In consequence of repairs now being made to the White House in Washington, the residence of the President has been removed temporarily to No. 22 Lafayette Place. In that city, where the Cabinet is to meet, and official business is to be transacted.

On the 25th ult. great and widespread damage was done by storms in Ohio, Indiana, Iowa and South Dakota, attended with some loss of life. In some places the wind had a velocity of from 70 to 90 miles an hour.

The Finlanders are coming to this country in larger numbers than ever before, their annual immigration having been 224,248 farmers in 1906, 10,000 in three years. They are industrious and highly productive, and are likely to remain here permanently, in view of the rigorous Russian policy in Finland. Nearly all of them go to the copper mines of Michigan and Montana, but it is said many of those who have been here some years are now leaving the mines to become farmers.

The recent census in Pennsylvania showed that there were 224,248 farmers in this State yielding a gross annual income of nearly \$151,000,000, or 14 per cent on the investment of the farmers' capital. The net yield is not stated.

On the 25th ult. snow fell among the mountains, near Leadville, Colo. On the same day the thermometer registered 111 degrees in Laredo, Texas.

The War Department has stated that the entire Philippine archipelago will be placed under the control of the civil authorities on the fourth of Seventh Month.

There were 443 deaths in this city last week, reported to the Board of Health. This is 11 more than the previous week and 15 more than the corresponding week of 1901. Of the foregoing, 230 were males and 213 females: 63 died of consumption of the lungs; 24 of inflammation of the lungs and surrounding organs; 6 of diphtheria; 13 of cancer; 11 of apoplexy; 4 of typhoid fever; 4 of scarlet fever, and 1 of small pox.

FOREIGN.—King Edward VII has recently been stricken with a serious inflammation requiring a surgical operation for appendicitis, to which he submitted on the 24th ult., and from which it is now believed he may recover. The preparations for his coronation, which was to have

taken place on the 26th were abandoned, and gloom pervaded the community, which has since come to a feeling of hopefulness. A dispatch from London of the 28th says: "Seldom have a people experienced rapid and violent changes of emotion as Londoners this week. They began with exuberant anticipations a magnificent series of national rejoicings. The crushing depression and gloom, however, there is no doubt, which the public is ready to burst into the wildest jubilation."

A despatch from Washington says: "In the effort to make the payment of the Boxer indemnity easy for the United States stands alone. Minister Conger cabled the State Department from Peking that all the Powers are opposed to the United States' proposition that the payments should be made on the basis of the silver at the time the peace protocol was signed means that China will have to pay at least \$700 more than was expected of her when the aggregate of the Powers for damages sustained in the Boxer rising footed up 450,000,000 taels, or \$630,000,000. Increase is estimated in the figure to which silver depreciated at the present time, and inasmuch as it appears to be no condition which will halt such action, the increase of China's burden will continue each payment will be really larger than the one before."

Official figures showing the emigration to Siberia and the return of former emigrants to Russia for the year 1901 are published. The total ment to Siberia is given roundly as 128,700, composed of 84,000 emigrants, 25,000 pioneers of settlement, and 9000 persons seeking work. There returned persons, including 31,000 emigrants, 18,000 pioneers, 6,000 workmen. The return movement is at least that it was in 1900.

President Palma and the Cuban Cabinet have chosen a plan which they hope will relieve the economic situation in Cuba, by distributing \$5,500,000 among sugar growers and cattle raisers. The money is to be loaned to the producers to help them over the season.

It is said that there are in the island of Cuba 200,000 children attending the public schools and receiving instruction as good as or better than that offered the average public school in the United States.

Women teachers in Prussian schools get it besides free dwelling, only \$175 a year to begin with. This is raised to \$390 after thirty years of service.

The population of Cuba is about a million and a quarter, of which a little over thirty per cent. are negroes. There are four classes—the whites, the colored, the blacks and the Chinese. The whites include the Spaniards, Cubans and foreigners, and among these are a considerable number of Canary Islanders, who are farm laborers.

In the Philippines cases of cholera are as follows: Manila, 1807 cases and 1281 deaths; provinces of Cebu and 6272 deaths.

Governor Milner of Cape Colony has now become a member of the Orange River Colony, formerly the Orange Free State, and also of the Vaal River Colony, formerly the Transvaal Republic. Both the Boer republics are formally under British rule and parts of the British Empire. The Boers are a long race, of Dutch descent. Desegry and Balthazard, two French inventors, suggest that sodium peroxide be used to increase the amount of oxygen in rooms not easily ventilated, and places filled with noxious gases. By dropping ball of sodium peroxide into water, decomposition of the water takes place and oxygen is liberated.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 78.

David S. Brown, Pa., and for J. Morton Brown, A. Egle Haines, N. J.; Wm. M. Cuffy, Idaho, \$4, 2; Harry Alger for Elizabeth B. Alger, R. I.; E. H. Johnson, N. J.; Joel Bean, Cal.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

WANTED.—A matron at a Public Institution. Address "Superintendent of the Pennsylvania State Prison, Harrisburg, Pa."

WESTWON BOARDING SCHOOL.—The fall term of school begins on Third-day, Ninth Month 9th. Early application should be made for admission of those desiring to enter at that time, if the matter has already received attention.

WM. F. WICKESHAUS, Printer.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

DL LXXV.

SEVENTH-DAY, SEVENTH MONTH 12, 1902.

No. 52.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(From Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

or as second-class matter at Philadelphia P. O.

Reminiscences.

(Continued from page 391.)

MARGARET AND ABIGAIL HUTCHINSON.

Margaret Hutchinson was born in Scotland 1733, and was educated in the principles of Presbyterianism. She came to this country her parents in 1775. About the twentieth year of her age she began to attend the meetings of Friends, and about her twenty-first year applied to become a member among them and was received. In her twenty-fourth year she was married to John Hutchinson (a Quaker man) who had been received into membership before their acquaintance with each other, and about the same time. Near her close she uttered many weighty expressions. "This is the last I have believed in for many years, and I wish, within, the hope of glory." "My soul magnify the Lord and my spirit rejoice in him, O Saviour. Oh Lord help me! Oh be with me; thy poor unworthy creature." And soon added "Death is shorn of its terrors; the sting of death is sin—what I render unto thee?" Her close appearance to be near, she ejaculated, "Oh Father of the living," and a little after, "They rest from their labors and their works do follow them." "Thanksgiving and praise ascend! I feel I am almost through and the door is open." A pause ensued when she added, "Lord, release me;" which were her last audible words.

The following is from the memorandum of a friend who was present at her death bed: Margaret Hutchinson broke forth this thing in a very brief manner—"Blessed is he that has part in the first resurrection."

On the 23rd, 1849.—"Our dear friend Margaret Hutchinson deceased about three o'clock to-day in the eighty-sixth year of her age. She was taken sick on last Sixth-day. There can be no doubt she has gone to everlasting rest, there to reap the reward of life of dedication. She was engaged to the latest breath in praising Him who had done all things for her."

A Friend writes, Twelfth Month 31st, 1854: "We had a great meeting this morning, William Evans was favored in testimony, and Abigail Hutchinson followed in prayers also seemed more than usually favored."

Third Month 15th, 1855.—"Yesterday in meeting had much trouble to become gathered, but life came into dominion. William Evans delivered a weighty communication. After he took his seat a precious feeling overspread. Abigail Hutchinson rose soon after. On seeing her get up I felt a little tried, thinking there was no room for words; but found I had misjudged, for what she said rather increased the feeling that was over the meeting."

First Month 17th, 1866.—"To-day in the forepart of the meeting Abigail Hutchinson was quite favored, speaking in an encouraging way to those who were experiencing wave after wave of affliction to pass over them. They would not be forgotten."

Second Month 20th, 1868.—"Evening meeting at Arch street. After others had spoken Abigail Hutchinson was very sweetly engaged (in testimony) commencing with the words "Thou who hast been the stay of all generations," and finishing with the expression of a desire that we might, when done with time, be prepared to enter into that city whose walls are salvation and whose gates are praise."

Twelfth Month 20th, 1878.—"Abigail Hutchinson was acceptably engaged in supplication in meeting this morning. She had not been out at meeting for several weeks. It is very gratifying as she rises from her attacks of sickness, to find she can come out so fresh and lively."

Tenth Month 27th, 1884.—"Our Select Preparative Meeting, all the members (10) being present, we sat a considerable time in comparative weakness, but Abigail Hutchinson seemed to be instrumental in turning the battle to the gate, in testimony, commencing with "Who shall roll away the stone from the door of the sepulchre?"

In the ninety-first year of her age she wrote to a friend as follows: "Mary Kite has been removed from works to rewards. How many have been taken of latter time; but He who raised up and qualified faithful laborers to be pillars in the Church is able now as ever He was to raise up and qualify others to fill up these vacant places. There are among our young friends some who, if faithful, will have to take up the cross and show themselves more openly on the Lord's side. The main concern is to be ready to render my account with joy and not with grief."

"How ready is the man to go
Whom God hath never sent;
How timorous, diffident and slow
His chosen instrument."

—Robert Carr Brackenbury,
a lay Methodist preacher.

Selected.

Thomas Busbey.

Thomas Busbey, of Banbury, in Oxfordshire, was one whom the Lord ended with the knowledge of the Truth in his youthful days, to which, through the operation of his holy Spirit, he was made willing to give up in faithful obedience. In the time of his last illness through the renewed visitations and fresh influences of Divine love, he dropped many precious and comfortable expressions . . .

"Though I have near and dear things to leave behind me, as wife and children, to whom I would have been a shepherd a little longer if the Lord had seen meet,—but his will be done,—I shall leave and commit them to Him, who hath been as a tender father to me from the time that He first visited my soul unto this day. Oh! what shall I say of his goodness and matchless love?"

At another time, to a friend that came to visit him after having spoken a great deal of the love and goodness of the Lord to him in the time of his youth, in turning his feet from the paths of vanity into the narrow way that leads to eternal rest, he said, "Oh! that our young friends would come to seek the Lord in their early years. He would be assuredly found of them; my soul is a witness of what I now speak. When I was but a lad, I had secret desires after Him, inasmuch that I thought I could be content to mourn out my days in a cave of the earth, so that I might have an assurance of a dwelling with Him, when time here should be no more. So strong were the desires that the Lord had raised in me, that nothing short of this would satisfy, which caused me many times, I might say years, to go mourning and seeking the Lord, till at length He was pleased to appear by his inspeaking word in the secret of my heart, saying, 'Thou art mine, wait thou on me and I will protect thee.' Oh! how has He made good his promise; yea, He has done more for me, both inwardly and outwardly than at any time ever entered my heart to desire or expect; the which causes adoration and praise to ascend from me, who am but a worm before Him."

At another time, he being as it were overcome by the love of God, and in a tender frame of mind, said, "One taste of my Father's love is better than all the doctor's cordials. Oh! it is this that supports my drooping spirits. I thank Thee, O Father, that Thou hast not forgotten me in this low condition."

Speaking to some young friends that came to see him, some of his expressions were these: "Keep in the narrow way spoken of by our Saviour, Christ, in whatsoever company you may be. Keep to an inward exercise of mind, and to the teaching of the Holy Spirit in yourselves, that you may be thereby prepared, and ready for whatsoever work and service the Lord may be pleased to call you to; for He

worketh in whom He pleaseth, and how He pleaseth. Time will fail and strength will fail; therefore improve your time, and prepare yourselves while ye have time. My dear friends, my love is to you, and remember my love to friends, for I shall depart hence ere it be long. Blessed be the Lord, I am strengthened in Spirit beyond what I expected." . . .

At another time, in sweet composure of mind speaking to his wife, he said, "Oh! my dear, what manner of love is this, wherewith the Lord hath loved my soul, that I am, as it were, overcome therewith, so that I am ready to shout aloud for joy, and to go beyond my strength, for I see no end of praising Him for his many mercies and visitations of love? Surely it is as a brook by the way to confirm my faith and hope in Him, which is as an anchor sure and steadfast, that all tempests and contrary winds have never been able to shake or overturn, because it was built on the invincible rock, the rock of ages and foundations of all the righteous. My soul shall sing eternal praises unto it, because I have tasted of the streams that issue therefrom, at this time as well as at many other times. Glory be to God and the Lamb for ever and forever more." Speaking of that power whereby the soul is renewed and made alive to God: "Oh!" said he, "that we may all keep to it, is it this which will give us the victory over the many things that would draw away our minds from Him, and from a faithful dependence upon Him. My soul is a witness for the pure God, that if we keep to the power, in that, we are made more than conquerors by Him who hath loved us, and shed his most precious blood for us. Though I am weak, and my outward man decays yet my faith and hope are renewed in Him, so that I know whose I am, and whom I serve, and nothing shall be able to pluck me out of his hands, for it is by this power I have been upheld to this day. Though the archers shot at me, my bow abode in strength so that with the patriarch I can say, the arms of my hands have been made strong, by the hands of the mighty God of Jacob, who has preserved me; endless glory be given to Him." . . .

A friend asking him how he was, he answered, "All is well, except the poor body, and that is sorely afflicted, but the Lord has graciously supported me under it beyond expectation." After having been a little in silence, he broke forth into prayer, and returned praises to the Lord for his wonderful loving-kindness, in affording him his comforting presence in a time of great exercises, and his strengthening power and supporting arm, under such great pains and long and sore afflictions of body." . . . Some friends who had tarried all night, in the morning asked him how he was, he answered, "I was in hopes I was going once in the night; I am very desirous to be released from this great affliction of body I am under, if it please the Lord; but his will be done."

About two hours after, the said friends being about to take their leave of him, he, though very weak, being then near his end, raised himself up in the bed being strengthened beyond expectation, and in the aboundings of Divine goodness supplicated the Lord to this effect, viz: that the Lord would be pleased to strengthen and uphold all the weak, comfort all the afflicted whether in body or mind; and that the

Lord according to his heavenly will, and Divine wisdom, would raise up a powerful and living ministry of the young people among Friends; and that He would graciously vouchsafe of his favor to his people, to endure the present ministry with a larger demonstration of the Spirit, so that nothing might appear among them but the pure streams and current of life; that those who were lately convinced, might be preserved and attain to an establishment in the Truth, and persevere to the end; and that the youth among us in general, might be favored with a fresh visitation of the love of God, to draw their affections from the pleasure and vain fashions of the world, to an earnest seeking of the Lord, and thereby to a possession and enjoyment in themselves of the power and excellency of Truth which will afford them comfort in a time of trouble and afflictions, strength under exercises and weakness, and peace in an hour when all the world, and the glory thereof will avail nothing.

Towards his end, being weak in bed, a friend speaking of the state of things, and the liberty some of the professors of Truth took to revile the innocent, he said, "Dear friend, be not discouraged. Though there is darkness in Egypt, there is light in Goshen; yea it is such darkness as may be felt. My soul hath travelled under the weight of it many times; and though it is so, and hath been so, the Lord will have regard to his own seed. He knows who they are and where they are. I could say a great deal but am much spent, having had a large morning sacrifice with some of my friends that are gone away to-day. Oh! glory to God! Do not distrust his goodness He never fails those who have a true dependence upon Him; my soul is a living witness of it. Although I have been under so long and sore affliction of body, yet the enemy has never been suffered to tempt me to despair, or doubt of my future happiness."

He left it as a charge with his family, that nothing of mourning apparel, or anything that had the least appearance thereof, might be worn on the account of him after his decease. Many more excellent sayings which he delivered, worthy of memorial, might have been here inserted for the benefit and encouragement of others, to follow the ways of piety and virtue, had it been possible to retain them exactly in mind.

He departed this life the 13th day of the Eighth Month, 1726, aged about sixty years.

THE PERFECT RULE.—When Thomas Paine resided in Bordentown, New Jersey, he was one day passing the residence of Dr. Staughton, when the latter was sitting at the door. Paine stopped and after some remarks of a general character, observed, "Dr. Staughton, what a pity it is that a man has not some comprehensive and perfect rule for the government of his life." The doctor replied, "Mr. Paine there is such a rule." "What is that?" Paine inquired. Dr. S. repeated the passage, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Abashed and confounded, Paine replied, "Oh, that is your Bible," and immediately walked away.

TROUBLE and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—*Melancthon.*

Doukhorob Notes.

En Route ROSTHERN TO WINNY
Sixth Month 24th, 1902.

MY DEAR FRIEND:

The past week has been one of the eventful in my life. A Mennonite kindly Michael Sherbinen and myself to ride in comfortable carriage from Rosthern to Saskatchewan. The prairie was clothed in verdure, and the vastness of its bound, fenceless stretches was very impressive. The sloughs still contain some water, and badger holes have not all been filled up by the road inspector,—a remote prospect. It is such a fascination in the freedom and fertility of this land and I do not wonder being settled rapidly, even with the drawback of a short season and the mosquitoes.

As we approached the valley of the Saskatchewan we passed Herman Fast (who accompanied John Bellows and Joseph J. Fawcett during their Russian journey), at his place with two oxen. The black soil is turned over in such even furrows we drove across sections of ploughed land, without much inconvenience.

The river was twenty feet higher than usual, and running rapidly. Thou may recall the beauty of this large stream, eleven hundred and fifty feet wide, with banks two hundred or more feet high. The Mennonites occupy the eastern and southern shores, while the more Doukhorob villages are on the opposite bank.

The weather was all we could desire, the picturesqueness of the rope ferry, crossing the team across the stream with its depths boiling up under us, cannot easily be portrayed. A group of Doukhorobs, men, girls and women, stood hand in hand on top of the hill, awaiting our arrival. The river had overflowed its banks and left standing pools in the bushes, through which we passed on the level meadow before ascending the hill. Into these we plunged—quite over the hubs of the wheels, and with great difficulty were pulled up the precipitous bank.

I have written an appeal to all the Doukhorob men of five villages suggesting that this approach be improved at once, as one of the women passengers was perilously nearly thrown out, head foremost, into the water mud. One of the wagons in our train got stuck, and the women were carried on the backs of their companions to dry land. After crossing I stood with my camera ready to "snap" the on-coming teams—three oxen abreast—in a farm wagon full of our baggage. I wish I could enclose the "developed picture." As we walked up the hill the girls came down to us chanting their plaintive Russian hymns, and we had a hearty welcome.

I cannot easily forget the scene as we stood surrounded by these picturesquely attired peasants of the village of Petrofka, as we looked the magnificent valley of the Saskatchewan—where thanksgiving was expressed upon the bended knee for the manifold mercies we had experienced.

After this meeting we went to the home of our dear friends, Michael and Bridget Sherbinen. Their house is admirably located in order to secure a commanding view of the river, and I am deeply impressed with

ability of building a school house near his to accommodate fifty scholars, part of might board with the Sherbinen house-

Michael and Bridget accompanied me in a five villages in this colony and we had satisfying conference in each on the of sending their children to school. thou would have been deeply interested u had been with us last Seventh-day g when eighty were assembled and con- standing until 11.30 p. m. in order to that was said.

close a letter which was written by the two villages after our visit and it con- expressed desires of four out of the lages we visited.

is very apparent that there is an in- appreciation of the interest Friends taken in these worthy children of Russia, are talked over the whole situation very ly with the Sherbinen family and with sult, that if a house could be built this r forty by forty feet, that would accom- the children from neighboring villa- of them ten miles distant, Michael men will give four or five acres of his Philadelphia Friends, upon which it ere erected. He was compelled to go ut to hut last winter, with scarcely a light coming through the small win- enable him to see the printed pages, injured his eyesight.

very reliable builder with whom we con- at Rosthern last evening, one who built ublic school house at Rosthern last au- said to me that he would be very willing ly an estimate, without charge for his is in the building, as he is deeply inter- in the welfare of the Doukhobors, and as he was able would contribute to the work of Friends.

also had a conference with the repre- ves of Lord Strathcona, who is on the ith us, and the Government Land Agent, Ens, with one or more men who have this settlement; and they very much aged the enterprise, because it would e Doukhobor children for teaching a- their own people. These colonists are dy for Government schools, but when ined how Friends have conducted their y they seemed very willing to send their n to Michael Sherbinen and he is fitted o work he has begun.

ow the London Friends have sent him and that they have this matter of edu- largely in their hands, but their work somewhat concentrated at Good Spirit or a time. Helen Morland and Nurse are now going to Winnipeg with Michael self, where they will remain for a week, ing themselves and possibly waiting for H. Varney, while Michael and I press ough the Yorkton settlements. He is ble as an interpreter in this work of ing the advantages of education to ukhobors. The openness that was man- all the villages was very encouraging and the head men of the conference at they would build their own school as soon as they were able. Michael e thinks a frame building would be warmer than one made of logs and the ional effect which the building of such

a house would have upon the Doukhobors would be salutary. There is another aspect of the case which may well claim our serious consideration, and that is the effort which the Second Adventists are making to introduce their teachings among the Doukhobors at this place.

Michael S. (who sits at my side and to whom I have read the foregoing lines), says these "Sabbath" keeping Baptists have come to him requesting him to interpret for them, and he said he could not conscientiously do so, if their peculiar views were to be presented. He thinks Friends can have control of the settlement, if it is understood that we have a school on our own ground.

Herman Fast who is himself a Baptist, came quite a distance and crossed the river on First-day last to dine with us, because he had a great concern that the Doukhobors should not be "spoiled" by these Adventists; for he had said to them that Friends had the precedence, and he very much hoped we would continue to have the chief place and influence among the Doukhobors in all their colonies. His love for John Bellows was great, and he gave me a photograph of J. B., J. J. Neave and himself, taken when in the Caucasus. Now I must conclude. Thy friend,

J. E.

From "Fenelon; his Friends and Enemies."

There were some who came to him who found it hard to face all that he asked of them, and to these the strong severity that underlay his gentleness was manifest. "You fear to feel the yoke," wrote he to one, "and therein lies the real root of a certain unbelief that you urge upon yourself. You wish to persuade yourself that you are not yet sufficiently convinced, and that, in this condition of doubt, you can make no advance towards religion without doing it rashly, and with the wish of speedily relapsing. You persuade yourself that you doubt, to avoid having to yield yourself and sacrifice a miserable freedom which self-love cherishes. Honestly, what have you that is real and substantial, to urge against the truth of religion? Nothing but the fear of being made uncomfortable and of leading a life that is laborious and sad; nothing but the fear of being further towards perfection than you desire. It is only because you grasp religion, because you feel its sovereign power, because you see all the sacrifices that it requires, that you fear it and will not yield yourself to it. But let me tell you that you do not yet know how sweet and pleasant it is. You see what it takes from you, but you do not see what it gives. You exaggerate the sacrifice, without picturing the consolation. God teaches you, waits for you, prepares you, makes you willing before He commands you. If He thwarts your evil desires, He gives you, by his love, a longing for truth and goodness which will be stronger than all your other disordered longings. What are you waiting for? That He should work miracles to convince you? No miracle would rid you of the vacillations of a self-esteem that dreads exposure. What do you desire? Unending arguments,—when all the while you realize in the bottom of your heart that while God has the right to claim of you? You deserve that God should abandon you, as a pun-

ishment for such prolonged resistance; but He loves you more than you know how to love yourself. In his mercy he pursues you, and troubles your heart that He may win it."

Again: "I pray that God Himself will speak to you, and that you will follow faithfully what He says to you. Listen to the inward whisper of his Spirit and follow it—that is enough; but to listen one must be silent, and to follow one must yield."

And again: "Learn to seek God within yourself; it is there you will find his kingdom. You must confide your weakness and your wants to Him; you cannot do it too simply. Prayer is but love, and love tells all to God, for we need only to speak to our well beloved to tell Him all our love. And having spoken, we must listen. What may He not tell us if we do?"

With the toleration for the delusions of others which experience had taught him, he wrote: "One can only be doubtful of the greatest good when one sees it imperfectly. Superficial knowledge degrades it to the level of benefits which are infinitely inferior. Then the shadows that obscure it, and the distance that divides us from it, seem to equalize it with the finite things which we teach and know. It is this false equality which allows man to hesitate and choose, and exert his freedom of selection between advantages that cannot really be compared. But if the greatest good should suddenly become evident, its infinitely powerful enchantment would overwhelm all desire of free-will, and every other attraction would disappear as the shadows of night disappear before the light of day. We know that most of the delights of this life are so unsatisfactory in themselves, or so insecure, that we can easily draw comparisons. As we compare, we weigh them that we may choose; and as we weigh them our inmost consciousness tells us that we are free to choose, because the claim of those things is never so strong as to destroy all balance, and absolutely force our will. It is this balancing that free-will is exercised. Take away free-will and you take away all vice, all virtue and all merit."

"The best things become the most polluted because the abuse of them is worse than the abuse of that which is less good." Such, observes the editor, was Fenelon's reply to those who urged the evil of the system of direction prevailing in the Roman Church.

"Never speak lightly. It is thus that one falls unconsciously into the weakness of saying what is not completely true."—P. 316-7.

"The man who is worth hearing is he who only uses words as the expression of thought. There is nothing more contemptible than the professional speaker who uses words as a charlatan uses his remedies."—Page 347.

"Never give extra lessons as a punishment."

ONLY one thing exceeds the loss—the love. That lives on, affording me such new experiences as make me understand the growth of a religion better than ever before.—G. S. Merriam.

THE more wicked men grow, the less ashamed they are of themselves, and the more holy men grow the more they abhor themselves.—Berridge.

For "THE FRIEND."

THE SIGNAL CALL.

Come with muffled oar,
Over the silent sea;
Gently touch the shore,
Thy signal let me see.

Thy coming is benign,
Thy purpose standeth true,
Firm is thy great design,
To form the heart anew.

How still the realm of might,
How silent is Thy way;
Alike to Thee is night,
Or golden light of day.

Didst Thou not come at first,
In silence and alone?
With cup to quench my thirst,
A sign to make for home?

Long years have passed since then,
The outlook still is bright,
How oft I look again,
With strong and steady sight.

I wander on the beach,
Stretched to horizon's rim,
Craving no sound or speech,
Singing my silent hymn.

Surely my Lord doth come,
Sweeping the peaceful tide,
A signal call for home,
Forever at his side.

H. T. M.

BEAMSVILLE, Ont.

Some Strange Bird Ways.

"Do you never think what wondrous beings these
Whose household words are songs in many keys."

The more closely we study birds the more we appreciate the depth of our ignorance in regard to their lives and habits. We are constantly confronted with unexpected developments, signs of intelligence—even of reasoning, evidence of personal tastes; instances of departure from family custom; indeed, so many individual idiosyncrasies that a conscientious observer hesitates to affirm any settled habit of any particular species. It is hardly safer to say, for example, that all robins build nests of mud and other material in trees, than to say that all Englishmen build houses of brick in long rows, for we frequently find variations from this habit. According to general experiences of the birds of our own country, it would seem tolerably safe to affirm that the female bird makes her own nest, sometimes allowing her mate to assist, sometimes preferring to do it alone. Yet some bird families are known in which she departs from the ways of her sisters, and allows her mate to make all the preparations for her long sitting. A well known hawk—the everglade kite—contents herself with looking on while her mate collects and arranges the twigs which form the nest, occasionally stopping in his work long enough to feed my lady a few delectable snails. Another defection from common bird ways is made by the phainopepla of California, a fine singer and interesting bird, whose peculiar habits have been noted and described by Florence Merriam. This gallant spouse does all the work of gathering materials and weaving them into a neat felt-like structure, always welcoming her to the post of looker-on, but never permitting her to touch the sacred cradle till it is entirely finished, and so happy in his occupation that he sings as he goes about.

It is confidently asserted, and generally believed, that the orchard oriole—a rather crusty cousin of our black and gold neighbor of the elms and willow—slings her graceful cup between the upright twigs of a tree, apple preferred. But in Florida,

"Where the bannered mosses gray
In the breezes gently sway,"

she is known to build in the tempting material, not of it for she cannot give up the wiry grass beloved of her family. Selecting a thick bunch of the moss she works out a cavity in it, and there places the pretty green cradle, which turning yellow as it dries, makes one of the daintiest scar colored structures.

Again, it is a well established fact, in books as well as in popular opinion, that bird families, though never so social in their way, at nesting time prefer to separate themselves a little from their fellows, each pair having its individual nest and conducting its own domestic affairs. Even among the social sea bird, who have what we may call bird cities, where nests are as thick as human habitations in our cities, where many thousands of a species congregate, even there each pair is supposed to have its own nook and its own family. But here again is a family with individual idiosyncrasies. It belongs to a bird tribe noted for eccentricities, especially about domestic matters—the cuckoo. The European branch is conspicuous for shirking the care of nest and nestlings, and imposing the work on its neighbors. Our own species content themselves with a poor apology for a nest, and often shows a queer jumble of eggs and young of several ages together. The bird referred to, the ani, found sometimes in our Southern States, seems to have solved the problem which presents itself to the cuckoo family, namely, how to reconcile the habit of depositing eggs at long intervals with the comfortable rearing of the young. The ani has overcome the difficulty in an original way, and set us an example in co-operation. When nesting time arrives, several of these birds combine and make a nest of large size, in which the whole party deposit their eggs and take turns in the labors of sitting and bringing the young to years—or weeks of discretion. The eggs are carefully placed in layers with leaves between, so that they shall not injure each other. If missionaries could be sent from this model community to teach their European relatives this solution of cuckoo troubles, it would be most welcome to the host of small birds who are forced to incubate and rear cuckoo youngsters.

A vagary in the manner of nest building is shown by one of the grouse, a family which also exhibits originality and peculiarity in several ways. This is the Canada grouse, or spruce partridge found in the northern parts of the United States. When moved to nest making, the bird scratches a cup-shaped place in the ground and lays three or four eggs. This is only to begin, for her "set" varies from ten to fifteen. Then every time she deposits another buff spotted sphere she picks up straws, grass, leaves or whatever she finds handy, and tosses them over her back towards the nest as she goes away. By the time her set is complete she has accumulated a quantity of this litter around her nest, evidently with the intention of providing occupation for the tedious hours of incubation. Then as she sits in the nest she reaches out, gathers in the stuff and arranges

it around her at her leisure. When the set is completed and ready to serve its use as a nursery, it is very deep and nicely constructed of grass and leaves.

Not only have many of our little neighbors individuality about nest building, but some of them have decided notions about color. A canary belonging to a family in New England greatly disliked black, and showed his feeling on every occasion. When a black cock employed he was so distressed and unhappy the family felt obliged—in pity—to replace with a white one. A tame robin had such aversion to all bright colors, except eye yellow, which he so much admired that he would "alight in perfect rapture" (as his mistress says on the hand of a person knitting yarn) on wool.

A certain parrot, on the contrary so loved yellow that he would scold and refuse to approach his mistress when she wore it. A yellow ribbon or anything of that color would drive him almost frantic. When a mass of ends of worsted were given him, he held them over carefully, picked out all the red ones and put them in a pile by themselves, showing that he had his likes as well as dislikes. The common ruby throated humming bird shows great fondness for bright red. I have seen one almost alight on a lady's red waist, and hover some minutes before a red painted piazza seat, passing back and forth before it, almost touching, and seeming to leave it.

The opossum has the credit of the trick of feigning death when captured, but several birds are equally clever at it. Among these are one or two grouse, or partridges, the humming bird and other small birds, some of whom even go through the process of going for breath and apparently dying. In the cases this is probably actual paralysis, but in others it is a sort of fainting, but in general it appears to be true "shamming."

Besides feigning to be dead "with intent to deceive," many birds pretend to be hurt to draw the enemy away from the nest or young. Perhaps the drollest is by another of the grotesque grouse family. The Canadian red grouse says Bendire, throws herself on her breast and kicks herself along with her feet, aided by her spread wings, adding to the comical effect by squealing at the top of her voice. She goes just fast enough to prevent her pursuer getting his hand on her, while the young, whom she is trying to protect by these manoeuvres, drop where they are, and remain perfectly motionless.

One of the most remarkable and least understood powers of a bird is that of sinking its body in water till only the beak is above the surface, and remaining in that position without motion. This faculty is possessed by several ducks and geese, and is exceedingly useful to birds pursued as game, often preserving their lives.

Nothing is more certain than that the wing of a bird is to fly with, but it is not confined to that use. It is capable of varied expression. Some birds have a curious custom of lifting the wings, which evidently means something more than we are yet able to interpret. Sparrows, on alighting, often lift one or two wings high above the back before they settle. The mocking bird has a very significant wing

ing both wings when advancing to the click of a beetle. I have sometimes thought it ought to be for instant flight if the quarry depicted alarming propensities; it has been tested that it is to startle and "flush the e."

In one case a redwing blackbird plainly tried to express a great deal when he came near me as he could get, lifted one wing held it quivering while he fixed his eyes, and delivered a long harangue, evidently relieved complaint. (Being about to leave I had carried him to a strange house in vered cage.)

new habits and ways are constantly coming light to upset all our time-worn theories and facts. It has been discovered that robins social clubs, and that some birds drink water; that crows eat more cutworms than shrikes more beetles than birds; nestlings have to be educated, and ground s have light breasts for concealment; that feathered "lords of creation" assume the care of the young, and others never their offspring till they graduate from nursery; that some fathers will eat their babies and others will die for theirs; and, next of all, that it is possible to change without moult.

It is thus seen that we have by no means wasted the interest of bird study. Every day is called upon to modify previous opinions, if the army of observers continues to increase, as it has been doing of late, it will not lag before our ornithologies will have to be rewritten. Then it is to be hoped we shall know something of the lives of our most interesting fellow creatures and be able to appreciate that

"Earth were not half so bright or fair
Without these ministrals of the air."
—Olive Thorne Miller, in *Public Ledger*.

HN BUNYAN.—Bunyan was the opposite mystic. His common sense in advice is ordinarily closely packed and hard, and his acute observation of the ways of humankind in practical life. He wrote once a story of one Badman, which is probably a contemporary life than the adventures of Jonathan Wild in the next century. It did not weaken his eye-sight over books, sharpened it on men and women. All his tales abound with anecdotes and incidents which he had evidently seen in the towns or by the roadside, and with phrases proverbial sayings close to the soil. Not least agreeable of the signs of this realistic sight for the bare fact in sense are those descriptions of the country of birds and flowers and fields, and the simple fullness of them to the country-born boy, who strews his pages from cover to cover. When he came to write his great book, he did in a perfectly natural way, and without thought, the reality of a journey on earth that of the search for heaven. The success with which, in a literary work, truth is clothed with fancy, is a measure of genius. It is perhaps more striking in this case because the work is an allegory, which is usually so fully pale a kind of composition. The characters and action of the "Pilgrim's Progress" on the contrary, are a transcript of so vivid that it cannot wear out. It is

not more realistic, however, than other portions of Bunyan's voluminous writings, in which one may get an idea, in English provincial character, of high historical value and human interest.

Bunyan's memory is singularly agreeable. Personally, he was free from defects of assumption, dogmatism and spiritual pride which entered largely into the religious character of this epoch, and his sensitive conscience seems to have kept him humble after he had won a name. The two great elements of his work—the homely quality and the Christian quality—were deep-seated in his nature and give him a charm. In an age of sectaries he was not a narrow bigot, and did not stickle for meaningless things; and in a time of political strife growing out of religious differences, and though himself a sufferer by twelve years' imprisonment in early manhood, he did not confuse heaven with any fantastic monarchy or commonwealth of Christ in London, nor show any rancor or revengeful spirit as a subject. It is worth remembering that from our Puritanism, which is regarded as a narrow creed and life, came the only book since the reformation which has been acceptable to the whole of Christendom, and is still regarded as the substantial truth of the Christian life in all the churches that preach it under any degree of orthodoxy. The life of the man who can evolve such a story must have been very simply typical of the Christian itself.—*The Evening Post*.

A Short Account of William Leddra, who Suffered Martyrdom the 14th of First Month, 1660-1.

William Leddra, an inhabitant of the Island of Barbadoes, being convinced of the principles of Truth as held by the religious Society of Friends and believing himself divinely called to travel in New England, came to Newbury, in the year 1658, where he was taken up, and with his companion, William Brend, carried to Salem, in Massachusetts. The magistrates of this place asked them if they were Quakers, and being told they were so called in scorn, they charged them with denying that Christ who died at Jerusalem, and also the Holy Scriptures. These false accusations they boldly contradicted, declaring they owned no other Lord Jesus Christ but He who suffered at Jerusalem, and that they owned the Holy Scriptures. They were, however sent to the House of Correction, and at length removed to Boston and again imprisoned, with orders that they should work. Unwilling thus to recognize the power of their persecutors, they were kept five days without food and then whipped with a three-corded lash. After the infliction of this unmerited punishment, William Leddra was banished from Boston on pain of death; but believing it his duty to return thither, he was apprehended and thrust into an open jail, where he was kept during an extremely cold winter, chained to a log of wood. Here his hardships and sufferings were so great, that it seemed as if his persecutors designed to destroy him; but he was supported through them all, and on the 9th of First Month, 1660-1, was brought before the Court of Assistants with his chain and log at his feet. On being told that he had incurred the death

penalty, he meekly asked what evil he had done? Being answered that he owned the Quakers who had been hung, and refused to put off his hat in court and said "thee" and "thou," he replied, "Then you put me to death for speaking English and for not putting off my clothes." Finding that his persecutors were resolved, if possible, to shed his blood, he appealed to the laws of England for his trial, saying that if found guilty by those laws he refused not to die. But the court overruled his appeal, and endeavored to persuade him to renounce his religion and embrace that established by law. But he felt conscientiously bound to testify against a religion which would countenance men in cruelly persecuting men and putting persons to death, because they dare not embrace it; and looking upon those who were thus seeking his life, he boldly exclaimed, "What! join with such murderers as you are." Then let every man that meets me say "Lo this is the man that hath forsaken the God of his salvation." Sentence of death was passed upon him and the 14th of the same month fixed for his execution. On the morning when this servant of the Lord Jesus sealed his testimony with his blood, the Governor came to the prison with a military guard; William's irons were knocked off, and taking a solemn leave of his fellow prisoners, he cheerfully went forth to meet death. The guard surrounded him in order to prevent any of his friends from speaking to him; and when they reached the appointed place he took an affectionate leave of his friend Edward Wharton, saying "All that will be Christ's disciples must take up his cross." Then taking his stand where the guard directed him, he addressed the people thus: "For bearing my testimony to the Lord against the deceivers and deceived am I brought here to suffer." When the executioner was putting the halter about his neck, he calmly said, "I commend my righteous cause unto thee, O God," and as he was turned off, he cried out, "Lord Jesus receive my spirit." Thus did this innocent martyr lay down his life cheerfully, and patiently suffered for the name and testimony of his Lord and Saviour. The frame of his mind, at this solemn period was such as became a true Christian.

Copied 13th of Sixth Month, 1902, at Woodland, N. C.

As an Indian Saw It.

Chief Pokagon, of the Pottawottomies, a full-blooded Indian, who died last year, wrote a book called the "Queen of the Woods," apparently a sketch of his own life. The following passage from it is of real interest, enhanced by the circumstances of the writer:

A few years since as I passed through the peach belt of southwestern Michigan, I noticed in many of the peach orchards along my route men were at work digging up the trees, root and branch, and burning them. I also observed that many of the trees were loaded with ripe fruit of red and crimson intermixed, tempting to behold, which was also burned with them. I made careful inquiry for the cause of such wanton destruction, and was told the trees were diseased with a contagion known as the "yellows," and that the charming ripe fruit I had seen was premature and diseased, and that it was known among fruit growers

as "mock peaches," and further, that the State of Michigan had decreed that all such diseased trees must be destroyed; and if the orchard owners neglected to do so, the State of Michigan would destroy them at the owners' expense, and subject them to the payment of a fine of \$100 in each case, and imprisonment if not paid. To-day I passed over the same route again; and where eight years ago the land was cursed with dying trees and mock peaches, I beheld spread out before me in every direction, beautiful orchards loaded with rich, ripe fruit, red-cheeked and in the bloom of health, which, in contrast with the dark, green foliage of the trees, presented a living picture which excited my heart to cry out, "Behold Eden's garden of the nineteenth century." Men, women and children with jest and jeer, with laugh and merry song on every hand, were picking and packing the fruit while others with teams were hauling it away, some to the railroad and some to the lake for shipment, while the employed and the employer were happy alike, and rejoiced together.

Now let Pokagon ask in all candor, What brought about this mighty change from adversity to prosperity, from death to life? But one answer can be given: "The State of Michigan did it." With a single blow of her right arm she crushed the widespread contagion, and yet there are many who still dare say unblushingly, in both public and private life, in the face of such convincing facts and thousands of like cases, "that no law can be enforced to prohibit the sale and manufacture of intoxicating drinks."

My native brains are indeed puzzled to understand how it is that the incoming white race by their intelligence and skill have invented instruments whereby they can measure the heavens above and declare of what substance the stars are composed; who have provided means whereby they can travel at ease in palaces, sweeping above rivers and through mountains, outstripping in their course the flight of birds in their migration; who have provided means whereby they can enjoy parlor life while crossing oceans in the teeth of the wildest storms; who have perfected inventions whereby they can rise above the eagle in his flight, or descend into the depths of the sea, where fish can scarcely swim; whose subtle brains have devised means whereby they can talk as though face to face around the globe; whose ingenuity can successfully bottle up speech whereby generations yet unborn may listen to the voices of their forefathers; from whose brains emanated that marvelous invention by means of which a button pressed by the fingers of a child causes mountains to be rent asunder and torn down, or the granite bottom of the sea uplifted and broken in pieces. All these wonderful achievements the white men have accomplished, and yet they dare have the effrontery to declare to all the world by words and deeds, regardless of their marvelous works almost Divine, that they are not able to provide means whereby they can destroy that great devil-fish which their own hands have fashioned and launched upon the sea of human life, whose tentacles reach out to do their wicked work alike into wigwams and palaces, into schools and colleges, into halls of legislation and courts of law, and all unsought, crushes in its coils the heart of the young bride, the wife, the

mother and the little child. Now if it be true the dominant race lack the power to bind down and destroy that monstrosity born of their own race, then it must also be true that the moral science of good government, for the best good of all the people, has not kept pace with their remarkable discoveries and improvements. At this very time some of the best brains of our country are laboring night and day to provide instruments whereby the seed of disease, or any foreign substance, may be seen in the human body to aid surgery in relieving the afflicted.

The people are wildly clapping their hands over it, and shouting loud acclaim; and yet these benevolent men of giant research and their votaries, as well as many of our political and moral scientists, cannot or will not see in broad daylight the curse of the glass between the lips of our boys and young men who are rushing down the toboggan slide of shame into the broad gateway of physical ruin and moral death.

It is well for the agriculturist to study chemistry, so that he may understand the property of the soil and prepare it for the golden grain. But he who would so prepare his land and plant it with the best of seed and then allow the grass and the noxious weeds to choke out the young and tender plants, would be considered foolish with all his wisdom. Our country is one vast field for our cultivation; science, with a lavish hand has given us ample means to dress and take care of it, and yet, to the shame of this nation, cigarette weeds, whiskey weeds and all manner of vicious weeds are running over it, demoralizing alike the young men and the little boys. Fathers and mothers, Pokagon asks you in the name of the sons of the forest; he asks you in the name of the Great Spirit of his fathers and yours; in the name of humanity and Christianity, and by all that is sacred and dear to mankind, is it not your duty to destroy these deadly weeds root and branch? Ancient and modern history written and traditional, both declare most emphatically that in order to attain to the most perfect type of civilization for the best good of all, the people must be equally developed, morally, mentally and physically. And yet it must appear to every candid-thinking man, as he beholds intemperance sweeping our land like a prairie on fire, scorching all that is fair and lovely, that the lack of moral education to map out proper legislation is the most lamentable defect of the present age.—*Boston Transcript.*

How he Conquered the Plumber.

In one of the suburbs of New York there lived, not long ago, a plumber, who, as a workman enjoyed the respect of his community. No one could solder a leaky pipe better or at less expense; but although his heart was kindly his tongue was sharp. Oaths had lost their significance to him—he used so many. As for his faith he had none. He believed neither in God nor man. For years he had not been seen to enter a church building except to repair the furnace or the gas-pipes.

There had recently moved into this same suburb a young doctor. He had two small children, just at the age to be "troublesome comforts," never still and never ceasing to want time and attention. While struggling

to establish a practice the doctor took in several house patients, with their attendant need to help out his income. These, with his calls and outside professional work, were steadily drain upon his sympathy and patience.

During a cold winter the water-pipes burst in the doctor's house, and the plumber was called. This troublesome and expensive accident seemed almost the climax of ill fortune and weighed heavily upon the family. Pairs proved to be complicated and near a week was consumed in finishing them.

The plumber, wise in the ways of household and sardonic in his knowledge of the failings of people—failings that are often not apparent to the outer world, although freely and constantly betrayed in the seclusion of home—entered upon his work with his accustomed dexterity and rudeness. It was thus that he met a new doctor for the first time.

Gentle in manner and speech, of unflinching temper—soothing and yet cheerful—the physician refused to become exasperated under these trying conditions. He met the plumber with a smile that gave no hint of his inward trouble, or of the emptiness of his purse. Where in another home anger, harsh words and reproaches might have been stimulated by a confused state of things, here through the example of the master of the house, peace seemed to have come to stay. The doctor never argued for it. He lived it, and it lived in him.

As the days went on, the plumber found his heart an unfamiliar feeling toward the members of this strange household. His gentle language and bearing were a surprise even to himself.

When with uncomfortable anticipations, the doctor asked for his bill, the plumber said: "I ain't got a bill against you, doctor. I enjoyed this job, and I don't want to be paid for it."

"Why, what do you mean?" gasped the doctor.

The mechanic was silent for a few seconds. "Well," he said slowly, "I've been in almost every house around here, and I know them all. And yours is the first place I've been in where everybody seems to live as if they believed in the Bible and the ministers keep saying, 'ain't going to be a worse man for this job.' If you're sensitive about the bill, you can take it out when my children have the measles. I've seen folks enough that try to get the better of their plumbers, but you've got the best of me."

And so he had. The better nature of a rough and godless man had been awakened a won by a Christian gentleman.—*Youth's Companion.*

Am I Educated?

A well-known college professor, lecturing lately before a college society, told the members that there were five principal evidences of education. The man or woman presented these five evidences could be fairly called educated, whether by a college training or without any. The first evidence of education, he went on to say, was "correctness and precision in the use of the mother tongue;" the second, "refined and gentle manners, which are the expression of fixed habits of thought and action;" the third "the power and habit of

on," the fourth, "the power of growth;" the fifth, "efficiency, or the power to do." The professor dwelt upon each of these evils in turn, and ended by saying, very truly without these characteristics, knowledge never become power, and that in their session lies the secret of "gaining an education, no matter how that education is gained. This is the sincere opinion of a learned and not collegian. How many of us, according to his measure are educated persons? The question "Am I educated?" when asked in the light of these five characteristic evidences, to be answered "Yes," by the young man whose class, nor by the young woman whose class lack gentleness and grace, nor by the scholar who bolts his lessons, but never says them over, nor by the graduate who grows beyond his diploma, nor by the intelligent, though cultured person who takes no part in the work of the world. Education is good English—do we do any good, growing—do we meet? good, hard—do we ever do any good, steady—do we keep it up? good work—do we accomplish any? Books are necessary for an education, but books alone cannot give the best part of it. No diploma confers on us. We can begin and finish it without entering a college. We can and must do for ourselves indeed, if we would have all. But it is safe to say that, when we have gained, no stranger can meet us, untrained beside us, without recognizing us as educated, and well educated, men. "Am I educated?" Let each ask himself the question; and, if any one of the points has been neglected—well, there is time yet before the present to make an improvement branch out of it at once, and enroll as a special student. —Forward.

From the "HERALD OF TRUTH."

From a Mennonite in West Siberia. While the tide of emigration in North America flows from the East toward the West, in Russia it flows in the opposite direction, from west to east. In the civilizing influences of Western Europe, the Mennonites came from the Western frontier of Russia into Southern Russia. The tide of emigration among the Mennonites is still moving eastward. As the tide in the South advanced in price and conditions became too crowded, they turned their eyes to the fertile and cheap lands lying to the east, resulting in settlements in Samar, Turkmenia and Ufim. Here also the land advanced so rapidly in price that as a natural result some of the brethren began to look beyond the Ural Mountains to the vast Siberian prairie, and in the spring of 1898 a small company was formed to look for suitable land in Siberia. They were successful inasmuch as they found a tract not far from Omsk, the capital of the Akmolinsk District, which they bought for low price. In the spring of 1900 this tract was settled. As it proved too small to accommodate all, another tract was purchased at Tokuschi, which is three hundred and fifty miles from Tscheljabinsk, the point from which the Siberian railway begins. Although there is a vast amount of unoccu-

pied land in Siberia, there is comparatively a small amount to be bought, as it is either government land or belongs to the Cossacks, or is the property of army officers. Land belonging to the government or the Cossacks, is not for sale, and much of that belonging to the officers is held by such vague tenure that it is hard to obtain a legal title. The most advantageous way is to rent land, as rent is very cheap, varying of course according to the distance from the railway or market, the state of cultivation, improvements and the amount of timber allowed for use.

The country from Tscheljabinsk to Omsk, five hundred miles in length, is level, in some places undulating but in other places almost too level for drainage. There is only one mountain, at the River Ischim, near the city of Petropawlowsk (pronounce the "w" in Russian names like the English "v"). Although Siberia contains some very large rivers, like the Obi, Yenesei and Lena, the western part is lacking in streams. According to the map there are only three rivers between Tscheljabinsk and Omsk, viz: the Tobol, Ischim, and the Irtysh; hence one sees no small streams here as in the Ufa government, where they are so abundant. As an offset to this, Western Siberia has lakes, not all of which are sweet water. Of vast benefit here are the forests of birch and poplar. In winter they afford effective protection against the snowstorms and provide excellent fuel. With a good supply of birch "juggles" one can easily endure a Siberian winter. The winter is very severe, but we have found that we can get along.

The temperature sometimes falls very low, —we had as low as forty-eight degrees below zero; it lasted but a short time. But we also had a number of fine days and the thermometer rose to the freezing point. It is well that during such cold weather there is usually no wind. We have plenty of snow and storm but the storm is not so continuous as we used to have it in the South.

West Siberia is but thinly settled. The native Kergiz, a branch of the Mongolo-Tartar family, are engaged in pastoral pursuits in summer, living in tents in true nomadic style. The Cossacks hold much of the land. They engage in agriculture but in a very primitive way. Many of the settlers from European Russia who are poor and are supported by the government, also engage in farming, but not in the way we are used to it in the South. The land is fertile and yields good crops of wheat, barley, oats, flax, etc. Dairying forms the chief occupation of many land-owners and tenants. In many places this industry is conducted on a large scale. Owing to the cheapness of the land and the excellent pasturage found on the steppes the industry has been greatly developed, and butter has become one of the chief articles in the export trade of West Siberia.

It is to be expected that Siberia will be greatly developed, especially now that the railway has been built, and because the land is capable of producing enormous crops. The further eastward movement of the Mennonites is only a question of time. It is possible that in another decade they will have reached the Pacific Ocean and will send greetings across the water to their brethren in California (by wireless telegraphy, of course). God commanded

man to subdue the earth and we see that our people, in Russia as well as America, are doing their share in this matter.

J. D. ENNS.

Station Tokuschi, West Siberia.

Items Concerning the Society.

An edition of Isaac Sharpless's book entitled "A Quaker Experiment in Government," is now ready in one volume at \$1.50, published by Ferris & Leach, 29 N. Seventh Street, Philadelphia, who say of it:

"It is long since a book on Quaker history has been issued which has even approached the popularity of this work. It has gone through three editions in as many years, and has received the weighty commendation of the learned and critical as well as the appreciation of the reading public. Extended by an addition of a later volume to include the Revolutionary period, it became a complete History of Quaker Government in Pennsylvania."

The same publishers announce a revised and greatly enlarged edition of "The Early Settlers of Nantucket," compiled by Lydia S. Hinckman; profusely illustrated. Price \$5.00.

An English clergyman lately declared in his pulpit that "For their numbers the Quakers had influenced both this country and the United States more than any other body of Christians, simply because they laid such stress on character."

Notes From Others.

"Time was," says the *London Chronicle*, "when men wore their hats in church, and Pepsys evidently considered it an unnecessary piece of ostentatiousness to insist on the bare head in church. In his diary for November 17, 1661, he has the entry: 'To church and heard a simple fellow upon the praise of church music, and exclaiming against men's wearing their hats on in church.' On September 28 following, he went to the French church at the Savoy, where 'the minister do preach with his hat off, I suppose in further conformity with our church.' Probably it was about this date that the custom of removing hats in the church began."

"No card, no work," is becoming a labor cry in many parts. Rapidly are the coils tightening that will soon make it hard and still more hard for the man who remains out of the labor unions to secure work. In this stress we remember a time prophesied about in Revelation xiii: 16, 17, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, and in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." —*Soul Winner*.

A. Ellen Woody writes of having started a library in Madruga, Cuba, and the zest with which some of her neighbors come in and read. A five dollar purchase of books has proved of substantial usefulness, and she would appeal for further accessions. Her life from day to day in efforts to instruct and uplift the people would be much relieved by the donation of a sewing machine, costing in Havana about \$25. It is of interest to add in her own words:

"The 20th (of Fifth Month), was a great day in Havana and in the towns, and many flocked to them. When the American flag was lowered and the Cuban went up, instead of shouts of applause, silence reigned throughout the great throng, and there was scarcely a dry eye among those who witnessed the scene. The Cubans seem to be filled with kindly feelings and seem happy and hopeful."

THE

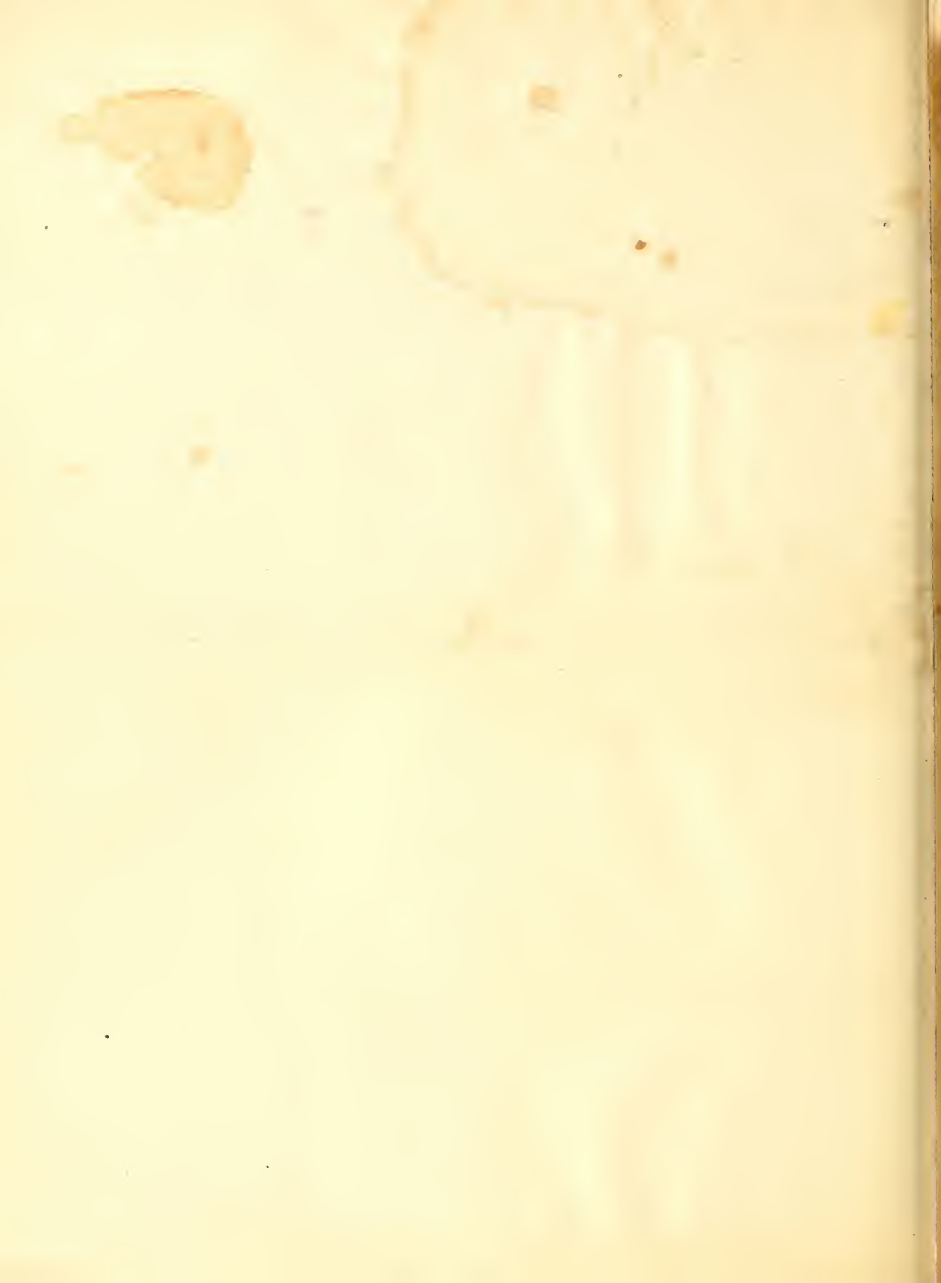
FRIEND

A

RELIGIOUS AND LITERARY JOURNAL.

VOLUME LXXVI.

PHILADELPHIA:
PRINTED BY WM. H. PILE'S SONS,
1902.



INDEX.

- stainer. The pecuniary sacrifice made by a total, 30.
 tion. Description of the, for the deaf, 357.
 iction. Consolatory counsel in, 378.
 ica. A member of the pygmy race in, reported
 converted, 7.
 Account of the Kikuyu country in East, 83.
 There hundred native preachers in, 151.
 The "Cape to Cairo" railroad in, 198.
 Dwarfs in the Congo forest of, 260.
 Virtual slavery reported, in the Congo State in,
 359, 415.
 The treatment of Kaffirs in, by the Boers, 367.
 Missionary industrial efforts in, 407.
 ssiz. The prayer of, and comments, 276.
 culture. Notice of experiments made by the
 United States to benefit, 100.
 The value of the cassava in, 102.
 On the wages paid in, 102.
 taught by floating farms in Russia, 133.
 On rendering mutual assistance in, 134.
 The study of subjects connected with, in farm-
 ers homes, 157.
 On encouraging boys to remain on farms, 284.
 England's foremost farmer is a woman, 284.
 Thomas. The conviction and ministry of,
 37.
 ander Edward, of Limerick, Ireland. Testimony
 concerning Friends, 269.
 ander Archibald. Anecdote respecting, 156.
 erica. Chief Justice Story on the responsibility
 of, 415.
 ican. On the versatility of the, 413.
 baptists. On the doctrines of the, 371.
 er. The evil effects of, 18.
 lo-Saxon. The disrespect of, for other races, 23.
 alachian mountains. On the inhabitants of the,
 15.
 ution. Instances of successful, 95, 283.
 The value of, in Germany in the Middle Ages,
 326.
 On the progress of international; during the
 last year, 383.
 ic exploration. Notes on, 268.
 us. Notice of, 340, 347.
 ighright Richard, the inventor. Notice of, 277.
 enia. Notice of charitable efforts of J. Rendel
 Harris and wife in, 167.
 idge Elizabeth. Brief account of the life and
 ministry of, 211.
 ria. Picturesque features of, 413.
 anusius. Brief notice of, 340, 363.
 ustine. Brief sketch of the life of, 243, 370.
 ralia. A proposed settlement in, by Gen'l Booth
 of the Salvation Army, 39.
 Effects of the here persistent drought in, 102.
 Remarks on native converts in, 359.
 rice. The results of, 194.
 on used in harvesting pecan nuts. A, 231.
 lon. The spirit of, prevailing in the world, 273.
 lonia. Notice of ancient tablets from, 7, 342.
 An inaugural, declined by Gov. Mickey, of
 Nebraska, 208.
 unt. The great productiveness of the, 102.
 k teller. The responsibility of a, 338.
 ists John. The conviction and ministry of, 308.
 ist minister's experience in regard to ministry,
 3.
 list churches. Admission to, without baptism
 advocated, 175, 177, 184.
 ism. A booklet on Water, by James H. Moon,
 170.
 Views of a Baptist against water, 209.
 lay David, of Urie. Brief account of, 196.
 lay John. An exercise of, in regard to bearing
 a cross, 19.
 lay's Apology. Lines on, by Richard Peters, 77.
 ardston Giles. Brief account of the ministry of,
 22, 258.
 Barton Clara, and the Red Cross Society, 404.
 Bates Doctrines of Friends, 129.
 Bay Rum. How, is made, 78.
 Beach building by the eel-grass, 36.
 Bean, Joel and Hannah. Information respecting, 271.
 374.
 Beauty in excellence. Extract entitled, 334.
 Beck Mary Elizabeth. Notice of the recent death of,
 232.
 Bellows John. Letter of, respecting a recent novel of
 Count Tolstoy, 29.
 Remarks of, on baptism, 138.
 On prayer by, 386.
 Memorial of Gloucester and Nailsworth Monthly
 Meeting concerning, 380.
 Hannah. Brief mention of, 374.
 Benezet Anthony. Testimony of, against the pagan
 classics, 371.
 Berachah. Essay entitled, 302.
 birds. The usefulness of, in destroying insects, etc.,
 7, 311.
 The cruelty of destroying, for sport, 54, 336.
 as omens, 284.
 The slaughter of, for hat ornaments, 323.
 How, drunk at sea, 323.
 The study of, by children should be encouraged,
 324.
 True stories about, by Olive T. Miller, 365.
 The slaughter of, for millinery purposes to be
 stopped, 398.
 Bit of commonplace biography. A, 185.
 Black Sea. Peculiarities of the, 251.
 Blessings. On appreciating rightly every-day, 186.
 Body and me mbers. Essay entitled, 364.
 Bomba-t. Former meaning of the word, 102.
 Book Notices, etc. Fiftieth annual report of the In-
 stitute for Colored Youth, 7.
 Nature study and life, by Prof. Hodge, 11.
 Insect life, by Prof. Constock, 11.
 Topographic maps of New Jersey, 11.
 Quaker Pioneers in Russia, 15.
 The Future of War, by Jean de Bloch, 39, 319.
 Quaker arrivals in Philadelphia, 1682-1750, by
 Albert Cook Myers, 47.
 Immigration of the Irish Quakers into Penn-
 sylvania, by Albert Cook Myers, 61.
 Records of Kingwood Monthly Meeting of
 Friends, 95.
 A Genealogy of the Taylor family, 95.
 Abolished Rites or Spiritual against Ceremonial
 Worship, by A. H. Gottshall, 103.
 Character Building, by Booker T. Washington,
 104.
 The Simple Life, 114.
 Recollections of a Long Life, by T. Cuyler, 119.
 Water Baptism. A pagan and a Jewish rite,
 but not Christian, by James H. Moon, 170,
 183.
 George Fox in New England, in 1672, 175.
 A Chinese Quaker, 183.
 Birds and Nature, a wholesome magazine, 189.
 Men and Women, a Roman Catholic magazine,
 208.
 The British Friend, 239.
 The Dookhobors, by Joseph Elkinton, 255.
 Bicentenary edition of George Fox's Journal,
 205.
 A Protestant dictionary, 295.
 Dymond's Essays on Morality in Spanish, 305
 La Verdad, a weekly periodical, 305.
 Topographic maps of Pittsburgh, Pa., etc., 332.
 A History of the adult school movement, 374.
 Friends Ancient and Modern, 391.
 The Immigration of the English Quakers into
 Pennsylvania 1682-1750. By Albert Cook
 Myers, 406.
 Books. Statistics of the number of, 118.
 Born of the Spirit. Extract entitled, 207.
 Boston. Remarks on the libraries of, 363.
 Boy. Account of a crippled, 36.
 A stain on a, that would not rub off, 59.
 Boy. The opportunities of the country, 95.
 Remarks on a, with patches on, 163.
 The conversion of a perverse, through a sister's
 example, 163.
 A, who loved his mother with all his strength,
 214.
 A letter to a, against reading certain popular
 books, 202.
 A gentle reproof to a, 292.
 A, who was kind to a bird rewarded, 339.
 The value to a, of a training in housekeeping,
 357.
 A, saved from reading foolish and hurtful books,
 369.
 On the good and the bad nature in a, 374.
 The advantages to a, of learning to use tools, 398.
 The, in the home, 399, 409.
 Perseverance and integrity in a, 403.
 Brotherly kindness in a, 403.
 The, in the church, 409.
 Boys who are sinful before they are bearded, 383.
 Brathwait Elizabeth. The death of, in prison, in her
 seventeenth year, 285.
 Bread crumbs. The uses of, 142.
 Business. On trusting in God amid the cares of, 75.
 On training the mind not to forget, 86.
 On selecting and managing employees in, 87.
 Longevity as affected by, 207.
 Religion applied in, a solution of many indus-
 trial difficulties, 235.
 Incident entitled, Never be above your, 343.
 A secret of success in, 388, 403.
 Buttons. Hints on sewing on, 251.
 "By their fruits ye shall know them." Essay entitled,
 294.
 By precept and example. Essay entitled, 261.
 Cadbury George. Notice of a gift of, to Friends in
 England, 367.
 California. The reclamation of arid lands in, 251.
 Calvin John. On the spiritual condition of infants, 255.
 Camera. The, valuable in reproducing copies of print-
 ing, etc., 52.
 Campbellites. On the doctrines of, etc., 119.
 Canal at Saint Ste Marie, Mich. The great business
 of, 71.
 Card-playing. Remarks on, 281.
 Card-playing and lemonade with alcoholic mixtures,
 286.
 Carnegie Andrew. Remarks of, on the true welfare of
 mankind, 263.
 Carthage. Agriculture on the site of ancient, 244.
 Carlie John. Brief account of the conviction and
 life of, 321, 339.
 Cat farm. A, 388.
 Cements. The composition of valuable, 124.
 Chalkley Thomas. Brief account of, 229, 249.
 Letter of, from Tortola, 249.
 Character. The speech of, 17.
 A shining success in, 33.
 The forming of a noble, 151, 246.
 Charitable giving. Economy an help to, 44.
 On the proper disbursing of contributions in,
 337.
 Cheerfulness. On cultivating, 127.
 Chicago. On the products of the slaughter houses in,
 21.
 Child. The neglect of parents often the cause of spoil-
 ing the, 154.
 Children are the echoes of their parents, 65.
 On gathering, to Christ, 233.
 The training of, a work of faith and spiritual
 exercise, 253.
 A curious custom observed yearly by, in Ham-
 burg, 258.
 China. A Chinese writer on the curse of opium using
 in, 35.
 On the fruits of the gospel in, 141, 407.
 Footbinding disappearing in, 168.
 American hurry contrasted with the repose of
 natives of, 191.

- China. A native of, forgives his murderer, 207.
Obstacles to accepting Christianity by natives in, 223.
Statistics of Protestants in, 255.
On the Jews in, 279, 407.
Remark upon Taoism in, 351.
The college of Confucius in, 359.
A largely increased demand for Bibles and Testaments in, 383.
Christ. Statistics in reference to the birth of, 3.
Salvation by, repudiated where there is no consciousness of sin, 23.
The enjoyment of the presence of, 43, 105.
On living, rather than talking of Him, 71.
Learn to understand, rightly, 85.
The ruling of the world, 92.
Within, the chiefest treasure, 97.
On recognizing, as the chief factor in our lives, 105, 412.
The thorough work of, in the heart, 156.
The blessed realization of living in, 177, 399.
to be known as the Day-Star in the heart, 185.
is the Word of God, 191, 202, 353.
The ruling of the world by, 207, 401.
A victory of, 207.
The church of, his bride, 235.
is more than an example, 242.
Testimony of the Emperor William of Germany to, and comments, 257.
The living Word, 262, 353.
The character of as a man without fault, 266.
The light of, in the heart the point of the enemy's attack, 269.
The rending of the rocks at the crucifixion of, 325.
in humanity, 341.
Testimony of Friends concerning, 345.
On pressing forward to know, in his spiritual appearance, 353.
On declarations of independence of, 401.
Christ's church, his bride, Essay entitled, 235.
Christ's resurrection moon. Essay entitled, 318.
Christian activity. On, 81, 113, 169.
country. Harm done by calling ours a, 171.
experience. There is no substitute for, 254.
Christian. The marks of a true, 105, 201.
The, the salt of the earth, 199.
Christians. True, to form one flock, 380.
When did, cease to be like Christ, 119.
Remarks on the early, 227.
Testimony of the early, against war, 274, 282, 291, 300, 307, 326, 340, 346, 354, 370, 386.
Christianity. The immeasurable effect of, upon civilization, 386.
The application of, to labor and capital, 118.
Ceremonies a great hindrance to the spread of, 213.
Remarks on a so-called failure of, 241.
The evidences of Anti-Christ in a nominal, 369.
Church. The author of peace in the government of the, 10.
On equality to the principles of the, 19.
The, of the future, 55, 175, 199, 367.
The hope of the, 87.
Remarks upon creeds in the, 191.
A revival in the, comes only from Christ, 192, 391.
history. Glimpses of early, 227, 242.
On the, universal, 253.
On separate organizations in the, 377.
On unnoticed members of the, 389.
Forms, ceremonies and worldliness in the, 391.
On caring for the children of the, 409.
Church-buildings. Some may be mistaken for theatres, 200.
service. Spectacularism in, evanescent, 288.
"Christmas." Counsel respecting the observance of, 181.
Christiansburg Industrial Institute. Appeal on behalf of, 182.
A recent visit to the, 404.
Chrysostom. Brief account of, 363.
Chicago. On the character and large number of Poles &c. in, 319.
Clifton John of Ireland. Sketch of the life of, 38.
Clothing. To remove pain from, 365.
Coal oil stoves. Advice to the users of, 134.
Coal. On the introduction of anthracite, to general use, 260.
Early use of, in the United States, 116, 124.
Remarks on the use of, in 1820, 124.
How to measure, in the bin, 231.
Vegetable fuel as a substitute for, 236.
On camel, 349.
Coal found near Honesdale, Pa., 69.
famine at the Capitol. A, 83.
Coale Josiah. Account of the ministry and death of, 172.
Joseph. Account of the sufferings of, for conscience's sake, 225.
Colors. How are made, 343.
Colliers. The machine manufacture of, in Troy, N. Y., 236.
Collins John. On the life and labors of the late, 218.
College student. A poor, but successful, 190.
Colors distinguished by a blind person, 365.
"Come unto me all ye that labor and I will give you rest," 99.
Common lives. Extract entitled, 198.
Communion. On daily, with Christ, 7.
The blessedness of Divine, 150, 222.
Company. Bad, will blacken the character, 189.
Conscience. The surrender of, required in war, 9.
Christ the ruler of the, 10.
Congregationalists. A proposed union of, with other bodies, 327.
Conversion. Remarks on "sudden," 225.
Convincing concerning testimony for Truth, 276.
Note in reference to the above, 290.
Content. Learn to be, 52.
Contented mind. A, 303.
Contrite heart. On obtaining a, 53.
Confessors of peace from the second century to the era of Mahomet, 274, 282, 291, 300, 307, 316, 325, 340, 346, 353, 363, 370, 381, 386.
Corpe Debbie E. Remains of the feast of, 111.
Coronation of Edward VII. The Bible for the, 39.
Remarks on the, 217.
Corn. A row of, 25 miles long, 69.
Courtesy is akin to religion, 307.
Crooks John. Letter of, to Isaac Pennington, 378.
Cuba. On the people of, 6.
The Legislature of, refused to make "Good Friday" a legal holiday, 319.
The extensive manufacture of straw hats in, 332.
On the absence of clocks in, 382.
On anti-Roman feeling in, 407.
Culture defined, 195.
Cuyler Theodore. Remarks of, on revivals in religion, 255.
Cyrian of Carthage. An account of, 228.
Dalny. The unique city of, 125.
Dalton John, the chemist, Remarks on, 391.
Dancing. Reproved by a boy, 140.
Dates. On "old style" and "new style," 103.
Daurigh worth having. A, 205.
Davis Christy of San Francisco, Cal. Sketch of the character of, 280.
Days of the week. Heathen origin of the common names of the, 370.
Deaf. The acousticon for the, 357.
Death can never interrupt a faithful Christian life, 58.
Thoughts up n the approach of, 187.
Deaths.—Hannah S. Ashed, 176; Caroline Wood Bacon, 120; Emma H. Brown, 160; Ellen K. Botnen, 232; Sarah K. Brantingham, 256; Deborah G. Brown, 272, 282; Mary Ellis Brunsen, 304; Jollann H. Brunsen, 312; Jane F. Brown, 376; Milton Canaan, 382; Debbie E. Cope, 136; Abiah Coe, 248; Lydia E. Cooper, 296; Beulah Carter, 304; Rachel M. Cox, 384; Joseph H. Darnell, 80; Rachel B. DeCoo, 312; Lydia H. Darnell, 400; Emma H. Edwards, 72; Maurice D. Engle, 273; Jonas Edge, 296; Ann Elfreth, 392; John W. Foster, 85, 103; Barzillai Frith, 88; Sarah C. Glover, 80; Cur is Heavt, 152; Martha Hill, 168; Eliza A. Holston, 176; Ruth Hadley, 240; Rachel Story Hulme, 248; Albert H. Hillman, 240; Elma E. M. Hamlin, 280; Jesse Heacock, 288; Eunice Hill, 304; Edwin Holloway, 400; Hannah (Bales) Holston 408; Margaret E. Lee, 16; Hannah C. Lee, 16; Mary E. T. Lord, 226; Benj. H. Lightfoot, 288; Priscilla M. Lippincott, 368; Mary S. Mitchell, 18; Rebecca Miles, 30; Daxton J. Maxwell, 120; Mary V. M. Michener, 123; Rachel S. Maris, 224; Aaron Meckel, 288; Mary E. Mickle, 312; Julia Ann Martin, 367; Elizabeth Morris, 400; Roby Osborn, 264, 272; Abram Peacock, 248; Sarah L. Passmore, 312; William Robinson, 224; William H. Reid, 224; Frances G. Rhoads, 240; Charles Rhoads, 248; Sarah W. Roberts, 244, Luke F. Reid, H. George, 244, 329; William Rhoads, 352; Edward Richie, 376; John M. Rasmussen, 384; John W. Smith, 56; Deborah W. Simmons, 88; Philip Sargeant, 88; Julia Ann Sargeant, 88; Deborah Smedley, 120; Edith Sharpless, 200; Hannah W. South, 216; Jonathan Irish Southwick, 232; Elizabeth Spencer, 264; John Q. Spencer, 264, 280; Mary R. Spencer, 264; Edward R. Strawbridge, 264; Ruth

- Ann Stanton, 312; William P. Townsend, 72; Jo R. Tatum, 80; Hannah G. Tatum, 136; Jesse Tuck 167, 328; Benjamin J. Wilkins, 24; Lars B. Wi 72; Lewis Woolman, 368; Mary Ann Wright, 3 Samuel Williams, 392; Ellen L. W. Willson, 4 Debtors. The moral obligations of, 162.
"Deorum non day." Remarks on, 369.
Deform. Daniel. Letter of, to Wm. Penn and co. ments, 1.
Denominations. On the names of different religio 296
Dentistry. Evidences of ancient, 110.
Depressing social intercourse. Remarks on, 231.
Despise not prophesying, 355.
Deportment not limited to time or place. Real, 263.
Difficulties. On rising because of, 80.
Disappointments. On the blessings of, 300.
Ditzler William U. The ministry of, in his daily li 289.
Dis-cernment. On spiritual, 150.
Di-centent. The curse of, 414.
Divine calls. On recognizing and heeding, 196.
Divinely qualified men. Essay entitled, The, 98.
Diving bell, 83.
Dogs of St. Bernard sent to relieve sufferers, 233.
Do good now, 36.
Do I discourage others? Extract entitled, 234.
Do not be discouraged, 87.
Does Paul forbid women to teach in the church? 11 179, 187, 203.
Don't say it. Extract entitled, 298.
Donkhobors. Names, 28, 43, 131, 151, 160, 177, 231, 2 281, 318, 362, 370, 378.
Donkhobors. Remarks on recent ecentric moveme of the, in Canada, 114, 177, 193, 231.
A call for confidence in the, by the Comm sioner of Emigration in Canada, 122.
Recent events among them, in Canada, 123, 177 359.
Letters from, in Siberia, to their brethren in Canada, 130.
Report of a recent visit to the, in Canada, 13; The ending of the Yorkton, pilgrimage, 145, 147 A proposed boarding school for the children in Canada, 145.
Account of Peter Virigen, a leader among th 294, 281, 254, 278, 281, 314, 359, 362.
The, in Canada propose to secure homestead 278, 359.
Dow Lorenzo. Account of the life of, 45.
Doubtful propriety. Things of, to be promptly di missed, 254.
Dorcas Society of Friends of Western District Month Meeting. Appeal on behalf of the, 316.
Dreading the future. On, 276.
Dream of heaven. A, 71.
of Measuring day. A, 149.
Dress. On the testimony of Friends to plainness of, 3 169.
The example of a plain, may keep others fro falling, 149, 199.
On the leaning towards finery in, 169.
On independence in, 199.
The testimonies of Friends to plainness of, be maintained, 347.
Drinker Elizabeth, a minister. Account of the deat of, 146.
Drunken but not with wine, 390.
Duties. On conflicting, 27.
Dyer Mary. Remarks on the martyrdom of, in Bosto 57.
Dymond Jonathan. Essays on morality by, in Spanish 305.
Eccleston Theodore. Epistle of, in 1693, to Friend 197.
He principle. The, 215.
Education. Objections to a proposed bill in Englan resuming, 30.
Editorial.—A bad parentage for oaths, 1; Truth bid ing its time, 1, 17; On the completion of the seventi fifth volume, 9, 9; T-transferable, 9, 17; Human a secondary to the Divine government to be obeyed 10; The Author of p ace in church government 10; Righteous non-conformity a national strength 10; Baptismal teaching, 17; The speech of character 17; The Ministry of hearing, 25; A shining success, 33; The work of the Yearly Meetings a Com mitter, 33; Proselyting, 41; Self-love and unity, 49 Canvassing for members, 57; Remarks on a letter a William Dyer, husband of Mary Dyer, 57; Our chil dren are our echoes, 65; The outward appearance and the heart, 65; Sub-letting our religious meetings 73, 90; A baptized meeting, 73; Do it 81, Christiar

- workers, 81; Regrets a stage career, 81; The lost
 81; The prophet and the priest, 89; Seasons
 worship and for information, 90; All ye that labor
 employ labor "Come unto me," 97; Incomplete
 instruments 97; A voyage of discovery, 105; The
 color-war, 105; "Is the strike off?" 113; Passive
 enough to be active, 113; The Donkothero ripple,
 141; Praying in the language of comfort, 121; Re-
 marks on the language of Isaac Pennington con-
 ception, 121; Brief notes, 129; Notice of remarks
 on the burial places of Friends, 129; Remarks on
 an extract from the diary of Mary Jessup, 129; Com-
 ments on the increasing acceptance of the principles
 of Friends by others, 129; Remarks on the blight
 of militarism, 137; Get the Best, 137; The labor-learn-
 ers and the waiting learners, 137; That forgiving be
 a precept, and by calendar, 137; "Let nothing
 stand between your souls and God, but Christ," 145;
 the withdrawing of "religion" from schools by com-
 peting religions, 153; Fragmentary service, 161;
 the larger home, 161; The transmission of energy
 to willing and unwilling, 169; The leaning towards
 nery, 169; Notice of a booklet on Water Baptism
 by H. M. Moody, 177; Moving in the living, 177;
 the same name cover the same things, 177; The
 star, 185; The Scriptures, 185; A new year
 on the imperishable Newness, 193-241; Domestic
 location, 201; Our homeless youth, 209-217; A
 word in season—how good it is! 217, Adrift in the
 world, 217; Ostentation is barbaric; simplicity is
 Christian, 217; Ministry in proportion to dedication,
 217; Concluded expositions, 233; Leadership, 233;
 worship, 233; Gather the children, 233; The
 culture of success, 241; The Friends' "collect," 241;
 on a proposed Hymnal for Friends, 241; On using
 the graphophone in public worship, 241; On the
 value of the soul, 249; Comments on George Wash-
 ington's utterances against war, 249; "Let all your
 things be done with charity," 249; A world-wide
 advertisement of doctrine, 257; The single talent,
 257, 274; Fast-praying and mouth-praying, 265;
 Babylonianism is Babylon, 273; Essaying dis-
 cipleship for one ninth of the year, 274; Re-
 sponsibility of The Friend, 274; Remarks on wisdom,
 281; A gain for Truth in Russia, 281; Brief com-
 ments, 289; On speculating on the hidden meaning
 of Scripture texts, 289; The comments of a Jewess
 on Christianity, 289; The wireless telegraphy of
 the new dispensation, 289; Houses of merchandise
 annexed to houses of prayer, 289; Messenger ser-
 vice, 297; Dymond's Essays on Morality in Spanish,
 305; Holy week, 305; La Verdad, 305; The redemp-
 tion of the body, 313; The Horse race and the Hu-
 man race, 314; On conformity to the world, 321;
 Account of Philadelphia Yearly Meeting, 329; Dis-
 cursing charity funds, 337; An unfriendly com-
 ment, 337; Unfriendly expletives, 346; Finding the
 verb, 353; Distinctiveness, 361; Sample copies—new
 subscribers, 369; Comments on the life of a Chris-
 tian, 369; The anti-Christ of a nominal Christianity,
 369; A leader to Anti-Christ, 369; Unionism, 377;
 Remarks of a correspondent on the conducting of
 THE FRIEND, 377; Remarks on brutalities committed
 in the United States, 377; Sample copies, New sub-
 scribers, 385; A mistaken foundation, 385; The
 Friends' Boarding House, 385; The release into that
 from which we were called out, 389; Forward to
 Christ, 393; Declarations of Independence of Christ,
 401; The boy in the Church, 409; A visit to the
 first home of Old Colony Quakerism, 409.
 forts. On the need of concentration in, to secure
 success, 140.
 igs. Variable remedial appliances derived from,
 142.
 On judging the age of, 251.
 ypt. A prayer found upon the monuments of, 34.
 The completion of Assouan dam, in, 198.
 Religious sentiments found in a papyrus in,
 4500 years old, 200.
 kinton Joseph S. Brief mention of, 144.
 electricity. The production of nitrates by, at Niagara,
 133.
 Proposed development of, by the Victoria Falls,
 349.
 levator. Harmless fall of the, in the City Hall,
 Phila., 245.
 etric wires. Damage done by a cat, to, 116.
 used to locate metallic veins, 124.
 ersons. Ralph Waldo. The inconsistency of eulog-
 izing by the same Christians, 367.
 ervices. Advice to, 373.
 semies. The use of, 367.
 England. Objections to a proposed educational bill
 in, 76, 92, 383, 407.
 England. Delusive schemes to lessen intemperance in,
 174.
 Remark of Ruskin on the people of, 227.
 The appointment of officers in the church of,
 by Balfour, an anomaly, 247.
 The deadening effect of labor unions in, 251.
 A decadence of religious life reported in, 327.
 Anecdote of a Lord Chancellor of, 365.
 Episcopalianism. Criticism on, by a Bishop-coadjutor,
 199.
 Musical instruments used by, in religious ser-
 vices, 223.
 The term "rector" among, 367.
 Objections by, to a passage in the Book of Common
 Prayer, 407.
 Epistle to Friends in Great Britain and Ireland. An,
 by Mary Jessup, 51.
 to Friends in Ireland, 154.
 Eskimo arrow carried in a bird. An, 52.
 Evans Thomas. On faithfulness in what are called
 little things, 34.
 William. Extract from, and comments, 211.
 Every-day blessings, 186.
 Eyes. Moving in the way only by walking in it. In-
 cident entitled, 95.
 Explorations. Remarks on recent geographical, 405.
 Facing death and the future life, 107.
 Faculty religion. Incident entitled, 30.
 Faith. On a, that gives victory over the world, 202.
 The necessity for, 208.
 Faithful to fragmentary service. Be, 161.
 Fame. The brief enjoyment of, 244.
 Feathers. A good substitute for, 52.
 Fenelon. A sketch of the life of, 67.
 Figs. Notice of English-grown, 102.
 Finch Thomas. Brief account of, 79.
 Finland. Resistance to Russian tyranny in, 71.
 Notice of a large emigration from, to the United
 States, 135.
 Finsen Dr. Niel. On the use of by certain rays of
 light in treating disease, 296.
 First day of the week. The Louisiana Exposition to
 be closed on the, 39.
 The need for, as a day of rest, 135.
 Appeal of wagon drivers for rest on the, 327.
 Observance of, in some other countries, 335.
 Fish. Method of judging of the wholesomeness of, 251.
 Commission. Of the work of the, 350.
 A doctor for, 382.
 Fisher Samuel. The convincement and life of, 74.
 Florida. Proposed drainage of the Everglades of, 102.
 Efforts to destroy the water hyacinth in, 259.
 292.
 Flowers. On preserving cut, 52.
 Food. The value of olive oil, as, 52.
 The banana as, 102.
 The cassava as food for cattle, etc., 102.
 The Tana, or "elephants' ears" as, 102.
 The persimmon as, 110.
 Receipt for a portable, 133.
 The pumpkin as, 164.
 Prescriptions for suitable, for invalids, 212.
 Forever is thy word fixed in the heavens. Account of
 a transit of a star, entitled, 46.
 Forgiveness. The condition of, illustrated, 108.
 On cultivating the spirit of, 154.
 Fortune telling. On, 396.
 Foster John W. of Westery, R. I. Account of the
 death and religious character of, 85, 103.
 Fothergill Samuel. Brief account of, 60.
 Dr. John. A noble experience of, 357.
 Football brutality, 188, 191, 239, 326.
 Fowler Esther. On a religious concern of, for the
 House of Representatives in Washington, 271, 278,
 327.
 Fox George. A vision of, 70.
 The teachings of, concerning Jesus Christ, 175,
 not a mystic, 233.
 not a negative mystic, 260.
 Brief account of, 311.
 Notice of the death and funeral of, by Wm.
 Penn, 411.
 Foxes. The raising of, for their fur in Alaska, 133.
 France. Louis XVII. Dauphin of, 82.
 Remarks on the above, 81.
 FRIEND THE. Encouraging remarks in reference to,
 183, 185, 217, 274, 377.
 On increasing the circulation of, 369.
 Friends. Religious communications addressed to, 92,
 159, 180, 181, 214, 229, 262, 297, 302, 306, 323.
 On the state of society of, 81, 89, 90, 92, 95,
 104, 113, 151, 153, 177, 193, 223, 241, 359,
 374, 377, 385, 410.
 Friends. A great work yet to be done by those who act
 in accordance with the principles of, 1, 359.
 The profession of, inconsistent with carnal or-
 dinances, 5.
 "Priest" Larkham and notices of early, 10.
 On the views of, in regard to a teaching and bap-
 tizing ministry, 17, 25, 26, 89, 90, 169, 193, 401.
 Encouragement to read the writings of the,
 115.
 The benefit in attending the mid-week meetings of,
 18, 171.
 Notice of the Eastern Quarterly Meeting of
 N. C., held Fifth Month 23d, 1902, 22.
 A hope that a Yearly Meeting of sound, may be
 kept up in New England, 23.
 On the testimony of, to plainness of dress, 30,
 169, 361.
 Notice of the Committee of Philadelphia
 Yearly Meeting of, 33, 279.
 Report of the Committee of Philadelphia Yearly
 Meeting of, in 1833, 34.
 The Society of, not a sect, 41.
 On proselyting to, 41, 57.
 Remarks on unity among, 49.
 An Epistle to, by Mary Jessup, 50.
 The Irish, in Pennsylvania, 61.
 Remarks on statistics of, 63, 254, 290, 299, 306.
 On changing meetings for worship of, into con-
 ferences, etc., 73.
 Remarks on the above, 90, 91.
 Statistics relating to, 90, 91.
 On, acting on injuries in capital cases, 89.
 A prophetic ministry among, 89, 90.
 The 202nd anniversary of the establishment of
 a meeting of, at Moorestown, N. J., 112.
 Remarks from Australia on, and comments, 113.
 Remarks on the name of, 120.
 Address of, in Philadelphia to their fellow-
 members in 1795, 125.
 Remarks in reference to the descendants of, 127.
 On the burial places of, 129.
 Remarks of Mary Jessup on the value of the
 queries of, 129.
 Comments on the increasing acceptance of the
 principles of, in the world, 129.
 Statistics of meeting houses belonging to, 151.
 Epistle to, from the Half-year's meeting of,
 in Dublin, 1778, 154.
 Notice of meetings lately appointed by, 160,
 191, 279, 295.
 Counsel to, as citizens, 162, 173.
 Some notes on American, from an Australian,
 165.
 Remarks on companies of young, engaged in
 acquainting themselves with the literature of,
 167.
 The views of, in regard to missionary efforts,
 169.
 On attending the meetings of, for Divine wor-
 ship, 171, 233, 265, 296.
 Notice of a General Meeting of, in Australia, 175,
 called "heretics," 175.
 Counsel to attend observing days and times, 181.
 Notices of Haddonfield Quarterly Meeting of,
 183, 391, 394.
 The testimony of, respecting the Holy Scriptures,
 185, 188, 194, 201.
 Encouragement to, to attend week-day meetings,
 197.
 Testimony of, to the Divinity of our Lord Jesus
 Christ, 201.
 Remarks on a proposed hoarding place for
 young, in Philadelphia, 209, 217, 385.
 On gathering the children of, to the Society of,
 233.
 On the views of, in regard to prayer, 241, 265, 386.
 The views of, regarding Divine worship, 246, 397,
 401.
 Proposed new meeting houses for, 247.
 Faithfulness of individual, in attending their
 meetings, 247.
 Comments on the above, 258, 271.
 in the island of Tortola, 249.
 Comments on, of Philadelphia, by the Philadel-
 phia press, 255.
 Notice of militia laws in different States exempt-
 ing, 255.
 Encouragement to those of but one talent to
 faithfulness, 257.
 Remarks on, as pioneers in reforms, 269.
 A vindication of the principles of, by Edward
 Alexander, of Limerick, 269.
 Reasons for the existence of, as a separate body,
 271.

- Friends. On consistency with the testimonies of, 276, 290, 306, 385.
- Notice of action of, in the Eastern Quarterly Meeting, N. C., 287, 383.
- The ministry of true, in their daily lives, 289.
- History of the registers of, particularly in England, 290, 299, 306.
- Proposed enlargement of the meeting house of, at Haverford, Pa., 295.
- Comments on departures from the principles of, 303, 359, 385.
- On the non-observance by, of days and times, 305.
- The value of Memorials of, 317.
- Comments on, in the *Public Ledger*, 320.
- Notice of the persecution of, in 1683, at the Savoy meeting, London, 331.
- A plea for more faithfulness by, 333, 359, 385.
- On a proposed monument to certain, 337.
- Early declarations of the faith of, 345.
- The testimonies of, in dress and manners, needful to be maintained, 347.
- On extending the influence of the schools of, 348.
- Comments on the above, 362.
- Notice of West Grove Monthly Meeting of, 351.
- On the need of maintaining the distinctive testimonies of, 361.
- Minute of the Monthly Meeting in Congenies, France, respecting Richard Jordan, 373.
- The earliest Yearly Meeting of, was held in London, 391.
- Friends of early, in New England, 410.
- Friends' Institute. Annual report of the Board of managers of, 137.
- France. Imprisonment of a conscript in, for refusing to bear arms, 14.
- Separation of church and state in, 175.
- Notice of missionary efforts in, 271.
- Fruitful or fruitless the test of union between Christ and his people, 140.
- Comments on the above, 145.
- Fry F. W. Notice of, 176.
- Fuel. Vegetable, suggested for the future, 236.
- Furniture polish. Recipe for, 388.
- Gardening on vacant city lots, 372.
- Gambling. The evils of, illustrated, 31.
- In so-called church fairs denounced, 359.
- Garfield James C., not a fair-weather Christian, 261.
- Gas. A simple contrivance for burning, in a range, 116.
- Gates Nicholas. The conviction and ministry of, 394.
- Gatherings for instruction in Truth, 91.
- Germany. On the decline of religion in, 279.
- Generous while alive. Be, 205.
- Gibson William. The conviction and character of, 339.
- Gifford Phebe R. The one hundredth birthday of, 383.
- Girls. Anecdote of a little, entitled Elizabeth's second thought, 47.
- On the secret of being a charming, 236.
- Account of a, called an angel in the house, 373.
- Girls. On, 62.
- Remarks to, on usefulness in life, 81.
- The importance of a knowledge of sewing to, 245.
- Gladstone William E. Books in the library of, relating to Friends, 247.
- Goal of this world. Remarks of Thomas Chalmers, entitled, The, 98.
- Gold. Bricks, made by the U. S. Assay Office, 69.
- On, 372.
- Good Literature Exchange of Chicago. Notice of, 118.
- Goutaudier, a French conscript. Refusal of, to hear arms, 14.
- Governor Mincey, of Nebraska. Attitude of, against the dance, theatre, etc., 279.
- Government. Righteous non-conformists a strength to, 10.
- The supreme authority in, 71.
- Gradual changes in life, etc., 194.
- Gratton John. Quotation from, and biographical sketch of, 202.
- Grellet Stephen. Interview of, with Eleazar Williams the supposed Dauphin of France, 82, 83.
- Gospel in a barrel. Extract entitled, 283.
- Growing in grace. On, 132.
- Green Harriet, of England. Notice of the recent death of, in N. Carolina, 295.
- Griffith John. Quotation from, and biographical sketch of, 202.
- Growth of the Roman hierarchy. The, 242.
- Gum. Remarks on the inhabitants of, 272.
- Gutierrez Francisco, the Spanish peasant preacher, 150.
- Gutta percha trees. The cultivation of, in the Malay peninsula, 22.
- Guyon Lady. Extract from, 198.
- Habits bad, to be broken off at once, 178.
- Haddonfield Quarterly Meeting, held Sixth Month, 11, 1903. Account of, 394.
- Hague international court. Notice of the first case before the, 39.
- Hamock. How to hang an, 372.
- Hardship. On the help of, 411.
- Harmonists. Notice of the Society of, in Pennsylvania, 367.
- Harris Mary, of London. Account of deep repentance and death of, 189.
- Helen B. Notice of, 303.
- Has the time come? Extract entitled, 253.
- Healy Christopher. The conviction of, 261.
- "He'll do," Account of a poor young man entitled, 190.
- Health. The injurious effects of fear on, 6.
- The pineapple as an aid to digestion, 6.
- Plain every day work better for the, than gymnastic exercises, 23.
- Drugs to produce sleep advised against, 74.
- The mind to be in, must be cultivated, 118.
- The value of the saw horse to, 124.
- The evils to, of eating quickly, 125.
- The need of the First day of the week to, 135.
- On, as a duty, 142.
- The need of rest to, 154.
- The effect of alcohol on, 189, 198.
- Notice of starvation diets, 206.
- Deep breathing recommended for the, 207.
- As affected by various occupations, 207.
- The effects of tobacco upon the, 210.
- The evil effects of late suppers on, 212.
- On the, of persons engaged in the ministry, 223.
- The effect of supranalinal upon the system, 236.
- The effect of the Finsen rays of light on, 260.
- Lemon juice in typhoid fever, 268.
- The values of spirits of turpentine to, 268.
- On the, of school children, 279.
- The value of the teachings of the Bible to, 295.
- The, of the body affected by the spiritual condition, 343.
- The "sleeping sickness" of West Africa, 323.
- Strong drink a greater enemy to, than war, pestilence, or famine, 334.
- On malaria producing parasites, 349.
- On the prevalence of "chills and fever" in the Southern States, 356.
- The value of sunshine and fresh air to, 356.
- Typhoid fever spread by ignorant dairymen, 366.
- The evil effects of anger and fright on, 398.
- Heart. The lost, 194.
- The, makes the wish, 239.
- Heathenism. Remarks on, 7.
- Heavening counsel, thanksgiving, and exhortation of Friends, with biographical notes, 195, 202, 211, 229.
- Helping people. Incident in, 325.
- Heroism. On, 359.
- Higher lawlessness. Essay entitled, The, 382.
- Hillier Sarah. Anecdote of, to Mildred Ratcliff, 76.
- History. The teachings of, 223.
- Holy Scriptures. The miracles recorded in the, 42.
- The first issue of the, in Irish characters, 62.
- The free circulation of the, in Russia, 87.
- Statistics of the sale of copies of the, 91, 343.
- The accord of science with the, 115.
- Memorizing the, by the Huguenots, 116.
- The distribution of the, by the British and Foreign Bible Society, 118, 383.
- A translation of the, made by Chinese, 119.
- The translation of, into four hitherto unknown tongues, 138.
- The distribution of the, in the Province of Quebec, blessed, 143.
- Testimony of a Chinese to the religion of the, 143.
- Early copies of the, printed in America, 144.
- On the abolition of the, from public schools, 153, 255, 371.
- Evidences of the inspiration of the, 155.
- Selections from the, made by Stephen Grellet and Wm. Allen for schools in Russia, 166.
- Notice of John Elliotts translation of the, for India, 167, 375.
- An evidence of the Divine inspiration of the, 168.
- The influence of the teachings of the, 175, 367.
- A reason for the value of the, 175.
- The testimony of Friends respecting the, 185, 188, 194, 201.
- Holy Scriptures. Not the, but Christ is the Word, 191.
- William Penn on the, 195.
- The reading of the, recommended by an officer in Japan, 215.
- Estimated number of copies, printed last year, 215.
- Notice of a translation of, into the Eskimo language, 239.
- Discovery of the earliest manuscript of, known, 239.
- The copy of, brought over in the *Mayflower*, Notice of Revised Editions of the, 245.
- Remarks on Delitsch's comments on the, 273.
- Notice of an edition of the, in Italy from Vatican press, 267, 367.
- On the spirit of Babylon as revealed in the, On memorizing the, 278.
- Comments on the above, 298.
- Caution against speculations on the deep meaning of texts of, 289.
- Advice on reading the, 295, 376.
- The printing of portions of the, in India, 307.
- The Douay translation of the, to be used in New York schools, 303.
- The tendency of the "higher criticism" of the, to produce infidelity, 309, 407.
- A translation of the, into Chinese, 327, 383.
- Notice of an ancient Syrian manuscript of a part of the, 335.
- A passage of the, made use of, to awaken new life, 348, 367.
- A translation of the, introduced into Tibet, 370.
- To be had in prominent bookstores in Japan, 383.
- An obstruction to circulating the, in Turkey, 407.
- "Higher criticism" of the lessening, 415.
- Holy Spirit. The blessedness of being led by the, 20.
- On co-operating with the, 207.
- The immediate influence of the, in converting an infidel, 309.
- Hoag Joseph. Incident in the life of, 124.
- Holland. The windmills in, are waiving, 292.
- Home. On showing courtesy at, 39, 122, 158.
- On quarantining the, against immoral literature, 151.
- Duties and studies. On, 81.
- The law of Christ to be shown at, 124.
- The influence of a well ordered, 127, 388.
- The relaxing of family discipline, a cause great weakness in the State, 151.
- The, as a type of the Father's house, 161.
- The influence of a true Christian in the, 201.
- Life. On the joys of, 279.
- On the blessings of a Christian, 292.
- Horse. A, that did not forget, 387.
- Horses. A silent man has usually the best broken, 1.
- Hints on the management of, 133.
- Horse racing and gambling. Remarks on a bill in the Pennsylvania Legislature to legalize, 314, 321, 335, 350.
- Houses. On the use of, city, in summer, 167.
- Howard Luke, of Dover, Eng. Account of the conviction of, 50.
- Howell Francis. Brief account of, 199.
- Howard Rachel S. Remarks on the death of, 47.
- How I was punished. Incident relating to a boy entitled, 234.
- Horse. Account of Bishop Whipple's, Bashaw, 166.
- Huguenots. Notice of the persecution of, in France, 116.
- Hutchinson Abigail. Reminiscences of the late, 4.
- Icebergs. Where, abound, 342.
- Illustrations drawn, 86.
- Infidel. An would be, prevented, 203.
- Remarkable conversion of an, 309.
- An, convinced by the clefts in Mount Calvary, 325.
- The contrast between the death bed of an, and a Christian, 338.
- Infidelity rebuked in silence, 54.
- Credulity of, 285.
- India. Remarks of Mozozudar of, on a secluded life, 119.
- The teaching of Christianity in, effecting great changes, 135, 141, 383, 407.
- Remarks on barbaric display at the late Durba in, 217.
- The Kamahai schools in, to be placed on a religious basis, 239.
- The ancient faiths in, are crumbling away, 239.

- A periodical in, which promises an impartial review of different religions, 375.
- Aid Association. Statement respecting the, 170.
- n. The clear vision of Monocune, a Wyandotte, about liquor selling, 156.
- heroine. Sacajawea an, 350.
- A civilized Zuni, an hero, 354.
- Letter from an, scholar at Tunesassa, New York, 374.
- na. A recent visit to the Zuni, 20.
- The Hopi, a "people of peace," 23.
- Notice of the labors of Friends for the, at Tunesassa, 26, 331.
- "Wild West" shows of, prohibited in the St. Louis Exposition, 37.
- Notice of States derived from, 117.
- Notices of John Elliott's translation of the Bible for, 167.
- On the present condition of the, in the United States, 200.
- The earnest wish of two young, 239.
- The use of the toes by the Maya, 244.
- Induced to become farmers, 295.
- Notice a small band of Eskimo, 372.
- On black, white, and other, 125, 310.
- ute for colored youth. Statements and appeal on half of the, 7, 121.
- perance. Query as to the effect of total abstinence, 6.
- The sacrifice of a brewer's son to prevent, 30.
- A saloon keeper held responsible for the death of a drunkard, 47.
- The cost of intoxicating drinks to the nation, 59.
- A man who dared to resist, 114.
- The clear vision of a Wyandotte Indian respecting liquor selling, 156.
- A meeting house dynamited because of the opposition of members to the liquor interest, 160.
- On the delusive character of trust schemes for lessening in Great Britain, 174.
- The connection of alcohol and crime, 189, 198.
- Importation of intoxicating drinks into Abyssinia, prohibited, 207.
- The influence of John Wesley against, 220.
- A young woman's effectual influence against, 226.
- among women in fashionable society, 286, 295.
- Statistics in relation to in 1902, 327.
- Strong drink destroys more people than war, pestilence or famine, 334.
- Notice of proceedings of The International Alcoholic Congress, 351.
- In various plans to prevent, 389.
- tor. On the possibilities for the, in the future, 28.
- ice done to a member, 271.
- ity from alcohol, 198.
- ute for colored youth. Notice of a proposed change in the location of, 206.
- An address to Friends on behalf of, 222.
- Appeal on behalf of the new, 301.
- The marvelous effects of, in Arizona, 6.
- Margaret and Rachel. Brief notice of, 167.
- ? Essay entitled, 306.
- father at home? Remarks on old age enjoyed by, 14.
- concerning the Society, 15, 22, 47, 63, 80, 87, 95, 111, 119, 127, 135, 144, 151, 160, 167, 175, 183, 223, 232, 239, 247, 254, 271, 279, 287, 295, 303, 335, 351, 359, 367, 374, 383, 391, 406, 415.
- l. Remarks of a Baptist missionary on school work, etc., in, 119.
- A prince of, a day laborer of the Pennsylvania R. R. Co., 285.
- On the rapid spread of the English language in, 295.
- y Andrew, of Scotland. Brief account of, 25.
- Alexander, of Scotland. Brief account of, 295.
- ns Howard M. Remarks on the death of, 111.
- ne and his translation of the Bible, 370.
- The legacy of the, from an age of persecution, 14.
- The situation of, in Russia and America, 303.
- The situation of, in America, 354.
- in China. On the, 279, 407.
- On the recent massacre of, in Kischeneff, 369.
- The present liberty of, in Egypt, 375.
- A Rabbi, on the attitude of, towards Jesus Christ, 375.
- ns. Comedians, (a, on Christianity, 289.
- on Richards. Testimony of Friends in France, respecting, 373.
- n. Anecdoté of a wise, 47.
- not, 183.
- Kemmer Alice, an army nurse. Heroism of, 191.
- Kindness to animals. Remarks on, 13.
- Kingdom of God. The, to be set up in men's hearts here, 175.
- Kite Nathan. Contributions of the late, to this journal, 290.
- Labor. On the rights of, 97, 349.
- Lake Mohonk Conference. On the proceedings of the ninth, 383.
- Lamp. A portable street, of great power, 22.
- Language. Remembrance of a long forgotten, in delirium, 68.
- The Latin, still in practical use, 328.
- Lavender. The cleansing perfume of, 556.
- Learning. The teachings of the Holy Spirit of more value than outward, 242.
- Reward of, in antiquity, 282.
- Lectures of the University Extension course, 135, 199, 247.
- Leldra William. Brief account of the martyrdom of, 211.
- Lent. Sin during, must be sin at other times, 274, 281.
- Leont. Heroic action of Christian Endeavorers towards, 415.
- Letter of Daniel Oliver, 13.
- Vassila Verigin, an exile in Siberia, 43.
- William Dyer, husband of Mary Dyer, 57.
- Sarah Hillman to Mildred Ratcliff, 76.
- Joseph James Neave, 138.
- William Grimshaw and reply by David Hall, 181.
- Thomas (Chalky), 249.
- Alexander Wilson on the death of John Pemberton, 283.
- William Savery, 331.
- John Crooks to Isaac Penington, 378.
- Letters from Donkubors in Siberia, 130.
- Lewis William of Bristol, Eng. Confinement of, respecting the testimonies of Friends, 276.
- Note in reference to the above, 290.
- Liberty of conscience in America largely obtained by the sufferings of Friends, 337.
- Libraries. The corrupting influence of, through fiction, 184, 352.
- How to encourage serious reading by, 288.
- Lie. On acting a, 158.
- Lights and shadows of colportage, 4.
- Life eternal, 103.
- Life. On two different views of, 86.
- A voyage of discovery, 105.
- On solving problems in, 118.
- Rules of, left by Hugh Peters in 1660, 119.
- The promise of, 127.
- The need of rest in the strenuous, 154.
- On making the most of, 158.
- The effect of occupations upon, 207.
- The influence of a holy, upon an atheist, 232.
- The duty of, 279.
- The effect of a dedicated, not perhaps known until after death, 294.
- Life and literature. Essay entitled, 411.
- Literature. Remarks on denominational, 23.
- On a proposed, for peace, 39.
- Advice against certain kinds of popular, 262.
- Lincoln Abraham. Trust of, in Divine Providence, 250.
- Livable. On bearing with the infirmities of others, entitled, 155.
- Living for the future. On, 63.
- Locomotive works. Notice of Baldwin's, 244.
- Loe Thomas. Brief account of the ministry and death of, 183.
- Logan James. A prayer of, 148.
- Brief account of, 149.
- Londou. Notice of the labors of a clergyman in the slums of, 71, 344.
- Statistics relating to, 349.
- Lost prince, an account of Louis XVII. of France. The, 81.
- Comments on the above, 82.
- Love. On an expected imperialism of, 7.
- The, of God a panacea for all evils, 54.
- On, to our enemies, 316.
- On different ways of spelling, 358.
- Lorenz, Dr. A. Notice of skill of, in treating dislocations, 157.
- Chynching in the Southern States. Atrocious, 105.
- Circular of the Howard Association against, 277.
- Magie Androns. Extract entitled. The, 274.
- Marriages. Edward F. Bracken and Virginia Lois Sewell 88.
- John H. Thomas and Mary Anna Lukens, 160.
- Marriages. John Darlington Carter and Rachel Griscom Alsop, 352.
- Maiden aunt. The self-sacrificing, 231.
- Marble. On making artificial, 372.
- Marriages. On the diminution of, 108.
- The blessing of right, 182.
- Extremes in the times of accomplishing, 200.
- Martyn. The support of the, is Christ, 43.
- Magnetic pole. Proposed expedition to the North, 324.
- Manmoth. The mystery of the, 106.
- Remarks on the above, 147.
- Manuscript for the printer. How to prepare, 255.
- Mark of modern saintship. Essay entitled. The, 378.
- Marshall Charles. Brief account of and extract from the writings of, 195.
- Marshall Chief Justice. Disapproval by, of secret societies, 230.
- Maxwell Andrew. The political incorruptibility of, 170.
- Mary, the selfish scholar, 213.
- Meethild of Helfide. Poems by, 216.
- Mennonites. On a prosperous settlement, in Kansas, 4.
- Methodists. Account of the early independent, 45, 279.
- Object to "too much begging" in connection with preaching, 55.
- On ministry among the Independent, 183.
- Comment on the wearing of ecclesiastical garments by, a, 239.
- Mexico. Remarks on Christian church in, 39.
- Militia bill. Text of amendment to United States, exempting Friends, &c., 255.
- Mind your calling, brethren. Essay entitled, 220.
- Mitchener William. An account of the religious exercises of, 65.
- Milder. Account of kindness to neglected children entitled, 18.
- Millthorpe Joseph. The confinement of, and leaving the Romish church, 4.
- Ministry. Remarks on the, 1, 89, 90, 150, 160, 415.
- A Baptist minister's experience in regard to, 13.
- Remarks of James Emilen on a brief and lively, and comments, 6.
- A true, is both teaching and baptizing, 17.
- The part of the hearer in profiting by, 25.
- What is? 26.
- A baptized meeting under the, of a woman Friend, 73.
- On a man made, 193.
- The example of the apostle Paul in the, 249, 251.
- Under the Jewish and the Christian dispensation, 401.
- Ministry of suffering. On the, 77.
- Minor insincerities. Extract entitled, 84.
- Miracles. On, 42, 373.
- have not ceased, 163.
- Missionary efforts. Remarks on the call to, 169, 401.
- Mitchell Maria, the astronomer. Notice of, 130.
- Mist not allowed in congregations of the Greek church, 87.
- Mysticism. A definition of, 378.
- Monroe "d'etrine." Remarks on the, 247.
- Monatists. The rise of the, 316.
- More Hannah. An account of the character and writings of, 221.
- Morse S. B., the inventor. The devout feelings of, 235.
- Months. Rhyme in relation to the, 15.
- Mothers. Advice to, to speak low, 62.
- Filial affection to, 148.
- Moths. A remedy for, 37.
- Motes and beams. Remarks of the late Jacob Roberts on, 267.
- Movements of ministering Friends, 22, 23, 120, 160, 167, 218, 227, 257, 351, 374, 391, 415.
- Mount Ararat. Notice of an ascent of, 49.
- Naturism. The derivation of the word, 382.
- Narrative of a repentant sinner. A, 99.
- Nation. On the danger of prosperity to, a, 167.
- True elements of character in, a, 294.
- The need of the, is Christ, 401.
- Natural History, etc. The mosquito, 22; The spider, 38, 70; The Buffalo of N. America, 79; The Yellowstone bear, 83; Ants, 83; The fish, 101; The mammoth, 106; Birds that can talk, 120; Foxes, 133; Ostriches, 133; The horse, 133, 387; The Wapiti, 164; The tarantula killer, 164; The cat, 164; The reindeer's run to the sea, 212; The caribou, 212; The sturgeon, 230; Wasps, 231; Deep sea animals, 257;

The eyes of a bee, 285; The disappearance of the alligator, 293; The instinct of animals, 307; Doves as wood destroyers, 311; The great decrease of birds in Missouri, 323; Talking fish, 365; Beavers, 372; Oysters, 382; Cooon cats, 388; The pet toad, 414.

Nature and grace. Incident illustrating, 13.

Nature study. Notices of books upon, 11, 157.

Nazareth. A carpenter's shop in, 117.

Near Joseph. James. Letter of, 138.

Negro. The happy, by Ambrose Serle, 27.

Neighbor? Who is my, 199.

New Jersey. Notice of topographic maps of, 11.

New Guinea. Evidences of Christianizing influences in, 215.

New Hebrides. Evidences of Christianizing influences in, 367.

New year. Remarks on the, 193.

Nile. A great dam across the, 69.

Nixon Mary at nearly 102 years, 208.

Non-resistance. The triumphs of, 207.

North Carolina. Illiterate condition of whites in parts of, 287.

Not alone. Providential deliverance entitled, 112.

Notes from others, 7, 23, 39, 47, 55, 71, 87, 95, 104, 112, 118, 125, 143, 151, 167, 175, 184, 191, 199, 207, 215, 223, 239, 247, 255, 263, 271, 279, 287, 295, 303, 319, 327, 335, 343, 351, 359, 367, 375, 383, 391, 407, 415.

Oaths. A bad parentage for, 1.

Obedience. The blessing of simple, to the Divine will, 180, 297.

Obnoxious. Extract entitled, 333.

Ob. The duty of, 380.

Obliging people. On, 397.

Ohio. The large production of grindstones, etc., in, 323.

Old age. On showing kindness to, 14.

Men of thought distinguished by their, 150.

Olive orchard in California. A large, 365.

Opium. The destruction caused by, in China, 95.

Origin. An account of the life and labors of, 227, 274.

Ostriches. The rearing of a large industry in South Africa, 133.

Our preparation for the Annual Assembly. Essay entitled, 237.

Ox. On utilizing different parts of the, 52.

Parker Joseph. Views of, in regard to the little value of "separation," 261.

Parents. The often the spoilers of their children, 154.

The responsibilities of, cannot be delegated, 412.

Patrick of Ireland. On the life and labors of, 381.

Panama canal. A recent trip on the, 53.

Paper. On growing trees for wood pulp used in, 133.

Toothed wheels made of, 189.

The great strength of bank-note, 292.

Patience. On the need and the blessing of, 84.

Paul. Extract entitled, The, 366.

Patriotism. On true, 391.

Pastors. A present demand for, at large salaries, 135.

A Baptist, declines payment for preaching, 247.

Patents. Facts about, 413.

Paton John G. Notice of, 175, 396.

Pennicman. The making of, 29.

Pennington John. On the death of, in Pymont in 1795, 283.

Pennington Isaac. Extracts from, 87.

On two lovable things, 267.

Penn William. A letter of Daniel Defoe to, 1.

On the testimony of Friends to plainness of dress, 30.

A letter attributed to Cotton Mather in 1682, respecting, 87.

Comments on the above, 103, 111.

On the "Holy Experiment" by, 130.

On the Holy Scriptures, 195.

Yearning of, over Philadelphia, 338.

Letter of, to Thomas Lloyd, and comments, 411.

Penn's Treaty Tree. Notice of, 372.

Pennsylvania. Recent topographic maps of, 7, 230.

Pennington John. Notice of a boarding house in New York City called, 383.

Personal religion and external activities. On, 323.

Comments on the above, 368.

Persia. Boy weavers in, 237.

Petrified forests in Arizona. An account of 275.

Perfection. The marks of Christian, 80.

Persuasion. On steady, 178.

Philadelphia Tent work. Notice of late, 167.

Photographs on linen, 189.

Phariseism. Illustration of, 144.

Philippine islands. An insurrection against Papal authority in the, 104.

Photograph. The, used in reproducing the voice of Leo XIII, etc., 344.

Fike Richard. Brief account of the conviction and sufferings of, 322.

Pin John. Brief notice of a visit of, to the United States, 367.

Pins. On the manufacture of, in the United States, 142.

Pineapple. The, as an aid to digestion, 6.

Pitcairn and Norfolk islanders. The present comfortable condition of the, 263.

Pittsburg, Pa. Topographic maps of, 332.

Plainness of dress and behavior. Mary Fletcher's testimony concerning, 13.

On the need of the maintenance of, by Friends, 361.

Remarks of The Presbyterian on, and comments, 361.

Place for more faithfulness. Essay entitled, A, 333.

Plants as time-pieces, 5.

Plants. The sunflower, 11; Some spring flowers of central Iowa, 15; El-grass, 36; The dancing bean, 70; Bird's-eye maple, 70, 83, 142; The orange, 101; The banana, 102; The cassava, 102; "Elephants' ears," 102; The persimmon, 110; Tea, 159; The india-rubber, 244; The water hyacinth, 259, 292; The mustard tree, 276; The calabash tree, 284; South African sneeze-wood, 365; The red-wood of California, 365; The orange scree, 366; Gloxinias, 372; Aged trees, 372; Pink lilies, 410.

Plockoy's colony on the Delaware. Account of the, 12.

Poetry.—Original. Night, 20; The gulf-stream of prayer, 28; Light, 36; Ode to the Flowers, 133; To the memory of Maria S. Reeve, 138; Hymn of Peace, 156; The path to the bush, 203; The Potter, 223; A private communication, 232; Reproof, 238; Our church, 251; Simon the Cyrene, 258; Noah, 277; With one eye enter into life, 284; A bird's funeral, 294; Isaac, 323; At the Fountain, 325; Silence, 327; Lines, 331; The two Marys and Joanna, 348; "Full-blown my joy," 359; Emmaus, 400.

Poetry.—Selected. Aca-Nada, 146; Abel, 161; The altar, 163, 232; The books of the Bible, 235; Contentment, 236; Communion, 138; Called to be warriors, 279; The church and the world, 340; The death of the flowers, 125; Encouragement, 175; Fragments of prayer, 158; God knoweth best, 188; Helpers, 182; Lines on Barclay's Apology, 177; Let them laugh, 105; Life's mirror, 107; Love, 108; Lines, 161, 171, 374, 388, 396, 397, 402, 403, 406; The Lord our helper, 162; Labor, 372; My times are in thy hand, 71; Motives count with God, 97; The mid-week hour, 156; "My beloved is mine and I am his," 210; Manana, 217; Making a man, 363; The neglected call, 194; Pipes, 114; Pledge peril, 167; The prayer of Agassiz, 276; A royal heart, 222; St. John the aged, 43, 220; Sonnet, 110; The shining path, 373; Thy law, 149; Tell him so, 181; They call me priest, 165; Truth, 257; Three things, 260; The tapestry weaver, 310; "Thy gentleness hath made me great," 356; The vision from Mt. Lowe, 263; What have we done today? 102; What is Christ to me? 196; When home is sweet, 292; Week-day worship, 300; Work, 403; The yoke of Christ, 389.

Polar expeditions. On, 179.

Fulfilled incognito, 178; Illustration of, 170.

Polycarp. The martyrdom of, 228.

Porto Rico. Account of a recent visit to, 308, 315, 322.

Protestant services now held in, 407.

Poor. On the best method of helping the, 316.

Recent statistics of schools in, 319.

Postage stamps. Notice of a new series of United States, 157, 407.

Power behind the throne. Extract entitled, The, 332.

Prayer. On a life of, 118.

On putting into practice, 121, 386.

Remarks of Isaac Pennington on, 121.

Stillness of the soul essential to, 179.

On the power to prevail in, 237.

On offering, by request, 241.

Equal, requires the aid of the Holy Spirit, 265.

Remarks of John Bellows on, 386.

Presbyterians. Attitude of Southern, in reference to women's work in the church, 144.

Encouragement given to, by an Episcopal official, 279.

Preachers advised to learn a trade, 255.

Preaching. Of Christ on modern, 206.

By example as well as by precept, On, 261.

Preaching the gospel. On, with simplicity, 44, 192, 391.

not done in many congregations, 112, 295.

On, by women, 172, 179, 187, 203.

The preparation for, continuous, 287.

Principles of Truth. Essay entitled, The, 92.

Printing. On correcting errors in, 20.

The labor involved in, a popular magazine, Prison reform, On, 39.

Profane doctor reclaimed, A, 30.

Profanity in a stage driver rebuked, 2.

in engineer reproved, 30.

reproved by John Wesley, 47.

Preparation for the sanctuary. Essay entitled, The, Priesthood of believers, 143; Essay entitled, The, 214; Priscillianists, an early Christian sect. Notice of, 354.

Providential deliverances, 114.

Procrastination. The evils of, illustrated, 22.

Protestants. Money used by, in missions, 391.

Progress. On the gradual methods of human, 28.

Purification the one thing necessary, 10.

Quakerism not mysticism, 233.

On a so-called failure of, 241.

Quaker Methodists. An account of the so-called, 467.

Questions for boys and girls, 284.

Quinquennial conference of several Yearly Meetings. Notice of, 80.

Radium. The wonders of, 324.

Railroad. Bridge over East River to be built, Pennsylvania, 292.

Engineer. A ride with a, 389.

Ratcliffe Mildred. Remarks of, at Jonathan Edwards table, 67.

Letter of Sarah Hillman to, 76.

Rathbone William of Liverpool. On the life and williams character of, 412.

Reading. On improving the mind by, 237, 369.

On weakening the mind by, 262.

The large amount of fiction, furnished by, 352.

Refinement. On true, 146.

Reflecting the glory. Extract entitled, 367.

Religion. The blessing of a practical acquaintance with, 7, 175.

not to be hurt by real knowledge, 23.

On living beyond one's means in, 36.

Sorrows and tears favorable to the growth of, 42.

True, an engagement of the heart, 65.

The sacrifice of self, necessary in the work of, 38.

True, tested in daily life, 87.

Without piety, On, 99.

Remarks on the above, 97.

Different means used in the work of, 107.

On culture and, 110.

On unity in, 118.

Incidents illustrating the work of, 159.

Catharine Booth on the injury to, from remedies, 218.

The Christian, defined, 287.

The evils of improper teaching of, to the youth, 351.

The effects of the teaching of true, 356.

Remarks on carnal ordinances. Essay entitled, 8.

Reminiscences of departed worthies, members of Philadelphia Yearly Meeting, 4.

Responsible persons. The need of more, in the ministry, 257.

Rest comes from communion with God, 78.

Rest Cottage, for colored people. Appeal on behalf of, 416.

Retirement. On the blessings of daily religion, 302, 388.

On seeking spiritual, even in a crowd, 196.

Revelation. On immediate Divine, 225.

Reverence. See love, On, 38.

Rhoads Charles. Remarks on the ministry and on the death of, 232.

Tribute to the character of, 247.

Rich man is one who has all he needs and wants A, 63.

Rich for a moment. Incident entitled, 188.

Richie Edward. Remarks on the funeral of, 273.

River. The Scourge of the Gummion to be changed, 84.

Roberts Jacob. Helpful incident in the life of, 126, 207.

Roberts Sarah W., of Malvern, Pa. Remarks on the death of, 217.

Robinson Thomas. Account of the ministry and of his in his twenty-third year, 258.

Catholics. Statement of Pope Leo XIII. on the conflict between capital and labor, 39.
 Notice of poems by Pope Leo XIII, 55.
 Proposed commission of, upon the Scriptures, 176.
 Notice of an edition of the Holy Scriptures in Italy from the Vatican press, 267, 367.
 The reading of the Vatican edition of the Holy Scriptures commended to, 367.
 The large number of, in Ecuador, 391.
 The possibility of an American pope, 391.
 characters. On writing the year 1901, in, 38.
 Remarks on the destruction of, by the Goths, 370, 386.
 vell Theodore on the education of the conscience of as of the mind, 196.
 d island, Me. An account of, 236.
 The John. Remarks of, on the failure of his writing, 349.
 On floating farms in, 133.
 The Emperor Alexander I, of, and the ninety-first psalm, 150.
 Bible lessons for schools in, made by S. Grellet and Wm. Allen, 166.
 Remarks on the resignation from office of C. Forsythe, 167, 303.
 Comment upon the character of Nicholas I, of, and the present Czar, of, 186.
 Remarks on the above, 205.
 Idolatrous homage shown to a priest in, 223.
 On the recent decree of the Czar of, respecting religious freedom, 281, 303.
 The oppressed condition of Jews in, 303.
 wea, an Indian heroine, 350.
 a desert. Sand from the, blown to England, 52.
 shall judge the world. The, 2.
 ship. On modern, 378.
 A bed of, in Colorado, 78.
 Remarks on the above, 124.
 ines in Roonmia. Account of, 11.
 ke in Utah. Unsuccessful experiments in stock-feeding with oysters, etc., 100.
 is painting in the Boston public library. Remarks on, 313.
 came also," 181.
 ion. What is, 201.
 William. Letter of, in 1796, 331.
 The daily exercise of, for preservation, 339.
 ion army. The, not sacramentarians, 119.
 Statistics of the, 176.
 Remarks on the, 367.
 Chas. F. Brief mention of, 151.
 of necessity. Illustration of the, 111.
 l. The rowdy and refined way of welcoming new students at, 138.
 Notice of the Christiansburg Industrial, 151, 404.
 The aid parents may give to the, 412.
 ling the prophets, 90.
 ls. The withdrawing of "religion" from, by competing religions, 153.
 Bible lessons for, by S. Grellet and Wm. Allen, 166.
 Account of a late visit to, in the Southern States, 218, 227.
 for colored people in Southern States. Notice of, in these efforts in, 238.
 Seven laws for the teachers of, 245.
 On promoting the study of birds in, 324.
 On extending the influence of Friends', 348.
 Comments on the above, 362.
 n Joseph. Notice of a hymn by, 143.
 e. The record of, with the Holy Scriptures, 115.
 The great aim of, the discovery of truth, 357.
 e and industry. Notes on, 6, 11, 21, 52, 69, 78, 83, 102, 110, 116, 124, 133, 142, 157, 164, 180, 198, 212, 230, 236, 244, 251, 260, 268, 275, 284, 292, 323, 332, 342, 349, 356, 365, 372, 382, 388, 398.
 The riches of the, 103.
 ed gatherings. Account of, 93.
 Societies not desired, by Marshall, Washington and others, 250.
 Objections to, 250.
 ve and unity. On, 49.
 ntrol. The value of, to a mother, 327.
 spect. On, 79.
 s. On treating, kindly, 158.
 On the recent regime in, 401.
 of common-people people. The valuable, 11.
 Faithful, in ordinary work prepares for larger, 153.
 Separations. Pride and selfishness often at the root of, 203.
 Sermon. A, from a child, 219.
 The longest, on record, 239.
 Sermon. Treachery in manuscript, 293.
 Remark of Thomas Shillito on prepared, 267.
 Sharpless Isaac. Notice of a recent accident to, 103.
 Ships. Longevity of, 310.
 Shaler Nathaniel S. Remarks on a recent poem by, 37.
 Shrinking from honor. Extract entitled, 75.
 Silk-worms. Statistics of the raising of, in France, 22.
 Simple living. The secret of, 54.
 Sic. The fulfilment of, 191.
 separates from God, 303.
 Slave. Benjamin Montgomery a devoted, of Jefferson Davis, 93.
 Sleep. Methods used to produce, 74.
 Slocumb Ebenezer. Account of the conviction and character of, 266.
 Smiler Alfred H. Notice of the death of, 232.
 Smith Elizabeth, of Burlington, N. J. Account of the life and religious character of, 82.
 Soap bark. On the use of, 382.
 Soul. On the value of the, 249.
 South America. Ignorance of, in the United States, 52.
 The attractions of, to the naturalist, 78.
 Religious struggles in, 319.
 Southern schools and experiences. 218, 227, 238.
 Southwick, Lawrence and Cassandra. On a proposed monument to, 337.
 Spain. A preacher against Romanism raised up in, 150.
 Spirit of the Lord, the source of power, The, 60.
 Spirituality increasing in the community, 118.
 Spurgeon John. Notice of the late, of England, 7.
 C. H. Notice of sermons by the late, 143.
 The integrity of, 180.
 Stamper Hugh, of Lurgan. Testimony of, near his death, 353.
 Stars. On the cause of the twinkling of, 284.
 Stenographers employed by the United States. On, 198.
 Stirred Elizabeth. Quotation from, and biographical sketch of, 202.
 Story Thomas. Brief account of, 195.
 Strife. Isaac's way to end, 190.
 Strike. Is, the of? 113.
 Strikes. The losses caused by, in twenty years, in the United States, 116.
 Stars. A library of photographs of the, 2.
 Stealing. Different names given to, 208.
 Stillness. The power of, 179.
 Story of a devoted slave. The, 93.
 Stout Henry. The conviction and gospel labors of, 393.
 Strawberry Edward R. Comments of the Philadelphia Press on the death of, 255.
 Suffering. On the ministry of, 77, 214.
 Sugar. Statistics of the production of beet-root, in the United States, 21.
 Summary of Events, 7, 15, 23, 31, 39, 48, 56, 63, 71, 80, 88, 96, 104, 112, 120, 128, 136, 144, 152, 160, 168, 176, 184, 192, 200, 208, 216, 224, 232, 239, 247, 256, 264, 272, 280, 288, 296, 304, 311, 320, 328, 336, 344, 352, 360, 368, 376, 384, 392, 400, 408, 416.
 Suprarenalin. On the preparation and uses of, 236.
 Tares. On rooting up the wheat with the, 67.
 Taylor Sarah of Manchester, Eng. Account of, 139.
 Tea. The cultivation of, in South Carolina, 159.
 Telegraph. The daily sending of correct time by, 231.
 The cable for a, between San Francisco and Honolulu, 310.
 Early views of Prof. Morse in regard to the, 323.
 Notice of a wireless system of, 356.
 Telephone. A, communicating through the earth, 206.
 A "girlless," 292.
 largely used in Sweden. The, 342.
 Temptations. Bearing up against, the life of religion, 103.
 Temperance. Incidents, etc., to promote the spread of, 350, 389.
 Temperance Association of Friends of Philadelphia. Notice of, 351.
 Terrapin farm at Crisfield, Md. A, 134.
 Tertullian. Brief account of, 316.
 Testimony of a good conscience. The, 29.
 Texas. On the oil fields of, 284.
 Thanksgiving. On appointing days for, 137.
 The first day appointed for, in America, 175.
 The Living Word. Essay entitled, 262.
 Theatre. Testimony of an actor against the, 70.
 Testimony of an actress against the, 81.
 The brutalizing effect of the, in ancient Rome, 307, 316.
 Theatre. Comments on the, 344.
 Thumbs. Concerning, 22.
 Thoughts and actions compared, 97.
 Tired foot. Incident entitled. The, 59.
 "Fishes of all that I possess." Extract entitled, 242.
 Tobacco. The quiet removal of a traffic in, 44.
 The cost of, to the nation, 59.
 The trade in, worth it to our neighbors, 61.
 Lines on the use of, 114.
 How cigarettes impair the school boys' mind, 210.
 Statistics of the use of, in France, 356.
 Tolstoy Count. An objectionable novel by, 29.
 Too busy to see God, 388.
 Tool. An automatic, used in making news, etc., 110.
 Tool-making. National characteristics shown in, 413.
 Townsend William P. Remarks on the recent death and character of, 63.
 Tract. The harvest of a, 111.
 Notice of the American Society, 319, 336.
 Trees. On growing for pulp used in paper, 153.
 Trumpet with no uncertain sound. A, 269.
 Truth is wise, 148.
 Trusting in God, 75.
 Trouble. On recognizing the hand of God in every, 195.
 Troy, N. Y. On the collar industry in, 236.
 Tucker Jesse. Remarks on the death and Christian character of, 167.
 Pardon. Notice of the late, 127.
 Tunessassa. A visit to, 26.
 Tunneling through artificially frozen soil, 323.
 Tuskegee Institute for colored youth. Account of a recent visit to, 218.
 Remarks on a gift of A. Carnegie to, 351.
 Two bad things, 171.
 Type-writer with Burman characters. A, 175.
 Remarkable achievement of a, 413.
 Umbrella. How to roll up an, 284.
 Unitarians. Remarks on, 359.
 United States. On the coinage of cents, etc., by the, 78.
 The, as an experimenter, 100.
 Origin of names of States in the, 117.
 Report on the benefits of irrigation in the, 230, 268.
 Maps of different parts of the, 7, 230, 231.
 Two valuable manuscripts relating to the, 268.
 On the reclamation of arid plains in the, 268.
 The danger to the, from injustice and oppression, 279.
 Statistics as to the use of steam in, 342.
 Statistics of lynchings in the, 344.
 On the people of the Appalachian mountains of the, 355.
 Universal spirit. Essay entitled. A, 180.
 Virtue of being dependable. The, 190.
 Voice for the times. A, 281.
 Wages of union and non-union workers, 127.
 "Wait on the Lord." Remarks of C. H. Spurgeon, entitled, 362.
 Walking. Hints about, 116.
 Walnut trees. The value of stumps of, 244.
 Watches. Fine screws in, 70.
 Watson John of Ireland. Brief memoir of, 41.
 War. The surrender of the conscience inseparable from, 8, 407.
 Imprisonment of Gontandier, in France, for his testimony against, 14.
 Remarks of the London Peace Society on the conclusion of the South Africa, 23.
 To be banished from the earth by submission of individuals to Christ, 31.
 Remarks of Nathaniel S. Shaler on, and comments, 37.
 On the publication of a literature for peace, 39.
 Peace principles in action, 55, 383.
 The influence of mothers in the home in preventing, 65.
 On the way for nations to disarm, 96.
 The views of Jean de Bloch on the future of, 98.
 The blight of militarism, 137.
 Remarks of Herbert Spencer on, and comments, 208.
 In time of peace educate for peace, 245.
 Washington's utterances against, 249.
 Testimony of Salisbury against, 251.
 States whose laws exempt Friends, etc., from participation in, 255.
 Preparations for, tend to beget, 263.

- War. On the waste of money in naval armaments, 268.
 Testimony of the early Christians against, 274.
 282, 291, 300, 307, 326, 340, 346, 354, 363, 370, 381, 386.
 On the attitude of present great nations in favor of, 300.
 Some notable books recently printed against, 319.
 The spirit of, prevalent in Prussia, 344.
 The spirit of anti-Christ leads to, 369.
 Humiliating statements made in England, respecting, 374.
 On the progress of international arbitration, 383.
 The sword a tottering foundation for national prosperity, 385.
 A powerful obstacle to the efforts of missionaries among the heathen, 407.
- Washington. Not a favorer of Free Masonry, 250.
 Testimony of, in favor of peace, 249.
- Water. How, freezes, 69.
 The great occasion for utilizing the power of, 102.
 The purification of running, 157.
 The power of, in freezing, illustrated, 357.
- Wealth. Illustration of an effect of, upon men, 160.
 Great, without mercy and charity not a blessing, 199.
- Wedding. A simple, at home, 6.
- Weather. Foretelling the, on the Pacific coast, 236.
 prophets defended, 311.
 Statistics of the, 332.
- Wesley John. A memorial of the influence of, 220.
 Remarks on the character of, 288, 383.
- What worlds yet remain for the discoverer? 405.
- Wilbur John. Testimony in regard to, 127.
- Westtown Old Scholars' Association. Notice of meeting of, 391.
- Wilson Emma. The struggles of, to advance her race, 238.
- Wisdom. Remarks on true, 281.
- Whale struck by a steamship. A, 251.
- Wheeler Daniel. Remarks of, on Nicholas I of Russia, and comments, 186.
 Comments on the above, 205.
- What do you know? Extract entitled, 117.
- What is a miracle? Essay entitled, 373.
- Which way dost thou lean, 101.
- White house in Washington in 1800. The, 98.
- Whittier John G. Reminiscences of, 127.
- Whittier John G. Proposed sale of books and manuscripts of, 144.
 Sale of manuscripts, etc., belonging to the late, 255.
- Whaling fleet of the United States. The present small, 69.
- Williams Eleazar of Canada. Account of, 81, 82.
- Wilson Thomas of Ireland. Brief account of the life and ministry of, 35.
- Wife. On the assistance rendered by a, 125.
 On the too easy giving up duties of a, to the trained nurse, 310.
- Wing family. Notice of a late reunion of the, 409.
- Winter. Instruction drawn from contemplating the snow etc., of, 158.
- Witby George. Account of a meeting of, in the Capitol at Washington, 271.
- Woods Margaret. Extract from the Memoirs of, 187.
- Woman's journal. Extracts from a, 197.
- Woman. The endurance of a, in crossing the American desert, 358.
- Woolman John. An account of, 109, 195.
 Extract from, on wealth, &c., 195.
- Women. Does Paul forbid, to teach in the church? 172, 179, 187, 203.
 The influence for good of, 182, 215.
 The importance of a knowledge of sewing to, 245.
 engaged in industrial occupations, 293, 323.
 equal with men under the gospel dispensation, 318.
 Opportunities of usefulness for, 404.
 A syndicate of, to secure employment as cooks, 413.
- Word of God. Christ is the, 191.
- Words. Blunders made by folk-etymology in, 23.
 and phrases to be avoided, 279, 346.
- Work. On having a mistress of her, 159.
 On having an ideal in, 332.
- World. The love of the, a hindrance to spiritual life, 303, 346.
- Worldly compliance. On, 297, 321.
 conformity. Remarks of *The Presbyterian* on, and comments, 361.
- Worship may be performed wherever the soul feels after God, 7, 263.
 On social, 15.
 The benefit of attending mid-week meetings for, 18, 171, 265, 266.
- Worship. On singing without understanding act of, 39.
 Incentives to attending mid-week meetings, 47, 171.
 Life long attendance at places of, not regretted, 87.
 The offices of the prophet and the priest Thoughts on attending meetings of Friends Divine, 171, 233.
 On using the graphophone in public, 24.
 The views of Friends in regard to, 246.
 Testimony to the value of silence in, 26.
 The living Word to be waited for, before formed, 353.
 Under the Christian dispensation, 397.
- Yearly Meeting. Dublin, 1903. Notice of proceedings of, 359, 375.
 Iowa, 1902. Notice of proceedings of, 1.
 London, 1903. On the approach of, 375.
 London, 1903. Notice of proceedings of, 391.
 New England at Westley, R. I., 1902. Account of the proceedings of, 22.
 1903. Account of the proceedings.
 New England held at Portland, Me., 1903. A notice of proceedings of, 406.
 Notice of an appeal to, 406.
 A hope that a. of Friends may be maintained, 23.
 New England, 23.
 North Carolina, 1902. Notice of proceedings of, 63.
 Ohio, 1902. Notice of proceedings of, 1, 171.
 Philadelphia. Counsel of the Meeting of Friends of, in 1834 to Friends as citizens, 173.
 1903. On the approach of, 297.
 1903. Visitors attending, 327.
 1903. Notice of the proceedings of, 335.
 1776. Advice of women Friends of Western, 1902. Notice of proceedings of, 50, 53, 55.
 Young Men's Christian Associations. Remarks on, 97, 99.
 Yuletide a festival among many nations, 184.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, SEVENTH MONTH 19, 1902.

No. 1.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,
PHILADELPHIA.

Mail from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

BAD PARENTAGE FOR OATHS.—"Let your munition be Yea, yea; nay, nay; for whatever is more, cometh of evil (Matt. vi: 37). The first recorded appeal to God was made in the support of the lie by which he tempted Eve."—*Ev. Tract Society's Paragraph*.

NE in the station of minister, who was so far from the condition of a minister as to ask, "what did thee think of my sermon?" He received the reply, "I could follow thee a part he way, but when thou put thy hand into pocket and began to help thyself, thy words ceased, and thy ministry ceased."

Truth Biding its Time.

With the development of the fulness of the age we believe there is a great work yet to be done for the Society of Friends or for the fundamental principles of its profession, to occupy. Well grounded in the faith once delivered to the saints and among them to our Friends, the Quaker disciple standing in this rock of revelation can view calmly and without dismay from his position the surging of modern waves and the tumult of the people. He is pitiful, indeed, to see the rushing to and fro of high "thinkers," who have lost or fear morning, for a place to stand on; the tempest with which floating straws are tossed as flung upon the sea of popular unrest. Doctor Lo-here or Mother Lo-there; the blemish with which those who have thought have had in the letter of the Scriptures eternal life, forget to come to Christ the Word that they may have life; the parting with the past if this would grasp a new sunrise, and not seeing what point of the horizon to rush

towards to meet it; the jumping at work as if this were the new gospel; the development of the resources of nature as if this might be a handling of the power of an endless life. The popery of wealth by its monopoly; the upheaval of once firm churches that now feel they are rocking; the desertion of conventional Christianity for parts unknown, without knowing the true; the preaching from the top of pulpits against their very foundations,—these are but parts of the wreckage that is in the surrounding swirl, and we know not whether they are the fore-drift of a general break-up to come.

But we fear not for the up-building Word; "which liveth and abideth forever." Of that which has been built upon the sand the ruin may be great; but the Rock remains, and men may be great by the upheaval of all else be learning confidence in nothing else to build upon, or cling to. The true Friend knows the difference between the Scriptures and the Word, and so "the Lord hath need of him;" he knows the difference between news telling and power, and that the Gospel is the power unto salvation; he knows the difference between the Holy Spirit granted, and taken for granted, and so the Lord of coming times needs the possessor by obedient experience, rather than by assumption; "behold he desireth truth in the inward parts, and in the hidden part" to make his work-men know wisdom. He wants a ministering people who know his kingdom as not in word but in power; He wants followers that are sheep knowing his direct voice, speaking to their conditions and the signs of the times. He wants the service of possessors of his imparted grace rather than professors of the imputed. He wants a proof to the world of his reality, in a man whose dedicated being speaks, "For me to live is Christ."

But we cannot sketch the inexhaustibility of the possibilities of the attitude towards Truth in which the sons of our morning were placed, and for which the sons of the coming mid-day need to be preparing. While the modern cloud is rolling by we may with composure for the triumph of Truth "stand still and see the salvation of the Lord;" but this waiting does not mean excuse from standing on the alert, having our lamps trimmed and our lights burning and our loins girded, for the fresh work and service of the Truth, when the call shall come "Go ye out to meet Him."

Daniel Defoe's Letter to William Penn.

The following interesting communication has been received from the Librarian of the Society of Friends' London:—

Sixth Month 23rd, 1902.

To the Editor of THE FRIEND, Philadelphia:

Noticing an account of Daniel Defoe in THE FRIEND of Fifth Month 3rd, I thought that possibly thou might incline to publish enclosed letter from Defoe to William Penn, unless it has lately appeared anywhere. It is from a copy bought the other day with other copies of letters to W. P. Perhaps some Friend would edit it. Referring to the article in THE FRIEND can it be right to state that Defoe and the Wesleys were school-fellows? The dates, if I have them correctly, hardly seem to square with this assertion: Defoe, 1660?—1731, John Wesley 1703—1791, C. Wesley 1707—1788.

I am thine Sincerely,

NORMAN PENNY.

[By, school-fellows" the writer referred to may have intended to convey the meaning of fellow-alumni,—those once children of the same school though not at the same period. For Defoe's five years at Newington Green Academy (1675—80) ended twenty-three years before John Wesley was born. The year of Wesley's birth, 1703, was the year of Defoe's punishment in the pillory "for being misunderstood," as he declared, on account of his pamphlet, "The Shortest Way with the Dissenters." And it is under the apprehension of such impending punishment that this letter to William Penn appears to have been written. What William Penn's service to Defoe had been, we leave to be determined by some Friend who may "edit the letter."

Having said this much it might be somewhat unkind not to indicate what the offense of Defoe in his pamphlet was. Himself a dissenter, or non-conformist with the Church of England, he had no sympathy with those dissenters who for the sake of obtaining or retaining government offices would be "occasional conformists," that is occasionally acknowledge the established Church by partaking of its sacraments, and then return to the attendance of their own meetings for worship "conventicles." Defoe joined in the support of a proposed Act of Parliament which should clear out of office these half-conformists and half-dissenters. "If the Politic Dissenter or the State Dissenter can attend the established worship without offending his conscience he has no cause to be a Dissenter." Such was Defoe's contention, a kindness to the dissenters to clear their membership of the half-consistent, a kindness to the state by clearing it of the half-hypocrites. But the dissenters resented his attitude bitterly. Then suddenly his ironical pamphlet appeared, "The Shortest Way with Dissenters,"

intended as a "banter upon the High-flying Tory Churchmen," and was relished much by these while they thought it was serious, and it frightened the Dissenters too much to let them appreciate its humor. The High Church party winced under so bold an exposure of their own spirit, and the Tory ministry felt bound to bring the author to trial for seditious libel. The substance of his pamphlet which created such a sensation, may be found in these (mock) words: "If one severe law were made, and punctually executed, that whoever was found at a conventicle should be banished the nation, and the preacher be hanged, we should soon see an end of the tale—they would all come to church, and one age would make us all one age." "This was the mock churchman's shortest way for the suppression of dissent," says a biographer, William Minto, by whose aid this explanation is gathered. The book was ordered to be burned by the common hangman. The author was sentenced "to pay a fine of two hundred marks, stand three times in the pillory, be imprisoned during the Queen's pleasure, and find sureties for his good behavior for seven years."—Ed.]

From Daniel De Foe to William Penn, Esq.

July 12th, 1703.

Tho' a Long Appology Suites Neither yo' Own Temper, nor my Condition, yet I Can't Not but Let you Kno' wth all the Thankfulness I Am Capable The Sense I have of your Extraordinary Kindness—Concerning yo' Self For me So Much a Stranger to you. Nor Can I doubt whether To One who Appears So much my Friend as to attempt being my Saviour From This Distress, I should Scruple to use the utmost Freedom with Relation to yo' Present Case.

S' The Proposall you are pleas'd to hint By yo' Son from My L^d Nottingham of Discovering Paytees is y^e same which his Lordship has often Put upon me before.

S' In some Letters w^h I have Sent his Lordship I have answer'd him with y^e same Assurance I did to yo' Privy Council. Viz^t That in y^e Manner which they Proposed it I really had No plan to Discover: That if my Life were Concern'd in it I would Not Save it at y^e Price of Impaching Innocent Men, No More would I Accuse my F^riends for y^e Freedom of Private Conversation.

It has been my Character S' among those who Kno' me, That I Scorn to Lye and by God's Grace I'll preserve it while I live, I Take ye Freedom to give you the Trouble of repeating it, Only to affirm to you with y^e More Confidence y^e Protestation I make. I Solemnly Affirm that Other than what Passes in Conversation, and p^rhaps There is ill blood among people of my Opinion More than Enough, but other Than that I have no Accomplishes. No Sett of Men (as my Lord Call'd Them) with whom I used to Concert Matters, of this Nature, To whom I us'd to show, or Receiv hints from that in Ord^r to These Matters, and Therefore to Put it upon Condition of Such a Nature is to Offer me Nothing Atall.

But S' My Case is this, I came in upon y^e Honour of y^e Government, being Under Baile that (at least Some of them) Consented to Let me go away and prest me to it. I agreed to give the Court No Trouble but to

plead guilty to y^e Indictment, Even to all y^e Adverbs, the Seditiously's, The Maliciously's, and a Long Rapsody of the Lawyers et Cetera; and all this upon promises of being us'd Tenderly and Treated like a Gentleman:—and with Submission to yo' Judgement, I Think that ye honour of the Govern^t is Concern'd in it, and No Man will Venture to Tho' himself upon their Mercy again, if I am made the Example of their Tenderness in This Manner I am like a Prisoner of War yielding upon Discretion and afterwards Cut in Peices in Cold blood wth Tho' they may Indeed do by Law yet No Man will Trust Them after it.

As to y^e Church of England as I Never Meant to Insinuate That y^e of England as a Church did Design So to Treat y^e Dissenters, So Tis plain There are Members of or Rather in y^e Church who have Declar'd their Resolution to do it if it was in Their Power and as these are y^e Men I Aim'd at So I am Ready To do y^e Church of England any justice by Vindicating her in y^e Same Publick Manner They Suppose her affronted I mean in Print. This is what I Tho't Fitt to give you y^e Trouble of, For which I ask yo' Pardon, and Entreat y^e Continuance of those Kind offices you have So Generously undertaken for

An Unknown Captive,

Yo' Distress'd Serv^t,

DANIEL DE FOE,

July 12.

To WILLIAM PENN, Esq.,

Humbly Pres'd.

From a copy in the possession of The Society of Friends, Devonshire House, London E. C.

HE COULD SEE THE POINT.—Horsemen take great pride in being able to see all the good points in a horse; but one man found a good point in a horse which his driver had never noticed before.

Dr. Plummer was once riding on the box of a stage-coach along-side of the driver, who was a Jehu in his line of no common order. He was profuse in his praise of his team, and especially of one of the horses, interlarding his praises with oaths.

"You have omitted one good point," said Dr. Plummer with a twinkle in his eye. "What is that, sir?" said the driver. "What is that?" I have studied that horse over and over, and I did not think there was anything about him I did not know. What is it you have discovered?" "Well, sir," said the doctor, "It is this: We have ridden so many miles, and up to this point I have not heard a profane word out of his head." The driver looked at the doctor in surprise, and there was that same demure look, with a twinkle in his eye. "Thank you, sir," said the driver, "thank you. You have made a good point, and I think I will try to go as long without swearing as my horses will."—*The Common People.*

In a most true sense the saints shall judge the world. What makes a man a saint is what saves him from being a sinner. And what saves him from being a sinner is that central moral act of the Cross which is the final moral standard of the world. There is no earthly power that has the right to judge the real christianity in a man or rule his conscience. "He that is spiritual judgeth all things."—*D. Forsyth.*

Library of Star Photographs.

It was at the Astronomical Observatory at Harvard in 1850 that the first photograph of a star was ever made. It was taken on an old-fashioned daguerreotype plate, by George Bond, later the second director of the Observatory, but at that time an assistant to his father the Director, Professor William Cranch Bond. After years of further experimenting in 1857 the younger Bond succeeded in obtaining photographs on wet plates and he published three articles on the subject of celestial photography, which not only were the first important contribution to the bibliography of the subject, but may still be received as an authoritative statement of the general principles governing such work to-day.

Celestial photography is now a practical part of astronomy in nearly every important observatory in the world; but, in view of its beginnings, it is appropriate not only that it is still one of the important branches of the work at Cambridge, but that Cambridge is the center of the art in much the same remarkable degree as forty and fifty years ago. Both at Cambridge and at the Harvard Southern station in Arequipa, Peru, the work has been diligently and systematically prosecuted over a term of years, that more than one hundred and fifteen thousand plates, ranging in size from four by five to twenty by twenty-four inches have been accumulated, with several thousand more in course of shipment or waiting examination and classification.

The collection of photographic negatives now stored in Cambridge forms, indeed, what may be termed for purposes of illustration, the most valuable and unique astronomical library in the world in which each plate or definite series of plates takes the place of a book or a series of volumes—a library moreover, which contains such records as no human ingenuity could ever replace if destroyed. Each plate is a "document" on the portion of the sky which it covers, and contains information which exists nowhere else. The value of the collection is widely recognized, and the data which it furnishes are called for by astronomers in all parts of the world. The Observatory staff, for example, is at the present moment engaged in "checking"—as the work may be called—discoveries that have been made at the Cape of Good Hope, in England, and Germany.

The parallel between this great collection of plates and a library of books is very striking. For one thing, the entire collections are arranged, so far as the present endowment permits, according to modern library methods: regards catalogues, cards, cross reference, methods of consultation, and general adaptability to consultation. It forms a complete history of the entire stellar universe for the last twelve years. To illustrate its importance and its magnitude it may be pointed out that if all the photographic plates at all the other observatories in the world were brought together in one building they would supply but a small portion of the material stored here.

One of the most striking illustrations of the value of the Harvard negatives is shown in the case of the tiny planet Eros. Eros was first discovered until 1898. S. C. Chandler of Cambridge, one of the best-known non-professional astronomers in this country, working in co-

mation with the Harvard observatory, made laborious computation of its path in 1893, very near the earth. This approach occurs every thirty-seven years, the last one being in 1893,—not 1898. It will not approach so near again until 1930. A valuable opportunity to observe our nearest neighbor of the solar system had thus apparently been lost, but by reference to the Henry Draper memorial photographs taken at Cambridge and Arequipa—as a large portion of the general collection is called in recognition of the work done by the eminent New York astronomer—Eros was found upon twenty plates. Five giving charts of position, and five representing arc spectra, between Tenth Month, 1893, and Fifth Month, 1894, and upon six of the plates taken in 1896—so that its position and path during the entire time that it was nearest the earth could be accurately determined. Thus, what might have been a lost opportunity, had not been for the systematic work of the observatory, was utilized for the advancement of astronomical science.

Just how important this special information is from the astronomical point of view may be better realized when it is explained that calculations based upon these determinations of the path of Eros will probably give a better knowledge of the distance of the sun from the earth than was obtainable from the last transit of Venus, in whose observation all the principal countries of the world took part, the United States Government, alone, spending over a million dollars. Not a single photograph of Eros, it so happened, was found in the collections of any other observatory.

In 1899 there was another impressive illustration of the value of these photographs, which, it is to be remembered, are taken night after night as a matter of comprehensive routine, quite independently of those taken with special regard to any special object or phenomenon. On Fifth Month 20th, 1898, Ceraski, the astronomical observatory in Moscow, discovered a variable star of the Algol type—where a dark star too faint to be discerned by even the most powerful telescope, periodically shuts off the light of a bright companion by intervening between it and the earth. For nearly a year observations were continued at Moscow and only one other eclipse is noted. Yet within a week after Sixth Month 1st, 1899, when the announcement of a discovery of the star was received in Cambridge, there were found in the Draper collection two hundred photographs of the region in which the star appeared, taken between 1890 and 1899, and showing it in a state of eclipse twenty different nights. From these it was possible to work out its period with a calculated uncertainty of only about one second—the eclipses predicted from the calculations afterwards recurring with the regularity of clockwork. The most striking feature in this case was that at Moscow, where they knew the position of the star, and were watching for it, only the two observations at minimum noted above were secured in a year's time. The so-called "American idea," of which we have lately heard so much in industry and finance, may be taken, perhaps, as characteristic of the Harvard Observatory. No steel or great bank is run on a more systematic business-like plan than the permanent sta-

tions at Cambridge and Arequipa, and the temporary stations which are from time to time established, for special purposes, in various parts of the globe. Night after night telescopic cameras south and north of the equator are automatically making records of the sky, the entire heavens from pole to pole being covered several times a month, and certain more interesting portions of the sky still more frequently. These plates may have no special significance for the moment, but no one can tell when the astronomer may wish to apply to them for verification of a discovery or for working out a special problem; and with each year, naturally, the value of the record grows.

All plates used, whether at Cambridge, at Arequipa, or at such temporary stations as the one recently closed in Jamaica, are developed in the place taken, where a note of the time of the observation, the instrument with which each was made, and the point in the heavens at which the instrument was pointed, is also recorded. All plates are then brought back to the photographic department in Cambridge. Here they are verified by being placed over a celestial chart, in order to locate exactly the centre of every plate, and are then classified in five divisions, according to excellence, by W. P. Fleming, the curator of the collection, who has had charge of the photographs for the past fifteen years. The examination which she makes is mainly for new stars and for variables, after which the plates are filed away in the stack, with suitable references and cross-references in the card-catalogue to facilitate future consultation.

All plates, numbering, as has been noted over one hundred and fifteen thousand, and increasing at the rate of several thousand a year, are at present stored in a three-story brick building of "mill construction," the simplicity of which may be gathered from the fact that it cost only fifteen thousand dollars. The building is now almost wholly inadequate, and, owing to the constant increase of the collections which it contains, the conditions are bound to become worse and worse. One of the immediate wants of the Harvard Observatory, therefore, is for a better and more fire-proof building to protect and store for all time this great collection, the destruction of which might perhaps be regretted by astronomers as deeply as the destruction of the Alexandrian library has been regretted by the world at large. The use of the present building could be continued without loss for the Observatory's valuable collection of books, possibly the best astronomical library in the country and one of the best in the world, now shelved in a number of different rooms. A simple building, plain and without ornamental architecture, Professor Pickering has estimated could be erected for fifty thousand dollars, for which there is an excellent site on the present Observatory grounds. An additional fifty thousand dollars would far more than double the usefulness of the photographic library by providing an additional corps of assistants to look up the past history of new stars as announced and other objects of interest. Indeed, the possibility of work on present accumulations is in itself enormous. Even if the sky were to be overcast both at Cambridge and Arequipa every night for the next ten years there is more than work enough on hand to keep the entire staff

of both stations busy for the whole decade. And the suggestion of what a thorough examination of the plates now on hand might reveal in new knowledge of the heavens, perhaps new laws of stellar growth, is something that the astronomer—or for that matter any lover of science—can hardly contemplate without a deep feeling of disappointment that no one has yet come forward to supply the necessary equipment and endowment.

FOR "THE FRIEND."

A Baptist Minister's Experience.

A Baptist minister of Boston, narrating certain experiences which he deemed to have been crises in his life, tells how, when he was pastor of a village church not far from Chapel Hill, the seat of the University of North Carolina, he preached a series of sermons with the view of reaching the hundreds of young men who were students there. He found, however, much to his mortification, that the desired end was so far from being attained, that many who came were either indifferent to the message or received it mockingly. Walking through the campus and being recognized, he would hear the voice of a mimic reproducing the tones of his sermon or prayer. And so, he says, there came "a horrible feeling of failure," accompanied by a sense of weakness and unworthiness, and prostration of body and soul before God. Most of the time was given to reading the Bible, to prayer and meditation, the occasion of failure being thereby mercifully uncovered. That same evening, in going to the meeting, no formal sermon was prepared, but a result very different from what had preceded, followed. The other meetings immediately succeeding were felt to be seasons of favor, many of the students being reached, among them the present governor of North Carolina. The narrator says upon this time of trial and sifting:

"As I look back upon this experience, it seems clear that the secret of it all was that I was led by the Holy Spirit to turn from dependence on myself to simple faith in God the Holy Spirit. I had been expecting that preaching would interest and save the young men. I wrote into my sermons history, poetry, philosophy, Scripture—everything that I thought might impress their conscience, reason or imagination. It was a transition from influence to power. I had been up to that time striving to influence the young men by argument and appeal. When I began to trust in God, the influence was not dispensed with, but God worked through it in a way worthy of Himself."

J. W. L.

The first thousand million minutes since the birth of Christ elapsed sometime in last Fourth Month, according to announcements from three separate French authorities distinguished in astronomy. The "Bureau of Longitudes," in correction of the differing dates of the other two, places the date at Fourth Month 28th, forty minutes past ten o'clock, a. m.

PROFESSOR W. J. MCCREE, of the Government Geological Survey, declares the Great Salt Lake may disappear entirely in the near future because contributing streams are being used for irrigating the lands around the lake.

FOR "THE FRIEND."

Reminiscences.

(Continued from page 406.)

A quiet dignity of manner which always distinguishes those who live in and walk in the Truth, was conspicuous in the life and walk of Abigail Hutchinson.

The following memoranda, made by a Friend who knew her well, related to a period in her life when she was about ninety-one years of age.

"Second Month 10th, 1889. Near the close of our meeting on First-day morning, Abigail Hutchinson appeared in supplication for which service she seemed hardly to have the physical strength, as her voice rather failed her and she had to be helped off her knees to her feet.

"Eighth Month 3rd, 1889. At our Quarterly Meeting of Ministers and Elders our dear Friend A. H.'s strength gave out and she fainted. She did not fall, being supported by women Friends who laid her down on the bench, putting a cushion under her head. Consciousness returned, but she lay quietly there, a Friend sitting in a chair by her side and some others rendering assistance. She seemed better pretty soon, and the business of the meeting went on.

"Eighth Month 25th 1889. Abigail Hutchinson was out at meeting this morning engaged in supplication. She seems very feeble but lively in spirit.

"First Month 31st, 1890. Visited A. H., who seems weak, but improving. She told me of some expressions of her mother not long before she died. She seemed to have rallied from a sinking spell and said, 'Very sweet—very sweet is the view that I have had. The gates were open and I thought myself almost through; but I must return to earth.'

"Sixth Month 4th, 1890. Our dear friend A. H. is now evidently passing through the valley of the shadow of death; but as I sat in her house the language went through me; 'This day thou shalt be with me in Paradise,' which I received as an assurance that she would be accepted."

"Sixth Month 16th. Abigail Hutchinson breathed her last about five o'clock in the morning."

"Sixth Month 18th. The funeral of our dear friend, Abigail Hutchinson, took place from the Orange Street Meeting House, assembling at three o'clock. There was quite a fair representation of Friends present, also quite a number not members of our Society." A solemnity spread over the company under which a number of testimonies were borne to the power of Divine grace as manifested in the life and religious exercises of our deceased friend. "Rebecca K. Masters engaged in prayer."

A memorial of her was issued by Philadelphia Yearly Meeting, which says, "In many of her religious engagements she was strengthened by the sympathy of her beloved sister Elizabeth Hutchinson, a valuable elder in the Truth, who possessed the ornament of a meek and quiet spirit, and with whom she lived in much unity until the death of her sister. On the seventh of Eighth Month, 1882, her beloved brother Thomas, highly esteemed for his humble and exemplary life, was removed by death. This bereavement was deeply felt by her, but she was enabled to write on the 28th of the month: as I lay on my bed a few mornings ago,

dwelling on my strippedness and loneliness, the language came before me, 'Put on strength in the name of the Lord, finish thy work and there will be a mansion prepared for thee.' About three months before her close she wrote to a friend: 'I feel, through the mercy of my Holy Redeemer, all has been forgiven and blotted out, and the cheering hope, when the Lord is pleased to say it is enough, of being united with our loved ones.'

Her health had been feeble for many years, yet she was not entirely prevented from attending our religious meetings until about six months before her death. In this period of seclusion, she wrote: 'I have had some comfortable quiet meetings in my chamber, the dear Master has been very near, praises to his name!' Thus supported by a sense from time to time, of the Divine presence, she peacefully drew near to the close of her life, which took place on the sixteenth of the Sixth Mo., 1890, in the ninety-third year of her age.

Lights and Shadows of Colportage.

The following letter from William Liphardt, who is engaged as a colporteur of the American Tract Society, and whose field of labor is principally among the foreign-born population found in Kansas, shows both the bright and the dark sides of colportage work. He writes:—"Dear Brethren: In summing up the work of the year there is much to encourage and a few causes for regret. My field is prosperous, financially. Unusually heavy crops of wheat and other small grain were harvested and command good prices, the corn crop alone being almost a failure owing to the severe drought of last summer.

"Here in a settlement of Russo-German Mennonites, expatriated from their Russian homes because their religious views were for peace and against conscription as soldiers, I look at what God has wrought. Thousands of poor people driven from their homes and forced to sell what little they possessed at a forced sale, settled in what was then considered almost a rainless desert, and in the name of the Almighty God began life in a new country. After a score of years we find them with full granaries, cattle and other stock covering the land, school-houses and churches and every mark of plenty and peace. With four-fold blessings has the Lord recognized their faithfulness to the Prince of Peace and poured out on them his gracious mercies. It would seem as if material as well as spiritual blessings are given to those who trust in God. 'The Wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom like the rose,' is surely fulfilled in our day in these immigrants, fleeing from persecution for Christ's sake.

"My reception as the representative of the American Tract Society was most cordial. The German periodicals of the Society were to be found in many of their homes and prepared a way for my coming and a gracious reception by all. A donation for the distribution of the German periodicals among the poor and especially to immigrants, was handed to me by a patriarch of the settlement, who remembered the kindness shown to him at Castle Garden by a colporteur of the Tract Society who gave him as a welcome to the gate of the New World beautiful tracts and papers. Further, a local

church there has sent to the Society's treasury a donation to help on union missionary colportage, in response to my presentation of the great need for enlargement.

"This settlement is one of the bright phases of my life, and the atmosphere and spirit the commend practical Christianity, for no leprosy suits or paupers exist among them. They settle their differences by the arbitration of the brethren, and provide amply for any poor or sick persons of their vicinity.

"The dark side of the picture in contrast with the above is seen in many localities where no religious bond binds the residents. There are a great many such places, and not so far from this happy valley I have described—*American Messenger.*

FOR "THE FRIEND."

Joseph Milthorp.

Joseph Milthorp, a member of Pontefract Monthly Meeting in Yorkshire, was educated in the principles of the Church of England. But as he advanced towards man's estate, because of a thoughtful disposition, and unsatisfied with the principles of his education, he, after various researches among the different modes of profession, joined himself to the Roman church, and for divers years constantly attended their worship, and strictly observed their ceremonial institutions, for some time firmly believing Christ Jesus to be the author thereof. At times he was led to believe there was a subduing of the passions and a renovation of heart, which the truly righteous experienced, and also a fruition of inward peace, which they at times possessed; to all which found himself, in great measure a stranger. This caused him many times secretly to mourn and pour forth earnest prayers to the Father of mercies, that he might become a partaker of the same happy experience.

While he was thus exercised it came into his mind to go to a meeting of the people called Quakers, for an account of which take his own words, in a letter, viz:

"I sat at ease a long time, yet earnestly desired that if the Lord had any particular regard to that people, or approved of their manner of worship, he would make me sensible of it. Being thus set and grown weary of silent waiting, Divine power seized upon my body, soul and spirit, which caused me to break out into abundance of tears, and my body greatly to tremble. Then said I, O Lord, why am I thus? To which inward cry I said, something which till then I knew not, though I had often felt a measure of the same power, though never to that degree, answered, 'If thou didst but love the Lord thy God with all thy heart, mind and soul that love would be so prevalent over thee, that it would teach thee what to do, and what to eschew.' O the surprising sense I then found myself in! How was my heart filled with love, peace and joy unspeakable and full of glory! Soon after, an honest Friend stood up in tears and much trembling, and said, 'It is an excellent thing if we can say (as truth Jesus Christ lives in us.) These words reached my state; I then bowed in my mind, adoring the Divine power that then influenced me, and said, 'Dear Lord, if thou art He at I have long sought and mourned for, tell me, O Thou that hast ravished my heart; wilt thou should do to be saved, or to continue in my

er?" Upon which the humble Jesus, the true bridegroom of my soul, affectionately replied, "I require no rite or ceremonial worship of thee, but that thou give up thy heart. There I would reign, it is there I would be, and there I would be worshipped in spirit truth."

It was sometime before he could get from under the prejudices he had in favor of the man church, but continued to frequent both mass house and Friends' meetings, until after a further visitation by instrumental music he was effectually reached, became a able and useful member, exemplary in conduct, careful to have the discipline maintained, and at times was concerned in a short sermon, which was very acceptable. He a peaceable neighbor, and being of extensive knowledge, was capable of advising in many cases, which he was always ready to do, constraining that the living Divine principle alone embraced, led him to the exercise of every Christian virtue.

For divers years before his death he was at times sorely afflicted with disease, the acute of which he bore with exemplary patience. His last illness was short, and apparently attended with no symptoms of death till near the end of his departure; and though he was suddenly called, yet not unprepared, for being dead a little before his death how he was, he expressed himself thus: "I am pretty easy, though not without some bodily pain, yet in comfort helps greatly;" and added, "I weary, weary of this world, if it would see Providence to take me to Himself, O acceptable it would be!"

He departed this life the third of the Seventh mo, 1766; aged about fifty years.

FOR "THE FRIEND."

Remarks on Carnal Ordinances.

Jamestown, R. I., Seventh Month 3rd, 1902.

Dear Editor:—"I hope the time may come when Friends will so far recognize the right individual conscience in the matter of baptism and the Supper, that they will not remember those who feel it required of them to observe these obviously scriptural requirements."

My observation is that where ever this liberty has been acceded to, the identity of the Society as a protesting body against officialism, soon follows. Whether we look at individuals from George Keith to the present, or meetings where the work of disintegration has been most conspicuous, results are the same.

I am not now considering the grounds for such so called ordinances: I would only ask, is it reasonable that such of our members as themselves constrained to practice them should expect to be retained in membership. I do not marvel at the wish—we have known members so constituted that they precluded the principles of Friends except in the name of them—I only marvel at their understanding, when I see them so well intentioned; but, good people sometimes mistake broadness for righteousness.

Some years ago a large house was built in a town by a congregation made up of the selected of different denominations—their meeting over the front door was, "In essentials

unity, in non-essentials liberty."—They employed a cultured man for pastor who discussed ethical subjects ably—they soon discovered a disagreement among themselves as to what was essential and what was non-essential.—Baptism, in substance and in form, was a prolific subject;—the Supper, was it a priestly function or not? Was "the second coming" a scripture doctrine? Moral questions came in for a large share of attention—prohibition, theatricals, etc. "The Union Church," for such was its name, made history fast for three years—the lights all went out, and the building passed into other hands.

Undoubtedly where true Bible unity prevails (unity of the Spirit) the fruits of the Spirit will be found in active operation—charity, long-suffering, kindness, gentleness, patience—a waiting attitude towards the weak and the untutored. But if, as William Penn says, "the judgment of the body is superior to that of the individual"—the relative position of the two regarding fundamentals becomes apparent. If "the good that has been in necessary to the good that is to be," can Friends in their Society capacity be silent? Can they be neutral when it is proposed to honey-comb the Society with a sacramental system?—At the beginning it looks to be very little.—Where would be the stopping place? Dr. Pusey seemed to embrace, not everything, but nearly everything that Rome decreed.

In allusion to the passing away of the old and bringing in of the new dispensation, a recent writer thus expresses himself—"The apostles were not appointed to pull down one ritual system and set up another. They began at the beginning. Under the Divine impulse of the Pentecostal endowment, their first enterprise was, not to overthrow Judaism, but to preach Christ. 'That was not first which is spiritual; but that which is natural; and afterward, that which is spiritual.'—In the natural sphere, last year's withered leaves sometimes adhere to the stem on which they had their birth; as if kindly lingering, to welcome their successors, and to afford shelter and defence to the tender buds, until the rigor of the new life, 'in the fulness of time' and at the right time, quietly displaces them."

Plants as Time-Pieces.

Each flower, bird and insect has its appointed time in the shifting panorama of beauty and music that stretches through the year. They perform their parts as regularly as actors in a play, all keep well their places, and appear only when the piece expects them. This accuracy extends even in days and hours. The naturalist Thoreau said that if he were placed in the fields after a sleep of unknown length, he could tell the exact day of the year by the flowers around him. Other close observers of nature have claimed the same. Before mechanical clocks were common, it was an ordinary habit to read the time of day in the flowers.

Every blossom has its precise hour for unfolding its petals and for shutting them. Although the light and temperature affect these movements, there is always a strong effort made by the plant to keep its allotted time. Day flowers imprisoned in darkness still follow their usual out-door habits. Most flowers open at sunrise and close at sunset, but there is no

hour of the twenty-four when some blossoms do not awaken, and there is none when some do not begin to sleep. This motion is generally gradual, but morning flowers open rapidly, and afternoon flowers close very rapidly.

The daisy, or "day's-eye," spreads its lids to the earliest rays of the sun, usually, about five o'clock, and goes to bed just before sunset. The morning glory does all its blooming between six and nine o'clock in the morning, and never opens a second time; the life of each flower being limited to a single morning. Dandelions awake between six and seven o'clock and are put to sleep sometime before evening when the heat is excessive. The yellow goat's-beard, so common in the meadows, ends its day at noon, and is therefore familiarly called "go-to-bed-at-noon." The pink little pimpernel blossom is known as "the shepherd's clock," from its custom of closing exactly at two in the afternoon.

The old-fashioned "four-o'clock" either was falsely named or has lost its reckoning as it does not appear until about six o'clock. Of all the plants which fold together their flowers and hang their heads at sundown for the night's rest, perhaps the most noticeable are the asters, which invariably hide their faces at six o'clock. Many leaves do the same. The clover trefoils and the wood sorrel (oxalis) close between six and seven p. m., and stretch out from six to seven a. m. This action is very marked in all pod-bearing plants, as the acacia and locust, and especially the sensitive plant, which all double up, or rather double down with the closing day. In a country walk toward sunset you may see the drooping leaves and blossoms nodding one after another in slumber, setting a fine example of early dreams.

Heliotropes, sunflowers, marigolds, and all compound and yellow flowers, turn toward the sun throughout the whole day, following his course so as to face the east in the morning, south at noon, and west in the evening. The direction in which they point therefore shows the time.

Many kinds of plants bloom only at night, and toll the hours of darkness with their silent bells of beauty, ringing perfume instead of sound during their period. Often their fragrance is extraordinary, as if to offset the disadvantage which their color suffers at night. The evening primrose does not show its loveliness until about seven p. m. The night-blooming catchfly modestly nestles out of sight on the ground through the day, but at seven o'clock, as if at the touching of a fairy, the little blossoms sparkle thickly among the grass. The night-blooming cereus begins to open at seven o'clock, and is locked fast again at two a. m.

The great water-lily *Victoria Regia* is nocturnal, like some other water-lilies. Linnaeus, the father of modern botany, constructed a flower clock which would tell the hours.

Is it possible that all this time-keeping, involving a knowledge of astronomy, the times and motions of celestial bodies, the progress of the seasons, the times of sowing, planting, growing, blooming and ripening, are the result of blind chance, or unreasoning "Law," or simple unintelligent force? Who can believe it? Only the fool, who hath said in his heart there is no God.

Science and Industry.

FEAR causes more disease than do microbes, more deaths than famine, more failures than panics; it costs more than war, is always a failure, and is never necessary. Fear weakens the heart's action, induces congestion, invites indigestion, produces poison through decomposing foods, and is thus the mother of auto-poisoning, which either directly causes or greatly aids in the production of quite ninety per cent. of all our diseases.—G. F. Meacham, *M. D. in Health.*

THE CUBANS.—The population of Cuba is about a million and a quarter, of which a little over thirty per cent. is negro; the males are ten per cent. in excess of the females, and this difference is greater in the white than in the black race, while, for general purposes of enumeration, the people are divided into blacks and whites, there are really four classes—the whites, the colored, the blacks and the Chinese. The whites include the Spaniards, Cubans and foreigners, and among these are a considerable number of Canary Islanders, who are farm laborers. The Cubans have large families of children, of which the women are proud. The children develop young, are very bright, have strong memories, and become, under good training, very intelligent. The people are easily educated and many of their prominent men have been taught in Europe and in the United States. Under such influences they have turned to Cuba, and those who remain there are among the best inhabitants of the island, polite, hospitable, intelligent and kind, with refined tastes, affection and patriotism which Spanish tyranny has been unable to quench. They have had no experience in Government, and are said to lack the firmness which is necessary to make it a success. This, however, is an untried experiment, and may prove more successful than has been feared.—*Correspondence of the New York Observer.*

THE PINEAPPLE AS A DIGESTIVE AID—The partaking of a slice of pineapple after a meal is quite in accordance with physiological indications, since, though it may not be generally known, fresh pineapple juice, contains a remarkably active digestive principle similar to pepsin. This principle has been termed "bromelin," and so powerful is its action upon proteids that it will digest as much as one thousand times its weight within a few hours. Its digestive activity varies in accordance with the kind of proteid to which it is subjected. Fibrin disappears entirely after a time. With the coagulated albumen of eggs the digestive process is slow, while with the albumen of meat its action seems first to produce a pulpy gelatinous mass, which, however, completely dissolves after a short time. When a slice of fresh pineapple is placed upon a raw beefsteak, the surface of the steak becomes gradually gelatinous, owing to the digestive action of the enzyme of the juice. Of course, it is well known that digestive agents exist also in other fruits, but when it is considered that an average sized pineapple will yield nearly two pints of juice, it will be seen that the digestive action of the whole fruit must be enormous. The activity of this peculiar digestive agent is destroyed in the cooked pineapple, but unless

the pineapple is preserved by heat there is no reason why the tinned fruit should not retain the digestive power. The active digestive principle may be obtained from the juice by dissolving a large quantity of common salt in it when a precipitate is obtained possessing the remarkable digestive powers just described. Unlike pepsin, the digestive principle of the pineapple will operate in an acid, neutral or even alkaline medium, according to the kind of proteid to which it is presented. It may, therefore, be assumed that the pineapple enzyme would not only aid the work of digestion in the stomach, but would continue that action in the intestinal tract. Pineapple, it may be added, contains much indigestible matter of the nature of woody fibre, but it is quite possible that the decidedly digestive properties of the juice compensate for this fact.—*London Lancet.*

A MARVEL OF IRRIGATION.—Thirty-five years ago the Salt River Valley, into which we had driven, was all a parched desert, uninhabited save by a few lean Indians and two or three hardy traders, whom the sand and cactus crowded down close to the water of the river. It was a thousand miles from the nearest railroad—an unknown, desolate, forbidding land, a part of the Great American Desert, which travelers said would never support human life. To-day the Salt River Valley contains a population of over twenty-five thousand. It has three cities, one, Phoenix, the capital of Arizona, having electric lights, an electric car line, good hotels, churches and other buildings, residences surrounded by trees, lawns and a wilderness of flowers. More than one hundred and twenty-five thousand acres of land round about are laid out in farms, highly cultivated, with orchards of oranges, almonds, olives and figs, and grain and hayfields. Thousands of cattle feed in the rich meadows, and there are bees, chickens, ducks and ostriches unnumbered. Richer soil than this once desert valley does not exist anywhere in the world except in other once desert valleys. Here one may behold the startling spectacle of orange groves in bearing worth one thousand dollars an acre on one side of a fence, and bare cactus desert on the other, both having the same soil, the same opportunities, but only one having water. Here, when a man builds his fence of cottonwood posts, such is the soil and such the water that the posts take root and grow into trees, so that the wire of many old fences is seen running through the centre of large trees. Here a farmer rarely needs to use fertilizer, for the river comes in bearing rich silt, and spreads it over his fields; and he may sometimes cut two or three or more crops a year from his alfalfa fields, and then pasture them during the winter—winter which is in reality a continual spring.—*The Century.*

WANTED, A SCIENTIST.—Under this caption *Zion's Herald* asks: Will some professor, who has given teetotalism scientific study, tell us what fearful evils would ensue if the upper half of society should practice abstinence for the next fifty years, and all pull together to get the under half of society on its feet? Why refuse to enter the lists for humanity?

A Home Wedding.

It is sometimes refreshing to turn from the glare and glitter, the waste and extravagance which attend weddings where souls are sometimes linked together in gilded misery, at glance at simpler scenes where quiet and content wait on true affection. A writer in the *Pittsburgh Dispatch* tells this tale of a simple home wedding.

"It's just a year ago to-day," said she to the story. "We had been schoolmates, and she asked me to come on an early train and help her and her mother through the ceremony. It was nine in the morning when I stepped under the thick woodbine that grew about the corner of that angular little house on the edge of New England village. She had a broad brow and she said, 'Come.'

"We went out into the pasture land beyond the village, and we filled our arms with golden rod and cardinal flowers. Then we walked out to the house and her mother fetched jars and big bowls, and we put our flowers about the rooms.

"He came by the noon train, and she in to the gate in her print dress and her hat to meet him. We had a little dinner together, her mother, he, she, and I.

"Then she went to dress, and came down stairs again in half an hour in a simple white gown. It was two o'clock when the neighbors began to arrive. She went to the door to meet them herself, and she took the minister's hat and showed the minister's wife where to put her things.

"Then by and by the minister said, 'Are you ready?' And she said, 'Yes.' And then the two stood before the minister, and she put her hand behind her and into the hand of her mother, who sat on the sofa. And when the minister began 'Will you—' she said 'I will' before he got half through.

"After that she put on a white apron and saw that we all had cake and ice-cream. When it was time for her to go away she changed her dress again and we all walked to the railway station to see her started. When the train came up she turned to me to say with mother till to-morrow. I'll get a letter to her by that time. She'll be lonely this evening."

FOR THE FRIEND.

Of the ministry, James Emilen wrote: "I need I can say from my heart, I have a friendly feeling for a brief and lively minister, and in this view of the subject, no one has occasion to plead the lack of eloquence, the stammering tongue, for it is not so much the words, how good or how many, but how lively; feeding the hungry with the true and not with pictures and descriptions and doctrines; nay, is it not true, that even a fifty spoken, is like 'Apples of gold in plates of silver.' The rehearsal of a text, with authority, may have the effect to gather assembly upon Christ, the invisible Teacher to settle them upon Him and his teaching, which is all any minister should desire."

The foregoing may have been published in *THE FRIEND* separate from this Memorial which it is now taken; but it is so good, so vital, that it is thought it might be repeated that it has any personal reference to the present time; also, bearing in remembrance

g expression of our late dear Friend, Gibbons; "She would not check the g of a babe in Christ Jesus."

W. P. T.

TOPOGRAPHIC MAPS OF PENNSYLVANIA.—Topographical map sheets of parts of Pennsylvania, the result of a cooperative survey by the State of Pennsylvania and the United States Geological Survey, have recently issued by the Federal organization. These are drawn on a scale of about one inch mile and each sheet covers a rectangular area representing approximately thirteen square miles. They exhibit in great detail features of roads, boundaries, towns, drainage, and the topography of the country is specified by contours or lines of elevation. The Germantown sheet is a map and shows the country surrounding the city of that name in the suburbs of Philadelphia and thence several miles to the north. The new sheet, covers a portion of the western part of Armstrong county and extends to the Allegheny River. Connelville, Pa., and Indiana, also new sheets, show a strip of country northeastward from Connelville to a few miles beyond the Indiana, embracing parts of Westmoreland and Indiana counties. They cover the part of the region from which comes the famous Pittsburgh coaling coal. The maps are available at the usual rate of five cents on application to the Director of the United States Geological Survey.

is do an immense amount of drudgery, and if they do now and then reward themselves by a dainty tid-bit of ripening fruit. The robins have been watched while they carried a thousand earthworms to their nests. Woodpeckers destroy eggs and larvae would develop millions of destructive insects in forests and orchards; and one of the most inevitable foes of the cankerworm is the beautiful oriole, were it but allowed to live in its swinging cradle to the elm. For the fruiting of black and orange on a young apple tree, an apple tree is stripped of leaves and fruit, or an elm is denuded of its leafy foliage by the cankerworm.—*Farm*

that thou hast in hand with perfect and dignity and feeling of affection, and with justice, and to give thyself room all injurious thoughts.—*Marcus*

Notes From Others.

Bradford, in an article written for the *Friend*. The Church has been over-organized. It is made to depend on direction and not on inspiration. We have too many meetings consequently too little time for individual work.

any of which every volume or tablet was prior to Abraham's leaving Ur of the Chaldees has just arrived at the University of Pennsylvania. These treasures were brought to the country in twenty-two large cases. A. T. B. D., considers this the most important geological material ever brought to America.

Spurgeon, father of Chas. Haddon Spurgeon, recently died. He was the oldest Congregational minister in England, having been born in

1810. The *British Weekly* says that John Spurgeon had remarkable pulpit gifts. Visitors found never-failing delight in talking to the wise and gracious old man, whose memories covered nearly a century, and whose intellect remained unclouded to the last.

A prominent New York preacher, McArthur, is looking for an "imperialism of love" which he thinks is yet to dominate the world. "God is raising up a love trust to offset the 'self-trusts' which are menacing our civilization. On the basis of the golden rule, a federation of the whole world will one day be accomplished."

The first of the strange pigmy race in Central Africa, of whom Stanley, Du Chaillu and others have written, has been pronounced converted through the missionary labors of the Church in Toro.

The *Standard* says: "The testimony of those who come in touch with heathenism leads to the admission that human nature the world over is much the same, and human thinking on the great essentials of life as earnest and as searching in heathendom as in Christendom. One is the search of intellect in the dark, the other the progress of the enlightened mind."

Professor William James, in one of his "Gifford Lectures," delivered in Edinburgh recently, said: "If religion be a function by which either God's cause or man's cause is to be really advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about it, however much."

G. Campbell Morgan, the revivalist successor of Moody, is preaching in the Fifth Avenue Presbyterian Church this summer. In his sermon last week he declared that "A man is greater than any form of ritual. The temple itself was not the link between God and man, but only the symbol of the link. Sometimes we think that it consecrates the man. It is not so. It is the worshipper that gives value to the temple. Every human being here this morning is greater than this house, with all its magnificent appointments and aids to worship." "Right where you are," he said, "whether in the desert or the city, on the mountain or in the valley, is the place for you to worship. We do not have to come here to find God. Wherever the worshipper is, there is God."

"Make it a rule to engage each day in conversation with some one whom you know to be your superior" is the advice of Edward Everett Hale. "There is one, even Christ Jesus, that can speak to thy condition," was the testimony of George Fox. By openness to his inspeaking word, there need be no lack of communion with a superior.

FIFTIETH YEAR OF THE INSTITUTE FOR COLORED YOUTH.—This year marks an era in the history of the Institute for Colored Youth in Philadelphia, owing to the resignation of its Principal, Fanny Jackson Coppin. "Her long and faithful service," says the fiftieth annual report, "in the education of the colored people, not only of this section, but of the country at large, is recognized by all who are in any way familiar with the work, and in parting with her, the board of managers feels, in no common degree, the debt which it owes to the one whose long term of service has been marked by such ability and fidelity to the interests of the school."

"The Board has secured as her successor Hugh M. Browne, Principal of the Colored High and Training School, of Baltimore; his services to commence with the next academic year, in the coming autumn. The selection was made after carefully reviewing claims of the various candidates for the situation, and a visit of a committee of the Board to Tuskegee and other points in the

South; and we have every reason to hope that our new principal will worthily sustain the reputation of the position to which he is called."

"We have also to report the resignation of George Astley, the Secretary of our Industrial Department, taking effect with the close of the current year."

"During the period of nine years in which he has been connected with the Institute, the work of his Department has largely increased, and we feel that his earnest and sympathetic efforts have been an important factor in this development. In this connection the board of managers wish to express their appreciation of the good, conscientious work done by our entire corps of teachers, whose unflinching zeal has largely tended to raise the reputation of the Institute to its present deservedly high position."

"It is our intention to reorganize the entire work of the Institute and bring it all under the management of the new principal, and it is possible that in the near future additional outlay may be required to properly develop the work, especially in the industrial lines; we, accordingly, bespeak the financial aid of all Friends and others in Philadelphia and vicinity who are interested in the welfare of the colored race."

SUMMARY OF EVENTS.

UNITED STATES.—An explosion in the rolling mill coal mine of the Cambria Steel Co., near Johnstown, Pa., occurred on the 10th, by which 122 miners lost their lives. About 600 men were in the mine at the time, which is one of the largest in the United States. The section in which the explosion occurred, caused as is believed, by an unexpected leakage of gas into it, is about two miles from the entrance. The men who escaped were familiar with the mine. Lights were out and there was no way for them to find their way to the top had they not known the mine perfectly.

The Internal Revenue Bureau has issued rules and regulations for the refunding of taxes paid by corporations and individuals as trustees or executors upon bequests or legacies for uses of a religious, literary, charitable or educational character. An act directing the refunding of such taxes was passed at the recent session of Congress.

The Grand Jury has recently submitted to Judge Witbank of Court, No. 1 in Philadelphia, a report in which they recommend that the laws pertaining to unnecessary buying and selling on the First day of the week be more rigidly enforced, and that the law against blasphemous language be rigidly enforced, especially among the Government and municipal employees.

A despatch from Scranton, Pa., of the 9th says: "Nine collieries are now in steady operation in the Lackawanna region. These washeries can produce 25,000 tons of coal daily. The success in operating there is encouraging the companies to start others the coming week."

James E. Roderick, chief of the State Bureau of Mines and Mining, in his report for 1901, says: "To my mind, the occupation of the miner and his laborer or his helper can be classed as extra hazardous, as is that of locomotive engineers, firemen and brakemen; consequently, these people should be especially well paid for their hazardous and dangerous calling. A majority of miners' families," he says, "are left entirely destitute upon the death of the head of the household. Something should be done in a general way to alleviate the distress of this large class in every community throughout the coal regions, as more fatal accidents occur there that are incident to coal mining than in any other industry in the State. He commends the system in effect at the operations of the Lehigh Coal and Navigation Company, in the Panther Creek Valley, in providing for the sick and injured and the relief of the survivors of the dead." He also says, "The past year was the most prosperous for all concerned in the mining of coal of any year for the last quarter of a century. The coal, the report says, was in great demand and brought a fair price, which enabled the operators to pay their employees fair wages and to give them more steady employment than was the case for a number of years."

A request from the sheriff of Carbon Co., Pa., to Gov. Stone for troops to preserve order has been refused on the ground that there is no necessity for it until after the local authorities have been notified. An association in Philadelphia, formed in 1897 to assist the poor by enabling them to cultivate vacant lots in the suburbs of the city, state in a recent report: "The

number of gardens under cultivation has grown from 100 in 1857 to almost 800 in the present year. Last year the weight of the vegetables raised was \$30,000, and the total cost to which the society was put was \$448,940, which included the cost of ploughing, harrowing, seeds, office hire, salary of superintendent, etc. The work is not a charity in the ordinary sense of the word. Its aim is to give a helping hand to the poor who are willing to help themselves. A sample of the gardens contain about a quarter of an acre each.

Secretary Wilson of the Agricultural Department, thus refers to the work now being done to promote agricultural interests: "Four or five years ago we raised 25 per cent. of the rice we used. The Dingley law imposed a heavy tariff, and our rice was not suited to our requirements; it was too soft. A Southern man to China for rice for what we wanted. He found a dainty, cheap rice, and this year we shall supply the home demand. We shall have our own rice this year. We shall be exporters after this. We have been paying \$2,000,000 a year for macaroni from Italy. We will raise 2,000,000 bushels of macaroni wheat this year. We expect to develop this crop until we add \$20,000,000 to our revenue annually to our rainfall. It is particularly suited to the Western States as far west as the 100th meridian. We have just received a consignment of hard wheats from the valley of the Tigris river. We have found an early date palm from the same valley which we have planted in Phoenix, Ariz., by the side of a date palm recently from Northern California. We are now growing the maize crop. There is a great demand for honey corn, as well as for varieties rich in oil. Over \$18,000 worth of corn oil has been sold this year. It promises to become a great industry. We also have several new varieties of sugar corn for canning purposes.

Secretary Davis, of the Pennsylvania Society for the Prevention of Cruelty to Animals, reports the following as the work of the agents for Sixth Month: prosecutions, 36; cases remedied without prosecution, 608; animals ordered from work for various causes, 293; pads adjusted to prevent rubbing of sores, 378; coops of poultry relieved from overcrowding, 113; animals humanely killed, 8.

A seven masted schooner, the first of its kind in the world, has been launched at Quincy, Mass. It is built of steel. Its length over all is 403 feet. When loaded her displacement will be 10,000 tons. She can carry about 8,000 tons.

At the last session of the Maryland Legislature a law was passed making women eligible to admission to the bar in that State. One woman has since passed her examination and become a lawyer.

The directors of the St. Louis Exposition have signed an agreement that this exhibition shall not be opened on the First day of the week. This is done to comply with the law, Congress having made the closing on that day a condition precedent to the enjoyment of any part of the \$5,000,000 appropriated for the Exposition.

In his annual report to the Board of Managers, Dr. Chapin, Chief Physician of the Pennsylvania Hospital for the Insane, comments approvingly on the fact that during the year fourteen patients threatened with mental disease voluntarily sought admittance to the hospital, believing that if such a course was followed more generally the number of deaths from suicide and sudden impulses might be lessened.

In Rockwell, Iowa, a town of about 1,000 inhabitants, the farmers have organized an operative society, the agent of which sells their grain, retaining 1c. per bushel for the expenses and the sinking fund of the society. During 14 years that the plan has been in operation the volume of business done has grown every year.

The right of an employer to discharge a workman because that workman belongs to a labor union is established by a recent decision of the Supreme Court of Wisconsin.

A despatch of the 11th from New York city says: President Haines, of the American Society for the Prevention of Cruelty to Animals, and a group of busy assistants, were engaged for a couple of hours this morning in the occupation of tying fancy sun-bonnets and wide-rimmed straw hats on the heads of sun weary horses. In the two hours thousands of hats were given away, and hundreds of drivers in the still waiting crowd were told that another supply could not be obtained by the society until later. The hats weigh less than three ounces each. The crown is six inches high and seven in diameter, and the rim measures five inches. Made up in large quantities, the hats cost the society between 10 and 12 cents apiece.

President Roosevelt has lately stated publicly in regard to trusts: "Much can be done along the lines of supervision and regulation of the great industrial combinations

which have become so marked a feature in our civilization, but if we recklessly try, without proper thought, without proper caution, to do too much, we shall do nothing, or else we shall work a ruin that will be felt most acutely among those of our citizens who are most helpless. Special legislation is needed. Some of that legislation must come through local legislatures, some through the State, some through the national government; but above and beyond all legislation we need honest and fearless administration of the laws as they are on the statute books—honest and fearless administration of those laws in the interest neither of the rich man as such nor the poor man as such, but in the interest of exact and equal justice to all alike."

There were 45 deaths in this city last week, reported to the Board of Health. This is 168 more than the previous week and 98 less than the corresponding week of 1901. Of the foregoing, 313 were males and 257 females: 45 died of consumption of the lungs; 33 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 32 of cancer; 11 of apoplexy; 5 of typhoid fever; 3 of scarlet fever and 3 of small pox.

FOREIGN.—A despatch from Washington says: "Secretary Hay's prompt action upon the appeal of the Chinese Government, through Yuan Shi Kai and Minister Wu, relative to the evacuation of Tien Tsin, has met with success. The foreign Generals, who have stood in the way of the evacuation, will receive instructions from their home Governments, and although one or two minor points remain to be adjusted, it is believed that Tien Tsin will soon be turned over to the Chinese authorities. The Powers are now agreed to instruct their generals at Tien Tsin to abandon the contention sought to be imposed as a precedent to evacuation, that, save the small police force of 300 men, the Chinese military forces must be kept at a distance of not less than thirty kilometers from Tien Tsin."

The Marquis of Salisbury has resigned the Premiership of Great Britain, and A. J. Balfour, Government leader in the House of Commons, has been appointed to succeed him.

Descendants of the ancient cave-dwellers have been found by Dr. Lumholtz of the American Museum of Natural History of New York, to be living in inaccessible regions among the Sierra Madre mountains, in the northwestern part of Mexico, at an altitude of 8,000 feet above sea level. Dr. Lumholtz is reported to have learned their language, and states that he found among many of the tribes a higher degree of morality than is common in civilized countries.

A despatch from San Francisco says that near Salina Cruz, on the Pacific side of the Isthmus of Tehuantepec, the great Mexican city, the recent heavy shocks of earthquakes occurring in that section since Fourth Month 18th last. The column of water, rising to a height of about fifty feet, roars and hisses from among the rocks, and is an object of great interest to the people and to passing vessels, being plainly visible from the sea.

It is reported that the volcanoes of Mirad Valley and Rinconada Vieja, in Costa Rica, situated respectively 80 and 90 miles southeast of Lake Nicaragua, are in active eruption.

Reports from the Philippines state the Asiatic cholera prevails there in the violent form it develops in the tropics, where climatic conditions and lack of proper sanitation aggravate it. Among the natives the death rate is said to be 85 per cent.

It is stated that an European international agreement has been concluded at Paris for the protection of forest useful to agriculture. The parties to the agreement are Belgium, France, Greece, Liechtenstein, Luxembourg, Monaco, Austria-Hungary, Portugal, Sweden, Switzerland and Spain. Among the birds accorded useful are certain nocturnal birds of prey, as well as bee eaters, swallows, and several birds of the sparrow species, while ravens, magpies, jays and some others are branded as mischievous. Italy, a country in which the capture of north bound birds is a regular trade, does not appear among the signatories.

King Victor Emmanuel has left Rome for St. Petersburg to visit the Czar of Russia.

A fresh eruption of Mont Pelee, Martinique, occurred during the morning of the 11th. It was quite as violent as the one of the previous day, and was marked by loud detonations, followed by showers of stones and cinders. There was no loss of life.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 76.

Lydia Ann Hendrickson, N. J.; Edw. S. Lowry, Phila.; Wm. H. Treffry Canada, St. John, N. B.; v. 75: Evan Smith, Ia.; Mary C. Satterthwaite, Pa.; Amy S. L. Exton, N. J.; Frank W. Wood, Ill.;

Susanna Kite, Phila.; Joshua T. Ballinger, Josiah A. Roberts and Joseph Roberts, Pa.; Haines, Phila., \$6 for himself, Newbold R. F. N. J., and Hattie L. Carter, Ky.; R. J. Dutt, Jr.; Alice H. Carter, N. J., \$6 for herself, Sarah C. Edwards, Gtn.; N. C. 77; Alice H. Nicholson, Pa.; Ruth Anna Sharpless, N. J.; Waring, N. J.; Mary Ann Wiggins, Pa.; Mary J. White, N. C.; John W. Biddle, Phila.; S. Walton, Pa.; Jacob Cook, Ia.; James W. Linton, O. P.; Ellis DeCoo, N. J.; George B. Biddle, Wm. Biddle, Jr., Pa.; Geo. Forsythe, Pa.; S. M. Gorman, Pa.; Samuel C. Webster, M. D.; W. Wendt, Mass.; Samuel P. Leeds, N. J.; Samuel P. Leeds, Jr.; Henry W. Leeds, Sams Leeds and Edward C. Leeds; John Tatum, Josiah Jefferis, Pa.; Hannah Mickle, N. J.; Roberts, N. J., \$10 for himself, David Reed, Joseph H. Roberts, William H. Roberts; Roberts Ritchie, M. D.; John E. Carter, G. M. Roberts, N. J.; John E. Carter, O. P.; Orphans and L. M. Thornton, Anne E. L. Roberts, for Aubrey Howell, Gtn.; A. F. Hulse, for E. B. Calley, Pa.; Henry B. Leeds, Agt. J., \$60 for Joseph Stokes, M. D., Sally A. Kay, Mary W. Stokes, M. & R. Matlack; Elizabeth Buzby, Edwin R. Bell, Louis Lippincott, Al. Roberts, Howard H. Bell, Henrietta James, N. J.; Wm. S. Linton, N. J.; Allen T. L. Roberts, Uriah Horton, Mary Anna M. Mary W. Roberts, William E. Darnell, Nath. Roberts, Morris Linton, Margaret C. Veb Margaretta W. Satterthwaite, William M. Samuel L. Allen, Ebenezer Roberts, Allen M. well, Ind., Deborah W. Buzby, \$6 for Isaac Newton Stokes, M. D., and for Gideon Cook, Ellen L. Lightfoot, Pa.; R. B. P. H., Phila.; W. Hazard, agent, N. Y., \$14 for himself, Sam. Cook, Samuel G. Cook, Persis Hallcock, Isaac P. Hazard and Jesse M. Otis, Brackin, O., and for Oscar J. Bailey, W. Elwood Hancock, N. J., and for Robert Thomas, N. J.; Wm. S. Linton, N. J.; Allen T. L. Roberts, Thomas Woolman, Phila.; Wm. Stokes, N. J.; Elizabeth Wright, N. J.; M. Bines, Phila.

Remittances received after Third-day noon, 1893, will appear in the Receipts until the following week.

NOTICES.

ERRATA.—In the Extracts from Penelon in THE FRIEND of Seventh Month 12, page 411, second column, it is from bottom, for "while" read *which*, and in third line 27th from bottom, for "this balancing" read *the balancing*.

WANTED.—A matron at a Public Institution. Address "Superintendent, Care of THE FRIEND."

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—Donations for the Seventh and Eighth Months the Library will be open on Second and Fifth-days from 3 to 6 P. M.

WESTWOT BOARDING SCHOOL.—A stated meeting of the Committee on Admission will be held in the Committee Room, 4th and Arch Streets, on Seventh-day, 20th instant, at 10 A. M.

JOHN W. BIDDLE, Secy.

A YOUNG FRIEND desires a position as companion or taker of an invalid or of children. Address B. B. B. Office of THE FRIEND.

The committee having charge of Spring River, desires to engage the services of a suitable young man to serve as principal the coming year.

Address LEVI BOWLES, Clerk of Committee, Galena, Kas.

WESTWOT BOARDING SCHOOL.—The fall term of school begins on Third-day, Ninth Month 29th. Early application should be made for admission, desiring to enter at that time, if the matter has not already received attention.

WM. F. WICKHAM, Principal.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

DL. LXXVI.

SEVENTH-DAY, SEVENTH MONTH 26, 1902.

No. 2.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(Near Walnut Street, between Third and Fourth.)

Orders designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

FIFTY-FIVE YEARS have now elapsed since the publication of THE FRIEND began. There probably few if any households to which its visits have continued uninterrupted its first issue. The valued members who instrumental in establishing it, and coning to its columns in its early days, have passed away, as have also the three Friends successively for many years bore the principal share in its management, Robert L. Charles Evans, M. D., and Joseph Waldman and many others who out of love for the cause of Truth were their fellow laborers—earnest concern for the promotion of the cause is recorded in its pages, and we trust still be fruitful for good, as the course of its history manifests their clearness of view in relation to subjects affecting our beloved Society and the wisdom of their counsels. They went on to their rewards, but a work remains for others to do, even "to display a banner before the Truth." May these not be unfruitful.

Not Transferable.

During a steambath on a recent journey the writer heard a measured tramping of feet and him. He stood aside and let a company of men each man clad in blue garments with buff breeches and a huge roll wrapped in black rubber and hanging in a ring down from one side and about his body. Passing through the opposite gangway they deposited their baggage and made themselves at home about the portion of the deck. Seeing that passengers could talk with them, the writer approached one who was leaning by himself on the railing, as willing to answer questions. The men went on their way to a camp or station near Boston. Where in the world he was going to be

sent from there, it was not for him to know or choose. He hoped it would be Porto Rico. He had been there before, and in Cuba had known a campaign of skirmishing but no pitched battles. He had also served for two years in the Philippines, in considerable hard service. A soldier was but a little machine, or a unit in a drove of cattle, and had the hardest life in the world, and occasionally very good times. Had he ever seen instances of the "water cure" applied by parties in his regiment? "Yes," he had. "Fifty cases?" "Well—I shouldn't think quite up to that number,—but towards it." "Does not filling a man's stomach with water and then pounding or stamping on him usually result in his death?" "It usually kills them," he said. "And soldiers coming to subdue our country would have the same right?" "That's war, I suppose.—But then they killed some of our men." But where is the Christianity of this whole business of war? Didn't General Sherman say, 'War is hell?' "Yes,—I suppose."

We were not inclined to talk further. His low voice bore a tone of gloom, and his aspect that of one whose moral individuality had been made over to the powers in command,—whose conscience with his body must be transferred to the will of other men.

On the same evening of the next week a ticket came by mail bearing the words, "Not Transferable."

It was for the admission of the bearer to the premises of a certain institution on the morrow. A business necessity also leading at that time to the same neighborhood, at the due hour for assembling there he found himself sitting beside some grand military officer or general whose shoulders were overlaid with gilded trappings. Other high military officers sat in a row beside him, presumably the governor's staff accompanying hither the President and Secretary of State. The writer remarked to him, "It is something of an incongruity to have a military officer and a Philadelphia Quaker sitting here side by side." "Not in the least, sir," said he, "I, too, am for Peace. I do not believe that war is a right way of settling differences." "I am glad," was the reply in substance, "that we agree in that. It goes without saying that I believe war to be unchristian." "From my very heart it is revolting to me," said he. "I was much distressed when our war with Spain was declared."

But before the query could be formed, "why could one be so employed, as a contradiction against himself?" some general had stepped to the front of the platform to order the assembly to come to silence, and the thump of his hilted sword upon the floor cut short our conversation. During the invocation which followed, the otherwise solitary situation of the Quaker in testimony for true, as distinguished from conventional prayer, was kept by the military man also, in apparent courtesy for his companion.

Thus from the private soldier to one high in rank seemed to be illustrated the same principle. It finds its way everywhere among men, to excuse the most out-and-out inconsistencies between personal conscience and practice,—the understanding that one's conscience may be treated as a transferable ticket,—that it may be surrendered at will to other men of greater might, and these become authorities of right to us, in place of God and his witness for Truth in each heart. Our conscience may cry out against what they may do, for we have transferred the use of our conscience to them. We have vacated our ordain, but that, we are taught, is no affair of selves of the primal trait of man,—have surrendered to be as "cattle" or "machines." Is a nation thus to gain "moral fibre?"

If God has given us one endowment to be held sacred between us and Him, it is our conscience. Upon that as an untarnished ticket to the premises of his kingdom, He has plainly marked the sign "Not Transferable," as well as "not to be defiled."

No amount of assuming that we have made it over to any other authority lower than Himself will avail us in the day of account. The soul of a conscience lost, surrendered, bartered away or vacated for a period of enlistment, goes with it to its own place. We may, and often should, submit our judgment to others as to what may be wise, but never an authoritative sense of the witness of God in the heart for pure righteousness and Truth, the discharge of his undoubted will, or our conformity with the Spirit of Christ. The authority of the Spirit of all Good in us, will not subside at the command of other men. It stands distinct from the voice of the stranger, though the stranger may harmonize better with our natural desire and self-will. It will be found clearer and clearer as its pure dictates are obeyed. It

will be obscured as the human wish or will is granted the ascendancy over the Divine witness. "Cease from man whose breath is in his nostrils." All human authority ceases at the point where the Divine authority has spoken otherwise.

HUMAN AS SECONDARY TO THE DIVINE GOVERNMENT TO BE OBEYED.—As members one of another we must, indeed, yield much one to another in human society, whether in our religious, civil, business, or family relations,—yield much of self, of opinion, of judgment,—but nothing of Divine principle. In things not forbidden of God, the command of civil government or church order, creates a duty. We must render unto Cæsar the things that are Cæsar's,—unto earthly governments the right of eminent domain, in the things of earth, so only that "in all things Christ should have the pre-eminence." But in his own exclusive field, the direction of the human conscience in things inseparable from his love, law, truth, and immediate Spirit, He as King of kings and Lord of lords authorizes,—and we should admit,—no rival. "We ought to obey God rather than men," said Peter to a government. And we generally obey human and church governments as modes of obeying God. But as it is possible for these in some matters to err from the Divine will, we must in such obvious cases fall back on the Spirit of God as the final rule of faith and practice. The subordinate "powers that be" are "ministers of God," only "for good," and not to accomplish moral wrong.

THE AUTHOR OF PEACE IN CHURCH GOVERNMENT.—It is possible, in religious associations or church life, for a prophet to stand alone in seeing far above his brethren, and he must sacredly keep his conscience void of offence towards God. He stands faithful in testimony, or in a readiness for it, and is clear. Or the church is willing to take the responsibility of his offered service and release him from it. He hath done what he could, and in a sense that the Head of the church releases him will feel clear, and a peace which the world cannot give. He has not transferred his conscience to his brethren but kept it with God. A day might arise, a day altogether exceptional, when the same Witness should give him no peace till he yielded to a call out from his association into a larger or a peculiar service beyond, or a special stand alone. He would not retire as an insubordinate, but in good order, with an eye single to his Leader. Such singling out of men against their own will, have occurred in history, for the greater blessing of man, and might again. But the best safeguard against a vain or a fanatical imitation of them will be an humble abiding in the one Witness to his own headship over the individual, and over all things to

his Church. If we walk in the light as He is in the light we shall have fellowship one with another. A single-eyed devotion to the Divine witness for Truth in any Divinely led heart produces insubordination to no feature that is Divine in any government of church or of state. The law of true individuality of character is the law of every true social fabric.

RIGHTEOUS NON-CONFORMITY A NATIONAL STRENGTH.—Governments have been blind in the recognition of untransferable consciences as their greatest strength in that which exalts a nation. They have placed their premiums and preferments on lack of independent principle and on servile conformity, on machines who would practically, in state affairs, know no God higher than the machinery of state; and they have crucified the element which, did they know it, they could least spare, the non-conformists for conscience sake, the martyrs to godly principle; virtue which worldly inducements could not buy over, nor tortures turn. A government can better afford to be passively resisted at some point of conscience by ten righteous men than served by one knave. But the representatives of a loyal conscience towards God,—always the best loyalty that a nation has,—are judged as weeds to be rooted out, while the fawning vines of compliance exhaust the honor of the land. Pilgrims to a better country, even an heavenly, ought to be the most cherished citizens for a people's good. The patriots of the celestial city are, while they remain with us, the truest patriots of the Divine order of society here below. They are worthy of a better government than any which presumes to protect them here, but of them the world is not worthy.

THE ONE THING NECESSARY.—Purification is the one thing necessary, and nothing will do in the stead of it. But man is not purified till every earthly, wrathful, sensual, selfish, partial, self-willing temper is taken from him. He is not dying to himself till he is dying to these tempers; and he is not alive in God till he is dead to them. For he wants purification only because he has these tempers; and therefore he has not the purification which he wants till they are all separated from him. It is the purity and perfection of the Divine nature that must be brought again into him; because in that purity and perfection he came forth from God, and could have no less, as he was a child of God, that was to be blessed by a life in him, and from him. For nothing impure or imperfect in its will and working can have any union with God; nor are you to think that these words: the purity and perfection of God, are too high to be used on this occasion; for they only mean that the will of the creature, as an offspring of the Divine will, must will and work with the will of God, for then it stands and lives truly and really in the purity and perfection of God; and whatever does not thus, is at enmity with God, and cannot have any union of life and happiness with him, and in him.—*William Law.*

"Priest Larkham" and the Early Friends

The historical student is always glad to penetrate behind the scenes as pictured by actors themselves who figure in them, during any period under study, and to obtain from these scenes from others, some perhaps sympathetic onlookers. The thoughtful reader of the history of the early Friends desires to know what persons of that thought of their proceedings, and his wish is often best gratified, as in the case now before us.

"Priest Larkham," whose steeplehouse at Cockermouth George Fox visited and whom he discoursed, in the year 1653; George Larkham, M.A., son of Thomas Larkham, M.A. (vicar of Tavistock; and founder of Independency in Cumberland). In the church diary which George Larkham kept there are frequent allusions to the Quakers, but no actual mention of his encounter with George Fox. The following are some representative extracts from the diary.

Larkham writes, reviewing the year 1652: "The Lord was thus far very gracious to me, exercising us with any great trials; which came on afterwards in consequence of our breaking forth, especially that sweeper of Quakerism which shook the Church in relation to many members." On "the 5th day of the 3rd month," 1655, a church meeting at Bridekirk "dismissed" Agnes Westra of Cockermouth, Ann Wilson, of Eaglesfield, Jonathan Wilson, of Brigham, "who have become resolved Quakers," and also appointed three of its members "to admonish Elizabeth Juton and Elizabeth Langthwaite for following the sect of Quakers, whose testimonies and opinions are opposed to the faith on which we delivered to the Saints." In the same year they were excommunicated, and the Diarist adds: "Thus, with the fall of five members, the church was pleased to free us from that exceeding great assault from the opinions of Quakers, which, like a mighty torrent, had like to have swept down all the Churches in the Nation."

George Fox tells us in his Journal that he passed on from Cockermouth to "another great steeplehouse of John Wilkinson, called Brigham, where the people . . . were mightily affected," and their minister became an agent to the new teaching. Larkham writes: "John Wilkinson, the pastor of that church, departed with the most of his people the Quakers, to his great shame and infamy. The Lord convince him of his error. Amen. Amen." On March 19th, 1676, we read: "The Church brake bread at Tallantire. The next day a Quaker out of Lancashire came to disturb us. But she (for it was a woman) was quiet soon, and so the work of the day was carried on, the Lord graciously assisting."

We close our extracts from the diary relating to Friends by a notice of the Church register of George Larkham's period of pastoral charge. On "November 19th, 1653, Agnes Wilson, of Eaglesfield, did . . . break off from the Church . . . the first that manifested the infection of Quakerism, the first that that evil sorrow prevailed upon."

* Journal of George Fox, 8th edition, i: 163.

† See "History of the Congregational Church, Cumberland," by W. Lewis, 1870.

‡ i. 164.

is a notice also that Elizabeth Bell, of Boston, married to a Quaker named Pearl, also seceded to the Quakers. But it was still secession, for in the list of baptisms are the names of Mary and Martha Crosthair, "young women who had not been baptized in their infancy, their parents being Quakers" who were baptized February 20th, 1818, and received into the Church. There are also notices of the burial of several members of Larkham's Church in the Friends' Burial-place at Eaglesfield, owing to their "being buried in the common burying place at Larkham."

Historians have noted the difference between the boldness of Friends in continuing to hold the meetings despite the Conventicle Acts, the clandestine and immoral methods resorted to by some other Nonconformists to circumvent them.* Larkham's diary affords evidence of this, as the following extracts will show: On April 20th, 1817, "It was agreed that for the present the meeting did not be so popular or public, because of the Act of Parliament lately made." On May 10th 1817 "The Church met in the morning for the hunters abroad. The meeting was pleased to hide us." On March 9th 1818 "The Church was favored to get into holes in the wall." But there were some among them who had greater courage and they are commended their noble daring" in resisting the operation of the Act by opening their houses for the meetings.

Larkham, Palmer writes in his "Nonconformist's Memorial": "Soon after his ejection he was forced to escape into Yorkshire to his numerous family. While he was there he suffered much, being illegally imprisoned in York for several weeks. In 1668, after many troubles, he returned to his people in the north, and God was pleased to crown his labors among them with abundant success. He died December 26, 1700, aged seventy-one, and he had exercised his ministry in that way for forty-eight years."

NORMAN PENNY.

The number of bicycles manufactured in the United States between the years 1890 and 1900 was 1,182,850.

Mr. Hodgkin, in his "George Fox," refers (p. 173), to "as harmless artifices," but hastens to add, "the worst would stop to no such artifice." (See an account of the methods of the Presbyterians in Fox's Journal, ii: 1.) It is said that in the pulpit of the Broadmead Church, Bristol, there was a trap-door to facilitate escape into the street. With these we may contrast the prudent actions of George Fox, in, apparently, courting arrest and arrest rather than escaping to safety (See Journal, i: 409; ii: 17-18), and the noble words of Mr. Burroughs at the Bar of the House of Commons, who made a law against our religious meetings. I esteem it my duty to exhort our Friends to keep meetings diligently. The "Retired" meetings in London were to be dissolved in times of persecution "lest they should encourage Friends to withdraw from public meetings." Friends' boldness in this matter acted as a stimulus to others who came into contact with them, as stated in the "Short Journal" of G. Fox, which "never printed" (in the Reference Library at Devonshire House), as follows: "When the meeting [at Tenterden] was dispersed, being many of the world there, some of the friends wishing them to go out of the meeting, because the soldiers were coming, but they would not go, but fare as we fared; they said."

second edition, i: 378. In these volumes may be seen the other and brighter side of some men referred to tragically by the early Friends.

Science and Industry.

NATURE STUDY.—There are two books that I would recommend those to get who propose to enter upon "nature study." The very ideal book—the best that I have ever seen has just been published by Ginn & Co., of Boston, the work of Professor Hodge, of Clark University. It is called "Nature Study and Life." It covers botany, entomology, ornithology, forestry, aquaria, and it is ideal in every direction. In fact, the book is exactly what we have been needing and ought to have had long ago. It discusses the insects of the household and insects of the field. It has a chapter on children's animals and pets, and an admirable discussion of school gardens. In every direction the illustrations are just what are wanted—not showy, but illustrative. The domestication of wild birds is a chapter that every one ought to read. I do not see how our writers on science manage to write all around the matters under discussion and not quite give us this book before.

Now, with this book you want "Insect Life," written by Professor Comstock, of Cornell University, and published by Appleton. This is one of the very best volumes ever published on the general field of nature study. It discusses roadside life, and tells you how to collect your specimens. It makes every little brook an interesting library for study and it shows you the secrets of every pool and pond. It is scientific enough, but not too scientific. If you have chosen to study trees, as one of my correspondents has, you will want Apper's "Trees of the Northern United States," published by the American Book Company, and Matthews' "Familiar Trees and Their Leaves." There are some capital little handbooks on elementary geology also, but I think none of them are better than Shaler's little book on elementary geology, published by Houghton, Mifflin & Co., of Boston. I shall be glad if I can give any help by private letters to those who are starting out on this line of nature study. I suggest that you begin with things nearest at hand, and carefully move onward to things more remote.—E. P. Powell, Clinton N. Y., in *Tribune Farmer*.

SALT MINING constitutes one of the staple industries of the little European country, Roumania. There are four mines in all. The most peculiar feature in connection with this industry is that the mineral is mined in three of the principal mines by convicts condemned to life and lengthy sentences of penal servitude. The reason for this is that crime in Roumania is practically unknown, and there is no death penalty. Under these circumstances the compulsory mining of the convicts is beneficial both to the government and the laborers. In the case of the mine in which convict labor is not employed, the quarrying is performed by peasants, the work being assisted as far as possible by the most up-to-date mechanical time and labor-saving appliances, for the employment of which skilled labor is essential. In all there are about one thousand convicts at work in the three mines. The laborers are not provided with any mechanical apparatus whatever, the whole of the work being performed by hand, each convict having to quarry a specific quantity of salt daily. The mines are controlled by a state

official, whose position is similar to that of governor of a prison. The mines are thoroughly well ventilated, and illumined with electric light, so that the lot of the convicts is somewhat alleviated, though to those who are serving life sentences it represents a living grave. The mines are worked in galleries, and the pure white crystal presents a weird and peculiar aspect, especially in reflecting the fitful electric light. The main shaft terminates at the bottom in a huge apartment with a dome-shaped roof, and from which all the working-galleries radiate. The mine contains a chapel and numerous other apartments, all cut out of the salt by the prisoners. The director keeps a record of the name of each convict who enters the mines, his conduct and the efficiency and quantity of his work. Periodically the king of Roumania visits the mines and examines the official record, and in those instances where the results warrant such action, he extends a free pardon to the prisoner, or at any rate reduces the length of his sentence, so that good conduct and efficient work are an incentive to a royal pardon.—*Sc. American*.

TOPOGRAPHIC MAPS OF NEW JERSEY.—Of interest to inhabitants of New Jersey are the four sheets of the topographic map of New Jersey which the United States Geological Survey has recently reissued. They are the Plainfield sheet, which shows the city of Plainfield and the thickly settled suburban country adjoining it, and as specially interesting features, the bluff escarpment of the Watchung Mountains and the confused topography of the terminal moraine of the great glacier: the Lake Hopatcong sheet, which shows the lake of that name, well known as a popular resort, and the rugged mountain country surrounding it; the Lambertville sheet, which covers part of Hunterdon and Mercer counties bordering the Delaware River; and the Atlantic City sheet, which shows Atlantic City and the ocean beach north to New Inlet. The maps are drawn on a scale of one inch to the mile and show in great detail all towns, roads and streams. A feature of these maps, in common with all government topographic maps, is the representation of relief, or the shape, slope, and altitude of the hills and valleys, by contour lines. They may be had for five cents each, on application to the Director of the Geological Survey, Washington.

"SUBSTANTIALLY the world has been uplifted by the faithful services of commonplace people. Do not despise thyself because thou art dull, or slow, or poor, or undistinguished. In the parable it was the man with one talent whom our Lord represents as unfaithful, to teach us that such are under special temptation to undervalue themselves."

A USEFUL AMERICAN PLANT.—The sunflower, although it originated in this country in the region of the great plains, is not used so extensively here as in some other countries, especially Russia. It is a long time since the plant first delighted the eyes of Europeans, being then cultivated in the gardens of Madrid. The early Spanish explorers had found it in this country and taken it home with them. The plant was utilized by the American Indians

long before the days of Columbus. When Champlain visited the Georgian Bay in 1615 he found the natives growing it and using the oil for their hair. It was raised chiefly for the food afforded by the seeds.

In Russia at the present day the seeds are eaten in immense quantities, raw or roasted, as peanuts are in America and the oil obtained by pressing the seeds is an important article of diet. The frequent religious fasts in that country restrict the use of meat, and lead to a large consumption of vegetable oil; and the manufacture of sunflower oil has consequently grown to considerable dimensions. The best seeds yield an oil which compares favorably with olive oil for table purposes. Even the upper classes in Russia eat the seeds, the larger and finer ones being quite equal to most nuts in respect of palatability and wholesomeness. The stalks and dried leaves are highly prized for fuel, being in some parts of the empire almost the only available substitute for wood. An acre of sunflowers will yield many cords of good fuel.

The oil appears to have more of the general properties of olive oil than any other known vegetable oil. It takes about a bushel of seeds to make a gallon of oil, and fifty bushels of seed can be grown on an acre of land. As the oil sells at a dollar a gallon, the profit is large. Of late years purified sunflower oil has been used quite extensively to adulterate olive oil. It is of a pale yellowish color, and decidedly palatable. In a crude state it is used by painters to some extent, but it is inferior to linseed oil for use in paint.

In addition to the oil from the seeds, the stalks when green, and the oil cake make excellent fodder. The fibre of the stalks, which is fine, silky and very strong, also has a value. In China it is woven into beautiful fabrics, and it is believed that by the use of proper machinery, it might be utilized most profitably in this country.—*Youth's Companion*.

Plockhoy's Colony.

In making a report to the British Ministers in 1664, Sir Robert Carr, Governor of New York wrote that he had "destroyed the quaking colony of Plockhoy to a nail." We know that the Dutch and English were then at war; that Carr visited the Delaware river to destroy the Dutch forts, and that it was on this river that he found and destroyed the colony of Plockhoy. But who was this Plockhoy? Who were the colonists? Where was the colony planted? For two hundred years there was absolutely no answer to these queries. Now, through the researches of members of the Pennsylvania Historical Society, and especially of Samuel H. Pennypacker, the archives in Holland have been made to yield their hidden secrets, and we know the purpose and end of Plockhoy's colony, and of the man himself.

In the various Government documents of the New Netherlands, possession of the Delaware or South River is claimed from "primitive times," "ancient times," "for many years," the earliest date for the establishment of any Dutch trading station being given as 1598 by adventurers of the Dutch Greenland Company, who, it is claimed, built forts both on the North (Hudson) and on the South (Delaware) rivers. From this date until finally driven out by the English, the Dutch seem to have maintained

stations on the river, and since there often were married men, with their families, in the stations, they may be considered permanent settlements.

In 1509 Henry Hudson visited the Delaware and in 1610 Lord Delaware. Cornelius Mey, made his settlement in 1624; De Vries founded his first colony in 1630 and the second in 1631. New Albion, by Lord Clowden, was founded (if any settlements were ever made) in 1634. In 1635, and again in 1640, 1641 and 1642 the Connecticut people made determined efforts to found settlements on this river. In 1638 the Swedes made their first settlements. Then there is a mysterious Minesink settlement, which is claimed to have been made "shortly after 1609."

In 1662 Peter Cornelius Plockhoy, a Mennonite, of Zierik Zee, Holland, after unsuccessful applications to Cromwell, Lord Protector of England, 1658, and to the English Parliament in 1659, obtained from the States General of the United Netherlands and the Magistrates of Amsterdam permission and aid to establish a colony, or community in New Netherlands. On Sixth Month 6th, 1662, he entered into an agreement with the Burgomasters of Amsterdam to take twenty-five Mennonites to the South river. One hundred guilders were advanced to each colonist and the colony was to be free from taxes for twenty years.

The settlement was made on the Hoorn Kill, near the town of Lewes, Del., on the same site on which had been planted the first unfortunate colony of De Vries, 1630, which was totally destroyed by the Indians. The place was called Swanendael, or "Valley of the Swans," by the first colony. In Plockhoy's prospectus the place is referred to as "Swanendael, where Osset had his throne." Osset being the Governor of De Vries colony when it was destroyed by the Indians. The prospectus says:

"New Netherland's the flower, the noblest of all lands,
The birds obscure the sky, so numerous in their flight;
The animals roam wild and flatten down the ground,
The fish swarm in the waters and exclude the light,
The oysters there, than which no better can be found,
Are piled up heap upon heap, until islands they attain,
And vegetation clothes the forest, mead and plain."

It was on the bank of the Delaware that the declaration of Independence was promulgated. It was here that the first treaty was made with the Indians which was never broken. It was here that the first united protest against African slavery was made while the English and Dutch were actively engaged in the slave trade. And here only three years after a Massachusetts court decreed that the Quakers, Daniel and Provided Southwick, should be sold into slavery in the Barbadoes, Peter Cornelius Plockhoy established his colony in which "no lordship or servile slavery" should ever burden the people. It endured but two short years, and was then destroyed by Carr, as above stated. Plockhoy's colony was a community settlement and his ideas published in two letters to Cromwell, an address to the English Parliament and in the prospectus for his colony, show him to have been a man far in advance of his age,

the forerunner of Robert Owen, Charles Fourier and Robert Bellers. Two fundamental were at the basis of his community, namely equality and association. He advocated in the Church. "In the Church difference of opinion can be permitted, but brotherhood unity possess them all." He urged commutation of Church and State, and that the common life must again rest upon righteousness, upon love and upon brotherly union.

The title page to Plockhoy's prospectus taken from Samuel W. Pennypacker's history of Germantown, reads:

"Short and clear plan, serving as a model contract to lighten the labor and anxiety and trouble of all kinds of handicrafts men by the establishment of a community or colony on the South river, in New Netherlands, combining agriculturists, seafaring men, all kinds of necessary tradespeople, and masters of arts and sciences, under the protection of the High Mightinesses, the Lords-State-Generals of the United Netherlands, and particularly under the favorable auspices of the Honorable Magistrates of the City of Amsterdam, making upon the privileges of their Honors, as hereinafter set forth, granted for the purpose. Brought together by Peter Cornelius Plockhoy, of Zierik Zee, for himself and other persons of New Netherlands. Amsterdam, 1662. his prospectus provided that members might live in their own homes and improve them as they saw fit; each one was to labor six hours each day in some useful occupation; profits were to be divided to each person over twenty years of age; officers were to be elected by ballot each year, but no officer could succeed himself. The only officers provided for were director and two book-keepers. The funds of the community were to be kept in a strong box, with three different locks, each owner having a key to a single lock, so that the funds could be handled only when all three were present. Only those goods were common which were produced by the six hours of required labor. Children were all required to go to school and the common school half of each day, and to work at some trade the other half of the day; in this school no human formulas of religion, but only the Holy Scriptures, natural sciences and similar instruction enabling them to fully use their reason were to be taught. No foundation of sect or partisanship was to be laid in their hearts. (It would almost seem that Girard drew his rules for his college from Plockhoy.) Those who could not conscientiously bear arms in self-defence were to pay a contribution, in case the same were needed for the defence of the community. In matters of religion there was to be full freedom of conscience. No member of the community should be servant or servant maid, yet strangers could be employed at a wage. No lord or slave was to be tolerated in the community. Members were free to withdraw at any time and receive their share of the profits. Members were permitted to marry in the community or out of it, as they saw fit.

The colony was planted at Swanendael. Two years later it was totally destroyed. There is absolutely no record of what became of the colonists, except the founder and his wife. Of them Judge Pennypacker says: "In the fall of 1664 there came an old blind man and his wife to Germantown. His miserable and

awakened the tender sympathies of the nites there. They gave him the citizenship of charge. They set apart for him a street of the village, by Peter's corner, a lot twelve rods long and one acre, whereon to build a little house and to plant a garden, which should be his, so long as his wife should live. In front of it planted a tree. Jan Daeden and William house were appointed to take up a free offering, and to have the little house.

This is all we know, but it is surely a precious action to see this ray of sunshine thrown on the brow of the hapless old man as he lay in his grave. After thirty years of untold wanderings upon these wild shores, he had come across the sea to give a home to one whose whole life had been devoted to the welfare of others. It was Peter Cor-Plockhoy. What recognition may here be awarded his career cannot be foretold. His efforts resulted in what the world calls failure, and for two hundred years he has remained in the greatest obscurity. Yet when compared with his contemporaries, with the Puritans, Sir Walter Raleigh and Sir Francis Berkeley, with Cotton Mather, intricate magistrates to hang old women for petty crimes, and see him wrestling with the devil, not for his own gain but for the welfare of the down-trodden and the poor, teaching the separation of the Church and the state, denouncing the injuring the minds of men by dogmas, and with so clear a sense of justice that even the vicious, when driven to the community, were to receive their just portion of the possessions, we cannot help but prize his merit and intelligence, and feel that that sympathy that makes us all akin. We find him, first of all the colonizers of America, so long ago as 1662, announcing royal principle that 'no lordship or servitude shall burden our company,' he seems to grow into heroic proportions. Whatever may happen, certain it is that the events of his life of one whose work marks the very beginning of the literature and history of the millions of people who now live in the land along the Zuid river must always be of interest to them and to their descendants.—Dr. George G. Groff, in the *Ledger*.

AN AKERISM BEHIND THE HORSE NEEDED.—Many a man ever noticed that a silent man usually the best broken horses? It may be true, but all the men of my acquaintance who do not talk much have well broken horses. Drive with them and you will wonder they manage their horses. No management is visible. The horse goes where he is led without apparent effort on the part of the driver. One famous turfman at least has been noted for his art in driving a horse to the top of his speed without making a move, and his rivals were lifting and yelling and piping theirs. How did he do it? Don't know, but he was a man of few words.

Probably there is a lesson in this. The average horse understands but a few things roughly, only a few words, signs or commands. The silent man gives only a few, and does not confuse his horse. The horse is able to know them thoroughly. He understands the man who understands him. It is a sure way to drive a horse that understands.

Few pleasures in life can equal it if the horse is a good, cheerful driver. There would be more of this kind if they were made to know a few things thoroughly—the right things.—*National Stockman*.

Nature and Grace.

Mark Guy Pearse in a sermon in the West London pulpit, related this incident: "When I was a student our grand old professor of theology was a man for whom we had a great veneration—simple, childlike, holy—none had ever known him to be anything else, and that gracious and unfeigned sweetness and beauty were to us his natural disposition. To such a man it was no trouble to be always blameless. But one day it chanced that a student came in late to the class, and pushed his way to his seat. The professor stopped to ask gently why he was late. The answer was given somewhat flippantly, an excuse that aggravated the offense. Instantly the professor, who had been sitting, rose up to his full height, until the big, massive man seemed to fill the room, stretching out a trembling and terrible forefinger at the offender. The great shaggy eyebrows were lifted, and the lightnings shot from his eyes. Like thunder rolled the word from his lips: 'Leave the room, sir.' We started in amazement almost in fright. The culprit crouched away from his place and left, while that majestic figure stood there all ablaze with wrath. The door was shut. Then again the professor sat in his chair. But the storm was done. With a trembling voice he read the discourse, seeming almost unable to go on. 'After the lecture we left only to gather in groups and discuss this wonderful thing. Presently came a message that the offender was wanted; and he hastened to the irate professor, expecting an angry reprimand. But there sat the old man in tears.

"My brother," he sobbed, 'will you forgive me?'

"No, sir; indeed, it is I who should apologize," said the student, overwhelmed.

"No, no, I am older. Will you forgive me? I am very, very sorry. Say that you forgive me—"

"The student managed to get out a word or two.

"And you must tell all the students that I have apologized, will you?"

"And again there was a pause for the professor.

"Now," said the noble old man 'I will go and ask God to forgive me.'

"Nothing in all that life, nothing in all his words ever did us so much good as that. We knew then under that gentleness and beauty what fires burned; and every man of us had a new faith, and a new hope, and a new love.

"Go home and tell thy friends what great things the Lord has done for thee. The Lord go with you everyone and keep you true and loving and brave. Amen."

I PRAYED for direction, and saw clearly that plainness of dress and behaviour best became a Christian, and proved it good for a proud heart to wear the plain and modest livery of God's children. For when I appeared like the world in Babylonish garments, I had its esteem, and knew not how to part with it. But when I showed by my appearance that I considered

myself as a stranger and a foreigner, none can know (but by experience) what an influence it has on the whole conduct and what a fence it is to keep us from sinking into the spirit of the world. But there is no medium,—they who are conformed to the maxims and customs and fashions of the world must embrace its spirit also, and they shall find the esteem they seek, for the world will love its own. But let them remember, also, that its friendship is enmity with God.—*Mary Fletcher, a Methodist Preacher*.

FOR "THE FRIEND."

A Scarcity of the Fruit of the Spirit.

The following letters will best introduce, as well as commend themselves:

To the Editor of The Friend:—A year ago last winter thou very kindly put a little notice in THE FRIEND stating the need of a book on Kindness to Animals to be used in Syria.

In response to that notice I received several generous contributions of money to translate the little book selected.

I have copied parts from a letter recently received from Daniel Oliver, thinking if thou would put it in THE FRIEND, it would interest those who so kindly gave the money.

Thy friend sincerely,

ABBY NEWHALL.

RAS-EL-METN, BEYROUT, SYRIA.

Seventh Month 6th, 1902.

My Dear Friend, Abby Newhall:—

I am so glad the needed amount has been received for the translating and printing of "Kindness to Animals" by Jane E. Budge. The matter will be put in the translator's hands at once.

We have been back in our old place about eight weeks now, and we are gradually getting in touch with all the details of our work. We are so happy to be back again, and I can assure thee it is far pleasanter and much easier to be doing the work than talking about it, altho' the latter is necessary at times. . . . I am afraid it will take a long time and much work to get the Syrians to love dogs and be kind to animals in general. A couple of days ago I was going to Hamana, and a man was going on the road—a very rough mule path—with a small donkey carrying a heavy load of branches. The donkey stumbled and fell and was very nearly hanged by the ropes tying the load. With great difficulty the donkey was got from under the load and had its knees badly wounded. The moment it was on its feet the owner began to kick and beat it unmercifully. With difficulty I persuaded him to stop and when his violent anger cooled down, I tried to show him how cruel and wicked his conduct had been. Such a scene is of every day occurrence, and no one takes any notice of it or thinks it wrong. Truly "the whole creation groaneth and travaileth."

One can only sow the little seeds wherever and whenever opportunity presents itself, and trust that the power of the great principles underlying the right will assert themselves, and ultimately produce a very different condition of things from the present.

With kindest regards, I am thy friend

Very sincerely,

DANIEL OLIVER.

"Is my Father at Home?"

What multitudes of weary old men and women there are wandering about in this great world of ours! We touch elbows with them, but know them not. The younger and stronger ones all around them are busy with the duties and pleasures of the living present, and with nerves and muscles, bodies and brains, all ready to be acted upon by the glorious age in which their lot is cast, are, in one way and another working out their own and others' temporal and eternal weal or woe. But these weary old men and women have finished all their earthly tasks, and now in the lengthening shadows of life's eventide they are waiting for the going down of the sun, when they will lay their heads in the lap of mother earth . . .

Some of them no longer live in the present. It has no charms for them. They are in what we call their second childhood, and their thoughts are little more than memories of days and scenes of the long, long ago. A Scotch woman told me about one dear old soul she knew—a friend of hers, who had spent more than four-score years in this work-day world, and whose story, she said, "was a melting one." He bore an honored name and had a comfortable home with his married son in the city of Glasgow. Very tenderly and kindly did they deal in that home with the gray-haired and weary old saint. He often went out alone for a walk in the crowded streets, but only at rare intervals did he see a familiar face. Nearly all whom he knew, or who knew him, had passed on to the other world before him, and he was lonely. Gradually his mental powers seemed to fail him, and those who loved him would not suffer him to go out any more on his daily walks without a companion. But one day when the members of the little household were all busy, here and there, he went out, as he used to go, alone. By and by he was missed, and, though he was searched for in all the streets on which he usually walked, he could not be found. Noon-time came and he had not returned nor had any trace of his whereabouts been discovered. Up and down, through the city, his son drove looking for the old pilgrim and asking this friend, and that friend, if they had seen the wanderer. Night was coming on, and the one anxious, fearful question on the lips of the little children and of the older ones in that Glasgow home was—where has our dear old grandfather gone?

After a long and wearisome search they found him late that night, away down in the country below Dumbarton, eighteen miles from home. He had walked all that distance to the house in which he was born and had spent his boyhood, but in which he had not lived for more than half a century. Strangers who did not know him owned it and occupied it, but he had forgotten all the years that had passed away since he was a boy, and was utterly oblivious to all the changes that had taken place in that time. When he came to the old dwelling place he went in at the little garden gate, up to the old oaken door, and tried to open it, but to his surprise it was locked. He rapped on it with his staff, and when it was opened he asked if his father was at home. They asked him what his father's name was, and he told them, and said that he wanted to see his father, and begged them to say to him, if he was at home, that John had come back and was at the door.

They saw that the old man was wandering and weary and took him in and treated him tenderly, as they would treat a little child, knowing that before long they would, by some means or other, hear from his friends. They told afterwards how touching it was to see the old body, sitting contentedly in the old home of his youth, and to hear him talk of his surroundings, with the simplicity of a child, while he waited for his father, who had been dead many years, to come in.

Ah, you poor, weary old souls! There are many of you in our crowded and bustling cities, and I fear that we sometimes treat you roughly. You are in thought, and word and action, little children again, longing, it may be, for the homes in which you used to live and for the fathers and mothers, now in gloryland, in whose lap you used to sit and in whose bosom you used to nestle. No! No! Your earthly fathers are not at home now as they used to be. The places that knew them once, know them no more. But plod on your pilgrim way a little farther, and very soon you will come to a heavenly home, whose pearly doors are wide open by day and night. There you will find a living, loving Heavenly Father waiting to welcome you. Your pilgrimage will then be ended, and you will need your staves no more. Within that many-mansioned dwelling-place you will sit down among the gathered glories, and out of it you, and the redeemed fathers and mothers and friends whom you now miss, will go no more forever. —John S. Sands.

Goutaudier, The Peace-loving French Conscript.

In Paris I wrote to Goutaudier suggesting that he might be able to come and see us and attend the Friends' meeting there on First-day morning. This he did, and we had considerable conversation.

His conviction as to the unlawfulness of war, he told us, was solely derived from reading the Scriptures. He was brought up a Roman Catholic, but as his parents had already told me, he had as a boy been disgusted with what he had seen of the clergy of that Church. Emigrating to the Argentine Republic, he was there converted through the Salvation Army, from whom he first heard the Gospel in its simplicity. He afterwards joined the Baptists, and was for some time a Bible colporteur in Uruguay, where he saw a good deal of the Vaudois churches in that State. He confirmed what I had been told in the Vaudois Valleys of their activity and earnestness.

On his return to France, having been enrolled in the conscription, he refused to bear arms, though willing to serve in the ambulance corps. For this refusal he was sentenced to two years' imprisonment. The imprisonment seriously affected his health, and he was often unable to do the prescribed daily work, whereupon he was repeatedly sentenced to solitary confinement. Altogether, out of four years spent by him in prison, some fifteen months were passed in the cells. He has no doubt that it was hoped to get rid of him altogether.

At the end of his first two years' imprisonment, his firmness gave way; he yielded to the reasoning that he could go through the required training whilst keeping his resolve

never actually to fight. This procured him a respite from prison of about six months, during which time, however, he was very rarely called on to bear arms—only three or four times altogether. But his conscience was not at ease, and he finally again refused, with the result that he was a second time sentenced to two years' imprisonment. After the second term had expired, when he had again steadily refused to bear arms, and was likely to be more brought before the military court, attention was called to his case. The Minister of War, General André, intervened and Goutaudier received his discharge, based on the ground that he was a *soutien de famille*, his father being over seventy years of age, and his only brother infirm in some way. He had altogether been detained just six years, instead of the usual three years' service. He is a skilled mechanic, and is now earning his living in a bicycle factory.

Goutaudier listened with great interest to the story of William Penn's holy experiment in a State without an army, of which he had not before heard. He was glad to undertake the distribution of one hundred copies of the French translation of "Christianity and War," and said that he would be able to procure its insertion in some of the papers which have interested themselves in his case.

When our mode of holding our meetings was explained to him, he said that he could quite understand it from his experience in the Salvation Army, having sometimes taken part in their meetings, and felt that he was inspired" as he did so. He sat through our meeting in silence, and evidently appreciated it; he expressed his intention of coming again.

Goutaudier expressed the belief that Casselin and the other young man lately condemned to two years' imprisonment at Besancon, for refusal to serve, would be let off more easily than he had been, probably after a few months only.

A very interesting point in connection with Grasselin's case has come out through a correspondence on the subject in the Protestant paper *Le Signal*. Two pastors who had previously known him, travelled to Besancon, on their right across to France, on purpose to persuade him that it was his duty to see, urging that the case fell within our Lord's command to "render to Caesar the things that are Caesar's." He yielded to their arguments; but when, the next day, in the Council of War, the question was put to him whether he would now consent to bear arms, he was constrained to reply in the negative; he explained that his conscience obliged him to revert to his original refusal.

These cases are being much discussed in the French Protestant press and private circles as well as amongst Socialists and others who are outside the Protestant Churches. Such faithfulness on the part of a few cannot but aid many to think seriously of the question whether obedience to Christ is compatible with bearing arms.—Joseph G. Alexander, in the *London Friend*.

"THE creed in essentials is indeed short, at it cannot be shortened by the omission of one."

"HEARING and doing we build on the Rock; hearing alone we build on the sand."

Spring Flowers of Central Iowa.

BY H. S. FAWCETT.

aving closely watched the spring flowers in the vicinity of Stanger Boarding School, Le Grand, Iowa, I thought a short account of them, for comparison with Westtown's flora, to be of interest to many readers of THE FRIEND.

Although several of them were strangers, as a surprise to find how many of our same Westtown Friends were here, though the Agency Mountains and the Mississippi were seen.

The first welcome visitor to greet us through lead leaves, as we searched the woods along Iowa River, was a stranger to me, though well known to my family quite well. It was the little "Trillium" (*Trillium nivale*), found as early as the fourth month 12th, growing abundantly on wooded bluffs along the river bank. About the same time we met three old friends:—Hellebore, Bloodroot and Spring Beauty. The last was rare in this vicinity. The tiny Whitgrass (*Draba Caroliniana*) was found in the soil over a stone quarry; and we are reminded of Tennyson's verse,

"Flower in the crannied wall!

I pluck you from your cranny,
And hold you root and all

In my hand;
And little flow, if I could understand

What you are, root and all, and all in all,
Could understand

What God and man is.

Among the trees the soft maple had been weak or two before, and now we were by the Elm and Box Elder and admired graceful catkins of the Cotton Wood, Ash-hazel Nut and Pussy Willow.

About a week later we again visited the river, as all-wooded land is called, and some more welcome friends:—The Early Creep (*Ranunculus fascicularis*), Dutch Broom (*Dicentra Cucullaria*) and the Blue Violet (*Erythronium Albidum*). By the time the Cow-slips or Marsh Marigolds (*Calypso palustris*) were beginning to beautify the bluffs with their rich yellow blossoms. Some violet friends, Common Blue, and some were with us by the 24th of the Fourth; and another stranger *Isoetes biterminalis*, whom Gray does not honor with a name, was discovered in a secluded under some Red Haw trees. At first we met for the Rue Anemone, which it closely resembles in foliage, but on closer examination found to differ by being branched and more fibrous roots without tubers.

The same date we found the Wild Ginger (*Asarum canadense*), Toothwort (*Dentaria laciniata*) and the Wild Gooseberry.

The first of Fifth Month, on the "unimpaired" along the railroad the "Johnny Up" (*Viola pedatifida*) and the Sheep (*Oxalis violacea*) were both quite common. The Johnny Jump Up, as it is called, closely resembles the Bird's Foot violet of Westtown. Two species of Horsetails (*Equisetum arvense* and *laevigatum*) were also seen in damp places, and the Yellow Puccoon (*Lithospermum canescens*) was seen by roadsides.

In the middle of the month we were almost surrounded by the numbers, and briefly greeting

our former friends, Wild Cranesbill, Solomon's Seal, Jacob's Ladder, Indian Turnip, Yellow Star-grass, etc., we tried to make ourselves more acquainted with some less common at Westtown. Two species of the Wild Phlox were very conspicuous for their numbers. The large lilac colored species (*Phlox divaricata*) was found in the "timber" while the rose-red one (*Phlox pilosa*) was seen everywhere on roadsides and in meadows.

A very beautiful sight on a rocky river bank was the Wild Columbine (*Aquilegia Canadensis*) with its nodding red and yellow blossoms seemingly saying "Pick me if you dare." The air was now filled with fragrance by the delicate pink blossoms of the Western Crab Apple (*Pyrus ioensis*) which is very common on roadsides and thickets. A common companion to the crab-apple among the small trees was the Red Haw (*Crataegus mollis*) whose small red apple-shaped fruit is sought after so much by children in the fall.

By the last of Fifth Month our list has become so long that we can mention only a few of the most common kinds. The ground along the railroads, the roadsides and many uncultivated fields now showed every variety of color. The *Anemone Pennsylvanica* was beginning fairly to whiten the roadsides in damp places while yellow patches of Meadow Parsnips (*Thasium Arvense*) came here and there. The white, blue and rose colored varieties of Spiderwort (*Tradescantia Virginica*) were trying to outnumber the Wild Phlox and these in turn were crowded by the Wild Four O'clock (*Oxybaphus nycaginus*).

Then from among all this beauty a "star" shoots forth and we had the Shooting-Star (*Dodecatheon Meadia*). The origin of this name is very apparent for the partly reflexed petals and slender nodding stems give one the impression of a shooting star.

There were others of interest which might have been mentioned, but it would make the list too long. This first spring in the State was enough to convince me that my former impression, that there were comparatively few flowers in Iowa, was entirely wrong.

AMES, IOWA.

SOCIAL WORSHIP.—The special promise of Christ's presence is to social worship. It matters little where the two or three are gathered together, if they are gathered in his name. But aimless loitering or even quiet hours under green boughs or on wave beaten sands must be classed as rest, not worship. The spirit of worship may enter into them and they may become transformed under the influence of some reverent soul, but they can never take the place of purposed communion and deliberate social expectation of the presence of Christ. Not even meditation, important as it is, can long do this, for the religion of Christ in worship as in ministry, is social in its purposes and belongs among men.—Selected.

Items Concerning the Society.

We note in the Nantucket Inquirer and Mirror that Mary S. Mitchell, widow of Peleg Mitchell, of Nantucket, and a life-long Friend, whom many Friends in Philadelphia have learned to hold in loving esteem for her consistent walk and conversation in the love of the ever-blessed Truth, during her residence for the greater part of each

year at the home of her son-in-law and daughter, Benjamin and Mary Ann Albertson, having returned for the summer to her old home on Nantucket, passed away after a brief illness there on the 8th instant, in the ninety-first year of her age. "An example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

We remain uninformed concerning the Yearly Meeting held at Westerly, R. I., except to have heard a remark that Henry T. Outland of North Carolina, Elizabeth C. Stetson of South Yarmouth, Mass., and Ida Channess were in attendance.

[*Quaker Pioneers in Russia*, by Jane Benson; Headley Bros. Price 2s. 6d.]

Our friend, Jane Benson, of Southport, is a daughter of George Edmondson, who went to Russia in 1818 with Daniel Wheeler, and helped him efficiently with his draining and farming operations during the first seven years of his Russian life. She was born in Russia, and though only two years old when her parents left that country, she has heard much concerning her life there, in connection with a number of pictures which she has carefully preserved. Those memories have been reproduced in *Quaker Pioneers in Russia*, with details and telling incidents that make up an extremely life-like and thrilling story. A chapter is devoted to the labors of William Allen and Stephen Grellet, in relation to the Emperor Alexander (who died in 1825), and Thomas Shillito's service in St. Petersburg is also mentioned. But the main part of the book is devoted to the work of Daniel Wheeler and his household. The Emperor appears as a particularly attractive character in this narrative, which we cordially commend to our readers. We are glad that, though in weak and failing health, our friend has been able to give form to these memorials, which without her loving care would probably have passed away without the attention they deserve.—British Friend.

ANOTHER RHYME OF THE MONTHS, this time from England, now comes to us as the form which was in use at Ackworth School full sixty years ago:

"Days twenty-eight in Second Month appear,
And one day more is added each leap year;
The Fourth, Eleventh, Ninth and Sixth Months run
To thirty days: the rest have thirty-one."

SUMMARY OF EVENTS.

UNITED STATES.—Work has been resumed in the Rolling Mill mine at Joncas-up, all the workings being found in safe condition. The death of is placed at 112.

In the United States there are 30,000 Indians who earn their living by farming. Last year they raised 100,000 bushels of wheat, 1,408,805 over and above the expense of living. While these Indians earn their own living by farm work, 55,996 live on allotments, and rent their lands to white people.

Ministry superintendents say that the continuation of the strike in the anthracite region will cause great suffering in Philadelphia and New York during the coming winter on account of the scarcity of hard coal for domestic purposes. Even if the strike is settled within a month from now, the autumn will be far advanced before many of the collieries can be placed in condition for shipping.

The efforts of Governor Taft with the Papal authorities at Rome to induce a withdrawal of the friars from the Philippine islands, have not been successful, and Governor Taft has left Rome. It is expected that further negotiations on the subject may take place at Manila. An official statement from Washington contains the following: "In this matter the United States representatives in the Philippines are merely endeavoring to meet the wishes, as well as the needs, of the Filipino people. It is not the United States Government which objects to the presence of the friars; it is the Catholic population of the Philippine islands, and the parish priests of native and non-Spanish blood are practically a unit in desiring both to expel the friars and to confiscate their lands out of hand. Recognizing the intensity and practical unanimity of this feeling among the Filipinos, and at the

same time desiring to avoid causing loss to the Church, the United States Government representatives proposed to pay for the lands out of the public funds if the friars would retire from the island and give place to other religious of their own nation. It might be able to accomplish for their religion what they themselves had so significantly failed to accomplish. In making this proposal the United States representatives were well aware that financially it was only of benefit to the Church, for the lands are unproductive and held in adverse possession by the natives, who refuse to pay rent, while the former owners, the friars, would not refuse to restore to their parishes by such affirmative governmental action as under our Constitution cannot be taken."

Another strike of freight handlers has occurred in Chicago, resulting in a general suspension of business, and a loss to various interests estimated at \$1,000,000 a day. On the 16th it ended, and the following day a unanimous vote to return to work, leaving the wage scale and other questions for settlement between the men and their respective roads. It is expected the railroad will make some concession in regard to wages.

The wholesale price of a pair of shoes represents about 22 per cent in wages, 65 per cent, material and 13 per cent, minor expenses.

A statement has been prepared at the Immigration Bureau showing the number of immigrants who arrived in the United States by countries during the fiscal year 1902, as compared with 1901. The total arrivals for the last fiscal year were 648,743 immigrants and 82,065 other alien passengers, making a total of 730,808. This is an increase of 158,438 immigrants and 19,108 passengers over the corresponding year of 1901. Following are the countries from which the largest number of immigrants came during the last fiscal year: Italy, including Sicily and Sardinia, 178,375; Austria-Hungary, 171,893; Russian Empire and Finland, 107,347; Sweden, 30,894; Ireland, 29,138; German Empire, 28,304; Norway, 17,484; Japan, 14,270; England, 13,575.

The State factory inspector of Indiana has sent a circular letter to the managers of all the factories, recommending that they provide for bathing facilities for the employees. He cites the beneficial results from such a course in Michigan City, and says a bath after a day's work will do much to remove the desire for stimulants.

Dr. Wiley, of the Department of Agriculture, is desirous of obtaining 50 young and 50 old mice and enter into a contract with the farmer to eat whatever he wishes to feed them, and submit to a careful and systematic course of observation, to see how far it is safe to eat poisons, and how far it is practicable to put poisonous articles in staple articles of food. One of the first tests to be made would be to decide whether the use of borax in the preservation of meat products is deleterious or not.

The special census report on agricultural implements illustrates the time and labor saving value of agricultural machines in practical operation on the farms. Contrasting conditions in 1830 with those of 1896, the report says that the amount of human labor now required to produce a bushel of wheat is on an average 100 minutes. In 1830 the time required was 1000 minutes. In 1896 it was 194 minutes. The cost of the human labor required to produce a bushel of wheat in 1830 was \$1.94. In 1896 it was \$52.866,200; rye, \$1,408,950; barley, \$7,323,480; white potatoes, \$7,366,820; hay, \$10,034,868. The total saving in the cost of human labor for these seven crops in 1896, owing to the possible utilization of the implements, machines and methods of the present time, in place of the old time manner of production, reaches the stupendous amount of \$68,147,820 for the year 1896.

Jacob H. Smith, general in the U. S. army operating in the Philippines who gave orders to "kill and burn" to Major Waller, has been reprimanded by a court-martial, the findings of which have been approved by the President, and he has been "retired from the active list."

A Manila despatch says that cholera is still spreading in the provinces. The totals are 14,567 cases and 10,937 deaths.

Floods in the Mississippi are doing great damage in Iowa, Illinois, and other States along its course. A despatch from Keokuk, Ia., of the 20th says "The Mississippi River is from three to ten miles wide for twenty-seven miles below the Iowa line, and is rising rapidly. The flood is reaching far up, devastating farms, and farmers in the lowlands on the Missouri side have lost everything but their citadels on high knolls and a few

fields behind the highest levees. People at the river cities face accounts of losses aggregating millions of dollars. Hundreds of farmers, rich ten days ago, are penniless and homeless. Careful estimates gathered from the statements of best informed people indicate the loss up to to-night is about \$6,000,000, with every prospect of \$2,000,000 or \$3,000,000 additional by the rise above not yet reaching the lower stretches of the river. Most of this loss is on the Missouri side of the river, between Keokuk and Hannibal.

The convention of United Mine Workers lately held at Indianapolis declared against a general strike, provided for the raising of a fund in aid of the striking anthracite coal miners, and issued an appeal to the public for moral and financial support. In this appeal they say: "The struggle in the anthracite region will be continued until our demands have been granted or a competent Board of Arbitration has declared we are wrong. The care of 150,000 men and their families in a protracted struggle such as this is likely to be, will require the expenditure of a large sum of money in the purchase of food. Our own resources are limited. We have levied a large assessment on those of our members who are at work to assist us in caring for those who are on strike. We need more money for that purpose, and we appeal to every true union and trade body to contribute to the fund. We need money to be raised and to every lover of fair play, to assist us in raising \$1,000,000 per month from outside sources as long as the strike may last."

There were 509 deaths in this city last week, reported to the Board of Health. This is 61 less than the previous week and 127 more than the corresponding week of 1901.

Of the foregoing 264 were male and 245 female; 53 were under the age of 10 years; 28 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 19 of cancer; 13 of apoplexy; 10 of typhoid fever; 1 of scarlet fever and 4 of small pox.

FOREIGN.—Minister Wu, who has lately represented China, at Washington, says: "There are three important things for China. These are education, railways and newspapers. We would like to have the railways, the newspapers, and we ought to have more schools in China and more young men studying in Europe and the United States. I should like to have such schools in China as are everywhere found in the United States. We ought to have a system of popular education, so that every one can be educated. We want our people educated. Then we want more railroads. Railroads are a means of education also. They are the best way to get the people of the country to come in contact with people of other towns. That is education. The third of the pre-eminently important things is the newspapers. We want high-class newspapers in China. That is another form of education. They must be conducted in a proper way."

A dispatch of the 15th from London, says: With the thermometer at 86 degrees in the shade and 97 in the sun to-day, the hottest day of the year in London, there were many cases of sunstroke treated at the hospitals. The omnibus and street car companies had large forces of men engaged in supplying the horses with oatmeal water.

The Campanile or bell tower connected with the cathedral of Venice, called St. Mark's, lately fell, and is now a mass of ruins. It was founded in the year 888, and was about 320 feet high.

In no country in Europe is the telephone brought to such a pitch of perfection as in Sweden, where the instrument enters into the daily life of the people to a great degree, even in the smaller villages.

Proof was given at a fire in Liverpool recently of the value of the helmet, and the fact that the men who wear one of smoke were so dense that the firemen were beaten back, but, donning the smoke helmets, into which air is pumped as in a diving equipment, they descended into the smoke, bearing the hose in one hand and electric flambeaux in the other, and soon succeeded in putting out the flames.

Tremendous explosions have occurred at the Waimangu geyser at Roturua, New Zealand, a height of 800 to 900 feet being reached.

The oldest piece of writing in the world is said to be on a fragment of a vase found at Nippur. It is an inscription in picture writing and dates 4500 years before Christ. The University of Pennsylvania has obtained it. The Republic of Cuba has been formally recognized by the United States, Great Britain, France, Spain, Switzerland, Hayti, Nicaragua, Costa Rica and Guatemala.

An analysis of the chemical properties of the millions of tons of volcanic dust which now cover the islands adjacent to Martinique has been made to discover the effect which the dust will have upon the soil. The findings of the Government laboratory in Barbados, show that the substance thrown out in the recent eruption is entirely deficient in fertilizing value.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 7.

Stephen W. Post and Henry R. Post, N. Y.; Mary Randolph, Phila.; Mary C. Beardsley, N. Y.; Emily Pusey, Penna.; D. D. Maris, Del.; Miss W. Warner, Penna.; Rebecca E. Haines, Pa.; and for Susan L. Haines; Edmund S. Foster, Agt., O., for B. J. Hobson; Howard A. Miles, N. J.; Elizabeth K. Hutson, Phila.; Joseph P. Linton, Ga. No. 27, vol. 7; Samuel L. Linton, Mass.; W. H. Gibbons, Pa., and for Miller; Samuel Biddle, Phila.; Wm. G. Eng. Nova Scotia; Mary E. Cadwallader, Phila.; S. A. A. Willis, N. J.; Wm. Scattered, Penna., for Chas. C. Scattered; Alva J. Smith, Kans., \$5; for John E. Hinshaw \$2, and for A. W. Smith, M. D. No. 27, vol. 7; Samuel L. Linton, Pa.; Ephraim Smith, Phila., \$12.50; for J. Smith, Morris S. Cope, Elizabeth Hughes, J. J. Lee, Jr., Pa.; L. M. Williams, M. D., and Harriet G. Eber, N. Gause, Kans., \$1; George M. Warner, Phila.; Thos. F. Scattered, Penna., \$8 for himself, T. Walter Scattered, Mary E. Forsyth, Phoebe Spackman, per Mrs. H. Wilson, Jr.; William Trimble, Pa.; Caleb Wood, N. J.; Joseph G. Evans, N. J.; Phoebe S. Gawthrop, R. Rachel E. Bell, Pa.; Charles Darnell, N. J.; J. Lee, Jr., Pa.; Joseph J. Hopkins, Pa.; Joseph B. Bettles and for Susanna G. Bettles, Ill.; Mary Osborne, Ind., \$4, for herself and Mary M. Fraser; Anna H. Tierney, Gtn., \$8 for herself, J. V. Tierney, T. Joseph and Jesse H. Uff, N. Y.; Rebecca A. Cope, and J. E. Negus, Ia., \$16 for Joseph Hawley, Rezin Thompson, Tristram Coggeshall, Ia.; Clarkson T. Penie, Hannah M. Knudson, Lydia B. Oliphant, Archibald Crosbie and Wm. D. Branson; Casper W. Thonson, N. J.; Ruth S. Abbott, Phila.; Thos. H. Vinton, Agt., Pa., for Hannah F. Bell; Jane F. Coo, Phoebe C. Evans, N. J.; Samuel W. Coo, Emma Jones, N. Y.; Samuel W. Coo, William Bettie, N. J.; Hannah H. Ivins, N. Y., for herself, Lewis Taft and Dr. Howard J. Wm. W. Hazard, Agt., for Elizabeth Gardner, V.; Jonathan Chace, R. I.; Phoebe H. Burgess, Anne S. Lippincott, Gtn.; Chas. P. Morland, Ezekiel C. Shoemaker, Calif.; Sarah A. Wright, Jr., for Charles Wright, Jr.; Sarah B. De Coo, Foster, R. I., \$20 for himself, Simeon P. Foy, Charles Perry, Arthur Perry, George C. Foy, Lucy Foster, Mary A. Gardner, Lydia F. Nichols, Eliza F. Browning and Martha B. Sheffield; L. S. Thomas, Phila., and for Sarah V. Willis, N. Y.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The fall term of school begins on Third-day, Ninth Month 9th, 1902. Early application should be made for admission of pupils desiring to enter. When, if the matter has not already received attention.

WM. F. WICKERSHAM,
Principal.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During Seventh and Eighth Months the Library will be open on Second and Fifth-days from 3 to 6 P. M.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admission will be held in the Committee Room, 4th and Arch Streets, on Seventh-day 26th instant, at 10 A. M.

JOHN W. BIDDLE, Clerk.

The committee having charge of Spring River Academy desire to engage the services of a suitable young man to serve as principal the coming year.

Address LEVI BOWLES, Clerk of Committee,
Galea, Kansas.

DIED, at her residence in Pottstown, Pa., on the 18th of Fourth Month, 1902, MARGARET E. LEE, an eighty-eight year of age; a beloved member of Pottstown Particular and Philadelphia Monthly Meeting of Friends.

—, on the fifth of Second Month, 1902, HANNAH LEE, wife of James Lee, Jr., in the seventy-eighth year of her age; a member of Exeter Particular and Philadelphia Monthly Meeting of Friends. She was fully attached to the doctrines and customs of Friends. "Blessed are the merciful; for they shall obtain mercy."

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, EIGHTH MONTH 2, 1902.

No. 3.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Mail from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Baptismal Teaching.

A recent paper contains a remark applicable to fundamentals in our own religious structure:—"What does the great commission give the Church require of her? It is couched in these terms in the gospel according to Mark: 'Go ye therefore and teach all nations, baptizing them in [that is, into] the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever he has commanded you.' Teaching is the prominent thing in this commission. Those to whom the commission is given, therefore, must be qualified for teaching."

What God hath joined together, let not man divide. Friends put asunder. In what is called the "great commission," the teaching and the baptizing are intimately conjoined. An essential part of one's commission as a teacher in the gospel is the authority to baptize into the Divine Name. The ministry of such teaching we call baptizing ministry. How can Teaching and the Baptism of the Spirit "walk together except they be agreed?" They agree in one, and could not be divorced. Where the teaching has an impressive hold on men's spirits, or baptizes them under a sense of the Divine overshadowing it must be "the anointing that cleaveth."

Modern experiments in giving "the gift of teaching" a liberty to go alone for a little space here and there as intellect among things divine, has resulted in the degenerate, rapid, and cheap-talk ministry,—which is not ministry, because divorced from the Baptism. A fresh baptism for every fresh service has a baptizing effect,—even an immersion of men's living spirits into the living Name, which is the power of the Father, Son and Holy Spirit.

"All power," said Jesus, "is given unto me. Go ye therefore and teach, baptizing" into the power of divinity.

The Apostle Paul enrolls teaching equally with other forms of ministry which are to be worked by the Holy Spirit. "These all worketh that one and the self-same Spirit, dividing to every man severally as he will." When any lower authority for teaching creeps into our solemn assemblies, or gets their ear, how effectually is the solemnity dissipated!

We recognize the gift of teaching, and often with thanksgiving, as we see ministers anointed therein. But because we must recognize it, we must not therefore excuse it from "that one and the self-same spirit" that is needful for the exercise of prophecy, or tongues, or healing, or praise. Some talk as if the presence of the Spirit, or a portion of it, must needs retire to make room for teaching, or there may be a liberty in gospel teaching without his living presence. Yet they are not alternatives, but true yoke-fellows.

On the other hand, because one seems engaged in lucid statements of Christian truth is he therefore not anointed? In the anointed ministry, teaching is indeed largely embraced, and the criterion whether a man does "teach, baptizing,"—or "as having authority and not as the Scribes"—is not always the mere output or what one delivers; but the criterion is inward in us and inward in the speaker,—the anointing in us that should be lively to own or discern the inward exercise and movings of the speaker's spirit. An unspiritual critic can easily make a man an offender for an outward word; but he that is spiritual as a discernor of thoughts and intents of the heart would prefer to judge a laborer from the standpoint of the laborer's heart. Nothing is cheaper than criticism of a product after its language has been delivered; nothing dearer than a baptized sense of the inward exercise which the delivery has cost and is costing the speaker.

The Speech of Character.

It has been said recently that the best part of our speaking must be done before we open our mouths. Much the same was said when it was written of "the preparation of the heart in man," preceding the "Answer of the tongue," being of the Lord. The living ex-

periences of this state of being, honestly met and discharged or suffered, build up that abundance of the heart out of which the mouth may speak with the weight of reality and authority. So it is said, that "the weight of a speaker's character must be about a hundred times that of the speaker's word, in order to make his speech effective." Sometimes such authority of character may so outweigh words as to make them unnecessary. Some men have been reported of, whose "characters spoke so loud that one could not hear their words."

So in the deliberative assemblies of our religious Society, not the multitude of voices heard, but solid spiritual judgment rather, in old or in young, is expected to turn the decision. "The Head of the Church is majority enough, though He find expression in but one voice." The discerning of spirits is a gift for the church, whereof there is especial need in a clerk who sits to gather the sense of the meeting, that he may discern "the spirit of judgment in them that sit in judgment."

NOTE.—A paragraph was turned into a puzzle in last week's editorial, middle of third column, by two lines getting out of place. Restored to their original order, they make the passage as it was written, thus:—

"Our conscience may cry out against what they may ordain, but that, we are taught, is no affair of ours; for we have transferred the use of our conscience to them. We have vacated ourselves of the primal trait of man, have surrendered to be as "cattle" or "machines." Is a nation thus to gain "moral fibre?"

Furthermore, early in the article on "Truth Bidding its Time," page first of No. 1, it was written:—"The Quaker disciple standing on his rock of revelation can view calmly, and without dismay for his position, the surging of the modern waves, and the tumult of the people." It was by no error of the printer that the word "for" appears as "from."

SOME of you I want to encourage to read more of Friends' writings, and see how they were made willing to give up to follow their Master, for the peace of their own minds, rather than to go on in the way their own natural inclinations would have led them into; and thus as you are willing to read, you may be strengthened by the aid of the Holy One for the good word and work, who will not be lacking on his part, as you are willing to do yours.—Late Letter.

FOR "THE FRIEND."

The Mid-Week Meeting.

When accepted in their full significance as a soul restorer—a means whereby we may discover ourselves of some of those things which if allowed to grow upon us will more and more tend to hinder our spiritual progress as a religious body, our mid-week meetings for worship should by no means be allowed to decay through indifference on the part of their membership. They should not be suffered to lose their valued place as conservers of the important principle, of our profession, that our dependence should rest upon that Supreme Being, by whom, and to whom, and through whom belong all things forever. Like the Cities of Refuge in ancient times, stand our meeting houses, as they open their doors for the mid-week meeting for worship, and offer to the sin-driven, it may be, and overworked members of our Society the opportunity of an hour's communion, in Christian fellowship, with the only One who knows all our secret trials, but who may not be expected to be found of them that seek Him not in prosperity as well as in adversity.

In thus breaking away from our business engagements, and passing through the din and bustle of the busy world, for an hour's abiding with the Master in the quiet seclusion of our meeting houses, we retain in the very act the most valuable element in the rite of sacrifice as developed in the Old Dispensation, and borrow from the New its cardinal principles of Love, that regenerating power that thrills us, and impels us to seek, and pray, and wait, as regards our attitude towards the Supreme Being; which leads us to forgive, and to bless, and to desire to judge not, as regards our fellow-men. All that Christ lived and taught, and suffered, we each in our individual measure should long to carry out in our daily living. Hence we need these special seasons of retirement the better to acquaint ourselves with Him.

And so, when the overworked business man, the tired mother, or even the child aglow with life and as yet unwearied with its disappointments, gather within the quiet precincts of the dear old meeting house, they do by the very act attest to the world without their sense of dependence, in a way that can but prove itself wholesome to that world, if they are truly sincere in their purpose. For surely there is a peace and satisfaction, a sense of renewed strength, in store for those who partake of the true spiritual manna and drink of the true spiritual rock—Christ Jesus.

The dear old meeting house, we often call it, and we have very many such, sacred with the memory of generations who realized and valued the renewal of soul that came from the silent communion, and from the fervid exhortations of the Lord's messengers as they spoke words of comfort and peace, or of warning, until the whole assembly was knit into the oneness of feeling which bespoke the baptizing presence of the Holy Spirit.

But these meetings, though often signally blessed to the sincere hearted, are often, too, seasons of soul-wrestling almost throughout. And it is the necessity of our expecting such seasons as these that we would have impressed upon our dear younger Friends. They must learn to wrestle for the blessing, even as did Jacob of old at Peniel. Not long since, it was

the writer's privilege to attend one of our mid-week meetings which seemed to be signally blessed near its close with the overshadowing of the Divine Presence after there had seemed an evidence of soul struggle on the part of the little company assembled. Then a minister arose and expressed the feeling that had rested with him, that we might not seek to become unclothed of the things that would seem to hinder our progress heavenward, but to be clothed upon, with those virtues which would enable us to overcome them, by patiently submitting to the commands of our dear Master. Another minister followed with an expression of tender love and encouragement for those who might have been seeking long for a blessing to reward their patience in the struggle for an acceptable performance of the act of worship, assuring them that if they held out until the appointed time of their trial was ended, they would be given a sense of their acceptance, and be made to rejoice in God their Saviour. Still another minister was called into the line of service thus so orderly and beautifully opened, by feeling led to express the words of the Saviour,—“What I say unto you I say unto all, watch.” “Watch and pray, lest ye enter into temptation; for the spirit is willing, but the flesh is weak.” Reminding us of the great importance of dwelling near the Saviour, that we might be favored with his constant protection in our times of need; and quoting an experience of David Sands, as related in his journal, where he speaks of a particular morning when he felt the Lord to be nearer than usual, and much sweetness to cover his mind. This favor he took as a morsel intended to strengthen him against a trial near at hand; which indeed came later on in the day, and was of a nature particularly proving. The three communications above alluded to were all brief, but being delivered in great tenderness, they seemed to unite the meeting into oneness of feeling, and cover it with an unusual solemnity.

While it is true that we cannot command one of the days of the Son of Man, it behooves us all to be found daily and hourly in our places, whether about our lawful engagements, or in the house of prayer, that when He does come He may find us ready; whether it be to act in his service, or to suffer for his sake, or to part with time for eternity.

W. L. M.

MOORESTOWN, N. J., Seventh Month 22, 1902.

ANGER.—A storm of passion will disorder one's nervous system about as soon as a thunder-storm the wires of a telegraph line. A few such storms will destroy it altogether.

You will die soon enough without calling in anger to help you off the stage. The Christian should not allow the devil to kindle the fire of anger in his soul.

Suppose the basement of the house in which you live, takes fire, you soon extinguish the flames, and thank God that the fire is out. But on going up in the apartments above you will find the walls and ceilings dingy and the room offensive with the odor of smoke.

Many a soul-house is in bad condition to-day because of the fire of anger that recently burned there. Let love reign in your soul, and the demon of anger will find no place.—*Guide to Holiness.*

Midget.

A little incident occurred in the village of P— in 1883 which may be of use if given to the public. About that time a heterogeneous population had been suddenly drawn together from different parts of the country, influenced by the spirit of gain and the hope of sudden wealth. At the right moment the Methodists took steps for the erection of a new meeting house, and met with complete success. A good society, a large congregation, and a flourishing First-day School were present at the dedication.

A young woman, small and reed like in form, whom we may call Lida, had noticed the streets some ragged, rough, and roistering boys, and it seemed a pity that they were in the building and its school enjoying the advantages there afforded. She was not loth in determining to know what could be done with them. When first spoken to on the subject they stared with surprise that one so delicate, so refined, and standing so high in a social scale, should ever have had a thought for their interest—not much of a compliment to her class. As might have been expected, the boys became Lida's willing captives. After a few kind words in regard to cleanliness and combing their hair, she accepted their pledge to meet her at the meeting house the next First-day morning. In this preliminary work she spent two days.

At the appointed time she was greeted by a large class, and seldom has rudeness meted ever been seen together in a First-day school. But everything moved along pleasantly, the boys became interested in their work, and Christmas approached Lida said to her mother: “I think it will do good for me to invite school class here to supper on Christmas. I shall have to do much cooking for dinner, and I want to give the boys for once what they can eat. Anna will help me get ready, and you need have no care nor trouble about it.”

“How many do you expect will be present?” inquired the mother.

“I can't say, said Lida,” “some of the boys have brothers and sisters, and I think will be well to invite them also. I shall have to make arrangements for at least thirty, possibly thirty-five.”

With a quizzical look and a hearty laugh, her mother said, “Well, Lida, go ahead.”

As no time could be lost, the teacher was soon in the street hunting up her pupils and surprising them with an invitation to a Christmas supper. Entering a low shanty, where lived two of her motherless boys, she noticed an attempt they made to put out of sight a little sister, making the remark, “She ain't to be seen.”

“That is,” said Lida, “the very reason why I must see her.”

Gently pulling the little thing from its hiding place, it was found that she was half-naked, had been badly burned, carried on her by many bruises, and was really such a specimen of squalor and wretchedness as never before had met the eyes of this young lady. In spite of their rude plays the boys had found it necessary to have her take a part, and such was the role she was to act—that of a new clown; that face, neck, shoulders, and arms had been blackened with soot from the chimney.

The usually tranquil Lida was shocked out of control. For a few moments agitation alternated with the flow of tears. She was impatient because something could be done on the instant. Taking the child by her arms, and covering her with her shawl, she said to the boys, "Go tell your father that I have taken this girl home that my mother may care for her."

"Well, do so; we're willin'. She's a girl now, and we can't do anything with her," said the eldest boy.

Lida hurried home with the two-year-old child in her arms, a distance of about one-third of a mile. The mother was at her desk writing when her daughter rushed into the house, almost screaming: "Mother, mother, did you suppose it possible that this town could contain such a wretched human being as I have here?" The mother knew that something very unusual was on hand, and gave immediate attention. "Where on earth did you find that child?" she asked.

With a mingling of pity, tears, and indignation the history of the case was quickly given. In a few moments the child was receiving the benefit of a warm bath. Tenderships and time with frequent changes of water, brought wonders in her appearance and in the meantime Lida had gone through a number of trunks and drawers in search of suitable clothes with which to dress her. When this was done and her knotted hair was tastefully brushed the family found in its midst a little and peculiarly sweet and attractive.

Leaving the child in her father's care who was delighted with the little stranger, Lida hastened out into the street again in search of pupils and to see the father of the little girl which she had so unceremoniously kidnapped. Finding him at the forge in his shop introduced herself and said:

"Have your boys told you of my taking to house your little girl?"

"Yes, madam," he said. "I hope you will forgive me," she said, "but child appeared to be so wretched I couldn't let it, and now we all want to keep her, and will assure you that she shall be just as well cared for as if she were our own."

A spell had seized all in the blacksmith shop, and for a few moments there was deep silence. As soon as the father could speak, he said:

"I thank you, lady; I have no doubt you will be kind to the child; for the present I will very gladly have you keep the Midget." In a playful way he called her Midget to get up from breaking down.

Soon the burns and bruises which marred the fair form of the girl were healed, and she became the pet and the queen of the household. Lida's father was very fond of her, and sought her everything which she could enjoy, and in if in any respect she was not exactly well, away he posted for the doctor.

Finally Christmas came and the C. mansion was the center of many attractions. The others of the child, which we may continue to call Midget, had not seen her since the day she so readily consented to have her taken from them, because "she was nothing but a little girl." It was with difficulty that they could recognize her as their sister, but she labored under no such embarrassment, and was very

glad to see them. Bob blushed a little when she reproached him "for putting that black on her." The brothers thought she was a little beauty and could not keep their eyes off from her. As she flitted about the house, now teasing one, then another, there would occasionally crop out some of the rude antics the brothers had taught her at home, and these they quickly recognized with bursts of boyish laughter.

The supper table reached quite across the long dining hall, and on all sides was thickly studded by human heads. It was loaded with everything edible, from pork and beans to the daintiest knickknacks. Every boy put himself on his best behavior, and the stiffest propriety characterized everything said or done by them. Lida made herself very agreeable, everyone receiving from her especial attention.

All the boys knew little Midget, or rather they had known her with her dirt and rags, burns and bruises, and often she had been a bother to them in their jaunts and plays. How she had suddenly become so beautiful was a marvel and a mystery. The transformation they were inclined to ascribe to the magic touch of their teacher, and her influence over them was finally established. Her brothers felt for the first time that a girl was somebody. They saw that in that crowd she was of more consequence than a squadron like themselves.

At last supper is over, the boys are gone, and the C. mansion is quiet once more. Time passes on and the day is set on which Lida will leave home, school class, and her little protegee, for a home of her own in a distant city. A well-known neighbor asks for the child; in her warm heart there is room for the little one in abundance, the father is consulted, and all parties acquiesce in the arrangement. To-day Midget is a little girl greatly beloved in her new home, and promises a worthy womanhood.—H. H. Moore.

"LET EVERY MAN TAKE HEED HOW HE BUILDETH THEREON"—General Miles, in his speech in Philadelphia, in one sentence expressed a much applauded truth: "Our national grandeur depends not so much on power, wealth or military glory, as upon the fidelity with which we adhere to the principles upon which the builders laid the foundation of the Republic." The Christian Instructor declares that "The sentiment holds true also of Church obligations. No more is it true of the nation than of the Church, that the chief glory lies in the fidelity with which she adheres to the principles upon which the builders laid the foundation of the Church. It is no glory to the Church, or any member thereof, to forget or disregard the public and oft repeated pledges of fealty to the principles upon which our Church was founded, and to which she has all along required adherence. For those who have in recent years entered our fold from other denominations to lead in the annulling of her principles, is like a man admitted into a hospitable home for shelter and nourishment, proceeding to remodel the whole establishment."

It is said that when a Breton sailor puts to sea, his prayer is, "Keep me, my God, my boat is so small, and the ocean is so wide."

An Exercise of John Barclay.

Second Month, 1817. I have long mourned, day and night, and have been grievously affected with the rapid advances which the enemy of souls is making, on the earth at large, on professing Christians generally. Under this impression my soul has been weighed down, more or less, for the space of above two years, with little intermission, even before I came into an acquaintance with that Society of which I was born a nominal member. My very health, I believe, has been at times injured by this constant anxiety, which was not to be erased or smothered by close application to business, or by society, or recreation. My concern has been much increased by a review of the depth of perdition from which I have been plucked even as a brand from the burning, and by the deplorable effects of sin on those with whom, in my vile courses, I kept company. Now I believe I may not with impunity or impunity quench, or reject, or make light of, such concerns and impressions as have their foundation in truth, and the end of which is the advancement of truth; nor am I at liberty to treat such thoughts as he did, who said, "Go thy way for this time; when I have a convenient season I will call for thee;" forasmuch as I know not that another opportunity may be afforded me. I therefore feel bound to encourage and cherish good impressions by all means and at all times. The oftener I have considered this important and extensive subject, the more strongly have I been induced to believe that sacrifices will be called for at my hand, and that I shall be constrained to take up my daily cross in a peculiar manner, not only to things which are wrong in themselves, but as to those that have a tendency to evil, and even in many things which religious people account innocent and allowable. Oh, when I read in the Scriptures the very excellent precepts and instructions given for us to follow, and when I examine closely the conformity of the lives of those by whom the precepts were delivered, my admiration of the coincidence in every minute particular is, as it were, swallowed up in mourning at the declension of the present professors of the same religious duties. By such considerations and reflections, my soul is stimulated very fervently and frequently to petition Him, who is the fountain of all good, that He would, in his own time and way, aid his own cause: that He would be pleased to regard the sighs, the cries and the tears of his exercised people.—"His own elect, which cry day and night unto Him" for the advancement, extension, and prosperity of everything that is good.

Third Month.—The subject of dress has very frequently come under my serious consideration. It has of late been still more often and more deeply impressed on my mind; and as I have kept quiet and calm, singly desirous to know and to do whatever may be required, the matter has opened more and more clearly before my view; and some things with regard to it which had been hitherto hid from me, whilst in a disposition to follow my own reasonings and fleshly wisdom, or concerning which I seemed then to be uncertain and undecided, now brighten up into clearness, so as to make me conclude that they are indisputably right for me to adopt. And surely I may add,

no sooner is a truth clearly manifested, a duty distinctly marked out, than it should, without hesitation, be obeyed. With regard to my present dress and outward appearance, it is evident there is much to alter. That dress from which my forefathers have, without good reason and from improper motives departed, to that dress I must return, that simple appearance, now become singular, which occasionally, and still continues to occasion, the professor of the truth suffering and contempt, the same must I also take up and submit to the consequences thereof. Some may object to this, as if it were improperly "taking thought;" but I differ from them, not in the rule itself about the anxiety bestowed on clothing, but about the application of that rule. It is right, if the vain customs, folly, and fashion of this world have insinuated themselves into any branch of our daily conduct, to eradicate them, with every one of their useless innovations, whatever trouble, anxiety, or persecution it may cost us. But after we have once broken our bonds, we shall find a freedom from anxiety, trouble, or thought about our apparel far surpassing the unconcern and forgetfulness which seem to deaden the spiritual eye and apprehension of the slave of custom.

ERRORS IN PRINTING.—It may be well to explain, for the benefit of those who are not familiar with the workings of a printing office, that when type is set an impression is first taken on a sheet of paper somewhat wider than a column of print. This is then examined for errors, and the latter are marked on the margin of the paper for correction. The strip of paper is called a "proof" or "proof sheet," the inspection is a "proof-reading" and the man who reads it is a "proof-reader." In some offices proof-reading is entrusted to men who have other duties, and who go over any given article but once. In large newspaper offices a second proof, or revise, is taken after the first one has gone to the printer. Thus the proof-reader has a chance both to see if the blunders previously discovered have been corrected, and also to detect others which may have been overlooked at first. Sometimes a second revise or third proof, is taken. It is not uncommon to read the same proof twice. Moreover, in all large offices, there is an assistant who holds the original manuscript and reads it aloud to the proof-reader, the latter thus catching any departure from the text, a class of errors not otherwise discovered. To be sure, if a first-class proof-reader sees anything which seems inaccurate—for he is sure to be a man of wide information, high intelligence and scrupulous watchfulness—and he finds that the proof nevertheless conforms to the copy, he refers his doubt to the editorial department, putting a "query" mark opposite the questionable statement. The writer, or some one else, then investigates the matter, and either verifies or alters the original statement.

Yet in spite of all these precautions an error will sometimes occur. A word, or a form of spelling, will appear in print which was not in the manuscript, and which was not on the proof sheets. If it had been in either place it would have been caught by the vigilant proof-reader.—*Tribune Farmer.*

FOR "THE FRIEND."

NIGHT.

I climb the starry stairs to watch afar,
Seeking the margin of the great unseen,
How bright the watch-fires of the Ebon-car,
What stored-up strength is found behind the screen.

On wonder's wings I soar with searching eye,
Seeking relief for deepest human need,
What flash-lights stream along the silent sky,
Impelling impulse to my fervent need.

Alone I seek with awe the Great Alone!
How warm the welcome of the covering wing,
Here only may I find the spirit's home,
Here only learn the song the angels sing.

No taint of sin infests this upper air,
Ethereal currents flow not to impede,
Clouds are beneath, I breathe a life most rare,
Of heights sublime where souls immortal feed.

Full freighted, gladly I return,
Bearing my message to the men in thrall,
Charged with a zeal whose potent forces burn,
In silent might to bear with men withal;

A little while to hold aloft the flame,
The torch of truth, and stand in strength of God,
To stamp on life the one enduring name,
And cheer the pilgrims in the upward road.

BEAMSVILLE, ONT.

H. T. M.

The Zuni Indians.

BY LETTIE MOON CONARD.

Shawanaque, the chief village of the Zuni Indians, stands on a little hill in the midst of a broad arroyo valley, forty-five miles from Gallup, on the Santa Fe Railroad. Beside it runs the Zuni River, when favored with rain; this month the river is only a dry arroyo; the water gushing from the mountains five miles away spends itself and sinks out of sight within two miles of the town.

Our party of four—artist, botanist, photographer and Indian student—started out from Gallup, New Mexico, in a buggy driven by a trader from Zuni, for whom the saloons of Gallup had proved too attractive. We found ourselves on the way bumping over chuck holes and through little arroyos so violently that we feared a breakdown. The leader of the party expostulated from the back seat, but the driver hurried on, assuring us that he would certainly get us to Zuni. Finally and fortunately the driver keeled over and surrendered the reins to the photographer who deftly managed them in spite of the drunken man reeling over against him. But how should we work the break under the trader's feet. We finally persuaded the man to sit behind, leaning on our leader, while the front seat was occupied by the two women of the party and the photographer-driver. All safe now, we drove on towards Zuni, only once getting off the road and rousing the trader to show us the way.

There are four dwellings visible in this forty-five mile drive—the adobe house of a rich Navajo herder, the hogan of another Navajo and the houses of two white men who trade with the Indians and keep supplies for passers-by. As we drove beside a deep arroyo we came up with a close packed flock of some twelve hundred bleating sheep and goats, driven from their watering place by a brilliantly attired

Navajo, who rode his steed here and there forcing into the centre those that straggled at the sides. In the midst of our interest the scene we had passed we saw on a mound on the other bank of the arroyo a beautiful animal standing and looking at us with graceful pose. One of our party recognized it as a coyote, watching for the lambs that come there for water. Unmindful of the beauty placed on his life or knowing that we were no fire-arms, he quietly lay down on the bank and gazed at us as we went by.

For forty miles we drove on amid scrub spruce and pine, sage brush and yucca, white skeletons of the dead spruce trees, well as those of animals, reminding us of the loneliness of the place. For some miles a land looked more home-like while we drove through pine woods, which might have been those of New Jersey, except for the richness of the pine bark and the accompaniment of yucca shoots and prairie dog holes. Reddish cliffs, too, appeared now and then distant mountains and rugged, dry stream beds made us realize that we were in New Mexico. We drove close to deep washouts and down into the arroyos and out again, listening to the stories of the half conscious trader telling of the fury of the waters rushing down stream beds in the rainy season. Here he had been compelled to wait twenty-four hours for the water to subside; there he had built a bridge; at another place he had an upset. We were left to us to guess the cause of the upset. Our delight reached its culmination as we came in sight of the brightly colored meanderings of Zuni. The valley was very beautiful in spite of the fact that the bare clay sand was merely dotted here and there with plants struggling to grow. We knew that the place would be brightly green if it only had water. Sheep were pasturing where the blades of grass were an inch apart. The cows looked fat, even though we could not see what they lived on.

We scanned the plain for some minutes before we could distinguish the Zuni village, dark looking group of houses, the color of whose adobe walls matched the sand and clay of the plain. As we neared the village we caught sight of the ladders leading to the house-tops. The Zuni houses are two to three tiers high, one man building his house a conical oven on the roof of another. Everywhere dogs run at us. Each Zuni family has from one to several dogs continually snarling about. Through the narrow passage ways between the houses walked naked and half-clothed children, and women with red or black wool blankets over their heads and shoulders, as to keep off the summer heat. From the hole dug in the bed of the Zuni river women are mounting the hillside carrying jars of water on their heads to irrigate the little gardens and supply the household.

The narrow streets and adobe houses, the ladders leading to the roof, the women carrying water jars, the miniature gardens, the brilliant costumes of red blankets and their bands and belts and necklaces, and many unnamable things, make us forget that we are in the borders of the United States; we wonder that tourists generally do not visit Zuni, at the same time that we are selfishly glad that they do not. On we passed across the bed of the

over to the missionary's house, just beneath the site of the old village. The Zunis built around "the centre of the earth" a spot now marked by a little stone altar, inside of which are placed, as offerings, corn and some plum sticks. The legend is that the Zuni gods and ancestors were always trying to find the centre, until after a long debate one of them called forth the earth-skate, who grew larger and larger, and he led out his legs to the six regions, declaring that where his navel rested there was the earth's centre. The Zunis have moved down a quarter of a mile away from the centre of the earth, but the spot is visited and celebrated with special ceremony every year. After a good supper with the hospitable missionary, we roamed to the outskirts of the village and watched the Indian farmers coming from their cornfields and the shepherds tending their sheep and goats. The bright colors of the Indian costume shone conspicuously against the dull adobe village and the flat plain; the sacred mountain Toyallani, with an impressive background to the scene. Toyallani is a mesa—that is, a flat-topped mountain with abrupt sides, rising nine hundred feet from the plain. Its bare sides are richly colored with strata of red and gray sandstone; standing out in front are two tall red rocks called the brother and sister rocks. There was once a great flood, the story tells of the brother and sister stepped out into the water and made the flood subside and save the people.

The photographer, the botanist and the student, with the interesting missionary guide, rode over to the mountain on a warm and beautiful day. We passed through the peach orchards and followed the windmill up the mountain, watching two Indians with a burro, creeping up above us. The steep rocks and loose stones made us realize that we were traveling on our own feet, not on a burro's back. Our Indian friends seemed to be an old man and woman, who had led to the mountain top to dig clay for pottery for all the clay used in Zuni pottery has been carried from the top of this steep mountain.

The old man delighted us with his gentleness, as he shouted out an invitation to the water he had carried up, but we realized that his gift was meant to bring a return when he chided us with being stinck because we had no food to give him. We went on to the sacred shrines, somewhat awed by fear lest the grumbling Indian would be displeased with our visit to the shrines said to him, but a mere curiosity to the white people.

The shrines of the war gods and the gods, with their rudely carved images, are reminders that this mountain was the home of the Zunis in the days when they were pressed by their constant enemies, the Spaniards and Navajos. The stones of the old village are still scattered around, but nowadays the United States Government protects the Zunis on their reservation, and as a result of continued safety as long as they obey the demands made upon them, and so send their children to school and let go of their ways they want to kill, not from love of civilization, but from fear of displeasing the United States Government, for they use the name Wash-

ington as a personification of the United States Government.

The day of our trip to Toyallani was one of the four days spent by our party at Zuni, and the most eventful of the four. In the early morning sounds of wailing reached us from a neighboring house. The daughter of the silver-smith had died in the night and the family had been wailing for five hours, and continued some three hours longer, with broken sobs and mournful exclamations of "a-na! a-na!" (too bad! too bad!) The corpse, attired in its best garments, was wrapped in a black blanket, on which meal was spread, and placed on the floor by the fireplace. The husband and mother of the dead sat beside the corpse. About twenty others, mostly women, sat around the room joining in the lamentation, which was continued from early hours of the morning to ten o'clock, when the men who dug the grave carried the body to its burial, amid wailing from houses by which the procession passed. The departed was one of the more intelligent Indians, a girl who had been at school, but who retained full allegiance to the customs and religion of her people. She lived, as do all young married women of the Zunis, in her parents' house, whither the husband comes at marriage.

It seemed a little heartless that on the very day of this funeral the picked young men of the tribe started out for a great foot race from a point very near the adobe of the deceased. It was a ceremonial race, designed to bring rain, but accompanied by betting and merriment. About twenty young men took part, ten on each side; they circled far around along the sky line and over some of the mesas followed by interested people. The cloud of dust moved along the horizon with wonderful rapidity, and the race of twenty-five miles was completed by the first man in less than two and a half hours. It was a stirring sight; couriers on horses kept running in from the plain to bring the news of the success or failure of their side; the housetops were crowded with men and women gazing off to the horizon. Clouds hung around the sun at sunset; a little sprinkle came the next day; a larger one the following day, but no rain of any account has yet fallen to prove the value of the race. The Zunis will probably explain the partial failure of the ceremony by saying that some witch was around disturbing things.

The race caused some trouble. Last night the Governor's herald was scolding from the housetop in a voice that could be heard by all the sixteen hundred people of the village about the carelessness of those who had let the burros run over the corn. It is well to race for rain, said he, but it does no good if while you do so the burros eat the corn. The man sounded like a maniac, so loudly and angrily and profusely did he scold the people.

We carry away beautiful Zuni pottery and blankets, partly made in our own sight; but, still better, a most delightful recollection of an intensely interesting people, very crude and dirty, but with an ancient civilization that dates back far beyond the time when Columbus discovered America. Travellers tell us that the broad Zuni valley used to be very fertile, and some hope that the Zuni river will be dammed up in the mountains, so that the rain of the wet season may be gradually let out to

irrigate the land when no rain falls. Then the people will flourish better than ever before. With rich fields to cultivate without danger from Navajo and Mexican, they may develop their farming and their arts to continually better things. The interesting old savage dances, the witchcraft proceedings and the rain races will soon be things of the past. While they remain it is well worth our while to learn all we can about them as representing a stage of thought through which the human race everywhere has passed, but which shows particularly picturesque forms here in Zuni, as picturesque as the country itself.—*From Public Ledger.*

Science and Industry.

THIRTY MILLION DOLLARS IN WASTES.—Chicago, with a capital of \$67,137,000 invested in meat packing establishments turns out an annual product of \$256,527,000. Of this total the fresh beef sold is valued at \$61,964,000; cured beef, \$5,062,000; canned beef, \$6,446,000; fresh mutton, \$11,053,000; fresh pork, \$24,416,000; salt pork, \$32,293,000; hams, \$21,562,000; smoked bacon, sides and shoulders, \$12,688,000; sausage, \$7,588,000; refined lard, \$18,124,000; oleo oil, \$5,227,000; other oils, \$1,990,000; fertilizers, \$858,000; hides, \$10,773,000; wool, \$1,935,000; and other products to the value of \$30,966,862.

In this last group are all of what are known as by-products. The bones and, in fact, all parts of slaughtered animals are now utilized. The bones from the feet of cattle are used in the manufacture of tooth-brush handles, knife handles; and for whatever purpose ivory was used years ago. These bones are hard and take a very high polish.

The knuckles from the bones are cut off and used in the manufacture of glue and for fertilizers. The tips of horns are sawed off, split and pressed into flat plates used in the manufacture of combs, backs of brushes, large buttons, etc. The tip of the horn is also made into mouthpieces for pipes.

Hoofs, which some years ago were thrown away, are now sorted into three grades. White hoofs are sent to Japan, and there used in the manufacture of various ornaments; striped hoofs are worked up into buttons and horn ornaments; black hoofs are used in the manufacture of cyanide of potassium for gold extraction, and are also ground up to make a fertilizer for the use of florists, grape growers and others.

Glycerin, once a waste article, was allowed to flow off into the drains or rivers, and the loss per week at some factories in the old time was two thousand dollars. It is now one of the most valuable of by-products. Red bone marrow, gelatin, neat-foot oil, soap and glue are among the by-products that have great money value. The waste of the Chicago slaughter houses which it was so hard to dispose of thirty years ago is now worth millions of dollars annually.—*Chicago Inter-Ocean.*

SUGAR BEET ACREAGE.—The last issue of the *Crop Reporter*, published by the authority of the Secretary of Agriculture, gives the acreage sown to sugar beets for this country for the current year. According to this return, eleven states are interested in this industry, there being in the eleven about two hundred and

sixty thousand acres sown to sugar beets. The size of this industry may be judged by the statement that this is about the same acreage as is devoted to corn in the single State of New Jersey. According to this table, Michigan has the largest acreage, with California second and Colorado third. These three States represent over two hundred and eight thousand acres of the total acreage of less than two hundred and sixty thousand. The figures run as follows: Michigan ninety-eight thousand; California seventy-one thousand two hundred and thirty-four; Colorado, thirty-nine thousand four hundred and forty-nine. The fourth state is Utah, with eighteen thousand six hundred; the fifth Nebraska, with nine thousand nine hundred and eighty, and the sixth New York, with sixty-five hundred; no other State has an acreage of over five thousand. These figures prove that the beet sugar industry has been given an importance by Congress which it does not deserve. As we have shown, only eleven States are now growing beets for sugar and in only two of these is the acreage sown to sugar beets equal to the acreage sown for corn in Massachusetts, and yet Massachusetts would hardly be called a great corn growing State. —*Boston Herald.*

SERICULTURE, the raising of silk worms, does not appear to increase in France. The official returns for last year show that one hundred and thirty-two thousand six hundred and thirty-four persons were engaged in the industry, as compared with one hundred and thirty-six thousand two hundred and fourteen in 1900. In 1897 the number was one hundred and thirty-three thousand two hundred and fifty-two. The yield of cocoons varies with the seasons. In the last five years it has ranged from six million eight hundred and ninety-eight thousand and thirty-three to nine million one hundred and eighty thousand four hundred and four kilos.

A PORTABLE street light of great illuminating power is the device of the Westminster County Council for lessening accidents from London fogs. A cylindrical tank eighteen inches in diameter and two feet high is charged with twenty-five gallons of petroleum, and compressed air forces vapor from the oil into a standpipe provided with a burner. On igniting the torch flares up eighteen inches to two feet, with a power of one thousand candles.

THE government of the Malay Peninsula, is planting gutta-percha trees on a large scale, and it will not be necessary to cut them down, as gutta-percha can now be extracted from the leaves and twigs without injury to the trees.

CONCERNING THUMBS.—Notwithstanding the belief, which is general among all civilized nations, that the fourth finger (in England commonly called the third) of the left hand is and always has been considered the most important one, and, therefore, that on which the wedding or alliance ring is placed, a knowledge of the ancient writers will show the thumb to have been the one which was held in highest esteem by the earliest people. By the Jews in the olden time the right hand thumb, because it was significant of power, was considered sacred. In the consecration of Aaron and his sons to the priesthood it was ordered by Moses, and by him first done in the consecration of his brother and his brother's sons, that the thumb of their right hand and the great toe

(or thumb) of the right foot should be anointed with the blood of the sacrificial ram. It was also enjoined by the Levitical law that in the cleansing of lepers the priests should anoint them with the blood of the trespass offering and oil on the tip of the right ear and upon the thumb of the right hand and the great toe of the right foot, and that he should use his thumb in performing this therapeutic ceremony.

Amongst the Chinese Tartars, Nieuhoff, in his "Embassy to China," states that the reward for undaunted courage was the permission to wear an ivory ring on the thumb, and was only bestowed on the most distinguished warriors by the Emperor himself. So important was the thumb considered by the Greeks that it was called the Anticheir, or opposite hand, on account of its strength and usefulness, whilst amongst the Romans in the theatres and gladiatorial combats it was used to demonstrate applause or disapprobation. Every classical scholar knows—although the contrary is the vulgar opinion, and which error may be seen depicted in Gerome's celebrated picture—that when in the amphitheatre the excited people turned down their thumbs, it indicated that the life of the vanquished combatant, because of his heroic attack and defense, was to be spared the fatal blow, whereas if they were turned upwards death was to be his doom. —*Pall Mall Gazette.*

THE HARP OF THE MOSQUITO.—The members of the Royal Society of Edinburgh were interested, at a recent meeting, in the announcement by A. E. Shipley and Edwin Wilson of the discovery of an apparatus, heretofore overlooked or neglected, at the base of the mosquito's wings, whereby the characteristic humming of that insect may be produced. The species examined was the anopheles maculipennis, and the apparatus consists of a slightly movable bar provided with a series of well-marked teeth which, as the wings are raised and lowered, rasp across a series of ridges. The structure of the apparatus is described as very complex, but the music produced, as everybody knows, is extremely effective. —*Youth's Companion.*

THE NEGLECTED LETTER.—The importance of present hours and present opportunities is often but little felt. "To-morrow shall be as this day, and more abundant," is the fond dream of the idle, the indifferent and the pleasure seeking soul. But how often sad surprises break in upon our mirth and ease and blast our cherished hopes.

Many years ago, a Greek nobleman made a feast for his friends. In the midst of the festivities, a messenger entered in great haste with a letter. It was from a distance, and was sent to inform him that a plot had been formed by his enemies to kill him that night.

"My Lord," said the messenger, "my master desired me to say, that you must read the letter without delay; for it is about serious things."

"Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end his enemies rushed into the hall and slew him.

He neglected his last chance, and perished through his own folly. And are there not

thousands who to-day are neglecting opportunities and disregarding warnings, who mourn at last, when they are lost beyond recovery? To-day God sends his message. Ob, read the letter to-day, for "How shall we escape if we neglect so great salvation?" —*The Christian.*

Items Concerning the Society.

EASTERN QUARTERLY MEETING, N. C.—H. Stratton, accompanied by her son Joseph, arrived at Windfall in Perquimans Co., N. C., on the twenty-third of Fifth Month last with a letter from New Garden Monthly Meeting of Eastern Ohio, endorsed by Salem Quarterly Meeting, stating her for religious service within the limits of North Carolina Yearly Meeting. During the week prior to Eastern Quarterly Meeting they were greatly engaged in attending the regular meetings of visiting families, more particularly the aged and infirm, and had one or two appointed meetings for the colored people, much to the relief of their mind.

On Sixth-day, the 30th they attended the meetings of ministers, elders and overseers at Piney Woods, near Belvidere; also the Quarterly Meeting on Seventh-day, and the public meeting on First-day; all of which were well attended, and proved to be highly favored seasons in which the gospel was preached with power, and many who came hungering and thirsting were satisfied. Minutes were read for Hannah H. Stratton and her son Joseph, A. Evans, and Mary C. Woody, to whom were kindly received, and the clerk was directed to sign and give them returning certificates on behalf of the meeting. Also two young ladies from Baltimore Yearly Meeting and one from Philadelphia were present, and their attendance was appreciated.

On Second-day Sixth Month 2nd, Hannah Stratton and her son came to Woodland, within the limits of Rich Square Monthly Meeting, and were met and kindly entertained at the home of B. P. Brown. During the few days they were in this neighborhood they attended both mixed meetings at Rich Square and Cedar Grove, which were largely attended, visited about thirty families, had an appointed meeting at Manola in Bertie County, where a few families of Friends reside, and one appointed meeting in the town of Woodland for the colored people, which was well attended and highly appreciated.

On First-day they were at the regular meeting at Cedar Grove, which was the last public meeting they attended in this vicinity. This proved to be a highly favored season held to the honor of God to which many came, both members and seekers. Now feeling clear of any further service in North Carolina, they were easy to turn their faces towards home on Second-day, feeling the reward of peace.

THE YEARLY MEETING HELD AT WESTERLY, I. L.—By a copy of the "Minutes of New England Yearly Meeting of Friends held at Westerly, I. L., Sixth Month 15th to 18th, it appears that the former clerk, John W. Foster, having died, Charles Perry, the clerk of the Meeting to Suffernings, acted during the first of the session for business, and that Job S. Gidley and Amos O. Foster were appointed as clerks for the remainder and in the Women's Meeting Mary A. Gardner and Anna H. Chace were continued as clerks.

The company and gospel labors of Henry T. Outland of North Carolina were recorded as encouraging and comforting. Those of Ida R. Amness, from Iowa Yearly Meeting, were recorded as "very satisfactory to us." We learn that a man Friend in the station of minister, a member of the larger body in New England, was usual, acceptable attendance. "A letter of gospel harvest received from our dear friend Elizabeth C. Oyer

st Grove, Pa.), brings much comfort to us," a letter from our dear friend Benjamin P. of North Carolina, has been read to our union and comfort." Both letters are printed Appendix to the Minutes; also the epistles from Ohio, Kansas, Iowa, Western and, both men's and women's Yearly Meetings. Itees were appointed on epistles in response, who, preferred the sending of a separate to each, rather than one general letter, and says were approved, also replies to the two from individuals.

While considering the State of Society as by the Answers to the Queries, Friends brought under a living concern to exercise a watchful care in regard to faithfulness in attendance of all our meetings, both for world and discipline, thereby in a measure encourage another in the maintenance of all the as principles which we profess.

As we were exhorted to let nothing pertaining to life come between us and our love to God, we all the tithes into the store-house and me now herewith saith the Lord of hosts if not open you the windows of heaven, and you out a blessing that there shall not be to receive it."

Several answers to the Queries show very the usual faithfulness and deficiencies. The scriptures are frequently read in the families. An exception was named in regard to the use of liquors except for medicine; and as to "pliancy at funerals and in the of houses. The testimony against a paid y maintained, except a few instances of atice, where such is sanctioned. But in all the, exceptions are noticeable it is rather ir infrequency."

It is not often that a Yearly Meeting has its reading of an epistle after the writer through the hearers are addressed has passed into ur state of existence. The reading of the ear's New England epistle in the Yearly g of Iowa Friends, written, as it was ndered to be, by our late valued friend John W., appears to have been peculiarly impressive r feelings.

At this year's session meant to its members gathered from the following acknowledg- of the men's and the women's meeting, on succession:

The business claiming our attention has been ted in harmony, and we trust that we are umindful that the strength to do this was by Him who is able to make all see eye to o look to Him alone for help; and may we hanks unto Him for the unmerited bless- hich He has poured out upon us at this time, such as He has, poor, weak and unworthy as e, sent his messengers amongst us to proclaim earchable riches of his love."

It was in much weakness that we gathered as ely Meeting, feeling poor and stripped, and t to acknowledge with humble thankfulness e have not been left comfortless or en- forsaken. In unmerited mercy the Lord hath eleased to manifest his loving care over the anship of his hands, by sending his anointed ts to labor amongst us, dispensing the Bread ater of Life freely, which we crave may not t gotten or lightly esteemed, but, when we ate and go to our homes, may be treasured hearts as precious favors."

Wm. H. Haight, of Canada, has a minute to at- orth Carolina Yearly Meeting and the meet- composing it; also Ohio Yearly Meeting held at Water, near Barnesville.

We hope and trust that there will be a Yearly g of sound Friends held up in New England, where there were so many dear Friends who were willing to suffer and some even to death for

those precious truths which many in this day, who bear the name of Friend, are trampling under their feet.—Recent Letter.

Notes From Others.

AN INDIAN TRIBE OF PEACE.—The Hopi tribe of Indians are at home in the northeastern part of Arizona. The name of the tribe signifies "people of peace," and the manner of the Hopi's life shows that the name was properly bestowed. Their homes and habits are described in the *Four Track News* by a writer, who says:

"These peculiar people are not only peaceable among themselves, but have sought their present isolated abodes, among the cliffs and peaks in that comparatively barren section, in their persistent efforts to get beyond the range of their warlike neighbors, that they might dwell in peace, asking only to be let alone.

Nearly all other Indians exclude whites from their villages and settlements when they practice their peculiar religious rites, but the Hopi invite the white people to witness their snake and antelope dances. They do not drink "fire water," but are very fond of sweets and tobacco.

The homes of these Indians are made of mud and stone, with large cottonwood beams. The ceilings are formed of willow and a top layer of mud. From the centre of the ceiling a feather is suspended by a string, and this is regarded as the soul of the house. All Indians are looked upon as deficient as to sense of humor, and many of them never laugh. The Hopi differ from all other Indians in their fondness for and appreciation of a good joke, and their habit of singing while at work.

COMBINATION CULTURE.—No gymnasium is so good for a boy as hard, steady work in the open air.

The gymnasium is only an artificial substitute for the country lad's exercise as he weeds, or hoes, or drives the plough.

No school of character, no effort to improve ourselves by set exercises, is so good for us as the school of plain, everyday work.

We may call labor drudgery, yet it teaches patience, obedience, endurance, controlled energy, order, system, and many other necessary things.

The boy who never worked for his living always has something to learn from the boy who has been through the school that labor keeps.—S. S. Visitor.

Elwood Worcester, in addressing the students of Pennsylvania University said: "I do not dread for you or for our religion the deepest thought, the largest study, the most searching comparison, for all knowledge enlarged far enough is knowledge of God, and all comparisons conducted in a fair and honorable spirit reveal the incomparable character of Jesus Christ."

CONCLUSION OF PEACE.—This Committee of the Peace Society (London), desires to place on record its deep thankfulness at the conclusion of peace in South Africa; it fervently hopes that all interested in the future of that country will devote themselves to the task of promoting just and friendly relations between its inhabitants, thus promoting unity and prosperity and rendering any recurrence of such conflicts impossible; and it also fervently desires that the British nation, gathering wisdom from the bitter experiences of this unhappy war, and rectifying the evil tendencies which have arisen out of it and which threaten ultimate disaster, may set itself to the high task of serving humanity and leading anew the van of liberty, progress and international amity, and may so establish its own greatness, prosperity and permanence.

The Anglo-Saxon has many good qualities; but his utter disrespect for the yellow, brown and black races causes him to shock the finer sensibili-

ties of the other races. His coarse feeling on this subject has caused the darker races to question his Christianity, which he is trying to force upon the world. We do not question the Christianity taught by the great teacher; but what he calls Christianity is only Anglo-Saxonism.

BLUNDERS OF FOLK ETYMOLOGY.—A peculiar kind of blundering known as "folk-etymology" is responsible for some of the queerest freaks of language. An easy example will make this clear. Our American word *carrrail*, for a kind of vehicle, is not a compound of carry and all, but a slight distortion of the French *carriole*, a diminutive of car. The change was made in obedience to the universal tendency to assimilate the unknown to the known—to make words mean something by associating them with others which they resemble in sound. Often there is no etymological relation between the words associated—as when sparrow grass is made out of asparagus. This particular corruption was once in such good colloquial use that Walker, the lexicographer, wrote: "Sparrow-grass is so general that asparagus has an air of stiffness and pedantry."—Harper's.

DENOMINATIONAL LITERATURE.—A denomination should have a literature of its own; not that it is to know nothing of what others think, say and do, or to be limited in its scope of thought, knowledge, inspiration and accomplishment, but that it should have its own constructive and defensive lines of information and operation. It has its own peculiar polity, doctrine, agency, history, life and activity, and it should keep its people as well as others informed on all these phases of its existence. It has its own thinkers, scholars and institutions, and out of them should emerge those who are able to enlighten the public in regard to what it has been, is, and proposes to be. It has its special mission in the world, and the pen is one of the greatest and most telling agents of the day for making known what it stands for and what it is doing. It holds a vital relation to the advancement of Christ's Kingdom at home and abroad, and it should be giving out instruction and help in all directions whereby this end may be accomplished.—Presbyterian.

Wherever sin is unknown the salvation of Christ is repudiated. A man who thinks he is not sick will turn away from a soliciting physician. If you find a person claiming that Jesus Christ was not a sin-bearer for condemned men you have one who does not feel himself weighed with iniquity. A Unitarian does not believe in the Cross because he does not see his need of it. And he does not see that he is a great sinner. A self-compunct age is always a half-believing age. Disbelief in the exceeding unfulness of sin and in the atonement for sin on Calvary go together. And no people can be kept from making light of sin if they do not conceive that Christ had to die to provide pardon. The reason our Christians are becoming so sadly careless about their doings is because they are losing sight of "the Lamb of God."—J. Malcolm Smith.

SUMMARY OF EVENTS.

UNITED STATES.—A plan has been prepared to assist the striking miners in the anthracite coal region, which it is said will include the establishment of large provision depots in every town in the anthracite region, where food will be purchased in large quantities at first cost and distributed weekly to the people who hold regularly certified orders from the local assemblies of United Mine Workers. Only members in good standing will receive relief. The Illinois miners have within four weeks given the national organization \$100,000 for strike funds, and are reported to have nearly \$500,000 in reserve.

The Grand of Aldermen in New York City have refused to grant the franchises asked for by the Penna. Rail Road Co., to allow it to make contemplated im-

provements there, which include a tunnel under the Hudson River, and an underground railway connecting with it. It is expected that the application for these franchises will be successful.

The Census Bureau has issued a bulletin giving the statistics of agriculture in the United States for the year 1900. It shows that there were at that time 5,739,667 farms in the entire country, which were valued at \$16,674,694,247. Of this amount about 21 per cent. represented the value of buildings and 78 per cent. the value of land and improvements other than buildings. The bulletin places the average size of farms in the United States at 144 acres, and it is stated that 43 per cent. of the land is improved. The total acreage for the entire country was \$41,201,546. A comparison by States indicates that the most important States in the agriculture of the country are, beginning at the West, Missouri, Iowa, Illinois, Indiana, Ohio, Pennsylvania and New York. Together, they contribute 44 per cent. of the total value of farm property and 38 per cent. of the total value of farm products.

Statistics of deaths of U. S. soldiers in the Philippines since the commencement of the war show a total of 4155 deaths, more than half of whom died from disease.

It is said that steps have been taken to enforce more rigidly the provisions of the Chinese Exclusion act, and 3000 Chinamen are now under arrest along the Canadian frontier awaiting trial on the charge of having illegally entered the country, the greater portion of whom, it is expected, will be convicted and deported.

The Secretary of the Interior has approved a recommendation made by Forest Superintendent Ormsby, of Oregon, for the withdrawal of a large part of the Blue Mountains, in Oregon, known as the Strawberry Mountain region, with a view to the establishment of the "Blue Mountain Forest Reserve." The area involved is about 145 townships, aggregating approximately 3,341,200 acres. The action takes effect immediately.

Wireless telegraphy is in successful operation between Cape May, Atlantic City, and Lewes, Del.

The average longevity in the United States is it is stated, 35.2 in 1900.

The camera is now being used in the reproduction of documents, statistical tables, and other papers, whose duplication by hand would be laborious and expensive. In a very brief period the camera reproduces these things with absolute correctness and with much labor saved.

A fire which had been raging for a week in oil wells near Jennings, La., was lately extinguished by forcing steam into the fire from 9 steam boilers of large capacity at a pressure of 125 pounds.

There is now a considerable tendency on the part of the foreign population to distribute themselves by nationalities: Two-thirds of the Irish remain in the East. Two-thirds of the Germans go West. Of 1,000,000 Scandinavians 870,000 are in the West and northwest. The Russians, Poles, Hungarians and Italians are chiefly found in New England, New York and Pennsylvania. The Bohemians and Hollanders settle in the Central West.

The chief source of the importation of asphaltum in the United States is the lake of pitch filling the crater of an extinct volcano in the island of Trinidad, off the coast of Venezuela. In addition, imports of asphalt are made from Bermudez, Venezuela.

Egyptian cotton is being introduced in Texas. It is said to be much more desirable than the cotton raised in the United States now, and is even better than the sea island cotton. The Egyptian cotton has much longer fibers than other cottons, and its seed can be removed easily.

Workmen lately excavating in a gravel pit two miles south of Dallas, Texas, unearthed the remains of a mastodon. The jawbones were in perfect shape and eight feet in length, but crumbled when exposed to air. The teeth remained perfect.

The growth of schools in this country, where instruction is given to pupils by correspondence, is illustrated by the statement that one of these schools alone has an enrollment of 415,000 pupils, and expends \$100,000 a year for postage. Its curriculum includes nearly all the arts and sciences taught in the ordinary professional and technical institutions.

There were 474 deaths in this city last week, reported to the health officer. This is 35 less than the previous week and 13 more than the corresponding week of 1901. Of the foregoing, 267 were males and 207 females; 54 died of consumption of the lungs; 23 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 13 of cancer; 16 of apoplexy; 10 of typhoid fever; 2 of scarlet fever and 1 of small pox.

FOREIGN.—The Shanghai correspondent of the *Times* recommends the formal abolition by the Chinese Government of the tikin tax throughout the empire. The free

transit of native and foreign merchandise through China is now secured.

The enforcement by the French Government of the law authorizing religious congregations has been attended with riotous demonstrations in Paris and some other parts of France. The unauthorized congregations are chiefly Roman Catholic. It is said the Government is applying the law with all possible moderation, and, with the country behind it, will, it is believed, accomplish the task undertaken before Parliament reassembles. President Loubet has signed a decree ordering the forcible closing of unauthorized schools under the Law of Associations. There is great opposition to the Government's policy, especially in the provinces, where the peasantry threaten to resist the enforcement of the law.

A despatch from Johannesburg says that the British Government has decided to select a number of prominent Boer farmers and to send them to Canada, Australia and New Zealand, in order to study modern scientific methods of agriculture.

Efforts are being made to bring home as quickly as possible the prisoners still at St. Helena, Bermuda and Ceylon. So it is hoped that all will be brought back by the Eleventh Month.

The Emperor of Germany is much interested in obtaining information respecting industrial methods employed in the United States and has selected several distinguished statisticians for the purpose of observation in this country, with the view of collecting statistics, etc., and reporting to him.

In a recent report the British Iron Trade Commission give details of the mineral resources of the United States as affecting that fundamental industry, the manufacture of iron and steel; show the extraordinary richness of the principal fields of coal, iron ore and kindred minerals, and demonstrate by concrete examples how the natural inventiveness of the American has enabled him to apply to the operations of production and distribution a wealth of original ideas and methods that are as yet little known in Europe. It is also made manifest how on land, on lake, on river and on canal the American people have applied their minds to the solution of the conditions and problems of cheap transport, until they have at last attained a level of rates and charges such as they say we have hardly had any experience on this side of the Atlantic. The American people have labored strenuously for many years, until labor, ingenuity and enterprise have become their most distinguishing characteristics. When one has appreciated all that the Americans have done for themselves, it is neither natural nor reasonable to grudge them the success which has attended their labors.

There is in Austria an instrument for recording earthquakes. In 1898, 209 shocks were noticed; in 1899, 190, and in 1900, 169.

A dispatch from Winnipeg, says: It is estimated that from 20,000 to 25,000 harvesters will be required in this part of the West. The Canadian Pacific Railway Company is arranging with the Allan and Beaver Steamship Company to bring laborers from England at exceptionally cheap rates.

The largest library in the world is said to be the National Library of Paris, which contains forty miles of shelves, holding 1,400,000 books. There are also 175,000 manuscripts, 300,000 maps and charts.

Another severe earthquake occurred on the island of St. Vincent on the 21st ult.

Frequent earthquake shocks have been felt recently between Santander, capital of the province of that name, and the province of Asturias, in Spain. The shocks were accompanied by subterranean noises.

An arrival is reported at Boston of 400 boys and girls, who are on their way to various parts of Canada and the Northwest: forwarded from Dr. Barnardo's homes for homeless children in London.

It is stated that more than 6,300,000 French women were employed in the living. More than 2,700,000 are employed in forestry or agriculture, including women land owners. Industrial occupations claim nearly 2,000,000 more, the cloister 120,000 and the liberal professions 138,160.

Earthquakes are reported to have occurred daily at Bunder Abbas, Persia, since the 9th ult. to the 25th. Other towns in the vicinity were damaged. The loss of life has not been reported.

A despatch from San Jose, Costa Rica, of the 27th ult. says that unusual activity has been shown lately by Poas volcano, in that neighborhood.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person named for vol. 7.
Wm. B. Moore, Pa., and 65 cts. for Jacob Moore, Mich.; R. C. Shoemaker, Pa., \$8 for himself, Eliza

beth L. Ireddell, Jonathan L. Lukens and Con. B. Shoemaker, Jr.; Sarah L. Price, Pa.; G. L. Smedley, Phila.; Susan J. Paston, Pa.; E. S. Barton, Phila.; J. Hervey Biers, O.; George Allen, Pa.; Comly B. Shoemaker, Phila.; for himself, Anna W. Bailey and Edward L. Rice, N. J.; John Carey, Agt., O., \$10 for Jacob Bay, Wm. Haworth, I. M. Haworth, Ruth B. Mearns and Catharine Ann Stanton; Wm. Berry, G. Caroline Thomson for Peter Thomson, G. Samuel S. Cowgill, Agt., for Charles Bass, E. Melrose, Pa.; J. F. Gold, E. Charles Lee, Beulah Palmer, Pa., and for T. Chalkley Pa. Rebecca J. Allen, Pa.; Harriet B. Fox for Sarah L. Fox, Pa.; Sarah T. E. Cope, O., per I. Heston; Laura A. Osborn, Conn.; Eliza E. Fox, Pa.; Phebe Ann Hazard, Pa.; Charles P. C. Hesters, Pa.; Joshua S. Willis and for Joseph H. Haines, N. J.; Jonathan E. Rhoads, O.; for himself, Joseph Rhoads, G. Rhoads, O.; Robert R. Tattall; Annie J. Jones, Del.; Wm. Hutchins, Mo.; Henry B. Leeds, Agt., N. J. for Beulah S. Leeds, Elizabeth H. Bromley, Edward S. Harmer and Anne W. Leeds; George Abbott, N. J., \$6 for himself, George Abbott, and Henry A. Lippincott; Abel H. Blackburn, Ind., \$7 for himself, Ezra Barker, Ann Haines, Wm. Wendenhall and Charles W. Haines, G. W. Woodward, Agt., \$8 for Wm. H. C. Almedia R. Wroe, George Standing and J. Williams; Martha R. Newkirk and for Anne Hesters, Phila.; Esther K. Alsop, N. Y.; James L. Moon, Pa.; M. and S. Doudna, O., for Key Lowmes Lewis, Pa.; Sarah A. Wilkins, N. J.; in Kirkbride, Phila.; David H. Forsythe for J. Forsythe, Pa.; Barclay Penrose, O.; John R. C. Del., Mary Ann Sharpless and for Lewis F. Sharpless, Pa.; W. C. Reeve, N. J.; Elizabeth C. D. N. J.; John E. Darnell, N. J.; M. Eleanor M. Phila.; Edward Lippincott, G't'n.; Ann S. maker, G't'n.; Caroline Wood Bacon, N. J.; G. McCollin, Phila., \$5 for himself, Frances McColin and Benja. H. Hornah W. South, Phila., \$5 for herself, Edward L. South and W. South; Joshua L. Bailly, Phila.; Thos. H. White, Agt., Pa., \$5 for Charles S. Carter and Wm. Townsend and for Margaret Thorp, Del.; Mah. Johnson, Ind., \$8 for herself, Nancy T. Hacy, Ruth Ann Stanton and Ashley Johnson; Walter Buzby, N. J.; Thos. D. Hoopes, Pa.; Mary E. A. M. D., Phila.; Addison Hutton for Rebecca Savery, G't'n., and Anne Hutton, O.; Mary Glover, N. J., \$5 for herself, Virginia Nicholson and Eliza C. N. Browning; Edith Sharpless, Agt.; Anna Oleson for Sam. Norland, Minn.; J. Haines, G't'n.; Jane D. Engle, N. J.; Mary Foster, R. I.; Wm. Smallwood, Pa.; Mary T. E. O.; E. Hayes, O.; Jesse Dewees, Agt., O., \$5 for Paucence Fawcett, David Masters and Jason H. Rose; Thos. K. Wilbur, Agt., Mass., \$14 for herself, Jesse Tucker, James H. Tucker, Job S. Gidley, Sarah E. Mitchell, Isabel L. Gifford and John S. Wright.

1227 Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

The hour at which the meeting is held at Langhams, Pa., has been changed from 10 to 10.30 o'clock.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During the Seventh and Eighth Months the Library will be open on Second and Fifth-days from 3 to 6 P. M.

The committee having charge of Spring River Academy desires to engage the services of a suitable young friend to serve as principal the coming year.

Address LEVI BOWLES, Clerk of Committee, Galena, Kansas.

WESTWON BOARDING SCHOOL.—The fall term of school begins on Third-day, Ninth Month 9th, 12. Early application should be made for admission of pupils desiring to enter at that time, if the matter has not already received attention.

WM. F. WICKERSHAM,

Principal.

DIED, at his residence near Medford, N. J., on the 4th of Seventh Month, 1902, BENJAMIN J. WILKINS, aged four years, a member of Upper Evesham Monthly Meeting of Friends.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXXI.

SEVENTH-DAY, EIGHTH MONTH 9, 1902.

No. 4.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

The Ministry of Hearing.

The vocal speaker can send his voice only to the entrance of the hearer's ear. Beyond that point, if it is to mean anything, the listener must take up the sound and carry it on to an actual hearing through his finer sensibilities of discernment. These must be engaged by distinguishing hundreds of particulars whereby the intelligence rightly divides the spoken word, distributes its tokens throughout understanding, and interprets the designed meaning of the many delicate signs of voice in language.

The bringing of an exercise of heart and mind into speech is a wonderful process, and which can only convey it to the ear and leave it there. The laying hold on the spoken word by hearing and carrying it on to brain and mind and let it be equally wonderful. So it takes at least two ministers to deliver the ministry of sermon,—the speaker to deliver it part way, and the hearer to take it up from there and carry on the message, so far as in him lies, to his own place in his understanding. This is the office of the second, or receptive ministry, to call attention. And if the first agent in the message is solemnly responsible for the use of his lips, the second is solemnly responsible for the faithfulness of anointed ears, which by inattention he frustrate the grace of God. Of the hearing ear, and of the seeing eye, it is declared, "God hath made both of one."

Let not one sit in a meeting for worship on an unworthy expectation as to think, "The minister must do it all," or imagine that the ministry can in effect minister, without the cooperation of the hearer's attention in directing to the right place of the inner man

the offering laid at his door. Let every man take heed how he hears. And the cultivation of the gift of attention will save many a man or woman from missing much treasure thrown in his pathway, will rescue him from much misunderstanding of neighbor or of stranger, will serve to enlighten him everywhere with each turn of an expression as it was meant. A habit of half-hearing is loading many a mind with half-truths which are practically as damaging as untruths.

On the other hand, as members one of another in social life, some are accounted as delightfully entertaining, because they are felt to be "most delightful listeners." Such delightfulness springs from a sense of sympathy, in which one loves to enter into another's thought and meaning. This grace can be, without uniting with every thought and meaning spoken; and disunity with sentiments need not prejudice a candid hearing, nor love for the erring one's soul. Love is the fulfilling of the law of true judgment in hearing, and the grace of hearing is best enhanced by the true hearing of grace.

Let every man take heed what he hears. This is impossible without watchfulness to hear it fully, as well as to select the good. The discernment what to accept and what to reject of the much which we ought to hear correctly, must be by the witness for truth in each one's heart. This training also we need for our everlasting good, to increase our discernment by the witness of the Spirit in the multitude of thoughts daily presented, so as to own the good and cast the bad away,—thus being continually enlarged in the wisdom which is from above,—that word of God, living and powerful, "which is able to build us up," and "is a discerner of the thoughts and intents of the heart." A godly exercise to take heed what we hear, will learn to discern that in us "which serveth God, and that which serveth Him not," so that in the many voices which are gone forth into all the world, we may know, in spiritual things, our right hand from our left.

A corresponding care is incumbent on the vocal minister lest he overload the listening ear with rubbish to be cast aside,—lest he tax too much the hearer's attention with habits of his own constitution, offered in too trying a mixture with the pure word of life. We may

preach loudly against diversions, while being ourselves, in our manner or tones, a diversion from the word preached. And then, all language beyond the mere Divine message for the time, is rubbish, however much a message it was on some former occasion, or may be again in some opening under living necessity. In the discouragement of the ministry the minister himself has a part, when he discourages the ministry of the hearing ear.

"Faith cometh by hearing, and hearing by the Word of God," which is gone out into all the earth, and the gospel voice unto the ends of the world. But all have not believed, nor all hearers or believers obeyed. But even into their spiritual graves the voice of the Son of God may reach, and they that hear unto hearkening shall live, while they that hear unto hardening in disobedience shall die. "To-day, if ye will hear his voice, harden not your hearts."

Andrew Jaffray.

Selected.

Andrew Jaffray, of Kingswell, in Scotland, was born in 1650; being the son of Alexander Jaffray, of the same place. He gave his son a liberal education; who becoming convinced of the truth about the time of his father's death, quickly came to esteem learning but as dross, compared with the learning and knowing Jesus Christ, in his inward and spiritual appearance in the heart, and being thereby purified from dead works, to serve the living God; of which learning he soon became a zealous, faithful and able teacher. He cheerfully underwent great sufferings on account of Truth; and was a constant fellow-prisoner in Aberdeen, with David and Robert Barclay, Alexander Forbes, Patrick Livingstone, and other early Friends, in the long sufferings they underwent for the Truth. He was cheerfully given up to any service to which he found himself called; particularly going through the streets of Aberdeen, and to many places of worship therein, exhorting the people to repentance; and it was particularly remarked, that in the same streets where he had been reproachfully pointed at for the Truth, and his testimony's sake; he in his latter years was looked upon with affection, and blessed as he passed along. He went through many deep, bitter, and severe exercises of spirit, by being made the butt and mock of people, because of his zeal against a man-made ministry; yet the Lord supported him through all, and he was preserved to bear a clear and faithful testimony for the Truth in the meeting of Friends in Aberdeen, the very day before his illness. He was confined to his bed for months, under the

26

infirmity of old age, weakness, and distress of body.

In the course of his illness he bore a very clear testimony to the goodness of God to his soul, and mentioned the satisfactory remembrance he had, of his being separated for the work of the gospel; and that he had dedicated himself for that service, ever since his being called thereto.

He departed this life the first of the Second Month, 1726, aged seventy-six years.

FOR "THE FRIEND."

A Visit to Tunasassa.

Three members of the "Indian Committee" arrived at Tunasassa on Sixth Month, twentieth, and were cordially welcomed by Aaron and Eva S. Edkin, the superintendent and matron, and other members of the family. Visits to the school rooms were soon made, where were forty-six boys and girls under the care of our teachers who are earnest in their efforts to help the children, many of whom seem anxious to learn and are making commendable progress, although their diffidence in speaking English makes it difficult for them at first.

The work on the farm and in the house is almost all done by the children and their faithful caretakers. Butter-making is carried on very successfully; the boys have almost all the charge of the cows, whose handsome appearance proves that they are well cared for. At the time of our visit from three hundred and fifty to three hundred and seventy-five pounds of butter of excellent quality were being made each week, which excepting that needed for use in the family were shipped to market.

The boys are said to be good workers on the farm as well as at the dairy, and are interested in taking charge of the calves, etc.

The girls are taught housework; they wash and iron, cook and bake, sweep and scrub, and these duties are performed cheerfully and skillfully; so, when they go from our care, they are fitted to keep their own homes creditably. Sewing is taught, and some of them show considerable ability in cutting and fitting garments.

On First-day morning a meeting for Divine worship was held as usual in the meeting room, which is a spacious room, comfortably furnished. All the family attended, and the children's behavior was reverent, and less restless than that of the children in our own meetings at home.

In the afternoon they had Bible lessons in the school rooms, after which they went, with some of their caretakers, for a good, long walk. About 7.30 in the evening all collected again in the meeting-room for Bible reading, after which they quietly retired for the night. Each morning a portion of Scripture was read aloud in the dining-room, after breakfast, and we thought the selections made were suitable and helpful. Some visits were made to Indian homes in the neighborhood, and it was pleasant to receive the cheery greeting given by former pupils at the school, and to notice evidences of thrift and good housekeeping.

We came away feeling that good work is being done, and wishing that more of the members of our Yearly Meeting could visit the school, and see, for themselves, these healthy, happy children who are being taught so carefully.

HANNAH F. CARTER.

THE FRIEND.

Ministry.

FOR "THE FRIEND."

What is it? "The testimony of Jesus is the spirit of prophecy."

"What the Lord sayeth, that will I speak."

"For if I do this thing willingly, I have my reward; but if against my will, a dispensation of the gospel is committed unto me."

I have been much instructed in the full and beautiful definitions the Scriptures give of the truths and testimonies of the gospel, which we will find to every question as it is really needed, and wisdom sees best, not by searching, but by the good Remembrancer.

So is it as to ministry, and every feature of it, as it so instructively occurred to me this morning with an exercise to put in writing.

As to the willingness and constraint Paul further says, It is of necessity, "yea, woe is unto me if I preach not the gospel."

Here lies the key of our safety, Necessity; cannot be avoided. A fear of outward persecution, a knowledge of standing alone in the exercise of what we feel, a realizing sense almost of losing life in our faithfulness, none of these is to hinder, there is only one thing that may, the willingness of another to bear the burden for the time, which if a right one cannot long be done, if we abide in the patience until the Heavenly Minister makes the way.

Then still further than the necessity is the woe, "Woe is me if I do not." "He that seeketh to save his life shall lose it." Peace of spirit is at stake, condemnation is before us. God's displeasure at hand. We are to be governed by no idea of present needs in the Truth, how urgent soever they may appear, or the likelihood of the Ark falling, or any danger, so much as the evidence within us, in the mount before the Lord, of his Divine will, the will of God being the rule of faith and practice, which so often brings us into unlooked for places, and to us the most unlooked for openings. Thus bearing witness to the Truth, "man looketh on the outward, but God looketh on the heart." "He seeth not as man seeth."

Then it must be out of emptiness, and a feeling of knowing nothing, that the true gospel can arise or be brought forth.

"It is not ye that speak, but my Father that speaketh in you." "Who is so blind as my servant or so deaf as the messenger whom I send." "But tarry ye at Jerusalem until ye be ended with power from on high." All illustrating it is not we, but the absence of ourselves in ourselves, of wisdom, former knowledge, experience, etc., all, but that which is for the present, and furnished, though in human wisdom not understood. Then as to the time:—

"When I bid you shout, then shout." "What He saith unto you to do, do it." It has seemed to me, this is the most necessary point, and on which lies our continuing at any length on the right ground, in the Life. The exercise may be ours, the material, the need for it very evident, weary in withholding, and yet the bidding to do lacking, the time not fully come; or it is for ourselves, or just merely to be borne in secret, or to try us to see if we are not willing to move in a matter however urgent, until the true Prophet comes; which provings if we abide greater gifts are bestowed; for to this end is the proving.

"My time is not yet come." He could go, even if it was right for the disciples.

Then when the silence is rightly broken, cross taken up, the command received, He has commanded still requires obedience, every subject that presents is not to be carried out to the full, and viewed from all sides, enlarged upon indiscriminately. The Commander knows the needs, the woe and the necessity still being the watchword at every turn. There may be another that sitteth by, and the first hold his peace, which the true seer must be very alive to, and even also to suffering for a brother or sister to go before.

True gospel order how precious, how beautiful! Jonathan loved David, so he preferred him, evidently knowing he was chosen, and he loved the real chosen whoever he might be. For Jonathan was a true servant, not parking of the sins of his father, but in the same way could not David prefer Jonathan, if the Lord had not.

What does it matter to the true disciple? When rightly concerned, he desires simply this, "The Lord's will, may that be done?" "Here am I do with me whatsoever seeth unto thee good;" swallowed up in this his submissiveness. But when his will is crossed no matter how good it may seem, then there is grievous cause for mourning. Then the experience, "Every man to his tent, oh Israel!" King David himself hiding as it were in mourning, when seemingly for him and the cause a righteous man was slain.

I have felt deeply exercised on this subject, and feel now to repeat the testimony proclaimed of dear departed Caleb Pennoek, with searching query directed to each one of all times. "Is it I?" This will not frustrate the real call. The enemy has gotten to a counterfeit, and not only got it up, but got it to pass. Now, a counterfeit to pass, it nearly resemble the genuine, but it will not bear close inspection. But, Friends, the all being will. "How original, how true!"

Those nearer the Truth are more apt, but more continually concerned to examine, and feel the searches of the candle of the Lord most. But there is a ministry, which has come through the river of judgment to a very bottom; not once, but again and again; and bears witness to itself, and does not stop propping. This does not call forth praise so much as to beget thoughtfulness, closing the mouth in the dust. "The Lord is in his temple, let the earth keep silence."

As we live as though we were as we rely are, continually in the presence of an Almighty One, watching Him at each step, He will help and preserve, as there has been an entering in at the narrow way, which always begins at the garden of Gethsemane, and is characterized with watching and waiting at the feet of the lowly One. I have felt concerned toward a life exercise of this kind for THE FRIEND for some time; and though we might feel a concern to come under judgment ourselves, and shrink from that view or fear, yet atop of this comes the necessity, the woe, which causes the other to disappear. With the fervent desire that he who can will take care of that which has been committed, and which will be to every one watchfulness unto prayer. CYRUS COOPER, SALEM, OHIO.

The Happy Negro.

By AMBROSE SERLE, ENGLAND.

Every day's observation convinces me that the children of God are made so by his own special grace, and that all means are equally effectual with Him, whenever He is pleased to employ them for conversion.

Being called some years ago to visit the United States, I was walking by myself over a considerable plantation, amused with its husbandry, and comparing it with that of my own country, when I came within a little distance of a middle-aged negro who was tilling the ground. He had a strong inclination, unusual with me, to converse with him. After asking him some little questions about his work, which he answered very sensibly, I wished him to tell me whether he was contented and happy. "Massa," said he, looking seriously upon me, "I have a wife and children; my massa take care of them; I have a good massa, who teach me to read; and I read good book that makes me happy." I am glad, replied I, to hear you say so; and pray what is the good book you read? "The Bible, massa, God's own book." "Do you understand, friend, as well as read this book?" for many can read the words well who cannot get hold of the true and good sense." "Massa," says he, "I read the book much more I understand; but at last I felt pain in my heart; I found things in the book that cut into my pieces." "Ah," said I, "and what things were they?" "Why, massa, I found that I had no heart, massa, a very bad heart, indeed; it pain that God would destroy me because I was wicked, and done nothing as I should do. My massa was holy, and I was very vile and naughty; I could have nothing from Him but fire and punishment in hell." In short, he entered into all account of his convictions of sin—which increased as deep and piercing as almost any I have ever heard of—and what Scriptures came into his mind which he had read, that both probed the bottom of his sinful heart, and were the means of light and comfort to his soul.

He then inquired of him what ministry or means he made use of, and found that his massa was an honest, plain sort of man, who had taught his servants to read, but who had not, however, conversed with this negro upon the state of his soul. I asked him likewise how got comfort under all this trial. "O, massa," said he, "it was Christ gave me comfort in his dear word. He bade me come unto Him."

He would give me rest, for I was very weary and heavy laden." And here he went through a line of precious texts, showing, without any needless comment upon them as he went along, what great things God had done in the course of some years for his soul.

Being rather more acquainted with doctrinal texts and the analogy of the Bible than he had been, or in his situation could easily be, I had time to try how far a simple, untutored experience, graciously given without the usual aids, could carry a man from some speculative errors. I therefore asked him some questions about the merit of works, the justification of a sinner, the power of grace, and the like. I own I was as much astonished as I was delighted with the sweet spirit and simplicity of his answers, with the heavenly wisdom that I had put into the mind of this negro. His

discourse, flowing merely from the richness of grace with a tenderness and expression far "beyond the reach of art," perfectly charmed me. On the other hand my entering into all his feelings, together with an account to him that thus and thus the Lord in his mercy dealt with all his children, and had dealt with me, drew streams of joyful tears down his black face, so that we looked upon each other and talked with that inexpressible glow of Christian affection that made me more than ever believe, what I have often too thoughtlessly professed to believe, the communion of saints. I shall never forget how the poor, excellent creature seemed to hang upon my lips, and to eat my very words, when I enlarged upon the love of Christ to poor sinners, the free bounty and tender mercy of God, the frequent and delightful sense he gives of his presence, the faith He bestows in his promises, the victories this faith is enabled to get over trials and temptations, the joy and peace in believing, the hope in life and death, and the glorious expectation of immortality. To take off his eager, delighted, animated air and manner, would have been a masterpiece for a Reynolds.

Though my conversation lasted at least two or three hours, I scarcely ever enjoyed the happy swiftness of time so sweetly in all my life. We knew not how to part. He would accompany me as far as he might; and I felt, on my side, such a delight in the artless, savory, solid, unaffected experience of this dear soul, that I could have been glad to see him often then, or to see his like at any time now; but my situation rendered it impossible. I therefore took an affectionate adieu with an ardor equal to the warmest and the most ancient friendship; telling him that neither the color of his body, nor the condition of his present life, could prevent him from being my dear brother in our dear Saviour; and that though we must part now, never to see each other again in this world, I had no doubt of our having another joyful meeting in our Father's house, where we should live together, and love one another throughout a long and happy eternity. "Amen, Amen, my dear massa; God bless you, and poor me too, forever and ever." If I had been an angel from heaven he could not have received me with more evident delight than he did; nor could I have considered him with a more sympathetic regard if he had been a long-known Christian of the good old sort, grown up into my affections in the course of many years.

Happy world, if all were Christians; or at least happy Christians, if they showed more of this brotherly love to each other in the world. None can deny that so it ought to be. O that every one who names the name of Christ, and believes himself to be a member of his undivided body, would pray for faith and love to make him a consistent follower of Jesus.

Blessed Lord, fountain of life and love, send forth the Spirit of thy Son into my heart, and into the hearts of all my brethren; that, waiving all mean and selfish distinctions, we may first love thee above all things, and then each other for thy sake, with a pure heart, fervently. Subdue animosities and all the separating corruptions of the flesh, and let us consider ourselves as brethren, fellow-heirs of the grace of life, persons who shall pass an eternity together; as parts of each other and

members, holy Jesus, of thy body, thy flesh, and thy bones. Even so let it be, for thy glory, and for our present and eternal consolation through thy grace.

How happily does this narrative illustrate the blessed reality of vital religion. Christians of every age and nation have all spoken, in spite of their several peculiarities, one common language of the heart about God and Christ, sin and holiness, time and eternity; their religious hopes and fears, their joys and their sorrows have been the same. As on the day of Pentecost, the truth of the gospel was proved by the fact that one person spoke many languages, so has it been verified in all ages since by the fact that many persons of every kindred, nation, tongue and people, to whom the gospel has come, have spoken one language.

Conflicting Duties.

It is right for children to obey their parents, in the Lord; but when parents command their children to do things which are plainly wrong, then it is right rather to obey God, for his requirements override and nullify all opposing obligations. It is right in the church for persons to obey them that have the rule over them whom the Holy Ghost hath made overseers, to feed the flock of God; but when rulers in the church rule wrongfully, when they oppress or deceive, when like Diotrephes they love to have the pre-eminence, reject the apostles, and cast out the servants of the Lord, then it may be duty to resist and protest against such usurpation, and, in the presence of overmastering and predominating evil, to throw off their burdensome yoke, and stand free in Jesus Christ, even though we be obliged to stand alone.

It is the duty of the wife to be loyal to her husband, to be a little blind to his faults and patient with his infirmities; yet if she knows that husband to be a hypocrite and a deceiver her duty to God and the truth may be more imperative than any obligation to her husband.

A man who travelled about professing to preach a gospel which he neither believed nor practised, once came to a little church among whom he had lived when at home, and asked them for a letter of recommendation, that he might still go out and preach. The members of the church either had not sufficient knowledge or courage to refuse his request, and were about to grant the desired recommendation, when his wife, a calm, intelligent, conscientious woman, arose and said, "I object. I do not think he is a fit man to preach the gospel." That settled the question, and left the deceiver to his own devices. It is hard to imagine the struggle in the heart of a noble and loyal Christian woman when called to perform such a duty as this, but who will say that its performance may not sometimes be demanded by solemn and imperative obligation to God? Who shall say that a failure to do such a duty might not under some circumstances make one a partaker of another's sins. Of one woman who had endured and suffered and finally had separated herself from complicity with such evils, it was said, she is overwhelmed with joy that she no longer lives the life of a hypocrite in covering the faults of one whose life is a succession of dodges and escapes from one subterfuge to another.

Doubtless there are not a few men and wo-

men whose lives are made insincere through their concealment of the hypocrisy of others, and who cannot be their honest and true and noble selves until liberated from the thralldom of the deception and hypocrisy of others.

Duty often requires that we should bear, endure, and sacrifice much, but there are limits even here. Every one must personally give account to God, and when the sins of others involve us in falsehood, deception and hypocrisy, it is time to stop, and warn the offenders of their sin and danger, and be true to God at whatever cost. We are to lie for no one. We are to deceive for no one. We are servants of a God of truth, who has bid us to put away lying, speak every man truth with his neighbor. Of course we must face unpleasant consequences if we meet such issues in the right spirit, but we must not suffer ourselves to be made partakers of other's sins, or bear the guilt of other's deceptions. Earthly obligations are transient; earthly relationships are temporary. Our obligations to God are supreme, changeless and eternal.—*The Safe-guard*.

Doukhobor Notes.

Extract of a letter from Peter Verigin under date of Second Month 20th, 1902.

VILLAGE ODOESK, Siberia, Russia.

I received your letter, dear brother Vania, and also all the brethren and sisters in Christ.

I heartily thank you for your greetings and in return send you hearty greetings also. You are informing me that the land on which you settled has now been opened by the Government for settlement. Is it possible that you are wanting to move from that place to another? I think if the land is good and convenient for raising grain, you could hold it for yourselves and with energy try to work it, leaving aside all disturbers. Such conditions as ten dollars for fifty dissittins (one hundred and sixty acres) is not at all hard. Such a sum in five or ten years can be worked out with profit from the land, if only the land is fruitful,—and that question should have been settled when you first arrived on the land, whether you were to remain in those parts or not. If to remain, you have to accept the conditions that exist there. I am fully assured that in England or in Canada there is no conscription, but you for some reason are afraid everywhere,—as though you lose anything by a simple registration; for statistics of your numbers would not cause you to lose anything.

One should be afraid of an evil life and not of people. If you did not want to receive the land that was offered you why did you stay on it until now and even surround yourselves with buildings? It is only babies that act like that, or a real Russian peasant, who lives his whole thousand years on "may be" and "perhaps."

I have told you my opinion before that in choosing land, one has to take notice chiefly of its quality as to its fertility and worth in grain raising; and certainly you might have had the Government to allow you a trial of its productiveness for two or three years, and then you could have surrounded yourselves as necessary, and not to play off yourselves as little children, and in the end to be driven out by force.

For "THE FRIEND."

THE GULF-STREAM OF PRAYER.

Mystic stream which man may not explore,
We touch the margin on the welcome shore,
Where tidal currents bring the treasures vast,
And nimble fingers make the moorings fast.

Mysterious bond that bindeth all in one,
Flowing to bless, and save the wretch undone,
Cheering the saint with high unlooked-for life,
Bringing the calm that ends distressing strife.

What power is this that holds our souls in one,
That gathers every prayer in holy sun?
One mighty stream, no particle disdained,
Nor lost, as thou the volume pre-ordained.

Press on thou mighty mystic power!
With warmth of life to cheer in danger's hour,
Put on thy strength till all thy pulses cease,
And bring the era of eternal peace.

H. T. M.

BEAMSVILLE, Ont.

Chances for the Inventor.

A few months ago a corporation paid to Professor M. I. Pupin, of Columbia University, a fortune for his invention of ocean telephony. This transaction typifies the new conditions in the world of invention.

Many of the ablest inventors of past years have enriched other men, but have amassed for themselves little except fame—and that mostly posthumous. Henceforth the inventor's profit will be great and sure, and not he but the capitalist will assume the chances of failure.

It is significant that the greatest optimists as to the future of inventions are to be found among the men who have the best opportunities of judging the future along this line—the officials of the United States Patent Office. In discussing the subject the other day, Frederick Allen, United States Commissioner of Patents, said:

"I certainly do not agree with those persons who consider that we are approaching the end of invention. I believe that the whole creative realm will go on developing and expanding in proportion to the growth of the nation.

"The business of this office shows it. During the past quarter of a century there have been issued in this country more than half a million of patents, or over three times as many as had been issued in the three-quarters of a century preceding it.

"It is difficult to predict along what lines inventive genius will be most active. Certain it is that the evolution of new things will go on in constantly increasing proportions."

The imaginative mind naturally foresees the greatest possibilities in the fields of electricity, aerial navigation and the harnessing of the great power forces in nature. It is interesting to note that this view has the support of Charles H. Duell, lately Commissioner of Patents. In discussing the matter, he said:

"In my opinion, all previous advances in the various lines of invention will appear totally insignificant when compared with those which the present century will witness. I almost wish that I might live my life over again to see the new wonders which are at the threshold.

"It will be but a few years until the residents of all our larger cities will be consulting the time tables of aerial bee lines to New York, allured by such advantages as 'no smoke, no dust, no heat,' each private residence will be provided with its own cooling room, and

cooling devices for houses will make but any climate under the Stars and Stripes sun and the wind will be completely harnessed and possibly the waves as well; autom will be in universal use, and quadruple rats should bring the telephone service, to about ten cents a month."

Probably the field which will give for most wonderful inventions in the next quarter of a century is that of electrical science. Within the past few months devices have patented which will enable Americans to communicate with their cousins across the sea; which will telephone messages and signals of various kinds to be transmitted through the air, below or above the surface of the ocean, without wires; which cause telephone messages to be recorded automatically and repeatedly hundreds of times; which make it possible to transmit colored pictures by wire between distant points and enable the delivery of sixteen telegraph messages over a single wire.

The future of electricity and of the transportation world waits upon the discovery of some means to harness the magic current and house it in light and compact form. For nearly a third of a century inventors have been seeking to devise a storage battery that will answer all requirements, and the inventor who first produces it will obtain wealth and fame. A cheap, compact and durable storage battery will make possible electric airships, steamer locomotives and horseless carriages of a character more nearly perfect than has heretofore been dreamed of. Automobiles, the polar vehicle of the dawning century, have within a few months declined in price, owing to the improvement of equipments, but the discovery of the sorely needed storage battery will eventually make them within reach of all.

The discovery of a practical storage battery will open a new era for the electric ray and hasten the day of electric propulsion for long distance express trains for mail and passengers.

Even the subject of electric lighting has not been exhausted by any means. Greater efficiency and the saving of the electrical energy now wasted in lighting systems are the jobs to be reached, and a beginning has been made by the recent introduction of a modification of the old kaelin light, whereby the mixture of oxides as a light emitting element as served to produce a glow which is more efficient than an incandescent light and yet not so dazzling as an arc.

Supplementary to electrical inventions open will be the discoveries which may be expected in the field of electro-chemistry, the new science. Already this new sphere has pointed a way to fitch gold from ores which no other process could induce to release it, and the newcomer among the sciences has limitless possibilities for usefulness in the purification of water.

For photography and printing, the great twin educational factors, it is not difficult to foresee marvellous achievement. Color photography and motion pictures have only just begun to unfold their possibilities.

Printing without ink is an accomplished fact, and it is only reasonable to expect the substitution for the tricolor printing process of today the multicolor printing process of to-morrow.

ow—in other words, whereas the best printing presses yet invented have ability to print in three distinct colors at one impression, the presses of the future will transfer to paper imprints identical perhaps a dozen different colors.

Every citizen is bound to benefit by the goods to be brought by the area of invention embraced in the next quarter of a century, for the reason that many of the luxuries of the present day will be brought within the reach of a vast proportion of the population. The members of the gentler sex will be enabled to wear fabrics with absolute certainty that the stuffs can be faded by neither sun nor rain; they may purchase at moderate prices cotton and wool garments which by means of the perfection of the mercerizing process will be un-distinguishable from silk.

Similarly, too, the family of moderate means will fare better on the same income than is possible to-day, for the reason that quicker and cheaper transportation will bring a wider range of delicacies within their reach, while improved methods of canning fruits and vegetables will enable the preserved products to vie with those of the hothouse.

There is every reason to believe that in the future, as in the past, fortunes will be the reward of many inventors of seemingly the most simple devices—the ideas which might have occurred to anybody. The profits of the inventors who evolved the popular dime bank and that universal toy, the bounding ball, stand out prominently to attract the inventive genius into this field, which has proved so productive in the past.

That a demand of this class exists is evidenced by the constant cry of many interests for a non-refillable bottle. Wine manufacturers, distillers, manufacturers of medicine and perfumery have all suffered for the lack of some receptacle which, when once its contents have been poured out, could not be refilled with an inferior article and sold as the original.

The inventor who can produce a practicable non-refillable bottle that can be manufactured at a reasonable price, can set himself down as a millionaire the moment he gets a patent.

For years various inventors have been attempting to secure a substitute for the razor. Recently a Frenchman thought he had solved the problem, but after his device and electro-chemical combination had been in use in the Parisian barber shop a few days the customers discovered that the instrument burned and slackened their chins, and the inventor was obliged to flee before their rage. Nevertheless, there is a fortune for him who can discover a harmless substitute for shaving.

It is incumbent upon the race to turn out a genius who shall discover or invent a new and practical fuel. There is a chance that some White Knight of the coming years may contrive to store and distribute the heat contributed gratis by the solar furnace that keeps all alive, so as to obviate the necessity of lesser fires. Many are at work at this; others are experimenting along the line of fuels.

The one that attains definite results first will be able to warm his hands at a golden grate filled with the form of carbon which we call diamonds, if his taste in extravagance runs to that sort of thing.

Right here comes the need of a perfect

smoke consumer, a stove in which soft coal may be burned without the attending evils until the new fuel—which, of course, will have to be cheaper—is produced or until solar heat storage may be practicable.—*New York Sun.*

A Testimony of a Good Conscience.

The *Literary Digest* calls attention to a strange issue which has been raised in connection with Count Tolstoy's latest novel, the English translation of which was made by the wife of Aylmer Maude. Tolstoy, as is well known, stipulated that the profits on the books were to be used to assist the Doukhobors, and with this end in view a check for £150 was sent by Aylmer and Louise Maude to the Friends' Doukhobor Committee in England. The money, however, was returned some months later by John Bellows, the secretary of the committee, with the following letter:

"While I fully recognize the kind intentions of Louise Maude and myself in sending to our committee that £150 for the Doukhobors, yet on carefully thinking it over I am convinced that we ought not to have taken it.

"Count Tolstoy, in writing the book, intended two things: first to help the Doukhobors by raising money for them; and next to promote the cause of morality by the denouement of the story. And his friends in England who translated and helped to publish the book fully intended the same things. . . .

"When I read the MS. however, it became clear to me that the moral, which was meant to make the greatest impression on the reader, would not do so; but that an enormously more powerful and more immediate effect would be produced by the scene of the seduction itself, giving, as it does, details that force the reader to realize, that is to share more or less, the sensations of the parties who are chief to the narrative.

"That is, the reader is brought so close to the transaction that the effect of the narration is such as would be produced—and is produced—by the close study of obscene photographs. In other words it arouses lust. . . .

"I quite understand that this did not strike Count Tolstoy in writing it, the end being so present in his mind at the time; but the end is not present to the mind of the average reader, who is simply egged on to indulge in unlawful desire by the suggestion of how easy it would be under similar circumstances to accomplish his purpose. . . .

"The high character—the name of the writer—carries it into homes where it brings contamination for the first time.

"But I cannot rest with the matter left thus. It is a stain on the Society of Friends to use money coming from the sale of a smutty book, as it would be if the money came from the sale of indecent photographs; and after a careful thinking it over. . . I must refund the money out of my own pocket, rather than let it remain as it is. Whether the committee will think it right to repay me, I cannot tell."

The Friends' committee later indorsed the action of its secretary, and Aylmer Maude and others in their published comments speak with respect of the conscientious stand thus taken, but treat it as an error of judgment. The derisive spirit of one journal illustrates the truth of the Saviour's language, "If ye were of the world, the world would love its own."

Pemmican.

Fifty years ago pemmican was to the shifting and scant population of the Northwest what flour is in the present day to English speaking peoples in most civilized portions of the globe—the staple and most common food of the country. Then it was always made from the buffalo, which covered the Western plains. The great fur corporation, known as the Hudson Bay Company, bought hundreds of bags of the dark, nutritious compound annually from the Indians for use at its trading posts scattered over the vast wilderness stretching from the Red River and Hudson Bay to the Rocky Mountains, and from the two Saskatchewan to the Arctic Sea, a region then designated "Prince Rupert's Land."

Pemmican (or, more properly, pineekon) is a Cree word meaning a mixture or something made with fat. It was composed of buffalo meat dried in the sun and pounded fine, mixed with melted fat, and was sown up in sacks made from the raw hide of the buffalo, with the hair outside. It did not look inviting, but was, in fact wholesome, strong food, which would keep for years. If the buffalo was important to the fur trader, the ungainly animal was life itself to the red man, for it furnished him with everything his heart could desire, or with the means of procuring it. And as, owing to the migratory instincts of the herds, which took them first into the recognized territory of one tribe and next into that of an enemy, fresh meat was not always obtainable, pemmican was the form in which the Indian preserved and laid away his store of provisions against the day of scarcity.

Omitting the excitement of the hunt and substituting domestic herds for the wild ones of the plains, a description of pemmican making by the Indians a quarter of a century ago, will give an idea of what might have been witnessed at Duck Lake in the summer of 1879. Intelligence that a band of buffaloes was in the vicinity threw the Indian camp at once into a state of violent excitement. Men rushed from the lodges buckling on quivers of arrows and belts of cartridges, women talked and gesticulated, boys raced wildly about shouting shrilly to one another, the horse herd was driven in, and in a few minutes the men, mounted on their "buffalo runners" and under the direction of the chief of the hunt, moved in a silent body out of the camp. On nearing the herd, advantage was taken of each slight rise or dip to cover the approach, which was always up wind, so that the wary brutes should not catch the scent. Stealthily they rode, one behind another, until concealment was no longer possible. Then, at a signal from their chief, they burst upon the open plain and dashed yelling at the top speed of their trained horses at the startled herd.

Usually it was some distance away, perhaps half a mile, and it took a good horse to overhaul a buffalo. Once up with the straining animals, however, their pace slackened, and the rest was comparatively easy. Onward galloped the hunters between the long, undulating files of shaggy brown backs, picking out the fat cows and the young bulls at their leisure. And as a feathered shaft left the snapping bowstring and a stricken beast tottered and went down, the loud, triumphant cry of the hunter rang out, and he tossed a mocca-

sin or a beaded fire bag beside it, to mark his kill, and then flew on.

The chase might last as long as the horses' wind. When it was over the women came with the ponies and the trailing travoys upon the field of slaughter. The carcasses were soon stripped of their hairy coats, the meat packed on the travoys, the bones broken and the marrow extracted, and, loaded with the red spoil, the whole party returned to camp. Here, in an incredibly short time, the meat was cut into wide, thin sheets and hung upon pole frames in the sun and wind to dry. After a day or two these sheets were removed and spread upon the clean prairie grass, where, if the weather continued fair, they soon became as hard as shingles. They were then placed upon a hide threshing floor with the sides elevated on short pegs to form a sort of basin, and beaten with flails or between stones until the meat was reduced almost to a powder. The strange thing was that, if properly handled the flesh seldom, if ever, became at all tainted, though in any other than the dry, pure atmosphere of the Northwest such a method of preparing it would doubtless be impossible.

Meanwhile the marrow and other choice fat had been rendered, and bags, some two by one and a-half feet wide, of raw buffalo hide, doubled over at the bottom and sewn up at the sides with the sinews of the animal, made for the reception of the pemmican. The melted fat was next poured over the shredded meat in the threshing basin, and the whole mixed to the consistency of paste. That was the pemmican. It was shoveled into the sacks, pounded down, and after the tops had been sewn up, and the bags jumped to make them flat, the cooled pemmican packages were solid and almost as hard as so many boulders. When you desired to eat pemmican you chopped a piece off with an axe, sack and all. The meat was already cooked in a measure by sun, wind and hot fat, but if you preferred, after tearing off the adhering hide, you could fry it in a pan or boil it in a pot.—*Canadian Magazine*.

A BADGE OF THE PARTY.—Though it be objected that we seek to set up outward forms and preciseness, and that the plainness is but a badge of the party, the better to be known, I do declare, in the fear of Almighty God, that these are but the imaginations and constructions of insensible men, who have not had that sense which the Lord hath given us of what ariseth from the right and wrong root in man. And when such censurers of our simplicity shall be inwardly touched and awakened by the mighty power of God, and see things as they are in their proper natures and seeds, they will then know their own burden and easily acquit us, without the imputation of folly or hypocrisy herein.

To such as say that we strain at small things, which become not a people of such fair pretensions to liberty and freedom of spirit, I answer with meekness, truth, and sobriety, that nothing is small that God makes matter of conscience to do or leave undone; and that as inconsiderable as they are made by those who raise this objection, yet they are much set by.—*Wm. Penn.*

MENTAL SLANDER—It is otherwise called suspicion.

Factory Religion.

"No, sir," said Scofield, the factory engineer, emphatically, "there is no such thing as factory religion! It's a contradiction. Why, my engine won't run if I don't swear at times."

"How do you know?" asked the listener.

The fireman laughed.

Scofield turned upon him like a flash:

"Tom," said he, with an oath, "wheel in ten or twelve more barrowfuls of that Nova Scotia coal. There isn't half enough to last until six o'clock."

The fireman departed without a word, and the engineer bustled around the room, oiling the slides, testing the water, opening and shutting valves.

"Well, I suppose I must leave you," said the visitor, rising from his chair and holding out his hand. "Will you not give the subject a thought?"

The engineer shook his head. "It's no place for religion, I tell you," he said. "To my mind, factories ought never to have been built. God intended man to live out in the free air and enjoy nature. There is plenty of room for religion out-of-doors; but here, where the very pulleys swear at their work—where steam shrieks and curses—here is no place for religion."

"Tom!" cried Scofield, after the minister had left, "don't bother about any more coal, my boy. I was out of sorts when I spoke. There is enough in now to last a week."

"I couldn't help laughing though," said Tom, wiping the grimy sweat from his brow, "you know that you never did try to do anything without swearing."

The engineer made no reply, but opened a paper and seemed to read. The printed words, however, did not engage his attention, but most vividly what the fireman said came before him again and again.

Was it as bad as that? Could he do nothing without swearing? He resolved to test himself. He would begin early the next morning, and for every oath uttered he would drop a small brass nail into a tumbler that was in the window. He rather thought that the tumbler would be empty at night—now that he had got his will up.

The next day came—Scofield rose at five as usual, and going downstairs in his stocking feet, stepped upon a tack. The volley of oaths that followed counted out seven nails for the tumbler. The buckwheat cakes, a collar button, the cat, a slow clock, and the remembrance of his purpose, scored five more. Then with grim determination he shut his teeth and said not a word more until he reached the engine room, where he counted out the twelve nails and threw them into the tumbler with an oath—yes an oath of relief. He was half across the room before the last one dawned upon him, but true to his purpose he walked back, and put another nail into the glass.

All day long he struggled, and at night the tumbler held thirty nails. Scofield was startled. He had never dreamed that he was so profane, and the habit had such a "grip" upon him. At last he went to "Christian Tim," an old man in the steel works, and told him the whole affair. Tim pondered a while, and then said:

"You may be able to leave off in time by your will power, but I know a better way."

"What is it?" inquired the other.

"Ask the help of the Lord Jesus Christ, said Tim, earnestly. 'Has He not heard every oath? Isn't it against Him that you have sinned? I had the same experience myself years ago, but with his help I never feel the least inclination to swear. And as for being happy—the hours are so swift-winged that I can hardly tell where the days go.'"

The minister called again upon Scofield.

"There is a factory religion, sir," said the engineer. "My fireman, Tom, and myself are trying to live up to it. There is a Bible in that desk, and we find time to read some in every day. And, to tell the truth, I believe the work is less hard, the wheels run smoother and the valves are tighter, and the whole place is lighter, cleaner, and better, for this same factory religion."—*H. C. Pearson in Illustrated Christian Weekly*.

The Cost of a Blue Ribbon.

"Doth God serve God for naught?" was the devil's question, and the devil's children are continually asking similar questions concerning the people of God. Judging other folks by themselves, they have no idea of doing things simply because it is right to do them; and the belief that men who do right usually do it with some selfish end or aim in view. Not and then one of these questioners gets his answer.

"How much do you get for wearing that?" said a young gentleman in an omnibus to one on whose coat was displayed the total abstinence badge of blue ribbon.

"Really, I can't say exactly," replied the wearer. "The ribbon, 'but I think it costs me about twenty thousand pounds a year,' was the prompt and unexpected reply of — Charrington. And his statement was literally true. He was the son of a great brewer whose name stands on the public houses all over the kingdom. When he died he designed his brewer, for his oldest son, Frederick, if he were willing to carry on the business; if not, the brewer was to go to his younger son, and Frederick was to receive a much smaller property instead of it. The elder son had not long before consecrated himself to the service of God and had begun to work among the poor and sinful and degraded in the east of London. In trying to turn them from their evil ways, and rescue them from their terrible condition, he speedily became acquainted with the fact that the great obstacle in the way of Gospel work in the east of London was the drink, and that the Charrington brewery was doing ten times more harm than his mission was likely to do good. Accordingly he quit the brewery business sacrificing an income of nearly one hundred thousand dollars a year, and went to work to undo so far as he could the mischief that was being done by the drink.

The Profane Doctor.

Some years ago soon after beginning my pastorate in a certain church, I preached a sermon on profane swearing. It was a very plain discourse, aiming to show that the habit of profanity was useless, vulgar, shocking to the minds of decent people, and an insult to God. At the head of his pew in the middle aisle, and near the pulpit, where all the congregation could see him, sat an old physician.

noticed that he was very uneasy, turning now on this side, then on that, like a caged lion; but did not know at the time what was the cause. "You gave the doctor some blows to-day," said one of the deacons, after service was over. "How so?" I inquired.

"Why, don't you know he is the most prone man in town?" he replied.

One of the elders shook his head and gravely remarked: "I think that pew will be vacated. There is no idea the doctor will stand such a shot as you gave him this morning."

This was a new experience for me, and not very pleasant. The aged physician was wealthy, and a very popular man in the community. He had but recently retired from his practice in the large city, and had come to spend the evenings of his life with us. He was social and generous, and we felt we were favored in securing him as a church attendant and supporter. How unfortunate that anything should be said to displease him, and perhaps drive him away from the service of the sanctuary! What could I do but leave it with God! I was his servant, and had spoken his message, and felt convinced that He would take care of me and the church and the truth.

But what was the result?

The next morning the old doctor was seen rising up to the parsonage. The minister was at home, but his wife was and she warmly welcomed the visitor in the parlor. Great was my surprise when he exclaimed, somewhat abruptly: "I like your husband. He is a purgative young man, who is not afraid to speak the truth, even if it does convict some d sinner like me. I have brought ten dollars as a contribution to the Bible Society, the sums of which were presented in our church week ago yesterday; and in addition to this beg you to accept this five dollars for yourself as a token of my esteem for your husband and my pastor."

I do not know that the old doctor at once ceased his profanity; but he continued to wait in my ministry. Although living four miles from the sanctuary, he was every Sabbath morning in his place as long as I continued that pastorate, and a very attentive hearer was.

Some years after, when settled in another parish, I came back to visit my old charge. The physician, then very aged, was sick. I called on him and found him physically feeble, but his mind was clear and composed, and his heart seemed changed. Gladly he listened as I talked to him concerning the heavenly kingdom. He said he was a sinner, but he believed he was saved by grace. Evidently he was standing on the border-land, and I was not surprised to learn that a few weeks after he stepped quietly over. The profane swearer had become a humble Christian. The aged pilgrim is gone home. He was one of the many wonderful trophies of grace called at the eleventh hour to work in the vineyard, and paid just as he had toiled all day.

That was a wholesome lesson to me. I have always tried to be prudent in the enunciation of truth, so as not needlessly to offend people. But never since then have I been afraid to speak of sin and warn men to flee from the wrath to come.

In the pulpit, the preacher stands between God and men. Even sinners will respect him

while he speaks the word of condemnation in their ears, and as he humbly wields the sword of the Spirit God will bless him—*Christian Intelligencer*.

Restored.

The Lowton's are the happiest family in the metropolis. Not the Vanderbilts and the Astors with all their millions and their town houses, their country places and their cottages by the sea, are happier than this family of four living in a three-roomed flat on the seventh floor of a tenement house on an income of twelve dollars a week. It is chiefly by contrast that we are happy or miserable, and, lowly as the Lowton's condition may appear, they have just escaped from a destitution that was so miserable that their present lot seems almost that of Paradise itself. For nearly two years the husband, strong and temperate though he is, has been out of steady employment, being able to pick up only occasional jobs on the docks or in the streets. All this time the family have been sinking lower and lower in the mire of poverty. Behind in their rent, with a landlord pressing for his money, suffering from actual lack of food, the children in rags and without shoes on their feet, sick and unable to buy proper medical attendance, too proud to beg, yet in need of charity—such was the condition of the Lowton's up to a few days ago. Then the crisis came. They were served with a writ of dispossession. "You must get out or you will be put out." They had no money to buy food and now they were told to move and confronted with the necessity of procuring shelter without a dollar in their pocket. The wife wept and wrung her hands in despair. The husband thought of suicide. At this hour charity opened the door. Food, some articles of clothing, money to pay for new shelter were offered. Then the man did what I think was the proper thing. "I cannot accept this charity"—this was the substance of what he said—"until you hear my story. Then, if you still offer me help, I will gladly accept it. God knows I need it. I am the victim, not of misfortune, but of my own fault. I alone am to blame for my wife's distress, my children's destitution, my inability to obtain work. Three years ago I had a good position and was earning fair wages in the service of a kind employer. I was never a drinking man, but in an evil hour began to attend the races and to bet on the horses. Of course I lost and bet again to retrieve my losses only to increase them. This continued for a year. During that time I took money which belonged to my employer. I hoped that I would be able to win enough to pay him back, but I only sunk deeper into the quicksands. What a year I spent! I suffered untold agonies. Every hour I feared that I would be discovered. I did not dare to tell my wife even. I passed sleepless nights. Finally I could endure the torture no longer, and I went to my employer and confessed. Of course he discharged me. I do not blame him for that. I would have done the same if I had been in his place. Now you know why I could get no steady work. I am a man without a reference. I was ashamed to go to my friends; I cannot go to strangers." This story for a moment cooled the ardor of those who were seeking to aid his destitute family. Dishonesty in a man is like unchastity

in a woman. The world regards it almost an unpardonable sin, and it seems to shut against him every door of sympathy. But there was the destitution; that was a fact, whatever the cause, and it called for aid. It was given, and from that moment the star of the family began to rise again, and a few days ago the husband found employment, steady work at wages that will keep the wolf from the door. He seems thoroughly repentant. His confession is a proof of his sincerity. The experience of the past two years has taught him what are the wages of sin. He will now probably be an honest man. There is a little drama in this simple story—a drama with a moral which needs no exposition.—*Ledger*.

DEAR FRIENDS, let us not entertain any hopes that war will be banished from the earth in any other manner than by submission of individual hearts to the golden rule of the spirit of life in Christ Jesus: for without this they would prove a mere delusion.—*Late Epistle*.

The great effort there is among many of the nations of the earth for supremacy of power and the extension of territory is by means which we believe are entirely repugnant to the doctrines and precepts of Christ.—*Canada Epistle*.

SUMMARY OF EVENTS.

UNITED STATES.—A riot has occurred in Shenandoah, Pa., in which several thousand anthracite miners were involved, in which two persons were killed and many wounded. Troops were sent to the neighborhood.

The use of coal strikers in Virginia have been forbidden by a court injunction to hold meetings to induce men to quit work. A number of the strike agitators defied the injunction, held meetings of the prohibited kind, and were imprisoned for contempt of court. In passing upon the case, Judge Jackson defended the injunction as a well established right in law, and as "the most efficient, if not the only, remedy to stay irreparable injury." He continued: "I do not question the right of the employees of this company to quit work at any time they desire to do so, unless there is a contract relation between them and the employer, which should control their right to quit. At the same time I do not recognize the right of an employer to coerce the employees to continue their work when they desire to quit. While I recognize the right of all laborers to combine for the purpose of protecting all their lawful rights, I do not recognize the right of laborers to conspire together to compel employers, who are not dissatisfied with their work in the mines, to lay down their picks and quit their work without a just or proper reason therefor. The strong arm of the court of equity is invoked in this case, not to suppress the right of free speech, but to restrain and inhibit these defendants, whose only purpose is to bring about strikes by trying to coerce people who are dissatisfied with the terms of their employment, which results in inflicting injury and damages to their employers as well as the employees."

On the 27th and 31st ult., earthquake shocks in Southern California occasioned much alarm in Los Angeles, about 45 miles north of Santa Barbara, and in other places nearby. Some damage is reported to have been done to buildings.

On the 28th an earthquake shock which was general over portions of Nebraska, Western Iowa and South Dakota occurred shortly afternoon, and was felt at a large number of towns in the three States. It lasted from ten to fifteen seconds.

Statistics of the Weather Bureau state that during the year 1900, 713 persons were killed by lightning; of this number 291 persons were killed in the open, 168 in houses, 57 under trees and 56 in barns. The circumstances of 151 deaths are not known. During the same year 973 persons were more or less injured by lightning strokes. The greatest number of injuries occur in the Middle Atlantic States, the fewest in the Pacific States.

The American whaling fleet in the Atlantic is now said to number but 23 vessels, of which 25 are from New Bedford, Mass. In 1854 there were 693 vessels thus en-

gaged. Whaling declined partly because of the scarcity of whales, but chiefly because of the general use of petroleum and its products, and the increasing use of gas and electricity for illumination purposes.

A despatch from Fresno, Cal., says: "What undoubtedly is the largest known tree in the world has been discovered on the Government reservation far up in the Sierras, in this county. Six feet from the ground it took a line 154 feet 8 inches long to encircle the tree, making it over 51 feet in diameter."

The Immigration Bureau has issued a circular providing that residents and natives of Porto Rico and the Philippines coming to the United States must undergo the same examination as is enforced against other alien immigrants.

The Treasury Bureau of Statistics shows that during the year 1901, 52 per cent. of the manufactures exported went to Europe, 23 per cent. to North America, 6.6 per cent. to South America, 8.2 per cent. to Asia, 7 per cent. to Oceania, and a little less than 3 per cent. to Africa. The total value of manufactures exported to Europe was \$21,600,000.

A congestion of freight, unparalleled in the history of the road, has lately ensued on the West Penn division of the Pennsylvania Railroad. Fifty miles of loaded cars were sidetracked along that line. For fifteen miles north of Allegheny the south bound track was a continuous string of freight cars, and could no longer be used for regular passenger service.

Figures given out by the Statistical Bureau of the Treasury Department, showing in detail the imports and exports of the United States for the fiscal year ending Sixth Month 30th, 1902, indicate that America's commercial invasion of Europe has ceased, and the balance has once more begun to run against the United States. The exports of the United States decreased during last year more than \$106,000,000, as compared with the year previous, while the goods imported from foreign countries show an increase in value more than \$80,000,000.

The agricultural book of the Northwest Territories shows that in four years the production of wheat has increased from 5,542,478 bushels to 12,808,447 bushels, and of oats from 3,040,307 bushels to 9,716,132 bushels. It is said that saccharine and other coal tar products and the products of the chemical industry for sweetening jams, syrups, beverages, pastry and other food substances. Saccharine, one of these substitutes, is credited with 700 times the sweetening power of cane sugar.

There were 457 deaths in this city last week, reported to the Board of Health. This is 17 less than the previous week and 17 less than the corresponding week of 1901. Of the foregoing, 221 were males and 236 females; 42 died of consumption of the lungs; 31 of inflammation of the lungs and surrounding membranes; 21 of cancer; 16 of apoplexy; 11 of typhoid fever and 1 of scarlet fever.

FOREIGN.—It is officially announced that the coronation of King Edward VII of England will take place on Eighth Month 9th.

A despatch from Paris of the 1st says: "A Cabinet Council was held to-day. The Premier, M. Combes, explained that 6,900 religious establishments had not applied for authorization as required by the Law of Associations. Half of the number acted in good faith, belonging to the category of charitable institutions which were exempt from the operations of the law. All save 400 of the remaining half had closed voluntarily. The others had decided to wait for the decrees of closure. These decrees were submitted to President Loubet to-day, and he signed them. The government has been taken in by the law to order to regulate the 'religious' orders which had acquired great wealth and were using it to exercise political power. The restrictions which are imposed upon them by this law are expected to reduce their influence in this direction."

A despatch from St. Petersburg of the 31st says: "Official reports show that cholera is spreading with terrible rapidity through the Hammaria. The epidemic has claims hundreds of victims daily, mostly Chinese, but Russians and other Europeans are dying of the disease."

In order to test the correctness of the statement that tuberculosis cannot be communicated from cattle to human beings, Dr. Garnault, a French physician, voluntarily submitted himself to inoculation with bovine tuberculosis. He is now reported to have the disease in a virulent form.

The dairy schools of Russia, it is said have brought that country to the front as one of the foremost producers of butter, cheese and milk in the world.

A French explorer has discovered that the Niger River, commonly supposed to be unnavigable on account of rapids, is, on the contrary, usable for freight traffic for 1,700 miles from the sea into the interior of Africa.

A portable street light of great illuminating power has been devised by the Westminster County Council for

lessening accidents from fogs in London. The torch, a cylindrical tank, eighteen inches in diameter and two feet high, is charged with petroleum and compressed air. When it is lighted the torch flares up two feet with a power of 1,000 candles.

A despatch from Berlin of the 28th ult. says: Ernst Rohmer, an electrical inventor, has succeeded in telephoning seven kilometers away by his wireless method. The speaking voice was perfectly audibly continuously during the experiments. It is stated that Rohmer's invention acts on the principle of the transformation of light waves to sound waves by using a searchlight and a microphone.

A writer describing the late eruptions of the Soufriere volcano on the island of St. Vincent, says: "The whole country for a radius of eight miles is subjected to a seething mass of fire, into which no living creature could hope to penetrate, and at a distance the noxious vapors that have risen from the belching crater have been such as to menace the health, if not actually the lives, of those who inhale them." During the latter part of the Seventh Month at least two slight eruptions occurred. A despatch of the 28th says: "Many people, both of the wealthier classes and laborers, are leaving the island, the disaster. The Government is still feeding 6,000 persons."

A regular system of forwarding letters by carrier pigeons has been established between some of the islands of the New Zealand group. Each letter thus sent is to be stamped, the cost of the stamps varying with the distance.

It is said that English is more and more taking the place of French as the language of Russian Court circles. The Czarina speaks English constantly, and the Czar also likes to express himself in the same tongue.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 76.

Edward Kichie, Phila.; and for Hannah D. White, O.; Elizabeth Allen, Phila.; Joseph Warner Jones, Pa.; Jacob R. Elfreth, Pa.; Frances E. Jones for Margaret H. Jones, Oak Lane; Jane E. Mason, G't'n; and for Jonas Edge, Kans.; Mary Ann Jones for Isaac Morgan, Fla., and Margaret Outland, N. C.; R. Mott, agt., la., \$12.00, for John W. Mott, Joseph Dewees, Morris C. Smith, James Mott, Chester Mott, and John Mott, agt., la.; Boonville, Canada; Ellen McCarty, Pa., for Albert F. Heess; Albertus L. Hoyle, N. J., and for Wm. Hoyle, O.; Truman C. Moore, Pa.; J. Adrian Moore, Pa.; Sarah A. Gilbert, Pa., \$10 for Andrew Ann Case, Albert Cope, Eliza G. Cope and Chas. Gibbons; Wm. J. Evans, N. J., and for Wm. Evans; Sarah T. Smith, agt., O., \$24 for herself, Lydia J. Bve, Elizabeth Bowman, Edna F. Dean, Jason Fawcett, Carl Patterson, Belinda H. Schofield, David Smith, Hannah P. Smith, Hannah A. Vanlaw and Susan Worstell; Albert Emmons, la.; Benjamin L. Bates, la.; Cyrus Cope, la., \$5, to No. 39, Vol. 77; J. Beni, Glavin, Phila.; Abram Stratton, Phila.; Jacob V. Edge, Pa.; Mercy A. Roberts and for Elizabeth L. Roberts, Pa.; Joseph Henderson, agt., la., \$26, for Lorenzo Rockwell, Lewis L. Rockwell, Roy W. Rockwell, Archibald Henderson, Daniel J. Peckham, Christian Thompson, Oman K. Tow, Severn Tow, Ole P. Tjossem, Walter Clayton, Leah J. Paxson, Lars Stangeland and Hugh L. Knowles, N. Y.; Jane S. Warner, Pa., \$8, for herself, Electa J. Warner, Mo., Jos. E. Meyers, la., and Martha Price, Pa.; Susan R. Williams, Phila., and for James Hunt, England; David E. Cooper, N. J.; Samuel R. Cooper, N. J.; Sarah T. House and for Lena H. Sharpless, Pa.; Joseph L. Bailey for Anna S. Bailey, N. Y.; H. V. Pennell, M. J., Pa., to 14 Vol. 77; Joseph K. Evans, N. J.; Ellen Bromley, Phila.; John Letchworth, G't'n; Joseph T. Whitson, Pa.; Priscilla M. Lippincott; N. J.; Susanna S. Kite, G't'n; B. V. Stanley, Phila., and for James Hunt, England; Samuel Embree, Deltha Emmons, John E. Hodgins, Eliza Hodgins, Wm. G. Hoyle, Jos. L. Hoyle, Robert W. Hampton, Pearson Hall, Joseph S. Heald, Edwin T. Heald, James McGrew, Thos. E. Mott, Abigail B. Mott, Frances Jackson, Thos. E. Stanley, Morris Stanley, Elwood Spencer, Barclay Smith, E. S. Smith, Mon J. Shaw, B. D. Sidwell, Joseph Patterson, Wm. B. Stanley, Wm. J. Stanley, Zachus Test, Thomas Thompson, Russel Z. Taber, Thos. D. Yocum, Geo. E. Young, Aaron K. Williams, Barclay C. Dewees, \$3, and Rhoda M. Engle, sc.; Ellis Smedley and for Mary S. Ward, Pa.; Dallas Reeve, N. J.; George W. Thorp, Phila.; George A. Keely, Del.; Charles Ballinger, N. J.; J. B. Wals, N. J.; Lydia C. Cadbury, Phila.; Ellwood Cooper, Phila.; Wm.

B. Harvey, Pa.; Edward G. Smedley, Pa.; Elizabeth L. Thomas, Pa.; per G. Eldaah Wilcox, E. P. \$8, for George Schill, Abel McCarty, Job McCarty and John S. Brown; John H. Ballinger, N. J., for himself, Charles D. Ballinger and Edward J. Jones; Joseph S. Middleton and Deborah B. Parr, N. J.; Samuel Haines, N. J.; Wm. Bishop, N. J. Ruth Anna Harned, N. J.; F. Lee Haines, N. J.; Phebe P. Stokely, N. J.; M. D. Del.; Elminah Sarah P. Darnell, N. J.; Alfred C. Haines, N. J.; Barclay R. Leeds, Phila., \$10, for himself \$4, and for Wm. E. Tatum, Daniel L. Leeds and Wm. F. Leeds; Geo. S. Hutton, Pa., \$8, for himself, Phel Hutton, Geo. Pandrich and Anne W. Thompson Sidley Garrigues, Pa.; Jane G. Smedley, Pa. Mullan & Co., Gloucestershire, England; Mary I. Ogden, Pa. W. K. Bullock, M. D. Del.; Elminah S. Deats, N. J.; Henry W. Satterthwaite, Pa. Ann Elfreth, Pa.; Wm. H. Moon, Pa.; Eley M. Chace per R. P. Gifford, R. I.; James W. Olive, Mass.; George Blackburn, agt., O., \$36, for himself, Sarah J. Bonsall, Annie C. Bonsall, Wm. Blackburn, M. D.; Martha J. Cook, Miriam French, Martha H. French, Clarkson French, Catharine Fawcett, Ardella French, Rebecca S. Hodgins, Finley Hutton, Elma Hayes, Amy J. Morlan, Edward Stratton, Joseph R. Stratton, Catharine M. Thomas and John M. Stratton; Sallie A. Armon, Del.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

The hour at which the meeting is held at Langhorn's Pa., has been changed from 10 to 10:30 o'clock.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During the Seventh and Eighth Months the Library will be open only on Second and Fifth-days from 3 to 6 P. M.

A MAN and eight year old son wish room and board with a private family, near Friends' Select School, 16th and Cherry streets. Terms must be moderate.

Address "W," care of THE FRIEND.

SITUATION wanted by a woman Friend as matron, managing housekeeper, either public or private, or any position of trust.

Address "R," office of THE FRIEND.

The committee having charge of Spring River Academy desires to engage the services of a suitable young Friend to serve as the principal the coming year.

Address LEVI BOWLES, Clerk of Committee, Mooreville, Ind. Galena, Kansas.

WANTED.—A teacher to take charge, for next term, of the Monthly Meeting School at Sugar Grove, Indiana. Application may be made to CALVIN NEWLIN, Mooreville, Ind.

or SARAH T. MAXWELL, Plainfield, Ind.

WESTTOWN BOARDING SCHOOL.—The fall term of this school begins on Third-day, Ninth Month 9th, 1902. Early application should be made for admission of pupils desiring to enter at that time, if the matter has not already received attention.

WM. F. WICKERSHAM, Principal.

WESTERN QUARTERLY MEETING OF FRIENDS.—The trial evening Broad Street Meeting, Philadelphia, 7.17 A. M., of the 22nd instant, will be met at West Grove, to converse (free of charge), those desiring to attend the Western Quarterly Meeting of Friends, to be held at London Grove, Chester County, Pa., and directed that the committee on those intending to come would inform by postal in advance.

TRUMAN C. MOORE, GEORGE R. CHAMBERS, Committee.

DIED, Tenth Month 19, 1900, MILTON CHAMNESS, age seventy-four years, one month, one day; a member of Cottonwood Monthly Meeting of Friends, Kansas. He was a firm believer in the ancient doctrines and principle of Friends, and directed that his remains should be interred in a plain coffin.

WILLIAM H. PILE'S SONS, PRINTERS. No. 422 Walnut street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXV.

SEVENTH-DAY, EIGHTH MONTH 16, 1902.

No. 5.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

A Shining Success.

Some would call Success the accomplishment of what one undertakes to accomplish. One would call him a man of success, though off by death or accident, who was by some steps approaching the attainment of his endeavor. Not that he had already attained or was already complete, but that he followed after, so that he might lay hold on that for which he was laid hold on by a higher Power. A steadfast going on unto perfection was such success in character as reaching the end, —the will which morally contained the end was of the same spiritual virtue as the end had it been developed.

A man bent on righteousness of life will regard character as his goal, and would view attainment as his success, were it not that every attainment in true righteousness serves to breed a noble discontent with that whereunto he has already attained; and he would pass on to higher and higher standards of character.

I am happy for him if this following after righteousness prove as a schoolmaster leading unto Christ, who alone is found to be that standard truth in character which will satisfy the soul of the searcher after the righteousness of God.

Among the multitudinous standards of success in life among men, the image of Christ is set up in the gospel as the one standard of success whereunto a man shall aim, if he would fulfill the law of his being. Conformity to the likeness of Christ, who is the image of the invisible God,—in short, a being made like, is the one success for every human character, which is his business for life to reach. It is the Divine reason for all our relations and all our appointed works. For we are to do in order that we may be, and to

suffer in order that we may be, more and more conformed unto the image of Him who calleth us unto glory and virtue. If we obediently keep his words we shall be growing like Him, or "if we suffer we shall reign with Him." Every dispensation in life under the sanctifying turning and overturning of his Holy Spirit has this end in view that his image may be formed in us and our characters conformed to his image. What men call failures in life may be truest conditions of success. For if we were successful in works we might boast, but in successful suffering we are preserved in the humility essential to the holiness of Christ's spirit. "And if any man have not the Spirit of Christ he is none of his." So there are many turnings and overturnings in order that we all may come "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Herein there can be no rivalry among the successful, except to rejoice when another passes on nearer than we do to the mark of the prize of the high calling. But no competitor can displace us. No differences in worldly success, no superiority of others in intellect or culture or wealth can crowd out the way-faring man though a fool, if his way is Christ, from approaching where all may receive the prize, where all may be crowned with the fruits of his Spirit. This success is open to all conditions; and worldly failures and disadvantages may serve only to promote it. As silver is tried, so acceptable men are tried, in the furnace of affliction, till the silver is cleared of its dross. And He who sits as a Refiner and a Purifier sees the purified silver made a mirror of his own face;—so we all, with un tarnished face "reflecting as in a mirror the glory of the Lord, are changed into the same image from glory to glory,"—from character to character,—"even by the spirit of the Lord." An important part of the process of being "changed into the same image" with Christ, is that of faithfully reflecting the graces of his character and the behests of his word and light, that may come upon us as mirrors made to reflect his features. If we will not reflect these unto the welfare and enlightening of others our usefulness as Christ's mirrors or reflectors will cease and unfaithfulness to be responsive to the light of his counte-

nance will turn us again into the dullness of dross and tin and reprobate silver. "Arise and shine" when thy light is come "and glory of the Lord hath revealed it unto thee."

The Work of the Yearly Meeting's Committees.

Tokens of the faithful diligence with which the Yearly Meeting's Committee is pursuing the service of its appointment in many quarters incidentally and occasionally reach us. It may be disappointing to some readers that no systematic account of the Committee's doings and of the meetings appointed or visited is kept current or heralded in our columns. We have been aware this would gratify both a pardonable curiosity and a not unworthy interest. Yet, without asking counsel of advisers, the editor has recognized in himself for the present a secret check against regularly advertising the individual details of this spiritual concern and movement. We might gain public credit as a Yearly Meeting by exploiting our activities, but we prefer for them the honor which comes from God only. We believe He is working his own work through servants and handmaids all the more deeply and lovingly in the hearts of our members, than if they were turned outward from week to week, to have a news-loving appetite over a Divine movement so served as to promote a feeding on the surface. Let us all rather dwell deep in living exercise for the inward prosperity of Zion, and leave the manifestation of it unto the Lord for his due time.

From a member of the Yearly Meeting's Committee we have received these words:—"I find myself desiring that we may not be found depending too much upon outward means, or a spirit of creaturely activity, in this important work to which the Yearly Meeting has called us as a Committee, but that each mind the gift that is in him endeavoring through Divine help to become more and more sanctified for rendering that measure of service towards the building up of the walls of our Zion which all who are truly interested are called upon to offer."

It had been my general practice to buy and sell things really useful. Things that served chiefly to please the vain mind in people I was not easy to trade in. Seldom did it. And whenever I did, I found it to weaken me as a Christian.—John Woolman.

A REMARKABLE INSCRIPTION.—One of the most beautiful prayers yet found on Egyptian monuments, is the following—one which shows how deeply imbedded in the hearts of the people was the belief in immortal life—that life finding its most full expression in the never-dying sun:

"Ta-hebt prayeth to her lord of Eternity saying: Hail to the Horns on the Horizon the Self-Created one. Thou art indeed doubly beautiful when thou shinest on the horizon, thou makest bright the earth with thy beams, and the gods shout with joy when they behold thy beams. Let me come forth to meet thee; let me behold thy beams and gaze upon thy beautiful beams. I have come to thee, for I would be with thee, and I would gaze on thee each every day. I am one of those who worshipped thee on earth. O, let me pass to the land of eternity and to region of everlastingness. Guide thou me, O Ra, and do thou give me the sweet breath of life."

A series of passages are then given as expressing this woman's mind:

"All my life since childhood I have walked on the path of God. I have praised and adored Him and ministered to the priests, his servants. My heart was true. I have not thrust myself forward. I gave bread to the hungry, drink to the thirsty, clothes to the naked. My hand was open to all men. I honored my father and loved my mother; and my heart was at one with my townsmen. I kept the hungry alive when the Nile was low." Thus stating the doctrine on which this woman based her hope of eternity.—*London Daily News.*

FAR be it from us to place undue importance upon any outward observances or conformity.

We know that religion does not consist in these but in doing the will of God from the heart, under the sanctifying power of that living faith in our Lord Jesus Christ "which is of the operation of God," and which nothing else can give to the soul. But we also know that it is the Divine will that our religious Society should be separated from the spirit and the customs of the vain world in the particulars of which we have been treating; and it is not for us to choose out such requirements as we please, or to say this is a small and unimportant matter, and I need not conform to it. We must take his commandments as a whole, or we shall practically reject his government. We may try to excuse our deficiency by charging others with tithing the mint and rue and anise and cummin, and neglecting the weightier matters of the law; but if we refuse obedience in rendering the tithe in what, from its seeming littleness, is the nearest and closest test of the entireness of our love and allegiance, we may soon come to disregard justice, mercy and truth; for he that is unfaithful in the least is unfaithful also in much, and if we wilfully reject one point of the Divine law we may incur the guilt of the whole.—*Thomas Evans.*

Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.
We are spirits clad in veils;
Man by man was never seen.
All our deep communion fails
To remove the shadowy screen.
—*Christopher Pease Cranch, in The Estuary.*

For "THE FRIEND."

The Yearly Meeting's Committee of 1833.

To the Yearly Meeting:

The committee appointed to visit the subordinate meetings report,—That dividing themselves into three parts, to one of which were allotted the meetings in New Jersey, and to the other two, those on the west side of the Delaware, they visited the Quarterly, Monthly and nearly all the Preparative meetings, and also many meetings for worship within the limits of this Yearly Meeting.

From inquiry and our own observation, it appears that many of them have increased in size since an early period after the Separation, some remain nearly stationary, and a few have become very small and weak. The situation of this class, the committee believe, calls for the serious attention of the superior meetings, to consider whether their continuance is likely to promote the welfare of the members or the cause of Truth.

In the course of our visit we found that a want of faithfulness in diligently attending our religious assemblies is very generally admitted.

Many still in membership with us, not being sufficiently impressed with the indispensable duty of offering acceptable worship to our Almighty Creator, frequently absent themselves, especially in the middle of the week. This neglect prevails in some places to an extent we had not anticipated, after the sifting we had so recently passed through:—As the vital interests of our religious society are intimately connected with the constant and humble discharge of this sacred duty, the committee believe that such lamentable failure requires the close attention of Monthly and Quarterly Meetings to labor with the delinquents for their reformation in that respect.

The love of the world and the eager pursuits of business in town, and country are obvious sources of weakness to which are attributable in great degree this defection and the want of a fervent engagement of spirit when assembled which often renders our meetings seasons of painful labor to the rightly exercised, instead of being heartily devoted to the cause of Christ. Such are burdens to the living members, and greatly hinder the circulation of a proper exercise in our meetings. Thus the exaltation of truth is obstructed, and the seeking minds of the youth, and others are in danger of being discouraged by their not obtaining that spiritual consolation and strength which might otherwise be experienced in our religious meetings.

We found very little exception to the prevalence of love and harmony; many Friends being closely united in a sincere engagement of mind for the preservation of our Society on its original foundation, the support of its testimonies and the administration of its discipline conformably to the spirit in which it was instituted. Yet the necessity of pressing after an increase of that fellowship which stands in Christ Jesus, our holy Head, and which only can qualify for united travail and labor in his cause, has been much impressed on our minds, especially as we have witnessed the languor of those who seem disposed to take their ease, now the perturbations produced by discontent, and insubordination have subsided.

The education of the youth in a manner con-

sistent with our profession appeared to the committee to need more deep religious concern restraining them from things which unfit their minds for receiving the visitations of Divine love, and taking the yoke of Christ upon the To the want of an experimental acquaintance in many parents with the regulating power the cross may often be traced the alienation of the children from the ways of Truth, and the little hope which some give that they will conform to its testimonies.

It was a satisfaction however, to observe that in most meetings there are children who become behaviour and plainness evince their endeavours of their caretakers to discharge their duty faithfully; and we believe, among the members generally the practice of reading the Holy Scriptures is increasing.

Some inquiry was made into the present state of our testimony against the unnecessary use of ardent spirits; although it appears that the practice of using it as a drink is almost abandoned by Friends, yet in many of the meetings there remain some members who still give to their workmen on particular occasions. Even this custom however, is declining, and the opinion was expressed in a few meetings that in another season for labor it would further lessen.

Friends were encouraged to persuade those who give it, to make the attempt to gather their crops and perform other labor without it, and to clear their hands effectually of its baneful consequences arising from the use of this pernicious article.

It appeared to the committee that a most strict investigation into this matter involved as it does the dearest interests of families, and of society, would be attended with beneficial results both to individuals, and to the advancement of this testimony.

The support of the discipline against those who have seceded from us, and other offenses, appears to have been generally entered upon in most parts, with a zeal becoming its importance. Yet we apprehend there is need of greater faithfulness in some meetings to enforce the discipline. The exertions of Friends have been laborious and indefatigable, and we hope that the spirit of meekness attended, enabling them to endure patiently the reproaches which have been freely cast upon them. From the unprecedented number of cases and disownments there is however reason to apprehend, in some meetings a danger of falling into a formal manner of transacting the concerns of the discipline, tending to the honor of Truth or the real welfare of the body, for want of dwelling upon a proper sense that it is the Lord's work; and can only be rightly conducted as Friends engaged to apply for the aid and direction of his Holy Spirit, which gives wisdom, and authority, and is to be waited for in all our religious meetings.

The small number of members who attend some meetings, where there is a large share of labour to be performed has induced Friends to appoint those to services who do not maintain all our testimonies in their conduct; and appearance, which we believe to be a source of weakness injurious to the individuals themselves, lessening the dignity of our profession, and the obligations of the discipline, and it calls for increased caution and care.

The practice of some of our members attending the meetings of the Separatists at the time marriages has claimed the consideration of the committee, and we believe it proper to call the attention of the Yearly Meeting to the object.

The general activity now prevailing on religious subjects by which the spiritual strength of young convinced Friends may be dissipated, and their growth obstructed:—the union of friends with others in works of benevolence:—the temptations held out by popular lecturers to draw the young people to assemblies professedly for religious or moral purposes, by which our testimony against a hired or man-made ministry may be laid waste:—the practice of Friends engaging in employments which draw them from regularly attending their religious meetings:—the departure from Christian moderation, in the extensive pursuit of worldly business, in the great increase of luxury and splendor in living, and entertainments, and the various allurements to vice, and to scenes of diversion;—are subjects which appear to the committee to demand the very serious and heartfelt concern of every member of the Society, that we may be preserved a people holding up a consistent testimony to the purity and simplicity of the truth as it is in us. As a means of counteracting the stream of degenerating from Christian principle and practice, we believe a more familiar acquaintance than many possess with the history, and writings of our Society which set forth the nature and ground of our religious testimonies would be found highly advantageous.

Our minds were introduced into tender sympathy with the faithful burden-bearers whose number in many places is small, and the weight of concern and labor which devolves upon them great, both as regards the due support of the discipline and the holding of their meetings for Divine worship in a manner becoming believers in the spirituality of the gospel dispensation.

Where few experienced Friends are left to lead forward the younger members in the affairs of the church, the committee believe that if the advice was properly regarded, "that Friends stand open to the leadings of the love of God, through Jesus Christ our Lord, and when in that they feel their minds drawn to sit with any of their neighboring Monthly or Quarterly meetings, that they attend thereto," such advantage would accrue to some, who though desirous to see the cause prosper, require the help of those who are skilled in the discipline, and usages of the Society.

Notwithstanding the ravages of the spirit of indolence and the numerous imperfections we have still to lament among us, there are evidences that the Lord continues to be gracious to the remnant of his heritage in that he is not pleased to regard the poor and the needy in their distress, and to lay his Divine hand upon sons, and upon daughters.

It afforded much satisfaction to find that there is a large number of middle aged, and young members, of both sexes, within the compass of this Yearly Meeting whose appearance and conduct give proof of their love to their Divine Lord and Master. To these, the testimonies of Truth, and the welfare of the Society are precious; and they furnish a

hopeful prospect of a succession of laborers, who, if they keep their places in all humility will be instrumental in the Lord's hand in repairing the desolation produced by an evil heart of unbelief, and in carrying forward the work of reformation in the earth.

In compliance with our appointments we have endeavored to discharge the duties, by communicating our sense of the states of meetings, laboring for the removal of such things as are prejudicial, and promoting an individual concern for the restoration of primitive purity and spirituality amongst us; and we may thankfully acknowledge that ability was also furnished at times to offer the language of comfort and encouragement. The labors of the committee were kindly received, and we believe the concern of the Yearly Meeting was seasonable.

Signed by—Ruth Ely, Mercy Ellis, Abigail Barker, Hannah Gibbons, Martha Jefferis, Jane Bettle, Mary Allinson, Hannah Paul, Elizabeth Pithead, L. Regina Shober, Hannah Warrington, Jr., Hinchman Haines, Thomas Wister, Joseph Whitall, Thomas Stewardson, Samuel Bettle, Benjamin Cooper, John Comfort, Ezra Comfort, Robert Scotton, Thomas Kite, William Evans, Thomas Evans.

PHILADELPHIA, Fourth Month 13th, 1833.

Thomas Wilson.

Selected.

Thomas Wilson, of Ireland, was born in Cumberland and educated in the profession of the Church of England. While a youth he had great hungerings after righteousness, and the true knowledge of the living God, and his son, Jesus Christ; and went with great diligence to hear the priests, and carefully minded what was spoken. If he heard of a priest that was noted for a good man, and preached two sermons in one day, he would go sometimes eight miles on foot after hearing the morning sermon, to hear another in the afternoon; and the more he sought to hear, the more his hunger and thirst increased, so that he was sensible of great poverty of spirit. In the time of singing psalms a thoughtfulness came over him, that men should be made holy before they could rightly sing to the praise and glory of God; and he was stopped from singing them, through a godly sorrow which was in his heart, with secret cries and humble prayers to the living God of heaven and earth, for the knowledge of the way of salvation. In this state he travailed in great godly sorrow, weary of the heavy load of sin, as also of the doctrines and worship of men's making; and many texts of Scripture being opened to his understanding, he began to see that which was not of faith was sin, even in points of worship, and the pretended service to the great God. Being thus made sensible that too many of the doctrines of the Church in which he was educated, were precepts of men's making; and that "God is a Spirit, and that they worship Him must worship Him in spirit and in truth;" this worship he greatly longed to know; and conversed with priests thereon, but they could not direct him where to find it. But after long travail of spirit, and great concern of soul, the Lord was graciously pleased to make him sensible, that what it was to be known of God, was manifested in man.

About this time he went into an evening meeting of the people called Quakers, with strong desires in his mind to the Lord, that if it was the true way of salvation which this people preached, he might have some inward feeling and testimony thereof in his own heart.

After sitting some time in silence a Friend began to speak, directing and exhorting to an inward waiting upon the Lord in faith to receive power from Him over every unclean thought, by which heavenly power, they might glorify and praise the name of the Lord, through the ability of his own free gift. This Thomas understood to be the holy word of grace, which the apostle preached, and to which he turned the minds of the people; and he felt his soul much in love therewith, saying in his heart, "This is what I greatly wanted." The Lord's power arose in the meeting to the breaking and tendering of his heart; and inward cries were raised in him to this effect, "O Lord, create in me a clean heart." Now his heart was opened, and he felt the Lord's fierce anger because of sin; and he was made willing to love, and dwell under, his righteous judgments, being truly convinced that was the way to come to the mercy seat. He saw he was to cease from the doctrines of men, and mind the gift which was in him, and sit down among Friends in their silent meetings, to wait on the Lord in retiredness of mind, for his heavenly teachings and holy leadings; in the performance of which inward, Divine, and heavenly worship, he, with many more young people, was convinced of the inward work of God, and turned to the Lord with all their hearts.

Those who attended this meeting from time to time, became very tender and heavenly-minded, and in great love with each other; the heart-tendering power of the Lord being renewedly felt, inwardly revealed, when no words were spoken.

This our friend being thus raised up and qualified, came forth in a public testimony; and was concerned not only to travel and visit many parts of this nation, Scotland and Ireland, but also America; which he visited twice, in company with James Dickinson. He left there many seals of his ministry, which was sound, plain, and powerful, frequently attended with a heavenly sweetness, as he was Divinely enabled to open the mysteries of life and salvation. He was also richly endowed with the spirit of supplication, in which he was drawn forth in great tenderness and fervency of spirit; not only on behalf of Christ's church and people, but for mankind in general.

After more than forty years of labor, his natural strength decayed, and towards the close of his time, having not long been returned from a journey of ten months through many parts of England, he expressed himself thus:—"Now I rejoice in that I have served the Lord in my day; and as I have labored to promote the truth in my generation, I feel great peace from the Lord flowing in my soul, and am thankful that I have been made willing to serve Him."

He was taken ill about the Eleventh Month, 1724, and continued weakly for several months; in which time he uttered many weighty expressions and at several times was concerned in fervent prayer for the young and rising generation that they might be faithful wit-

Nathaniel S. Shaler on Valor.

The interest in which N. S. Shaler's poem "Valor" was in part quoted in our recent No. 1, appears shared by the *Hartford Times* in the following remarks:

In these times when political orators' mouths are ceaselessly sounding the praise of military performance in the time of the Civil War, in Cuba and in the Philippines, and when not a week passes without some public discourse of that sort from the President of the United States, it is good to have a public reminder that, after all, the man with a gun is not necessarily the greatest of heroes.

One of the ablest scientific men of the country is Professor Nathaniel S. Shaler of Harvard University. In zoology and geology American outranks him; but he is a broad-minded and philosophic thinker, who has written books with such titles as "The Nature of Intellectual Property," "The Interpretation of Nature," "A Study of the American Commonwealth," and "Study of Life and Death." Professor Shaler has no public reputation as a poet, but recently he appeared as a poet of an occasion at the Phi Beta Kappa exercises at Cambridge, and the title of his poem was "Valor." It is not a composition of the Kipling variety.

Professor Shaler is one of many millions of sensible Americans who are weary of all this talk about the glory of having some time worn uniform on a battlefield. He is ready to give proper praise to men who have risked their lives to save the life of their country—an opportunity which has come to no American, by way, in the last thirty-seven years. It is good to clasp the hands with such heroes, but there is a finer thing than that.

Professor Shaler recounts in his fine verses of what seems to him the noblest heroism. One of that of a surgeon in the Confederate army, who, after the most faithful service, was falsely accused of having sought to spread yellow fever contagion in the Northern States. Accused and reviled through long years, he held his peace—refusing even to defend his base charge.

Professor Shaler is a Southern man by birth, the physician of whom he speaks did his work when Memphis was scourged by the yellow fever. The other examples of true valour which he mentions are equally impressive. For all point to the admonition near the end of the poem:

"Let not our eyes
be blinded by war's flame, nor be our ears
filled by its drums and trumpets till forgot
the plain lesson of our peaceful days,
that what is fellow-man who knows not war,
no faithful does his tasks with faithful heart,
and so gains valor for all fields we win."

In these days, when mere glory-grabbing too often passes for the noblest sacrifice and the best public service Professor Shaler's lesson should be heeded. It is not the man who knew what it is to be in absolute want of a dollar who should preach to us unceasingly of "the strenuous life," nor does achievement of any sort become more meritorious because attention is called to it by drums, trumpet or any other form of advertising.

Every duty we omit ourselves some truth should have known.—*Ruskin.*

A Remedy for Moths.

We were examining our wardrobe after the summer and found, to our surprise and grief, many of our choicest articles of apparel sadly damaged by the moths. In the midst of our trouble, and the discussion as to the modes of protection against moths, which had been handed down by tradition, Aunt Julia came in.

"Aunt Julia, how do you keep your winter clothing from the moths?" we both asked eagerly, as that good lady proceeded to lay aside her handsome shawl, which looked as fresh as ever after seven years' wear.

"I used to suffer from moths as much as any one, once," replied Aunt Julia, taking her knitting from her little basket, and sitting down; "but I found a recipe in an old-fashioned book which has relieved me of much solicitude on the subject. It was many years before I could be persuaded to try it. In my young days money was not quite as plenty as now, but provisions were cheap, and a farmer's daughter began her married life better supplied with linen, blankets and bed quilts, than many a jewel-decked city belle. As I was an only daughter, and was not married too young, a noble pile of blankets, feather beds, bed-quilts, etc., became my portion. For many years after we removed to the city, I used to dread my summer work of airing beds, and packing very fine home-made blankets and quilts stuffed with the softest down. I tried snuff, tobacco, camphor, pepper, and cedar chips, and yet, as we changed our place of residence several times, some colony of moths, old squatters among the beams of the garret, or in some unobserved scrap of woolen cloth, would perforate tiny holes in my choicest possessions."

"Why, Aunt Julia, I thought you had a cedar closet."

"Yes, when we moved into our new house; but by that time my closet was too small for my increased wealth, and till I used this recipe, I seldom passed a year without some moth holes, but now I have not seen one in nine years."

"What was it, Aunt? Have you the book? or can you repeat it from memory? It is too late to save these things, but I will write it down, and try it next spring." So saying, Anna took out her little recipe book and pencil, while Aunt Julia prepared to recall the moth preventive.

"The book was an old one with the title obliterated, and title-page torn out by some careless child, but the directions were these:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"O! Aunt Julia, is that all? How does that help the matter?"

"Wait, Anna, and hear my story out. One day, as I was mourning over my choicest blankets, eaten by the moths, and airing my down bed-quilts, and feather-beds, which have been rendered obsolete by the introduction of spring mattresses, as I stood ready to cry with vexation to see my choicest articles eaten in the most conspicuous places, as you have experienced to-day, my eye rested on an old Bible, which lay on the top of a barrel of pamphlets in the garret. I opened it, and almost un-

consciously read the recipe for avoiding moths which I have given you to-day. I then recollected that they seldom troubled the clothing in frequent use, and the articles which caused me so much care were not needed twice a year. Then I thought of Sophy Baker, with her large family and sick husband. They had been burned out the spring before, and were just entering upon a cold, long winter of poverty. I sat down and writing her a note, sent two feather beds and four blankets, and an 'old-fashioned coverlid,' that very day; and two more blankets I dispatched to a poor old rheumatic neighbor, whose destitution had never occurred to me before. I then began to breathe freely; and before another week, two more blankets were gone to comfort tired limbs and aching hearts. The cast-off coats, cloaks, and old pieces of carpeting which had long lain in my garret, were given to the deserving poor. A bag of woolen stockings and socks, which had been kept for cleaning brass, were sent to a charity institution, never again to become a temptation to the moths. I inquired particularly the next year, and found the beds and blankets were in such excellent preservation, that I cheerfully laid up more of my surplus property 'in heaven,' and out of the way of moth and mould. My cedar closet and trunks hold all I wish to preserve, and when they begin to run over I commit more articles to the keeping of my widowed and fatherless acquaintances."

"But, Aunt Julia, yours is a peculiar case. You had the home-made outfit of a rich farmer's daughter, and could not expect to make use of it; besides, the Bible don't encourage wasting our goods extravagantly."

"I do not think the Bible leans to what is called the extravagant side. The rest of the chapter following the verse I have quoted gives little encouragement to much forethought, either in food or raiment, and in another place says, 'He that hath two coats, let him impart to him that hath none.' This rule leaves little to pack away in a cedar closet. In my opinion God's providence is far from encouraging extensive accumulation either of money or possessions, especially among Christians. Fire and flood, drought, mildew and moth, stand ready to rebuke that spirit of covetousness which the Lord abhorreth."

"Surely, Aunt Julia, you wouldn't have me give away the new furs you gave me yourself last winter."

"No my child; but let us examine for a moment this moth-eaten pile. Here are three coats of your husband's which he never could wear again."

"Those are for fishing, Aunt."

"How often does he fish?"

"Once in four or five years perhaps," said Anna, looking slightly discomfited.

"Well here is a bag of outgrown, shrunken socks and stockings, and these old dresses of Ada's, and those overcoats of the boys, that I heard you say were unfit for wear, even on the playground; and besides I think you remarked that the whole difficulty originated in an old carpet, which had been harboring moths many years, when it might have been out of harm's way upon some poor widow's floor."

"Well, Aunt I believe you are half right."

Try my rule, Anna; not after your property is ruined, but when you find you can spare it

—even at the risk of sending some of your treasure to heaven before you have obtained all you could from its use. Many an old garret have I known to be infested with moths, ruining hundreds of dollars worth of valuable articles, when the whole evil might be traced to an old coat, or carpet, selfishly or carelessly withheld from the poor. We are God's stewards, and our luxuries are not given us to feed a 'covetousness which is idolatry'; but are talents which may be increased ten times before the great day of final account. When people ask me how to prevent moths, I always long to say, 'Lay up your treasures in heaven,' because I have found from experience it is a sure and convenient way."

"Well, Aunt, I own I never thought much about it before as a matter of Christian duty. I will, try, before another year, to confine my case to the articles I need, and shall hope for better success."—*Common People.*

One Day With a Busy Spider.

Araneina began the construction of her net by sticking a tiny bit of gum about eighteen inches from the right end of the window sash, which was four feet wide and was raised two feet from the sill. This she effected by touching the spot with one of her spinnerets. Then fastening the end of her thread to this gum, and spinning out the line as she went—holding it off with one of her hind feet, which are fitted with tiny combs for the purpose—she proceeded to form within this open space a square, three corners of which were fastened respectively to the sash, frame, and sill of the window, while the fourth was held in place by guy ropes attached above and below. So much of the snare completed, she went over her square rapidly, but with the greatest care, strengthening it by adding additional strands as she sped along, for this framework was to maintain the weight of the completed structure.

Araneina now ran back to her original starting place and dropped down on her thread to the opposite corner of the square and attached the end there. Ascending this same line, without making any measurements she now fastened an end of the thread exactly halfway and carried it to the top, holding it off from the other line with the hindmost right leg and carrying it out about an inch to the right and fastening it to the line at the top, thus forming with the line drawn clear across and intersected in the middle, a third spoke of what would eventually resemble a wheel within the square. With the utmost rapidity she ran down her last spoke and carried up another line as before, repeating this process again and again until she had gone clear around the square.

This much accomplished, Araneina, without stopping a moment to rest or admire her work, ran to the center of the web and began to spin a spiral line around the spokes of her wheel, the turns of the spiral being as far apart as she could conveniently reach. She climbed across from one ray to the next, holding her thread carefully away from that already placed, till she reached the right point, where she touched the spokes with her spinnerets and fastened the cross thread to them, accomplishing all this in much less time than it has taken to describe it.

The spiral having been carried to the outside of the web, she began there another and a closer one, spun from thread of a different kind, the first having been smooth, while the latter was covered with a sticky liquid which collected on it in drops and caused it to adhere to anything that it touched. After going around a few times this spiral would have crossed the one that was spun first—which was merely a scaffolding to hold the structure while the permanent lines were placed—except that, as she came to the old spiral she tore it away, leaving only little rags, almost imperceptible, attached to the spokes. Beginning thus at the outside, she was able to cover the entire net with adhesive threads without stepping on them. And now, having tautened up the entire structure by running a few guy ropes from the outside frame of the web to the sills, sash and casement of the window. Araneina came down to the centre of the net, and, hanging head down, waited for her breakfast to come along and serve itself.—*Pearson's Magazine.*

John Clibborn.

Selected.

John Clibborn, son of William Clibborn, was born near Cowley, in the County of Durham, in 1623; and in the year 1649 went into Ireland, a soldier in Cromwell's army. In 1653 he married Margaret Crow, at Newry, Province of Ulster, and settled at Moate Grengo, County of Westmeath. Pride appears to have been one of his faults, and finding that the people called Quakers had a meeting house on his land, he was much displeased; for he, with many others, looked on them, not only with contempt, but aversion, and determining to banish them from his premises, he resolved to burn their meeting house. Humanity forbade his doing this on the day assigned for general public worship, when the people might be assembled in the house; but, on another day of the week he provided himself with fire, and went thither. To his surprise he found Friends assembled, and one of them, Thomas Loe, was preaching. He threw the fire away, went in, sat down behind the door, and was touched with what he heard. His wife asking him on his return, if he had burned the Quaker's meeting house, he said: "No; but if you will come to meeting with me next Sunday, and do not like it, I shall go with you to church the Sunday following." She accompanied her husband to meeting; Thomas Loe again preached. Both John Clibborn and his wife received the truth of his doctrine into their hearts, and became members of that Society which had been the object of such displeasure and dislike. This was about the year 1658. John Clibborn sometime after attended a general meeting in the same meeting house, and perceiving it inconveniently crowded, addressed the assembly: "Friends, if you put up with this house now, you shall have a larger next time." And soon after fulfilled his promise by building, at his own expense, a meeting house which, with a lot of ground adjoining for a burial place, he bequeathed to Friends forever; and in this graveyard were deposited the remains of his wife Margaret, in the year 1661.

In 1664 he took to wife Dinah English, daughter of Thomas English, of Turplean, County Westmeath. He was a man of exem-

plary conduct, generous and open-hearted to the poor of all denominations, and pitiable, especially to those strangers who on errands of love, preaching the gospel of peace; useful in his own society, and in his neighborhood, where he was beloved and esteemed. His situation in the time of the wars in Ireland, was peculiarly precarious and perilous; being only a few miles from Athlone, where the Irish army had established one of their principle garrisons, from whence its parties which distressed the country. This also, the Raparees brought their prison John Clibborn and his friends continued for some time, at great hazard, to keep up the meeting at his house where succoring him and endued with patience and courage, remained till he was dragged in the night by the hair of his head, from that home which had afforded an asylum to the distressed one, which was now the spoil of the plunderer and of the flames. His own life was attended three times by those blood-thirsty men, but at length, desperate in their wickedness and his head on a block and raising the battle prepared to strike the fatal blow. He requested a little time. His request was granted. The pious man knelt down, and in the words of the first martyr, prayed that this sin might not be laid to their charge. He prayed not for his own life. With the prospect of a better world before him, and being harassed and persecuted in this, perhaps he did not wish it to be prolonged. Just then another party arrived, and inquired, "Who have you there?" The answer was "Clibborn." "Clibborn!" re-echoed they; "a hair of his shall not be touched." Thus escaping with his life, though stripped almost naked, he wraped a blanket about him, presented himself before the officer who commanded the garrison at Athlone, and informed him of the treatment he had met with. It is probable that some of the military united with the banditti in acts of violence, for the officer desired John Clibborn to point out the man or men who had committed this outrage, and they should be hanged before his hall-door. This the benevolent sufferer refused to do; declaring that, though no ill-will, he desired not to do the smallest injury, and that all he wanted, as that his neighbors and himself might be all to live unmolested. This good man saw anxiety restored to the land, and thankfully enjoyed that blessing, which those who are witnesses its interruption can best appreciate. He was diligent in attention to religious duties, preserved in unity with his friends, and in love to all mankind, to the end of his long life, which closed, at the age of eighty-two, on the 22nd of the Fifth Month, 1705, at his late abode at Moate Grengo.

Copied Seventh Month 11th, 1902.

A.

How to Write the Year in Roman.

"How do you write this year in Roman?" said one puzzled man to another puzzled man, when the two were trying to discover on the inscription on a public building the form of its dedication.

"That's easy," said the other, glad to see his craning neck in another direction, and began to write it out on the back of an envelope. "M—that's for thousand; D—for five an-

; CCCC—for four hundred; I—for one, there you have it: MCCCCCI.
Yes," said the man who asked, "but not enough. Now see. How do you write ten?" The other wrote down XIX. Now put thousand instead of ten, hundred instead of one, and thousand instead of ten in. What have you?" The other had written MCM. "Now add one to it, and you get MI—M for thousand, CM for a hundred less than a thousand—nine hundred, and I for one. Here is 1901."
But they both give it; mine tells it just as it is too long; mine's more correct." Prove it."

OME COURTESY.—Why should we treat the whom we love, and with whom we associate familiarly every day, with less courtesy than those who are almost strangers? A homes we have seen where pleasant politeness and uniform courtesy were the rule; but, ally, the more constant our intercourse with person the less is the care to be courteous. is not because we love the strangers more, but not wish to retain the good opinion and of our friends and family. It seems to need rather from an almost unconscious perception that the only opportunity we shall have to make a good impression on strangers is by courteous manner in the few occasions we to meet them; while we feel secure in the of our families, and are not impressed with need for treating them with even the ordinary forms of politeness.

many families where genuine respect and prevail, the habitual manner of the ment toward each other is such as to seem to us rarely rude. Think over carefully your manner of speaking to the members of own household circle and compare it fairly with your manner toward those whom you elsewhere. Perhaps you may be startled by the contrast. If you are, try the effect of reasonable and easy adaptation of your "social manners" to the members of your own my. They also may be startled at first, but they will be surprised again to find how well they will like it.—*The Watchman.*

rooting out our selfish desires, even they appear to touch no one but ourselves, we are preparing a chamber of the where the Divine Presence may dwell.—*W. Watson.*

Notes From Others.

T BIBLE FOR THE CORONATION.—Last autumn Edward VII signified his willingness that the Bible to be presented to him at the coronation service at Westminster Abbey should be a gift from the British and Foreign Bible Society. The Archbishop of Canterbury, bound by precedent, has instead Lord Northampton that the Bible Society's gift on that occasion must include the Apocalypse. Lord Northampton has replied to the archbishop, expressing "deep regret that the Bible which is alone circulated by our society, and which does not contain the Apocalypse, cannot be used at the society's coronation service," also, that the

society was unaware of the precedent in question when the offer was made, but that "the spirit of the rules of the society is too definite to enable them to act in accordance with that precedent, and therefore they are compelled to relinquish very unwillingly the provision of the coronation Bible." But the worthy and enterprising friends of the British and Foreign Bible Society were not pleased to let the matter rest in just that way, and so made a request that the king would accept a copy of one of the society's editions as a memento of the coronation. The king has replied that he will have much pleasure in accepting the Bible which they circulate, as a memorial of the coronation.—*British and Foreign Bible Society Report.*

In consideration of the payment to the Louisiana World's Fair Exposition Company of the sum of five million dollars, appropriated by Congress in aid of said Exposition, it is covenanted and agreed by the Directors of the Exposition Company that the gates to the Exposition grounds shall be closed to visitors on the First-day of the week during the whole duration of the Fair.

A church woman who has lived long in Mexico says: "The Mexicans have a Christian Church that, corrupt as it may be, reaches their hearts in a manner we are helpless to rival."

SINGING WITHOUT UNDERSTANDING.—If persons who have no spirit of praise in their hearts deem it their duty and privilege to engage in the external forms of Divine worship, it is not strange that they should hire others who may profess skill in musical undertakings, to perform that service for which they lack both the disposition and the qualifications. But in some cases the persons employed are so unfamiliar with the work that they do not undertake to sing anything without previously rehearsing and practicing it; and they sometimes find it necessary to select hymns as well as tunes in order to perform their parts.—*The Christian.*

J. J. Monro, chaplain to the Tombs, says in an article written for the *New York Observer*: "The evolution of the prison has been a long, dark, cruel process, as it did not excite the interest and sympathy of the Church till within recent times. It is admitted now by every student of history that prison reform began with Jesus Christ."

General Booth has just acquired thirty thousand acres in western Australia, where he will establish a great Salvation Army agricultural and industrial colony, which he intends to populate from the slums of London.

The Independent says: "It was in what corresponded to our public parks that our Lord addressed his great congregations."

Pope Leo XIII. believes that "Human law cannot reach the real seat of the conflict between capital and labor. The moral condition of the workman and his employer must be improved. Each must look at the other through Christian eyes. This is the only way."

A LITERATURE FOR PEACE.—The vast literature of the world as it exists to-day, its poetry and its prose, whether history, biography, or romance, is imbued with the martial spirit, the pomp and circumstance of war. To change this note in literature, to put the dominance on the heroism of peace, will be a great undertaking, demanding the highest thought and the noblest energies of men for many years to come.

A beginning of the work of building up the literature of peace, and the education of public sentiment in favor of settling civil and international disputes by arbitration rather than by the sword

has been undertaken by Ginn & Co., the well known publishers of Boston, Mass. This firm proposes to issue from time to time in cheap and substantial form all the great writings of the past and present that tend distinctly to emphasize peace as the true aim of nations.

The first volume in the series is a condensation of the great work of Jean de Bloch on "The Future of War," which, it was believed, induced the Czar of Russia to issue his famous Rescript summoning the Conference at The Hague. The original work consists of six volumes, and has not yet been translated into English. The work issued by Ginn & Co. is a condensation comprising but 380 pages, but containing the facts and figures on which Bloch bases his conclusions, as well as the substance of his arguments. The price of this volume is fifty cents.

The second volume in the series will be made up of Charles Sumner's three famous speeches, "The True Grandeur of Nations," "War System of the Commonwealth of Nations," and "The Duel between France and Germany." The price of this volume will not exceed twenty-five cents.—*The Intelligencer.*

SUMMARY OF EVENTS.

UNITED STATES.—William Stein, Inspector of the Sixth Anthracite District, covering a radius of eight miles from Shenandoah, including a total of thirty-six collieries, states that five collieries in his district have been permanently abandoned since the strike began. He says there is hardly a mine in his district that is not damaged, and nearly all of the thirty-six have suffered seriously from water, which, in most of the mines, has risen to such a height that the small force at work cannot hope to keep them dry. No inspections of the mines have been made since the strike began, and resumptions cannot commence before every mine has been officially reported as safe.

It is stated that in the Shenandoah district within an area of six miles square, there are 30,000 foreigners, of whom by far the largest number are Lithuanians, these numbering 17,000. The Poles number 8,000, the Ruthenians 3,000, the Slovaks 1,000 and the Bohemians 400. The total of 30,000 is more than three-fourths the total population in the district mentioned.

In an address to the Negro Young People's Christian and Educational Convention lately meeting at Atlanta, Ga., Booker T. Washington said: "I want to see an influence go out of this meeting that shall, if possible, take every young negro from off the street corners and from the bar rooms, North and South. I want to see a lifting up and purifying of the character of our ministers in every part of the country. No race can hate another race without that race being weakened, narrowed and degraded. Let us cultivate friendship and love for all races and individuals, and harbor hatred for none. If others should be little, let us try to be great; if others would hate us, let us try to love them; if others would be cruel to us, let us be merciful; if others would break the law, let us respect it; if others would seek to push us down, let us seek to raise them. In the long run it is the race that helps to push up that succeeds."

The Dairy and Food Commissioner of Pennsylvania, Jesse K. Cope, has instructed his agents "to proceed to make investigations and obtain samples from all meat dealers of salted, canned or fresh meats, regardless of who they are or represent, or their standing, and submit samples to the chemist for analysis. As soon as results are known you will be advised, as I am determined that the practice of the use of preservatives in meats other than those enumerated in Section 12 shall cease in this Commonwealth."

A tunnel is in course of construction in Boston harbor to connect Boston with Noodle Island. The section of the tunnel under the free water of the harbor is to be something over half a mile in length, and, including approaches, it is estimated that the whole work will cost about \$2,000,000.

Professor W. A. Taylor, Pomologist in charge of field investigations in the United States Department of Agriculture, Washington, D. C., has recently said: "The total trees of bearing age in the commercial orchard areas of the United States, according to the Twelfth Census, show an increase of 75,000,000, or more than 40 per cent. over the apple area of 1890. The statistics show that in the great Ben Davis wine sap section of the country there is a day-nearly twice as many trees as in the famous Baldwin Northern Spy region. It is now true that the great apple bin of the United States has been shifted to the west of the Alleghenies."

Two New England railroads, the Boston & Maine and the Boston & Albany, are about to discontinue oiling their roadbeds, after finding that system of dust prevention for three years or more. While the railroads, under the influence of increased prosperity, are discontinuing oil sprinkling in favor of better and more permanent stone roadbeds, the use of oil for laying the dust on country roads is increasing very rapidly.

The system of sprinkling roads with petroleum has been long in vogue in California, and it has been extended throughout a large part of the West. It is stated that in Minnesota it has been determined to sprinkle the roads of Hennepin county with crude petroleum, and Minneapolis is considering the use of oil to allay the dust on her outlying highways.

Experiments lately made by the Pomological Bureau of the Department of Agriculture in shipping summer apples from Delaware to the States of New York, in cold storage, to England, have proved quite successful, the fruit having reached its destination in good condition.

The largest machine in the world for harvesting grain is said to be now in use near Ingleswood, Cal. It cuts a swath thirty-six feet wide and threshes as it goes, covering one hundred acres under favorable conditions in a day.

Certain persons representing themselves as agents and delegates of the Creek Indian tribe in Indian Territory, have brought suit to enjoin Secretary Hitchcock and Commissioner of Indian Affairs Jones from proceeding in execution of what is known as the Creek agreement for allotments. They ask to be allowed to remain in undisturbed enjoyment of their landed interests, and that any property already taken from them be restored to them by the agreement and the ratifying act be restored to them and an accounting made to them by the Government. They allege that the Government has failed to comply with the terms of the agreement and the act of Congress ratifying the agreement.

According to the thirty-second annual report of the Massachusetts Bureau of Statistics, there has been an increase between 1897 and 1902 in the cost of living in that State, which is most seriously felt by persons of moderate means. This increase is chiefly in the cost of meat, butter, potatoes and milk. There has been a decrease in the cost of groceries, which however, does not make up for the advance in price of other provisions. This showing is believed to be similar to that of other States.

The United States, with the addition of the 6,500,000 Catholics in the Philippines, 1,000,000 in Porto Rico, Guam and Hawaii, has among her inhabitants over 20,000,000 Catholics, without taking into consideration the 1,800,000 who are in Cuba. She represents the fourth Catholic power in the world as regards population, and the first as regards the amount of money she provides to the Pope.

It is stated that Pittsburgh men are forming a stock company for the purpose of manufacturing iron railroad ties. The tie can be rolled or cast, and it is so designed that the rails are set in grooves and are held in place by a cleverly fashioned key in such manner that spreading is said to be an impossibility.

There were 413 deaths in this city last week, reported to the board of Health. This is 44 less than the previous week, and 64 less than the corresponding week of 1901. Of the foregoing, 224 were males and 189 females; 40 died of consumption of the lungs; 24 of inflammation of the lungs and surrounding membranes; 3 of diphtheria; 11 of cancer; 15 of apoplexy; 7 of typhoid fever and 1 of small pox.

FOREIGN.—King Edward has lately addressed his people, in which he says: "The postponement of the coronation ceremony owing to my illness, has caused I fear, much inconvenience and trouble to all who intended to celebrate it. But their disappointment has been borne by them with admirable patience and temper. The prayers of my people for my recovery were heard, and I now offer up my deepest gratitude to Divine Providence for having preserved my life and given me strength to fulfil the important duties which devolve upon me as sovereign of this great Empire."

The coronation took place on the 9th instant. In commemoration of the King has presented to the people his estates in the Isle of Wight, upon which Osborne House is situated in a tract of about 5,000 acres.

In a report recently made upon the agricultural imports of Great Britain, the following items with their percentage of the value of the supply received from the United States were, as follows: Wheat, 93 per cent.; hard, 89 per cent.; tobacco, 84 per cent.; wheat flour, 83 per cent.; fresh beef, 74 per cent.; raw cotton, 74 per cent.; cattle, 72 per cent.; Indian corn, 70 per cent., and bacon, 64 per cent.

It is announced from Rome that the Czar of Russia is

again endeavoring to reach an international understanding with a view to a reduction of armaments, and it is stated that Russia spends nearly 26 per cent. of her total expenditure for defence, 2 per cent. for transportation and commerce and less than 1 per cent. for industrial undertakings.

Emperor William of Germany arrived in Russia on the 6th instant. On the 8th he left that country for Sweden. A despatch from Royal, Russia, says: "During his stay in St. Petersburg, the Czar spent his time constantly together, and their intercourse throughout was of the most cordial character."

The Pasteur Institute in Calcutta for the treatment of persons bitten by rabid animals is reported to be rapidly gaining in popularity among the natives. In the eight months ending Fifth Month 31st last, 352 persons were treated. The mortality was only 8 per cent.

The Cuban Government is now asking information in regard to the best methods of keeping and preserving certain of its records. Ordinary ink fades so rapidly that in two years many records cannot be deciphered. The brightness of the sunshine in Cuba is supposed to be the cause of it. India ink and indelible ink have been suggested for official records.

Barbary pirates are reported to have occurred on the 5th instant throughout Central Portugal and at several places in Italy.

In a recent statement from Manila it appears that 1005 cases of Asiatic cholera occurred there between Third Month 20th and Fifth Month 15, 800 of which died. By the enforcement of sanitary regulations a marked decrease in the number of cases was shortly observed. There is no doubt, the report says, that the ordinary household fly can transfer the cholera spirillum from infected matter to food, as is the case with typhoid fever. The Board of Health has inaugurated a crusade against flies of fly poison.

A despatch from South Africa says: "A report made by the Surveyor General and Director of Agriculture estimates that 10,000 white farmers are necessary in order to enable Natal to supply its own agricultural needs, and declares that preference should be given to small farmers willing to work with their own hands. The report recommends the leasing of Government lands at rentals equal to 3 per cent. of their unimproved value, and also advocates assisted immigration and grants of money to encourage agricultural development along various lines."

RECEIPTS.

Unlesse otherwise specified, two dollars have been received from each person, paying for vol. 76.

Philena Y. Smedley and for Horace W. Smedley, Pa.; George P. Stokes for Meribah W. Thorp, N. J.; J. Albin Thorp, Pa.; R. H. Reeve, N. J.; Aaron Mekeel, agt., N. Y.; \$50, for Elizabeth Mekeel, Adell Owen, H. Foster Owen, Mary E. Wood and Edward Wood; Phoebe E. Hall, agt., O., \$6, for Elisha Doudna, Hannah A. Webster and Lydia P. Webster; Thomas W. Newby and for Joseph Little, Ind.; Nathan Steer, O., \$26, for himself, M. B. Binns, Lindley Hall, Jacob Maule, O. S. Negus, John Starbuck, E. B. Steer, Israel Steer, L. C. Steer, W. J. Steer, L. B. Steer and Asenath H. Bundy, \$4; Sarah A. Holmes, N. J., per J. H. D.; John Evans, Ind., \$1, to Geo. J. Hannah E. Sheppard, Phila.; George Haines, Jr., N. J.; Benjamin Heritage, N. J.; Joseph Elkinton, Pa.; Elizabeth S. Brinton, F. K. I.; William T. Cooper, N. J.; Ellwood Evans, N. J.; Sarah G. Woolman, Pa.; Anna Pancoast, Pa.; Matilda M. John, Ia.; John Stamp Keeling, Eng., 10s; Walter A. Moore, N. Y.; Seth Shaw, agt., O., \$50, for himself, Hannah Blackburn, N. M. Blackburn, Chas. Blackburn, J. K. Blackburn, Guelielm Neil, Phoebe Ellyson, J. H. Edgerton, Nathan Kirk and Louis T. Morlan; C. F. Saunders, Phila.; Benjamin H. Lightfoot, Pa.; John Barclay Jones and Edward M. Jones, G't'n.; James H. Moon, Pa., \$6, for himself, Everett Moon, Minn., and W. W. Moon, N. Y.; Thomas A. Crawford, agt., O., \$50, for Eliza Ann Fogg, Mary F. Pearson, Ia.; Edwin Fogg, David Ellyson, Robert Ellyson, Lydia Warrington, Edgar Warrington and Abner Woolman; Jesse W. Taylor for Chas. J. Taylor, Phila.; Evan Smith for Thomas Blackburn, Ia.; Geo. Blackburn, agt., O., for J. Morris Ashead; Sarah E. Garrett, Pa.; William Stanton, agt., O., \$20, for Asenath H. Bundy, \$4; W. J. Steer, L. B. Steer, Hall, Samuel C. Smith, Wm. Bundy, D. C. Bundy, D. H. Bailey, Allen Bailey, Daniel E. Stanton and D. H. B. Stanton, Ia.; Robert Smith, agt., O., \$28, for Wm. Atkinson, Joseph P. Binns, Jonathan Binns, Tabitha D. Hall, Lewis Hall, Nathan L. Hall,

Gilbert McGrew, Hannah Mary Matson, Jo Smith, Nathan K. Smith, Benj. F. Starbuck, Taber, Elwood D. Whinery and Thos. B. Wh. Jos. J. Coppock, agt., Ia., \$22, for Jos. Arms Lewis W. Bye, Peter N. Dyhr, Benjamin E. M. A. Fritchman, Wilson C. Hirst, Nicholas J. E. Michener, Wilton T. Sidwell, Pers. Thomas and William Thomas; Susanna B. Pa.; Marianna Darnell, N. J.; Nathaniel B. N. J.; Henry B. Leeds, agt., for Edith Lloyd N. J.; and Samuel L. Whitson, Phila.; Sop. Pusey, Pa.; Wm. Balderston, Pa.; R. Nichol N. J., \$10, for Sarah Nicholson, Rebecca N. Jr., Henry Reed, Louisa W. Heacock and H. J. Prickett; A. Roberts, Idaho; Hannah B. F. Ind.; Joshua Brantingham, O., \$34, for Jos. Brown, John Hoyle Chase, for Satterthwaite G. Megrall, Alfred Brantingham, Wm. B. ham, Rebecca Price, Louisa Harris, Jose Stratton, Dillwyn Stratton, Jos. Masters, J. Bailey, Alice Cope, Hannah P. Oliphant, W. J. Oliphant, Addison H. Fritchman and Chas. Rebecca W. Warrington, N. Y.; Rich. T. Osborn, N. Y., and for Edmund L. Post; St. W. L. Hoopes, for Edwin C. Hoopes, Phila. Stanton, O.; Stacy F. Haines, N. J.; Thom. Whitson, agt., Pa., \$50, for Susanna Shames Isaac Sharpless, Wm. T. Sharpless, Thos. J. Mess, E. Malin Hoopes, Jonathan Eldridge, D. Wendle, Ruthanna Hoopes, Edward H. Roland Smedley, Phoebe J. Walter, Mary E. Anna Webb, Deborah Smedley, \$4, Phila. S. Varnall, Mary A. Scattagood, N. M. David Cope, Thos. C. Hoque, Stephen S. Deborah Brinton, \$4, N. A. Griffith and Forsythe; Isaac W. Stokes, N. J., \$6, for An. H. Stokes, M. M. Allen and Samuel J. Eves.

In last week's receipts the name of Mary F. P. should be substituted for that of Elma Hayes, O.

Remittances received after Third-day noon appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During Seventh and Eighth Months the Library will be open on Second and Fifth-days from 3 to 6 P. M.

SITUATION wanted by a woman Friend as matron managing housekeeper, either public or private, or a position of trust.

Address "R," office of THE FRIEND.

The committee having charge of Spring Year 1893 desires to engage the services of a suitable young man to serve as principal the coming year.

Address: LEVI BOWLES, Clerk of Committee, Galena, Kans.

CHANGES AND CORRECTIONS IN MEETINGS AT FRIENDS' LIBRARY ALMANAC.—From 10 to 12, London Grove Particular Meeting: mid-week held on Fourth-day at 10 o'clock and not on Fifth-day. Mount Holly, N. J.: hour of all meetings changed from 10 to 10:30.

WANTED.—A teacher to take charge, for next 10, of the Monthly Meeting School at Sugar Grove, Ia. Application may be made to CALVIN NEWLIN, Moersville, or SARAH T. MAXWELL, Plainfield.

WESTWON BOARDING SCHOOL.—The fall term of school begins on Third-day, Ninth Month 9th. Early application should be made for admission to those desiring to enter at that time, if the matter has already received attention.

WM. F. WICKERSHAM, Principal.

WESTERN QUARTERLY MEETING OF FRIENDS.—Third leaving Broad Street Station, Philadelphia, 7:17 A. M., the 22nd instant, will be met at West Grove, to enjoy (free of charge), those desiring to attend the Western Quarterly Meeting of Friends, to be held at London Grove, Chester County, Pa. It would assist the committee those intending to come would inform by postal advance.

C. C. CHAMBERS, Jr. (Com. Sec.)

GEORGE R. CHAMBERS, Jr. (Com. Sec.)

WILLIAM H. FILE'S SONS, PRINTERS No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, EIGHTH MONTH 23, 1902.

No. 6.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Remittance from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

OF A SECT.—It was well said by one of the enlightened and experienced among the members of this Society, in reference to brotherhood, "We are not persons that shot up out of the old root into another variance, as one sect hath done out of another, till many have come up one after another, the ground still remaining the same, of which they all grew. But that (very) hath been shaken and is shaking, divided and destroying, removed and removing. And the Root of Jesse hath been made manifest in us, and we have been transplanted the everlasting power of life, and a real eagle brought forth in us, out of (and separated from) that spirit wherein the world lives in worship into another spirit, into which worship which is of this world can enter. The root of that literal knowledge, historical and outward religion, is but as the old skins, that are to be wrapped up as a scroll, old wine and bottles, that belong not to the kingdom of God."—(Wm. Penn.)

Proselyting.

There appear two motives at work for seeking accessions to membership in a religious institution. The one is of the worldly and the other of the gospel spirit.

The worldly spirit of proselyting is the lust of accumulation,—of gathering to one's own name, profession or party,—whether religious or secular—as many adherents as possible, to make our association seem greater and stronger upon earth. Our choice of an association, church, or doctrine covets the endorsement of numbers, and the pride of such approval swells the zeal for winning names to our organization, and with all the more confidence under a persuasion that this is winning.

Some appear to suspect no difference between winning members into their church

organization and winning them into the kingdom of God. "Our church" and "the kingdom" are spoken of as synonymous terms.

We have seen the eagerness with which newcomers to a college, even before they had reached its doors, were laid hold on to induce them to join this or that rival society of students. So a clearer meaning seemed opened to the saying of Jesus: "Ye compass sea and land to make one proselyte." And this same ambitious energy for the aggrandizement of one's own in business, in church, or in politics is all "off from the same piece" of human nature. It is indiscriminately commended as just and true aggressiveness. The resulting accumulation rises about as high in spiritual values as the fountain or motive.—"Israel is an empty vine; he gathereth fruit unto himself."

The other concern for the ingathering of souls to have fellowship with us, is one in which the agent "seeketh not his own." Our eye is not to our own things, to our own system to aggrandize it by numbers, but our aim is the prosperity of Truth everywhere, and of our fellow beings in the Truth. We would rather spread its possession than monopolize its profession, or gather all its professors into our name. The more that can carry away a seed of Truth from our preaching into the church universal, the better for the cause.

Still it is highly desirable to encourage and to win into organized fellowship with us, all who can sincerely come, and can feel by being possessed of the same doctrine that our people are their people, and our Society their true church home. If we believe, not only that the place of Christian truth which our Society was set up to emphasize is best for a man, but that he will best be blessed and preserved in the truth by membership with us, certainly let us seek to turn him in with us for his best good. But let us not lay down or resign a single principle of truth, in order to let him in. Thereby we would let down that for which we claim he needs to join us. Those whom the Truth does not draw to our membership will do our membership no good; nor will we, by waving a truth, do good to them. We can only suggest, without completing the concern in view. The exigencies of a journey compel further views on this line to be left to the reader's own thought.

For "THE FRIEND."

Memoir of John Watson.

John Watson was born in the year 1651, and came with his father into Ireland, in 1658. Kilkinner in the County of Carlow, became the family residence. When about twenty-two years of age, he was invited to a religious meeting of the Society of Friends at New Garden. It was the first he had attended and the ministry of John Burnyeat so touched his heart, that he joined that Society; and believing he did right in so doing, was enabled to bear the displeasure of his father, which was particularly excited by his son's adopting their plain mode of speech. It may now occasion some surprise that this should have given such offence; but our ancient records inform us of much suffering on that account having been endured, from within and from without; for severe conflicts of spirit were experienced before the will was subdued, and the mind enabled to overcome its reluctance to bear the cross in this particular; especially as the singular number was formerly used in speaking to those of inferior station, and persons in higher rank, when addressed in this manner, were wont to look upon it as denoting disrespect, and accordingly resented it. Not uncovering the head, in salutation to a fellow-creature, also drew much displeasure on those who forbore to foster that self-complacency which expected this outward show of respect from those who withheld it, not from lack of good will or courtesy, but from the conviction that it was their duty to refrain from paying it, believing it originated in pride and servility, and tended to encourage these evils. In 1674 John Watson married Anne Tomlinson, whose parents had settled in Ireland about the time of his father's removal thither. His wife joined herself to the Society of which her husband was a member, and both patiently endured the father's remonstrance against his son's change of religion. In these remonstrances he was seconded by Archdeacon Plummer, who, finding persuasion unavailing, threatened him with a prison; to which threat the pious young man replied: "I do not fear it, but will make ready for one;" and thereupon disposed of some of the land which he occupied, to lessen his rent and incumbrances. He lived in his father's house, which, in 1675, becoming his own by the decease of his father, meetings of Friends were occasionally held there, and regularly established in 1678, which gave great offence to the archdeacon, and to the bishop of Leighlin and Ferns; who sued him for refusing to contribute to the repairs of the parish worship house at Fenagh, and obtained a writ against him, which the archdeacon told him should not be put in force if he would but submit to them, and not allow meetings in his house. On his refusal to accede to those terms, he ordered him to prison, cruelly ad-

ding: "There he shall lie till he rots." He was a prisoner above two years, and besides this suffered in his property, under pretense of an escape, because the sheriff had sometimes granted him liberty to visit his own home. To that home and to his liberty he was at length restored, and found it was allotted to him to do, as well as to suffer, in the cause of righteousness; for in 1696 he believed it to be his duty to preach the gospel, and in that service he took several journeys into England, and through this nation, having meetings in remote places, where none of his religious profession resided. He was also zealously concerned for the support of the discipline established among Friends and for good order in their families, in which he gave the example of ruling well his own house, in the spirit of love; keeping his children in that subjection which tended to promote their own happiness. As he was an affectionate father, so he was a tender and kind husband to a worthy wife; and they united in humble submission to the will of the great Disposer, while they drank the cup which, had it not been paliated by resignation, parental feelings would have found very bitter. Their daughter, Elizabeth, accompanied a ministering woman Friend in a journey to the province of Ulster, and there, remote from her parents, sickened of the smallpox. On receiving this information her father went to her. The state of the roads and posts at that time did not permit the anxious mother to receive regular intelligence of her situation, and her child's death was first announced to her by the sight of her husband returning, bringing his daughter's horse, with her clothes tied on the side saddle. The mother stood awhile silent, and then bore this testimony, honorable to her children, and consoling to herself: "I have had ten children and not one bad one." Elizabeth Watson died at the house of William Gray, of Ballhyagen, in the twenty-fifth year of her age.

John Watson was naturally of a mild and affable temper, yet he was firm in opposing any tendency to violate those testimonies, the proper support of which required humility and self denial. His last illness continued about three months, in which time he was often exercised in fervent prayer to the Almighty; giving praises to his holy name for his favors and mercies towards him, and testifying resignation to his blessed will, saying: "If the Lord have not a further service for me, I am willing to die. I bless God I have a peaceful conscience. My good God hath all along been my strength, my stay, my song, and my salvation." He was pleased to see his friends, and had often a word of tender advice to them, especially to the youth for whose preservation he was much concerned; and addressing a young minister, he thus advised him: "Be sure to keep low in thy mind and little in thy own eyes; yet be not fearful, but of a believing heart. Look not much at others, neither be dismayed at the frowns of any, but mind truth in thyself. I have ever found that my peace and safety." Looking tenderly upon his children, he said: "I leave you to the Lord, and if you love Him above all, He will be your God, as He has been mine." He exhorted his wife, children and servants to treasure up the memory of those seasons in which their minds participated together, of the influence of heav-

enly good; to live in love, and the Lord of love would bless them, as they kept near Him; adding: "O Lord! thou knowest I have always depended upon thee, and thou hast never failed me." When the near approach of death caused his voice to be scarcely audible, he was engaged in advising one of his friends to guard against the snares of wealth, to content himself with the sufficiency which was granted him, to keep in humility, and to devote to the service of the Lord that good understanding which had been given him. To another he thus expressed himself: "My heart is united to thee, and to all faithful Friends, as Jonathan's was to David." He slept little or none the last night of his life but was fervent in prayer on behalf of their small meeting, and that Friends might be preserved a growing people.

"Oh! happy," said the dying man, "is that man or woman who hath their work done in their day. I have nothing to do but to die, and offer up my soul to the Lord," and again, "I have done and go in peace with my God." In this happy state his purified spirit was released, the 19th of the First Month, 1710, at his house in Kilconner, in the sixtieth year of his age. His son Samuel thus bears witness to the character of his deceased father: "When I consider his grave and solid deportment in his family, his great care for our welfare, and good advice to us in tenderness of spirit, when young in years; as also his earnest concern for the growth of truth, and preservation of those who professed it, my spirit is tenderly affected with a sense of the loss, which both we of his family and the Church also sustain, by the removal of so kind and tender a father and faithful friend."

Copied Seventh Month 19th, 1902.

A. F.

CLOUDS.—Have you ever noticed how many of the dispositions of the perfected life can be richly gained only in the baptism of shadow and tears? We are accustomed to speak of them as fruits and flowers of the Spirit. I think we might be nearer the truth sometimes if we spoke of them as the ferns. Flowers are suggestive of the sunny glare; ferns are more significant of the moistened shade. And when I contemplate the dispositions which are the creations of the Spirit, I feel that for their perfect nourishing something is needed of moistness and of shade. Here is a short list of the beautiful things: "Love, joy, peace, long suffering, gentleness, goodness, meekness, temperance, faith."

It is in the cloud that men grow the fern of a spacious tolerance. Narrowness is transformed to breadth. I have known a man of very stern, severe and rigid creed, who definitely relegated to damnation all who lived beyond its sharp and imprisoning fence; and I have met him again in after years, and I have found that the barbed wiring was down, and the field of his creed sympathy was immeasurably enlarged. "But that is not what you used to believe ten years ago?" "No, but many things have happened since then." Then I learned that he had been in the valley of the shadows. Adversity had wrapped him in its clammy embrace. In his distress he had been enlarged. The clouds had dropped their dew!

J. H. JOWETT.

Miracles.

(Copied from Jamieson's Introduction to his Bible.)

A miracle, being a suspension of the established laws of nature, can be performed only by the Almighty power of the Creator who appointed them; and the circumstance of individuals on earth being qualified to achieve such wonders, so far beyond the capabilities of ordinary men, is an unmistakable proof that the workers of them are engaged in the service of God, who, for some special and important purposes, has endowed them with portion of his omnipotent energy. Miracles were wrought in great numbers, and of a passing magnitude and interest, at the commencement both of the Mosaic and the Christian dispensations; and they afford incontrovertible evidence that Moses and the prophets, as well as Christ and his apostles, who all performed them, were executing the duties of a Divine mission. It is true, that miracles have been often reported to have been wrought by others, at different times, and in many different countries. But all of these are markedly circumstances calculated to excite suspicion. They were designed to support the interests of a reigning superstition; the scene of their performance was always laid in the recesses of a heathen temple, or in some dark inaccessible corner, where they could not be seen or examined. And they were also, in themselves, of so trivial and ridiculous a nature, plainly marked the report of them to be a tale of imposture. But the miracles recorded on the pages of the Old and New Testament are of a very different description: they were wrought publicly, and in the open face of God, in support of a cause that was new, and "everywhere spoken against," and before multitudes, who not only did not call them in question, but who were most reluctantly constrained to admit their reality. The accounts of them were published soon after the very places where they were reported to have occurred; and they were attested by great numbers of witnesses of sober minds, unpeachable character, and undoubted veracity, who evinced the strength and sincerity of their convictions by bearing testimony to these miraculous works in opposition to their own cherished views and prejudices, and even sometimes at the sacrifice of their dearest early interests. Moreover these miracles were such a character that they testified to their own Divine origin, as they were uniformly wrought for good and important ends:—in the case of Moses and the prophets to uphold the claims of God and the true religion in opposition to idolatry, and in the case of Christ and his apostles to introduce the reign of Messiah, as well as to typify the blessings of his spiritual kingdom. As thus described, then, the miracles recorded in the Old and New Testament supply a strong additional argument for the claim of its writers to inspiration. It is necessary to examine a little further into the nature of this argument, as some skeptical, or rather rationalistic writers have attempted in modern times to deny the possibility of a miracle; and who, maintaining that the books which record these miracles are mere legendary histories, not written till some centuries after, scout the Bible miracles as myths invented by the Jews to enhance the fame of

magnify the powers of their heroes. See, however, into what absurd consequences this mythical hypothesis leads. Admit it, and you must believe that Pharaoh and his court, including the magicians who acknowledged the finger of God in the wonders done on the field of Zoan, were deceived when they thought that those appalling plagues, which were so fatal to life and property, and the disastrous effects of which were felt for a century afterwards in Egypt, had ever happened or could have happened. Admit it, and you must believe that the whole people of Israel were led through national pride to adopt a tale embodied in a history which was not composed till an advanced period of the monarchy;—that their early ancestors passed through the divided waters of the Red Sea, were sustained with manna from heaven for forty years in the desert, and entered into the promised land by crossing dryshod over the Jordan. The stories of such supernatural occurrences, it is alleged, are mere myths—just like the prodigies that figure so largely in the prehistoric periods of all countries—and they never had any existence but in the floating, fabulous traditions of the Hebrews. But how or when, then, were they brought under the notice and made matters of belief among that people? It could not be by Moses, for he was too good a man to attempt imposing on the credulity of others; and besides how could he for a moment suppose that the people of Israel would believe him when he spoke of their passing through cenes, and being marvellously delivered from evils, which none of them had ever heard of? It could not be any later period in their national history that such a forgery was palmed upon them; for it would have been absolutely necessary to persuade the people that the tradition of those miracles had always existed amongst them,—that the memory of them had always been preserved by the institution of feasts and observances, nay, that their whole national privileges were connected with them. And how could such a thing have been possible, if no memorials of those miraculous events had been preserved? But a copy of the book that recorded the early history of Israel was deposited in the Tabernacle shortly after the occurrence of those incidents. The text is attested in the New Testament, and therefore the Mosaic history, including the miracles, must be received as true. In like manner, admit this skeptical theory, and you must believe that the miracles of Christ (to say nothing of those of his apostles) were mere myths,—miracles which gladdened the hearts all homes of multitudes by the restoration of their lost senses and their dead relatives,—miracles which were so openly wrought, and were also stupendous a character, as to arrest the attention of Herod as well as form a subject of discussion in the Jewish Sanhedrim, and which, as the climax of all, were crowned by the resurrection of the eminent Personage who died them, after He had been publicly executed on the cross,—you must believe that those miracles were mere myths, which originated in an ignorant and credulous age; while in the face of this skeptical theory, the latter great and miraculous event was commemorated, as all the world knows, by the consecration of the first day of the week, which began to be observed at the time, and has been continued

a standing memorial of it throughout the Christian world ever since. Such are a few of the strange inconsistencies and absurdities into which the mythical hypothesis leads; and those who, rejecting miracles as impossible, take refuge in its monstrous conclusions, appear to be far more credulous than simple believers. Plain readers of the Bible act more agreeably to the dictates of reason and common sense; seeing the miracles related in it to be in perfect harmony with the whole tenor of the sacred history, as well as the exalted and holy characters of the persons who wrought them, they admit without hesitation the reality of those supernatural deeds; and being persuaded that the God of truth, wisdom, and goodness, can never give his testimony to falsehood, they are disposed to say in the words of Nicodemus, "We believe that the writers of the Bible were teachers sent from God, for none could have wrought the miracles which they did except God were with them."

THE PRESENCE.

FOR "THE FRIEND."

A distinguished servant of the Lord lay a dying, a friend said "Do you feel the promises sweet to you?" "Yes, but I feel the Promiser sweeter."

We have a fear that many devout persons do not come up to the full measure of strength and joy, for want of a little more care in recognizing the Holy Presence, when they read the Holy Scriptures. The Bible is more than printer's ink, or bookbinder's art, we may say that God is in the book, but that is not all. He is with the book. The Bible is a screen, for behind it I can hear his voice, a veil, and through it I can feel the warm breath of his presence. He is nearer to me than I am to myself. Here is the secret of power: power from on high. This is the reason why Paul could say "I can do all things." This is the secret of devotion; it made St. Francis call poverty his bride; it made Pascal conclude that his constant ill health promoted his spiritual perfection. Peace in the battle, rest in the whirlwind, ineffable power overcoming all, so that the soul in the very vortex of the maelstrom may know itself at rest. This is how the martyrs died. Take an instance: "Cicely Ormes, the wife of a worsted weaver, and daughter of Thomas Hound, a tailor, was burned to death for her faith at Norwich, on Twelfth Month 23rd, 1537, aged thirty-two. After coming to the stake she knelt down and prayed. Then rising up she said, 'Good people, I believe in God the Father, God the Son, and God the Holy Ghost, three persons and one God. I believe to be saved by the death and passion of Christ. Good people, as many of you as believe, pray for me.' Then laying her hand on the stake she said, 'Welcome the cross of Christ.' Which being done looking on her hand and seeing it blacked with the stake—for two martyrs, Simon Miller and Elizabeth Cooper, had been already burnt at it, she wiped it on her smock. Then touching the stake again she kissed it and said, 'Welcome the sweet cross of Christ' and so gave herself to be bound thereunto. After the fire was kindled she said 'My soul doth magnify the Lord and my spirit rejoiceth in God my Saviour.'" (Luke i. 46).

H. T. MILLER.

BEANSVILLE, ONT.

ST. JOHN THE AGED.

I'm growing very old. This weary head That hath so often leaned on Jesus' breast, In days long past that seem almost a dream, Is bent and hoary with his weight of years. I'm old, so old I cannot recollect The faces of my friends, and I forget The words and deeds that make up daily life; But that dear face, and every word He spoke Grow more distinct as others fade away, So that I live with Him and holy dead More than with living.

Bear me once more to my church! There let me tell of a Saviour's love; For, by the sweetness of my Master's voice Just now, I think He must be very near, Coming, I trust, to break the veil, which time Has worn so thin that I can see Beyond and watch his footsteps.

"His worth a hundred years To feel this bliss! So lift me up dear Lord; Unto thy bosom. There shall I abide."

H. T. M.

[Copied and condensed.]

FOR "THE FRIEND."

Extract of a letter from Vasilla Verigin, brother of Peter Verigin, now in exile in Siberia, to one of the Brethren in Canada.

VILLAGE PETROPAYLOVSK, }
February 20th, 1902. }

Dear Brother in the Lord, Anton Vasilievitch. —Thy brotherly letter to me of the 14th of October last year I received. I am very thankful to thee for thy brotherly love, remembrance and wishes. May the Lord save you with an everlasting salvation; and we mutually wish you, dear Anton Vasilievitch, with your dear wife and children from the Lord God, health and prosperity in this bodily life, and in the spiritual may the Lord send you wisdom and perfection to attain to the eternal joys in the heavenly kingdom, which the Lord hath prepared from the creation of the world for those who love him and do his will. In my thoughts I embrace thee, brother, and also your wife Anna Savilevna, with her children. I warmly kiss you and with brotherly, open love give you a low bow. I am safe and well, thank God, and for the future am also trusting in his mercy. I am very grateful to my mother and all relatives for their greetings and wishes. May the Lord be merciful and save them.

I thank thee also, Antosha, that you visit mine (relatives), and let me know of their health and welfare, for your kind dealings toward our relations. If we ourselves may not have the privilege to reward you, the Lord surely will not forget you for your kind actions which you do before the eyes of the Almighty God, and still more if you do that not for the praise of men or any personal profit, but do it from love to God, doing his commandment in helping the widows and orphans about whom the Lord said: "I will be as a husband to the widow and a Father to the fatherless." Here the Lord at this time is fulfilling his promise through kind people. This I say straight concerning our wives and children. Maybe I am making a mistake, Antosha, that such words of the Lord I am applying to such wives and children, but I can't do any otherwise, for it is told to people living in this life, especially at this time of our separation and suffering for the sake of the Lord's name. There is no doubt but this is said to people;

one ought not only to know if we can apply such words to ourselves, but one has to lead a life in accordance with those words, and to be in truth doers of his holy covenant and to give up our lives entirely to God and in everything to act as in his presence. Then why could not such people reckon themselves worthy of those words? It is accessible to every one of us, and if we desire and press on, the Lord God will not deny any of us to be counted his children.

Dear Antosha, transfer my greetings to my dear mother and sister Annie, also Mary and Grounina with children, and to all my relatives a low bow and good wishes for all their life. May the Lord send them all heavenly and earthly blessings. Tell them that, if we can not serve them in any material way, yet for all that, in our hearts we never forget them and always try to live worthy of those that are banished for his truth.

Where is your brother Alisha living with his wife Polia and children? Probably you see them sometimes, I pray thee, give them my brotherly love and good wishes, may the Lord send them all that is good in this life. Also to all your relatives.

Fred and William live in Notora, Vania left for Takootsk on account of sickness. In spring he promises to come back by steamboat to Notora.

With this mail there was a letter received from Yakootsk in which there were joyful and grievous news. The letter is from Gresha Araeshin to his uncle Vasia. You have probably heard that Araeshins have settled near Amga and he writes from town to Amga addressing it to Vasilie Verigin. Grievous news was that Gresha informs Vasia that Aresha, by the will of God passed away on the 10th February at 2 P. M. Receive, Lord, his soul into Thy heavenly kingdom. Aresha was a man of a kind heart and has left after him a good memory in the hearts of men.

The joyful news in the letter was that Gresha writes that he will come to us in the end of March, and will probably not build any more, because the news has gone around town that the elders will be released. Not long since there was a telegram received and in it is said that the Government has settled to release the elders. How true is it? If it is true it will be joyful news.

I am safe and well, thank God. About my coming here from Natora I wrote in letters to my relatives and probably you also know, Antosha. Give my greetings to my brothers in the Lord, Vanusha and Pavlousha Planeden, with their wives and children. Tell them I received their letter and have sent an answer of the 1st of January. Good bye, dear Antosha and all your family.

I remain trusting on the mercies of God,
Your brother in the Lord,

V. VERIGIN.

For many centuries the public worship of Jehovah in any degree of purity was confined to an insignificant fraction of the world's population; and they were often lamentably corrupt; yet they were preserved from utterly perishing, a remnant of vitality being vouchsafed them which has taken deep root and is still growing, bearing fruit to the healing of the nations.—*Isaiah Epistle.*

FOR "THE FRIEND."

The Quiet Removal of a Corner Grocery Store's Traffic in Tobacco.

In the suburbs of the city, a small corner store property used as a grocery, has for some years been under the oversight of the writer of this, as trustee. It is presumably well known that, included in almost every groceryman's stock is to be found a liberal supply of tobacco,—tobacco for chewing, for smoking in pipes, and in the form of cigars and cigarettes. Were we to look this mercantile occupation over throughout the length and breadth of the great city which Penn founded, and indeed of any city and town in the land, as well as in the little villages and at the cross-roads stores of the country side, it would probably be found that hardly one dealer in a hundred is exempt from handling the weed.

Notwithstanding this is so generally the accepted practice, it was impressed upon me in the case under consideration, to take steps to have the sale of the tobacco discontinued, though it seemed probable this might not be easily done, and that a vacant store would be the outcome of the effort, seeing that the father of the family was a confirmed smoker, and the sons were believed to have no scruple against that part of the traffic.

About two years ago, a little change in the moderate rental being mutually considered, the tenants were made acquainted with my disapproval of tobacco using and selling, the sale of cigarettes being then particularly alluded to. There was no denial that that cunningly devised product of the tobaccoist's art worked very great mischief, especially upon the young. Well, now, assuming that the proposition as to the rent charge were to be modified, making it lighter, would it not be the proper thing on their part to drop the sale of the cigarettes, for truth to say, I did not feel easy to have the destructive things dealt in upon property in which I had an interest. The fact that I was not the veritable owner (a readily availed of escape-hole for stirred consciences), I felt did not release me, who was the responsible factor. To my relief the proposition was accepted.

A prior experience of perhaps a dozen years earlier, had had its weight in my taking this course. A very little shop, in connection with a dwelling, had been used for the sale of candies. Some cigars began to be sold, and then, a German woman coming into the tenancy, cigarettes were kept in quantity. Contrary to the law, these were sold to young minors, and, likewise against the law, sales were made (so I was informed) on the First-day of the week. Further, the tenant had refused to remove certain pictures of a kind which commonly, and disgracefully, accompany the cigarette traffic. Listening to no expostulations against the wickedness of this course, a legal notice to depart from the premises was the only evident remedy, though the occupant, finding her money would not be accepted, crouched down, aggressively, as would a tiger when seeing its prey was being taken away.

Returning from this digression to the corner grocery, a right opportunity being sought, when a withdrawal of the entire tobacco "privilege," could, without undue arbitrary procedure or injustice to the tenant be accom-

plished, the end desired was effected some what unexpectedly. The ill health of the older son, on whom the business mostly devolved, necessitated his leaving the store for some months. Meanwhile, the introduction of a little improvement to the premises was mooted. On the return of the young man the subject of discontinuing the tobacco sales being presented, the usual counter argument that if he did not sell the article plenty of others would, was advanced, while, as there was so much keen competition and it was not easy to make a living at the business, my views on the morality of the tobacco trade ought not to guide him. The objector was informed that this was a conscientious scruple of a kind not to be put aside—and whither did he think the world would drift to if there was no endeavor to follow one's serious apprehensions of right and to strive to make something of a stand against the evil which came in like a flood? The matter of the suggested improvement was then brought up, and the assurance being given that with the putting away of the tobacco the improvement would be made, and without increase of rent, the proposition was straightway accepted. It seemed as though the low state of health of the young man more readily inclined him to accede to the plea for the right course. No request was made for three months' or six months' time allowance within which to make the change, and there has been no sign of the weed on the shelves or the counter since.

It may not be amiss to say that the state of our membership in North Carolina as affected by its pronounced environment of tobacco was felt during the operation of the concern above related. Many of us wish to help our brethren therewith in this regard, and in order thereto we will undoubtedly do well if favorably to keep ourselves clear. JOSHIAH W. LEEDS.

WEST CHESTER, PENNA.

SOME other matters may be more acceptable to some people than the plain, simple, straightforward gospel. They may crave an exhibition of eloquence or worldly wisdom and wear of pleasing flattery rather than to have the sins probed into; but we must take our stand with the gospel, for we are commissioned to preach this glorious gospel in the fulness of its truth and power, whether men will hear not, be pleased or not. Our motives should be cleansed of the desire simply to use his sounding phrases, or deep reason, or to please the ear with the fine turns of rhetorical expression, or to entertain by fine words, pictures of fancy and the imagination. The gospel is the power of God unto salvation, and needs adventitious aids to find way into hearts. If it be preached from a full mind, a good heart, and fresh communion with God, "not with enticing words of man's wisdom, but in demonstration of the spirit and of power."—*Lutheran Observer.*

"I did not expect to get a cent from you," said one who had gone to ask of John Murray a contribution for a benevolent purpose, "but had received one hundred dollars." "You twined out one of the candles by which you were working when I came in." "It is by practicing economy that I save up money with which to do charitable actions," was the reply, "one candle is enough to talk by."

FROM THE BRITISH FRIEND.

The Quaker Methodists.

An Account of the Early Independent Methodist Churches.*

To restore apostolic simplicity has been the dream of many sincere Christians. There is fascination in the ideal, and where the efforts to attain it have revealed a blending of common sense with the needful self-sacrifice, sympathy has seldom been withheld. There may be for Friends a more than ordinary interest in the religious experiments which resulted in the formation of the Independent Methodist Churches at the end of the eighteenth century. "Quaker Methodism" was the name invented to describe it. It was a term given in derision, and by those outside, yet it came into use and described an interesting people for more than half a century. A better designation could scarcely have been found, for the pioneers comprised both Quaker and Methodist, and they were finding their ideal in the blending of what seemed strongest and best in both churches.

It can be well imagined that there were Friends who were restive under the quietism and want of progress of the eighteenth century, especially with the example of early Methodism before them. And it is not difficult to realize that in the Methodist church there were some who, though touched with its zeal, were not convinced of the soundness of its position in point of ministry. These dispositions seemed to meet in the case of a few men in Warrington in 1796 or 1797, and the result was the formation of a church of small proportions but very exalted ideal.

No complete account of its formation is preserved, probably none was ever written; but it is clear that the inception was quiet, and that there was no marked cleavage on either side. There was a grievance against the Wesleyan ministry, owing to their refusal to allow the holding of cottage services, and beyond that nothing is known.

The ardent Methodists of the movement were Charles Mills and Peter Phillips, and from the friends came Peter Wright. The place of honor among these, and the title "Founder," is always by popular tradition been accorded to Peter Phillips, a man who combined in his character the best elements of Methodist and Friend, and who held closely through a long and strenuous life to the ideal of the Society.

CHARACTERISTICS.

It is interesting to study the characteristics of the Quaker Methodists. In the first place they were distinctly evangelical. Week evening meetings were of Quaker type, but the "Sunday services" were prearranged, and used for the preaching of salvation. In their manner of preaching they were distinctly Methodist. Their teaching and doctrine was that of the Society of Friends, and the question of ministry was settled upon the basis of the doctrine of the priesthood of believers. Professional ministry and clerical titles were repudiated, and no remuneration allowed for any service rendered to the spiritual interests of the Church. It was only after much agitation

that sustenance was granted to evangelists who travelled in the ministry, and to the present time the entire work of the denomination has been done gratuitously. In course of time, when new churches were established, the question of organization and government came under consideration, and in this they leaned towards the Congregational view, and held for the independence of each body of believers.

With a sagacity which their history has justified, they chose what seemed the strong points of three branches of Nonconformity. They placed themselves on the bed-rock laid bare by George Fox, but found value in the principle of Independency; and sought their progress through the medium of the methods of the then rapidly-extending Methodist church. This blending of principle is still characteristic of Independent Methodism, and has produced through a century communities of Christians, alike in practice, in modesty, and in unvarying adherence to the original ideal.

The story of the early years is one of remarkable self-sacrifice and devotion to principle. They worked quietly, yet enthusiastically, for the salvation of men, and, notwithstanding poverty, erected a number of meeting-houses in South Lancashire, as the homes of newly won Christians. Intellectually, the Quaker Methodists were not given to controversy, and took up the wise attitude of not attempting to prove anyone else to be in the wrong, but sparing no efforts to put themselves in the right—a mental attitude which might have been copied with advantage by many of their successors—and it is not surprising to find that from the first they seemed to have commanded universal respect.

Quaker dress and habits prevailed among them, and though they used singing, the use of instruments was debarred. Indeed, so closely did they resemble the Society of Friends that it would be much easier to name the points of difference than those of identity, and these, we think, would be found to be matters of usage rather than of belief.

LORENZO DOW AND THE QUAKER METHODISTS.

Unfortunately there is no complete account of those early strenuous years. A dread of vain glory prompted them to silence, and the only testimonies to their zeal are those of outsiders. We refer only to one of these, but one to which a special interest attaches—that of Lorenzo Dow, the famous American evangelist. Lorenzo was one of the wandering stars of the spiritual firmament; a man of visions and dreams, an unusual spiritual genius. This remarkable individual seems to have become deeply attached to the Quaker Methodists, and for an extended period made the house of Peter Phillips his home.

The circumstances of their becoming acquainted are interesting. Dow had been moved to visit England, and, though he had no friends here, crossed in a sailing vessel in 1805. His brave wife Peggy accompanied him, and tells in plaintive words of the thirty-five days' sea passage, during which she saw no one of her sex, and of her forebodings as to the strange land they were visiting. No friendly door opened to them in Liverpool, but by some means opportunity to preach in a small church

of the "Kilhamites"—now the Methodist New Connection—was found.

He was at this period quite unknown on this side of the Atlantic, a wandering preacher, "without visible means of support," friendless and all but penniless, wearing long, unkempt hair, that hung around a haggard face deeply marked by smallpox, with nothing indeed, but his spiritual gifts to commend him to the sympathy of good men.

It happened that Peter Phillips was in Liverpool to buy rushes for his chair-making trade, and feeling "drawn" to enter the Kilhamite church, heard the unknown preacher. An interview was sought, and an invitation to visit Warrington given, and thus began a friendship between two uncommon men, which lasted till death separated them. From that time forward the house of Peter Phillips became his home, and Warrington became the scene of extended labors and remarkable religious awakening.

In a remarkable volume, bearing as title, "The dealings of God, Man, and the Devil with Lorenzo Dow," a journal that reminds us alternately of those of George Fox and Wesley, he tells the story of his English wanderings, and has much to say of the Quaker Methodists.

"These people are called in derision 'Quaker Methodists,' because they are so simple, using the plain language, and hold class meetings," is his first comment. But stirring things happened. The meeting-house at Friar's Green became the scene of a great revival: people flocked from afar to hear the strange preacher who in thrilling accents was calling men to repentance, and there was an awakening memorable alike for both preacher and people.

Other events, equally unexpected, bound him to the Quaker Methodists, and made their meeting-house a hallowed spot. But to read of these one must turn to the journal of his wife for they were experiences best told, because most keenly felt, by the woman who shared his vicissitudes. Peggy Dow's journal lingers in the minor key, and reveals in every page the heart of a brave and a tender woman. She left her first-born, the "idol of her heart," in the "burying-ground of the Quaker Methodists." Her child was born here, and as she had been sick of a fever, and lain many long weeks at the home of Peter Phillips, the little one was removed to the country. The news came that it was dead. It was carried to Warrington to be buried, and the little coffin was to pass the window of the house in which she was. In plaintive words she tells of her strong desire to take a glimpse of it as it passed, and how the solicitude of her friends prevented it. Her husband was far away preaching in Ireland, and she must bear her grief alone. "It was a sore trial, but the Friend of sinners supported me."

It is not surprising to find Lorenzo in later life exclaiming, when his thoughts turned to Warrington, "Oh, the feelings of my heart towards that place; feelings that no language can describe."

Strong personal ties were established during the days of sickness and trial, and a deep attachment was formed between Peter and Hannah Phillips and Lorenzo and Peggy Dow.

From the home of Peter Phillips he sallied

*This article is kindly sent us by Arthur Mounfield, of *The Independent Methodist*.—ED. BRITISH FRIEND.

forth upon innumerable excursions to preach to wayside congregations, and stories of the weird preacher still linger in the villages of Lancashire and Cheshire.

It is difficult at this distance to estimate his power and influence. His genius was that of Whitefield rather than of Wesley. He reaped incessantly and in any field, but left others to gather and bind.

ORIGIN OF PRIMITIVE METHODISM.

Most notable perhaps among the results of his preaching were the circumstances which led to the formation of the Primitive Methodist denomination. It was owing to an appeal of his that two young men named Hugh and James Bourne decided upon the holding of the open-air meetings, which gave occasion for the unhappy controversy and division in Methodism in 1806. As revealing a point of contact between the two bodies in their early days, it is interesting to find Lorenzo placing it on record that the "Quaker Methodists," both preachers and hearers played a great part and gave support in the camp meetings. However much the eccentricities of this wandering preacher may have marred his influence, it is clear that he left a mark upon England which several generations have not effaced.

FREE GOSPELISM.

There can be no doubt that the societies received a great impetus from the prolonged labors of Lorenzo Dow, but we are not quite sure whether he did not unwittingly bring upon Quaker Methodism its chief blight and hindrance. In his unceasing travels he discovered in various towns "free Gospelers"—small bodies of Methodists who had severed from other churches as a protest against a hired ministry, and for whom "Cheap Gospelers" would perhaps have been a more appropriate description. He gathered representatives of the Quaker Methodists and Free Gospelers at Leeds in 1806, and some sort of federation resulted. But there was a vital difference of standpoint between the churches so apparently similar. The Free Gospelers held for Methodism minus a hired ministry; the Quaker Methodists had taken their stand for the priesthood and equality of believers with Apostolic simplicity and usage in all things. Externally almost alike, they viewed things from positions which were essentially different, and perfect harmony has never resulted.

THE CONVERSION OF ROBERT MOFFAT.

One or two events in the history of the denomination may be briefly noticed as having a general interest. It was in one of the small meetings of the Quaker Methodists that Robert Moffat was converted. At High Legh, in Cheshire, a meeting held in the dairy of a farm has an unbroken history of fully a century, and at a service here, whilst an undergardener at High Legh Hall, Robert Moffat found the light. The reader of his journal will remember his account of the experience, and of his subsequent walk to Warrington, during which he saw the missionary placard, and may reflect upon the great issues which have hung upon trivial things.

The farm buildings which offered a meeting place for worshippers in his day have disappeared, but the service continues, and the vis-

itor may still see the reading-desk which did duty then as now, and may visit the modest two-roomed hut in which he lived.

THE FIRST TOTAL ABSTINENCE SOCIETY.

To two great teachings the Quaker Methodists, or, as we now call them, the Independent Methodists, have shown conspicuous fidelity—those of Peace and Temperance.

In 1830, when a few earnest men began an agitation in Lancashire, in favor of abstinence from intoxicants, it is said that the only doors open to them were those of the meeting-houses of the Quaker Methodists. Certain it is that in one of them the first English total abstinence society was formed. The history of it is of interest, inasmuch as it places the date of the movement earlier than that usually assigned by temperance historians, and lends probability to the assumption that the men of Preston derived their beliefs and impetus from existing societies.

In 1830, two members of the Society of Friends appeared in Warrington as total abstinence lecturers. They were G. H. Burkitt, of Dublin, and W. Wood, of Manchester. But prejudice was strong, and neither public buildings nor churches could be obtained for the purpose of their meetings. The Quaker Methodists alone were sympathetic, and in one of their meeting-houses at Stockton Heath the first society of which we have any record was formed. The pledge upon which it was based is preserved. It is dated April 4th, 1830, and reads: "We, whose names are subscribed, believing that intemperance, with its attendant evils, is promoted by the prevailing opinions and practices of society with regard to the use of intoxicating liquors, and that decided means are called for, resolve to abstain from the use of intoxicating liquors ourselves, and to dissuade others from using them, and by all proper means to discountenance the cause and practice of intemperance."

Other societies came into existence in the same year in Warrington and High Legh, and a leavening process can be shown to have proceeded through South Lancashire. It was in 1832, that the men of Preston began their advocacy, and by the adoption of different methods brought their teaching more acutely before the notice of the world. They were the first to raise a noise of battle, and have had the leading place assigned to them in temperance history. But the Quaker teachers already named were the true pioneers, and to them must be given the credit for the formation of the first English total abstinence societies.

THE EARLIEST BAND OF HOPE.

It is important also to record that the first organized effort to spread temperance principles among the young was made by the Quaker Methodists of Warrington. As far as research can show there is no earlier Band of Hope, or Temperance Society for the Young, than the "Youth's Total Abstinence Society," which was formed in the early thirties in Brick Street Sunday School.

THE DENOMINATION.

Of the history of the denomination we have not set ourselves to speak. Its growth has not been due to the influence of any commanding personality or wave of feeling. It has had

no Fox or Wesley to fix its ideal or tell the world of its principles. Nor has it had a literature to bind its scattered parts together. One might expect that with so little to bind, and so much liberty to enjoy, churches would develop differently under varying conditions, and often be at the mercy of men of masterful mind. This has unhappily been the case, and it is here that the want of progress finds explanation. Yet the denomination has been true to its early ideal, and was never more than at the present time.

Happily it has been saved from eccentricities in matters of usage, and whilst its rate of progress has been disappointing, there is comfort in the reflection that there is little to unlearn. Like the Society of Friends, it has had its period of quietism, but there is evidence that the awakening is complete, and a strong disposition for progress and self sacrifice, joined with a perfect unity, has become an outstanding characteristic. Its own adherents do not doubt that it carries a permanent message, and when the changing atmosphere of the religious world is considered and it is remembered that ever-increasing numbers are accepting—in theory at least—Quaker teaching concerning the ministry, it will be admitted that a progressive form of Quakerism is likely to find wide acceptance. The Quaker Methodists were idealists in their day, but the ideal of yesterday may be the real of to-morrow.

It remains to say that at the recent Annual Meeting the membership of the Independent Methodist Churches was given as eight thousand seven hundred and three, with twenty-six thousand seven hundred and forty-four Sunday School scholars.

FOREVER IS THY WORD FIXED IN THE HEAVENS.—Some time since a visitor at the Observatory of Harvard University was desirous of looking through their great telescope. Consulting a book of astronomical tables, his friend said: "A star will pass across the field of vision at 5.20 o'clock." The instrument was adjusted and the visitor, lying upon his back, applied his eye to the glass, his friend meanwhile standing with a small hammer in his hand and with his eye fixed on a tall chronomet clock. At precisely 5.20 o'clock the observer said, "There!" At the same instant his friend's hammer struck the table. The exclamation and the hammer stroke were absolutely simultaneous; although the man at the telescope could not see the clock, nor the man with the hammer the star. It was a wonderful coincidence—that passage of the star hundreds of millions of miles away across the object glass of that telescope, at the instant when the second hand marked the hour 5.20 o'clock. The wonder seems greater when we know that the book in which was the predicted position of that distant star was published ten years before, the forecast being based on calculations running back a thousand years! In the same book were other tables predicting celestial movements a thousand years still in the future—movements which we may be assured will prove as certain in fact and as exact in the results as that which has just been noted. So perfect is the law of God, and so absolute the obedience of Nature to his decree! But the order of Nature and the God of grace are one; and

relations to redemption are equally definite and are sustained by no less power than those which bind the universe about his feet. "If," saith Jehovah, by the mouth of his prophet, "I can break my covenant of the day and my covenant of the night, so that there should not delay and night in their season, then may I also break my covenant with David, my servant." And so it is that we may have strong consolation whoever of us have fled for refuge to the hope set before us in the gospel. The covenant on which we rest is as sure as—nay, ten thousand times surer,—than any of the ordinances of Nature.—*The Patriot*.

Elizabeth's Second Thought.

Elizabeth McDonald mounted the steps slowly. There was a little pout on the lips, a wrinkling of the brows, a murmur of discontent. Evidently Elizabeth was not pleased. It was the summer of 1863, in the little town of Gettysburg. The last week had been exciting. For three days the dreadful battle raged. Now the rebels had gone, but no different the staid old, peaceful town! The streets were in confusion, the church bells and schools were full of wounded soldiers, crowds of people were coming to see the battlefield or to help nurse the sick soldiers. In order of the McDonald home was interrupted. An uncle's family, driven from their home, which had been claimed for sharpshooters, were staying there, and the general of the sharpshooters had been invited to join the party at breakfast. There was no room for Elizabeth at the table, but that was not cause of her ill humor, for Elizabeth had brought up in the old fashioned way, and that it was perfectly proper for "children to wait." It was the bill of fare at which Elizabeth's nose turned up the least bit, and the stiff thought that such a handsome big meal ought not to have been set down to be so incomplete—frizzled chipped beef, without butter, coffee without cream preserves. But what else could be done? Mother McDonald's good housekeeping did not prevent the hams from being stolen, or bring the milkman from the farm. An agitated Elizabeth found her way upstairs to the enclosed porch and looked out over the neighboring gardens. Beyond to the west lay blue mountain tops, serene and unconscious of horrors upon which they had so lately viewed them. But Elizabeth's point of view near.

Only a few yards away sat a soldier ready for his breakfast. Slowly he opened his rucksack, and the meal was soon set forth—a slice of hardtack, a slice of greasy bacon, and a tin cup of black coffee.

Elizabeth's lips curled again. How could it be such stuff? The soldier waited, but not with common courage to begin the uninviting breakfast. To Elizabeth's astonishment he held his hands and bowed his head, then declared himself as a devout Roman Catholic, exclaimed Elizabeth under her breath, "he can be thankful!"

There were five minutes of thought. Then Elizabeth slipped down-stairs. The frown had been a cheerful little girl was passing her general his second cup of coffee. "The

best I have had for a month," he gallantly said.

And the little girl with the thankful heart never forgot what she saw and learned that summer morning.—S. E. Stoeber in *Phila. Ledger*.

A WISE JUDGE.—Two Penobscot county farmers bought an old-fashioned pair of steelyards, each paying a part of the cost, and both used them for weighing their produce for market. After a time a dispute arose and each claimed to own them. The matter was carried into court. The jury disagreed. Then the case, on some technicality, was sent to the Law Court, and was again sent back for trial. The costs up to this point had reached about \$500, about a hundred times the original cost of the steelyards. When it came up again Judge Peters was the presiding justice. He told the counsel that, if continued, the costs would be increased to such an extent that one or the other of the parties would lose his farm in order to pay, and advised them to enter it "neither party," and divide the cost as it was. After a consultation the parties said they were willing to do that, and it looked as though the case would be settled. All at once one of the contestants went over to his counsel in the court room and asked: "But who is going to get the steelyards? He shall not have them." The other contestant made the same declaration. Then the counsel arose and said the case was just where it was before any talk of settlement had been made. They were willing to stop litigation and divide the cost, "but what could be done with the steelyards?" "I'll fix that," said Judge Peters. "Let the sheriff of the county take the steelyards at night and go down and throw them into the middle of the river, letting nobody know the exact spot, so they never can be recovered by any one." The contestants agreed to this proposition, each paid his proportionate part of the cost, and the case was dropped.—*Lewiston Journal*.

A GENTLE REMINDER.—An old man and a young man were riding in a stage-coach. The old man was grave but sprightly, short of stature, spare, with a smooth forehead, a fresh complexion, and a bright, piercing eye. The young man swore a great deal, until once when they stopped to change horses, the old man said to him, "I perceive by the registry book, that you and I are going to travel together a long distance in this coach. I have a favor to ask of you. I am getting to be an old man, and if I should so far forget myself as to use any profane language, you will oblige me if you will caution me about it." The young man instantly apologized, and there was no more swearing heard from him during that journey. The old man was John Wesley.

Items Concerning the Society.

While the decease of Maria S. Reeve, of Medford, N. J., is still fresh in our feelings, that of her sister, Rachel S. Howland, recently of New Bedford, Mass., which occurred last week, casts a solemnity over a wide circle among our membership. She was in her eighty-seventh year, and for fifty-five years in the station of minister, maintaining also an active interest for the relief and welfare of the poor and suffering. Her great-grandfather was James Logan, an intimate associate of William Penn, and an early governor of Pennsylvania.

With increasing years her allegiance to the original principles of our religious Society became more and more pronounced, and she was willing to stand, according to her measure, steadfast for the faith.

We gratefully acknowledge the receipt of the book entitled "Quaker Arrivals at Philadelphia 1682-1750," being a list of certificates of removal received at Philadelphia Monthly Meeting of Friends, by Albert Cook Myers, M. L., member of the Historical Society of Pennsylvania, author of "Immigration of the Irish Quakers into Pennsylvania."

This work is a valuable mine of information for the genealogist and for the historian interested in the early migrations into Pennsylvania. It includes a complete list of hundreds of Quaker emigrants from England, Ireland, Wales, Barbadoes, etc., arriving at Philadelphia Monthly Meeting during the above period, giving also the location whence they came, and usually other items of the condensed information especially valuable to the genealogist and historian.

In removing to Pennsylvania the Quakers brought with them certificates of removal or membership, which were received and recorded by the Monthly Meeting at the place of settlement. As Philadelphia, the metropolis, received more of these certificates than any other section of the Province, this list is of peculiar value.

The material has been carefully compiled from the original manuscript records of Philadelphia Monthly Meeting,—from the Book of Recorded Certificates at Fifteenth and Race Streets, and from Original Certificates and Men's and Women's Minutes at Fourth and Arch Streets. No one else has ever collected and printed these records.

A full alphabetical index of the names is appended.

Printed from the type, and edition limited to 300 copies. Price, \$1.25, postpaid.

Ferris & Leach, Publishers, Nos. 29-31, North Seventh Street, Philadelphia.

Notes From Others.

When the hour of the mid-week service comes round, have an attentive ear and mind to its call. Go to it with readiness, and eagerness, and promptitude. There are your Christian brethren waiting for you; and they will be disappointed if you do not join them in the praise of God and contribute your part to the exercise of the meeting. Jesus, the best of friends, is there, and has a blessing in reserve for you. The Holy Spirit has fresh enlightenment, cheer and comfort for you, when you honor Him by your presence, where He loves to hold audience with God's people. And do not go alone. Take your family, as far as possible, with you, or some acquaintance. This will tend to put fresh life and vigor into all hearts, and be a means of benefit to yourself and others.

DAMAGES FOR THE SALE OF LIQUOR.—There is a statute in Pennsylvania which does not seem to be very widely known, but which could be made very effective in the hands of men determined to see it enforced. It is the law which provides that saloon-keepers shall be held responsible in damages for injuries resulting from their sale of liquors to intoxicated persons. The Supreme Court of the State has lately made a decision which sustains the law as constitutional and equitable. A poor widow sued a liquor-seller because he sold liquor to her husband until he was unable to guide his steps homeward, fell into a gutter, contracted pneumonia, and died. A jury gave the widow substantial damages, and upon appeal the Supreme Court sustained the verdict and the law. It brushed away without much ceremony the pleas made for the saloon-keeper that pneumonia, and not liquor, was the immediate cause of death, and that the man took the liquor voluntarily. The court replied to the last plea: "Every drunkard not only takes liquor voluntarily, but whenever he can get it, and

because of his weakness the law makes the saloon-keeper responsible for selling to such persons. He has not the will-power to resist temptation, and for this reason the sale to him is forbidden." A very good, brief temperance lecture delivered from the Supreme Bench.—*Presbyterian.*

SUMMARY OF EVENTS.

UNION STATES.—The President has appointed Oliver Wendell Holmes, Jr., a son of the late Oliver Wendell Holmes, Sr., now Chief Justice of the Supreme Court of Massachusetts, to be Associate Justice of the United States Supreme Court, in the place of Horace Gray, who has resigned on account of ill health.

A riot has occurred at Duryea, near Wilkes-Barre, in consequence of an attempt to operate a coal washery, in which some persons were injured; and many have been arrested.

Under the rules of the Mine Workers' Union, in which at least 90 per cent. of the men working at anthracite collieries were enrolled, the will of the majority rules; and, as a result, the unskilled workmen, employed inside and outside the mines, really control the action of the union. It is said a very large majority of the actual miners' coal were opposed to the strike, which has not yet ended.

Commissioner Sharrett, at Shanghai, has informed the Government that the Chinese tariff protocol was signed on 15th inst. This announcement brings to a successful conclusion negotiations in progress for many months for a tariff treaty between China and this country. This has carried out the purpose Secretary Hay had maintained throughout the preceding negotiations for an "open door," the desire being to open up foreign communications with the interior of China, and thus gain access to the vast markets of the empire.

In a recent decision by Commissioner Yerkes, at Washington, the use of palm oil in making oleomargarine was declared illegal. It was shown that five pounds of palm oil would color fifteen hundred pounds of oleomargarine so much like lard that it would be impossible to tell the difference. The commissioner ruled that where so small a quantity is used, it cannot be claimed that it is put in as a bona fide constituent of the product, but is used solely for the purpose of coloring it so as to make it look like natural butter.

According to a writer connected with the United States Agricultural Department Alaska has resources to support a population of 3,000,000. The Government estimates that Alaska contains 200,000 acres of land suitable for farming and pasturage.

It is said that strontium has been found in West Virginia and in some parts of New York, while near Frankston, Pa., the mineral is found in quantities worth development. Its salts are employed in beet sugar processes and in separating sugar from molasses, and in a limited way in medicine.

The 17th inst. was the hottest day of the year in Lincoln, Neb., where the mercury ranged from 96 to 102 degrees. The same day was the coldest day of the month for the past twenty years, in New York City, the thermometer showing a temperature of from 56 to 72 degrees.

The harvest in the North Western States is reported to be the greatest ever known in that region. The earthquake which occurred at Skagway, Alaska, on the 10th inst. The three volcanoes, Mounts Redoubt, Ilimina and Augustine, in the Cook inlet section of Alaska have lately been active. An observer said: "We were in full view of all three peaks, the farthest being not more than fifty miles distant. The smoke did not appear to be very dense, but enough ashes have been scattered over the snow covered peaks to almost blacken the white surface. There was no flame coming from either mountain."

On the 13th inst. the temperature at the top of Mount Washington, N. H., registered 25 degrees and the summit was thickly covered with sleet and ice.

New Hampshire has carefully collected statistics touching her summer population. The capital invested in summer property is valued at nearly 150,500,000, and the number of summer guests is placed at 174,000. The care and entertainment of these visitors employ over 12,000 people.

The Raleigh (S. C.) *News and Observer* states that there are 9,000 children under 12 years employed in Southern factories, which condition the editor of that journal declares should not be permitted to continue a day.

Southern competition in the manufacture of cotton goods has seriously affected mill owners in the Northern States, and a recent telegram from New Haven, Conn., states, that it is rapidly transforming the pretty New England hamlet of New Hartford, a few miles west of that city, into a typical "deserted village." The business

is to be removed to Tallahassee Falls, Ala., and the mill there is to be abandoned by Ninth Month list. It employs about 700 persons, with their families.

FOREIGN.—A battle has taken place at Barcelona in Venezuela, between revolutionists and government troops, in which the former party destroyed the city.

A dispatch from Paris, of the 13th inst., says: The expulsion of nuns from conventual schools in the provinces is still marked by desperate resistance on the part of the population, and it is only where the police or military have been requisitioned to assist the authorities that the buildings have been forced into and their occupants expelled.

The work of demolishing Newgate Jail, the historic prison so long a feature of the city of London, has been begun. It is said that the prison will not be rebuilt and that the site will probably be leased for commercial buildings.

The city of Tien-Tsin, the port of Peking, has been restored to the Chinese authorities. This city has been in the hands of the allied Powers since their invasion of China in consequence of the Boxer uprising, and its evacuation has been steadily urged by the United States.

The Viceroy of Chi Li has issued a proclamation in which the people are warned against carrying arms. The proclamation, which is in Chinese and against the "other," concludes the proclamation, "but forever be at peace."

The new North German Lloyd steamship *Kaiser Wilhelm II* has been launched. It will be the largest, and is designed to be the fastest, ship in the world. Her dimensions are: Length, 707 feet; beam, 71½ feet; depth, 32 feet, and draught, 22 feet. Her displacement is 13,500 tons. She is to be of 39,000 horse power, and will have accommodations for 1,000 cabin passengers.

The low rates of freight which have prevailed for many months on both sides of the Atlantic have, it is said, resulted in the enforced idleness of an enormous fleet of vessels, particularly steamships, which are now laid up in all European ports.

An English paper announces that the automobile and a fire engine have been combined. The points of advantage which are claimed for the apparatus are these: It can cover the ground quicker than the ordinary machine, being able to run at the rate of a mile in two minutes; it can go further, thirty miles being its limit with a single supply of fuel; it can be prepared for action more speedily, only a few seconds being required to set it in motion, and the cost of maintaining it is, comparatively, very slight. The fact is, petroleum is the only fuel which is so light, regarded as a highly commendable feature, inasmuch as no sparks arise from its combustion.

"A novel plan for utilizing wireless telegraphy in its present stage of development," the *New York Times* says, "has been devised in Liverpool, and will soon be in practical operation. The scheme is to establish a post office and signal station, not in midocean, but 110 miles west of the Lizard, a place where, for British commerce at least, information from the shore is more valuable than it would be further out at sea. The purpose is to moor there a ship equipped with a powerful search light and the Marconi apparatus. It is expected that great advantage will be derived from the distribution of orders sent from shore by owners for vessels passing in or out."

The completion of the great dam across the Nile at Assouan, the first contract was announced. It is one of the largest of its kind in the world. It is about a mile and a quarter long and rises ninety feet above the river bed, is thirty feet wide at the top, and will impound 220,000,000 gallons of water. The purpose of the dam is to regulate the height of the river for agricultural purposes.

Reports and other reports from India state that the famine situation there is becoming more serious, owing to the lack of rains throughout almost the entire country, and especially in the Bombay Presidency.

The London *Telegraph* says that four hitherto unknown tongues—so far as print is concerned—are now being added to the list of languages in which the British and Foreign Bible Society prints the Gospels. The new Testament is to be turned into Nyanja, for the tribes of the Shire River basin, Nyassaland. A version in Yalunka is nearly ready for natives of the Falahe district of Sierra Leone, and in Bugoto for the inhabitants of Ysabel Island—one of the Solomon group. Lastly, a translation, into Visayan, spoken by some 2,000,000 persons in the Philippine archipelago, is being undertaken.

The feeling of opposition to the yoke of Russia by the masses of the people has been recently shown by the refusal of about 2,000 young men in one of the provinces to enter into the Russian military service, although they have by declining subjected themselves to a heavy penalty.

Certain Hungarian journals state that Count Tolstoi intends to reside in Bucharest, since having been ex-com-

municated by the Russian Church he could not be Christian burial in Russia.

It has been discovered that typhoid fever can be conveyed by means of oysters. It is said that steps are being taken in England to protect the oyster beds from exposure to contagion.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 76.

H. B. Garrett, Phila., for Frances Garrett; J. M. Sager, Pa.; Nathan Pearson, Ind.; Reese Thomas, Pa.; Josiah Wister, N. J.; Gus Kus, N. J.; Paschall Worth, Pa.; Martha M. Vaug N. Y., and for Hannah Hoyle, O.; Jorgen E. Ia.; Mary Roberts, N. J., per Susan R. Willis; Mary Paxson, Pa.; Hannah P. Rudolph, N. Warner W. Cooper, N. J.; Sarah A. Longstre Phila.; Josiah W. Leeds, Pa., and for John Leeds, N. J.; Gertrude W. Garland, Mass.; H. L. S. Taylor, Pa.; K. L. Roberts, N. J.; William Wickersham for Hannah N. Harry, Pa.; Sard T. Haight, agt., Canada, \$20, for Catharine F. Jos. H. Clayton, Jos. G. Pollard, Anna H. Moore, Henry S. Moore, Mary A. Trefrey, John Poll. George Pollard, Edward Waring and Joshua V. V. Amos E. Kaighn, N. J., and for Wm. Mary M. D.; David Heston, Phila., \$6, for himself, in B. Heston and Chas. D. Scholl; Henry Woods, N. J., for Edmund Wood and George W. Wm. W. Hazard, agt., N. Y., for Martha K. C. Mary Reynolds, Ind.; Thos. Dunn, La.; Edward Comfort, G'ton, and for Edith C. Tattall, H. Thos. H. Whitten, agt., Pa., \$12.16, for T. C. Sidney Eldridge, Albert L. Entring, Geo. O. Hibbel Sidney Temple, George B. Mellor and J. Hoopes, \$2.16; B. V. Stanley, agt., Ia., \$4.50; William Cockcock and Isaac T. Devese, \$2; Alfred Embree, Pa.; Phebe T. Hall, Pa.; Willa Abel, Neb., \$1, to No. 27; William C. Stokes; Mary E. Branson, Phila.; Mary H. Ridgway, Mary W. Bacon, N. J.; Robert R. Hulme, I. Henry B. Leeds, agt., N. J., \$6, for I. Powell Le Anne K. Woodward and Chas. A. L. Clark; Clark Moore, agt., Pa., \$20, for himself, Penn. Cooper, Elizabeth C. Cooper, Priscilla H. Hug S. Morris Jones, Elizabeth W. Moore, Pembina Moore, Sarah L. Passmore, Thos. L. Passmore d. Wm. Wickersham; Zenaida M. Hartz, Phila. Benj. P. Hoopes, Phila.; Wm. F. Terrell, Va.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During Seventh and Eighth months the Library will be open on Second and Fifth-days from 3 to 6 p. m.

WANTED.—A teacher to take charge, for next term the Monthly Meeting School at Sugar Grove, Ind. Application may be made to CALVIN NEWELL, Moorestown, or SARAH T. MAXWELL, Plainfield, in

WANTED.—Position as housekeeper in private family, by a middle-aged widow, competent to take full charge. Address R. Office of THE FRIEND.

WESTWON BOARDING SCHOOL.—The fall term begins on Third-day, Ninth Month 9th, 1902. New scholars should present themselves for classification in the season or not later than 2 o'clock in the afternoon.

WM. F. WICKESHAM, Principal.

CHANGES AND CORRECTIONS IN MEETINGS AS PUBLISHED IN FRIENDS' ALMANAC.—Concord Monthly Meeting: the hour has been changed from 10 to 9½.

London Grove Particular Meeting: mid-week is held on Fourth-day at 10 o'clock and not on Fifth-day at 10 Mount Holly, N. J.: hour of all meetings changed from 10 to 10½.

Rahway and Plainfield Monthly Meeting: Monthly meeting held at 11 instead of 10½.

Lanphorne, Pa.: The hour of meeting has been changed from 10 to 10½.

WILLIAM H. PILE'S SONS, PRINTERS, No. 42 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, EIGHTH MONTH 30, 1902.

No. 7.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

scriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(sent from Walnut Street, between Third and Fourth.)

articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

red as second-class matter at Philadelphia P. O.

Self-Love and Unity.

"Sweet are the uses of adversity," is an old remark; and we could oftener say the word of *diversity*, were we not so often aware, when we come to divergence of views and sentiments, of their engendering in us the reverse of sweetness. But it is for our training in patience that such tests of patience are suited. To some minds unity means simply "a rung over to my, or our view." "Unite with me and we shall be agreed." As a husband has declared unity in marriage to be, that man and wife are one, and I am that. Such an attitude must make one's selfishness little short of complete. But there are so exactly the same likes and dislikes, such unity of tastes shared by two together, as to confirm each in selfishness. There have been remarked in a view of our unity on love and unity. And indeed only a few days ago when a couple were paying a call, one said of the other, "I should not have married her, had not her preferences been the same as mine." The other replied such things being a true ground of unity, and she was right. But the view predominate on the Query was, that where the husband and choice of food of both husband and wife were one, neither one in the providing had to think for the other, and each had his or her own preference to suit, known to be sure to suit the other. So the husband would grow on them, of consulting self

it is with opinions. Where there is divergence of views there is occasion for each party to think for the other, or with respect to his standpoint. Thus may they hearer together in thinking with each

other,—in putting themselves in each other's place; and so find the union of sympathy a higher unity than that of opinion, or of correctness on some fact. Both are set upon a comparison of their views with the essential truth and so, if their sifting between essentials and non-essentials is honest, are drawn nearer to the central truth which should unite them.

As regards the question, "What think ye of Christ?" it does one good to try to see how much of Christ there is in others,—even in a doctrinal opponent, rather than to refuse to see anything in him but the Adversary.

Are we the pronounced standard-bearers of the doctrine of the universal and saving light of Christ for heathens as for civilized? If we felt as free to acknowledge a measure and manifestation of Christ in Christians who follow not with us, as we are to acknowledge it in heathens, some of us might be more enlarged in that spirit which is His.

Christ, "the same yesterday, to-day and forever," is not divided. But human mind cannot grasp his wholeness but sees in part and knows in part; and should be judged, not for his inability to comprehend the whole, but for his faithfulness to the point of view which he has. We may have a service of love unto his larger enlightenment, but there is none in impatience and rejection of him.

In life as a warfare for development, diversity is intended to cement rather than break up that larger unity which is in Christ. The foot, the hand, and the eye are all very unlike and diverse members but are all of the body; which deprived of some very odd member, might be found a very crippled body. But these so diverse members all have the same blood and are quickened by the same Head over all. Their higher unity in the one Head and Life, works a diversity of functions from one wisdom unto one end. Before we decide on a fellow-being's substantial disunity, let us see if we can trace him back as a branch to the one Truth and Life.

The one awful diversity is a diversity from the witness for the Truth in one's own heart. For this, whose name is Sin, every one of us shall give account of himself to God. But a healthful truth-loving diversity apparently from each other but not from Him, is under the true unity in which all lovers of Truth are

encompassed as under a higher covering; where each, though doing different work and seeing different sides of the manifold grace, is doing what his hands find to do as from the Lord unto the Lord.

There are essentials of Christian religion which admit of no variableness or shadow of turning. There are also for each Society of the Church of Christ, another set of essentials to that Society's specific existence, and without which it has no right to exist as a distinct organization. For our organization is not for itself, but for the principle which organized it for the perpetuation of its central truth among men. Diversities under this truth, and entertained for its sake, may well have their healthful place, as breaking up self-love, and promoting forbearance and love of each other.

Ascent of Mount Ararat.

At twenty minutes to seven, when the summit of Little Ararat was about on a level with the eye, we paused for awhile and turned toward the prospect, now opening to a wider range. The day was clear, and promised warmth; above us the snowy dome of Ararat shone in a cloudless sky. The landscape on either side of the beautiful pyramid lay outspread at our feet; from northeast, the hidden shores of Lake Sevan, to where the invisible seas of Van and Urmi diffused a soft veil of opaline vapor over the long succession of lonely ranges in the southeast and south. The wild borderland of Persia and Turkey here for the first time expands to view. The scene, however much it may belie the conception at a first and hasty glance, bears the familiar imprint of the characteristics peculiar to the great tableland. The mountains reveal their essential nature and disclose the familiar forms—the surface of the tableland broken into long furrows, of which the ridges tend to hummock shapes. So lofty is the stage, so aloof this mighty fabric from all surrounding forms, the world lies dim and featureless about it like the setting of a dream. In the foreground are the valleys on the south of Little Ararat, encircling around to the Araxes floor; and on the northeast, beside the thread of the looping river, is a little lake dropped like a turquoise on the sand where the mountain sweeps the plain. In the space of another hour we had reached an elevation . . . of over fourteen thousand feet. We were now no longer threading along the shore of an inlet; along the vague horizon of the summit circle was the limit of the broad white sea.

After about eight hours of continuous climbing the travelers at length gained the top of

the mountain at an altitude of more than seven thousand feet.

We are standing on the spot where the ark of gopher rested when first the patriarch alighted in the face of an earth renewed. Before him lie the valleys of six hundred years of sorrow; the airiest pinnacle supports him, a boundless hope fills his eyes. The pulse of life beats strong and fresh around him; the busy swarms thrill with sweet freedom elect of all living beings. In the settling exhalations stands the bow of many colors, eternal token of God's covenant with man.—From "*Armenia: Travels and Studies*," by H. F. B. Lynch.

Luke Howard.

Selected.

Luke Howard, of Dover, England, was a serviceable man in the early breaking forth of truth in this nation, a faithful sufferer for its testimony, and preserved to the end in peace. The following account is extracted from a short journal and collection of his writings.

In his tender years he experienced in himself the appearance of the love and grace of God, reproving for evil; and when about fourteen years of age he was bound an apprentice to a shoemaker in Dover. His master, being in a seeking state, and having forsaken the public worship and joined with some who were separated from it, treated him kindly; which so wrought on him, that he took a resolution to become more conscientious towards God, and more orderly to his master, than he had been, not daring to wrong him by neglecting his work. Thus he served out his apprenticeship to his master's content; and, a few weeks after his time was expired, he came to London to work, frequented a meeting in Coleman street, and was admitted a member thereof. The war between the king and parliament being then very hot, and forts raising about the city, he sought to be entered in the army; but many pressing to go, "it was my lot," says he, "to be left out; that so I might be clear of the blood of all men, as since I have seen it and rejoice, though then troubled at my dismissal."

He then returned to Dover, where there were several young men inquiring the way to Zion with their faces thitherward, and searching the Scriptures, hoping to find the right way. "There, and in that day," says he, "I was convinced that singing of psalms in rhyme and metre, was a lie in me as to my own condition, and a mock service as to the Lord; and was forced to sit silent under the cross, when others sung." This, at that period was so strange, that the priest took notice of him, and in a little time it was noised abroad as a great wonder, that he refused to sing psalms. His master, with whom he had served his apprenticeship, being also troubled at it, got Samuel Fisher, their priest, to come and discourse with him. Fisher had much to say to him; "But" said he, "I said what was in my own conscience manifested, and I did not know another in the world of my mind; but so it was, my peace abounded, and knowledge increased." Samuel Fisher returned home and never dared to sing more in the steeple-house; but was soon after convinced of the everlasting Truth, in which he ended his days in prison for his testimony thereto.

Luke Howard meanwhile went among the Brownists, also the Presbyterians and the In-

dependents, and then among the Baptists, with whom he chose rather to join than with any other. He passed through their ceremony of water baptism, but still knew not where to find a resting-place, not knowing he had a guide within him to keep him out of all evil; and in this state he mourned with tears.

Nevertheless he got over his convictions, and went into liberties; "In this great loss," says he, "I continued until I did, as too many do, get above the witness, and I sought to make merry over it, and to take my fill of the world with all I could enjoy thereof."

But soon after coming to London on business he went to hear a preacher in Lombard street; and afterwards a young man, named William Caton, stood up and sounded an alarm out of Zion, and proclaimed the gospel of peace out of the Lord's holy mountain; but L. Howard's mind being after visible things he slighted it at that time.

The next First-day, being at home, he was told a Quaker was preaching; and going to see what manner of man he was, found him to be the afore-named William Caton. Luke was reached by his testimony, was a guard to him from the boys and others who offered him abuse, and in the evening went to visit him, where he found his companion John Stubbs. He invited them to go home with him, which they did, and had several meetings there, and their testimony was to him as a pleasant song, and he bore them company out of town. Then exercises fell to his lot, but he was led along in safety under the teachings of truth, so that he expresses himself thus, after giving an account of the exercises he had to pass through: "My experience hath been and is, as I abode in obedience to the Lord in waiting on Him, which I hope I shall ever do; the word of the Lord opened to me when in a great strait, saying, 'I will cleave the rocks and mountains, that the redeemed of the Lord may come to Zion;' at which I felt and saw a little light, and a hope sprung up of getting over and through those rocks and mountains of thick and black darkness in me, which the enemy presented to be so great, that it was impossible to get over. So then, and ever since, in that grounded hope, as an anchor to my soul, I have cast my care upon the Lord and have rode through many bitter storms, and I bless the Lord my flight hath not been in the winter, and now, I hope in the Lord, it will not be in the Sabbath-day. Even so, amen."

In the course of his pilgrimage it was sometimes his lot to be imprisoned. Once he was sent to Dover Castle with three more, and detained sixteen months because he could not forbear meetings. At this time he employed six men in his trade, but he was obliged to shut up his shop for six months. Neither could he work in prison for a time; but obtaining the liberty of an entry to the grate, where they drew their meat up with a cord, he worked a little there, and his wife kept cows and sold milk, to assist in supporting his family; "and," says he, "I had perfect peace, joy and content in it all; and the Lord made it all good to me, both within and without." It also appears he suffered a long imprisonment in the castle, in 1684; during which he often pleaded with the magistrates on account of their cruel and unjust treatment of him.

Thus persevering, he was preserved in

greenness to old age. The following expressions were taken down during his illness friend present as delivered, viz: "God, Lord of heaven and earth appeared to me an acceptable time in the year 1655, by word, through his servants John Stubbs William Caton, in the gift of his grace, son of his love, Christ Jesus, whom he got out of his own bosom, and by the sword of his own mouth, and by the brightness of his shining, cut me off from the wild olive tree, which I was rooted in by transgression, grafted me into the true olive root, the life which is the light of the world, and by his Spirit in my heart, raised me to work in spirit and truth. Then the cross appeared so great, that if it had been his I would rather have parted with my natural life if I could have had peace, than to have taken it up; but in the day of his love and peace through the word of life, and the arising thereof, I was made willing to do his will, to take up the cross, not for a little while, but with a resolution as long as life continued. And though many temptations have attended, yet the Lord hath delivered me out of them all, and hath engaged my soul and all within me, to serve Him in newness of life and blood, and continued a breathing, that He would never give more knowledge than He would give me power to obey; and in the day that hath made me willing to serve Him and myself, and his reward is in my bosom. He is worthy to be worshipped, obeyed, and fed forever, for He speaks peace to his children, that they turn not again to folly. In peace stands my rest, which rest remaineth the people of God, and in this I take my life of the world, with soul, body and spirit, given up to the Lord in and through his grace, as a life of Christ Jesus, in whom all the promises are yea and amen."

He departed this life the seventh of the Eighth Month, 1699.

QUARANTINE YOUR HOUSE.—You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of a pestilence. To effectually protect your homes from its baleful influence supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read anything, and what they read will exert an important influence on their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tale of vice, the obscene pictures, and the whole flood of wicked, degrading, crime-producing literature that threatens us. Put a reach of your family good papers, magazines and books. Bait them with a chaste story, and keep them supplied with wholesome knowledge. A bad book may prepare your son for the life of a felon. A novel may vitiate the whole life of your daughter.—*Memphis Advocate*

THOUGH you feel to be few in number, yet trust there may still be preserved a remnant to uphold the standard of truth as professed by Friends, remembering that strength is always in proportion to numbers. For we were told that "one shall chase a thousand and ten put ten thousand to flight."—*Iowa Epistolary*

Epistle to Friends of Great Britain and Ireland.

BY MARY JESSUP.

ar Friends:—Prompted by motives of devotion to my fellow professors and by a desire for the exaltation of Christ's kingdom in hearts I venture to address them on a subject which appears to me to be of the first importance. I have neither the tongue nor pen of the learned to employ in this service; I believe this ought not prevent my writing, in the simplicity of my heart, the message I have long been under on behalf of members of our religious Society, that they increasingly become a spiritually minded people; such were the primitive Christians; there is reason to believe, were our early disciples; would it not be well for us to consider by what means we also may be enabled to walk in the spirit with persevering watchfulness? To engage in religious performances with unprepared hearts would not promote this noble end; but I would encourage all amongst us to be vigilant in waiting for the Spirit to perform the indispensable duties of prayer and praise; and this not only in religious meetings and when families are gathered for reading the Holy Scriptures, but also to be taken daily to dedicate a portion of the day to withdraw from our temporal engagements, and even literally where it may be, to retire into the closet or private apartment and shut the door, that we may be secluded from all worldly interruption; such an effort to disengage our minds from bewildering things, it is loved would prove an acceptable sacrifice in the sight of Him who seeth in secret. And an encouragement might at times be felt that "the flesh is weak," yet, if there be a patient waiting for holy help, and a perseverance in looking unto Jesus, the Author and Finisher of our faith," there is no need to believe that a capacity would be given to bow acceptably at the footstool of His mercy and to offer up our petitions for others to "lay aside every weight and the sin which doth so easily beset," and "to run with patience the race set before us."

Would this address obtain general circulation, I trust it will fall into the hands of many who testify from blessed experience that seasons, when they have retired in a state of loneliness and insensibility, light has arisen, and they have been favored to experience a hunger and thirst after righteousness," and that they have been made sensible that the Father indeed helped their infirmities and intercession for them. I do not assert that every rightly exercised mind will, at all times, derive sensible encouragement and comfort from this practice; but I fully believe it is nevertheless our duty to place ourselves in a situation the most likely to draw down the Divine blessing upon us. There will be seasons when we shall have the assurance of death in ourselves that we should not trust in ourselves but in God which raises the dead;" but this will humble the creature and promote our growth in spiritual advancement, perhaps as much as those seasons when sensible refreshment is dispensed. I am, therefore, my dear friends, to impress upon your minds the necessity of faith-

fulness in the discharge of so great a duty as that of "watching unto prayer:" we read that our blessed Lord "spoke a parable to this end, 'that men ought always to pray and not to faint,'" and in another place he says "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you; ask and ye shall receive that your joy may be full;" and again "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Surely the encouragement thus held out by the highest authority should strengthen our faith in his promises. "Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need."

To those who thus reverently wait upon the Lord, I believe it seldom occurs but that a renewal of spiritual strength is experienced and a degree of ability witnessed to offer up our petitions "unto Him that is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy;" and who that has been thus exercised in the opening of the day, but would be impressed through the course of it with a sense of the necessity of endeavoring to cherish the spirit of prayer; that when he mixes with society a holy restraint may be felt lest there should be any departure from the paths of duty? This watchful disposition of mind would neither be productive of a gloomy reserve, nor preclude the enjoyment of social intercourse, but would expand our hearts in love and charity towards our fellow-mortals and in desire that we might be preserved from putting "a stumbling-block or an occasion to fall in our brother's way." Who does not see the spiritual advantage that would result from having the mind thus impressed, day by day, with a sense of its duty to God and man and with a conviction, that in order to perform this duty, Divine assistance must be reverently waited for? Thus sensible of the incalculable benefits of retirement I am anxious to prevail upon all my friends to avail themselves of the privilege to press through the crowd of impediments which may obstruct their perseverance in this important duty; should they even seem when faith is at a low ebb, like insurmountable difficulties. It is admitted that, in some situations in life, the time devoted to this purpose must of necessity be short; but if very little time can be prudently spared from domestic or other duties, that little, rightly spent, may prove as acceptable to the Searcher of hearts, as the widow's mite, which was cast into the treasury. Again, persons in health, by early rising, may always secure a portion of time for this important service before the occupations of the day commence. Thus the man of business may be enabled to cultivate the spirit of prayer and if his "eye be single" his whole body will be full of light, so that his spiritual perception will be quick and he will the more readily discover the snares which the adversary of man's happiness is continually laying to entangle the unwary. If this watchful state of mind be cherished, devotional feelings, there is every reason to hope, will so prevail in the evening, that sleep will not be given to the eyes nor slumber to the eyelids, until some time has

been spent in reverently drawing nigh unto Him whose we are and whom we ought faithfully to serve. "A mother whose innumerable may be many in attending to her infant charge and to other necessary cares, will find that a few minutes thus spent in reverential awe at the footstool of Divine mercy will not be to her time lost, on the contrary, she will thereby be enabled to cast her care on Him, who is "touched with the feeling of our infirmities," and be encouraged to commit the keeping of her soul with the souls of her offspring, to a faithful Creator. In an especial manner I wish to encourage diligent minds who may be tempted to think it almost presumption in them to expect that the spirit of prayer should be vouchsafed to any so unworthy as they feel themselves to be. May such be animated to begin and persevere in the practice here recommended, for there is no doubt with me if they thus present themselves before the Lord, in humility and abasement of soul, but that the blessing they seek will be mercifully dispensed. And oh! how thankful should I be if any nominal professor amongst us, who may have forgotten his Heavenly Father or neglected his duty towards Him, days without number, might be awakened to a sense of his dangerous situation, and should any such be so smitten with remorse as to fear that his iniquities will forever separate between him and his God, let him not despair, but remember that the Saviour declared, "I came not to call the righteous, but sinners to repentance." Instead, then, of the awakened soul endeavoring, like our first parents, to hide himself from the All-seeing Eye, because he is afraid, let him consider how awfully affecting it would be if, in such a state of alienation from his Maker, he should be summoned to appear in another state of existence before the Judge of all the earth; may such an awful reflection induce him to flee to our great advocate, Jesus Christ, the righteous, "who is the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" trusting in His mercy, who is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Let all such be encouraged to humble themselves under the mighty hand of God and listen to the apostolic counsel. "Repent ye therefore, and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." The poor penitent, humbled under a sense of transgression, waiting upon the Lord in daily retirement and patiently "hearing his indignation because he hath sinned against Him," will come to witness a capacity to "sorrow after a godly manner," and in a degree of faith to adopt the language, "Lord, if thou wilt thou canst make me clean;" and if he sincerely confess his sins, God is "faithful and just to forgive him his sins, and to cleanse him from all unrighteousness." Then will he be enabled to pray with the spirit and "with the understanding also." May persons of this description come, taste and see for themselves that the Lord is gracious, that He is mercifully disposed to "heal their backslidings and love them freely." If these submit to have their steps ordered of the Lord, they may in due time be enabled experimentally to adopt the words of the Psalmist, "I waited patiently

for the Lord, and He inclined unto me and heard my cry; He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and He hath put a new song in my mouth even praise unto our God."

Those who have been measurably purified and enlightened so as to have a deep and abiding sense of the incalculable value of immortal souls, and what is due from dependent creatures towards the Author of our being, will not only experience a living exercise of spirit on their own account, but will be likely at seasons to feel their hearts enlarged to supplicate for their families, their friends, their connections, and the whole family of man, agreeably to the advice of the apostle Paul, in the first of Timothy, second chapter, first to the seventh verses, viz:—"I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings, and for all in authority, that we may lead a quiet and peaceable life in all goodness and honesty. For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved and to come to the knowledge of the Truth." This comforting assurance of the universality of the love of God may encourage us to intercede for those who appear dead in trespasses and sins, when we are favored with access to the throne of grace even as the same apostle exhorts, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Many, indeed are the iniquities and transgressions which abound in this land; some of its inhabitants who have the form of godliness, are, it is to be feared strangers to the power thereof; there are others who have even "denied the Lord that bought them" and are in danger "of bringing upon themselves swift destruction." Because of these things the hearts of the righteous, among the various religious denominations are made sad; perhaps justly fearing lest the awful language should in effect go forth from the Most High:—"Shall I not visit for these things; shall not my soul be avenged on such a nation as this?" I have a firm persuasion that sincere prayers have been offered up by many.

LEARN TO BE CONTENT.—The classic of Addison tells us of a dream in which he saw a king make proclamation to his people that on a certain day, they might gather at a given place, and there exchange each his life burden with any other who might desire to make the exchange. At the given time thousands were seen hastening to the rendezvous, and there they changed their burdens for others they thought easier to bear. Then they started homeward with rejoicing. But he saw again in his dream, that after some days had passed, the same multitude was toiling back again to the place of meeting, in the hope that those who exchanged burdens with them might be willing to take them back again, and give to each that burden which had been fitted to each shoulder according as it was able to bear it. And there they found them all seeking the old burdens, and when they had secured them they started homeward a second time, having a new joy and a new peace. They learned to be content. Shall not we?—*H. A. Johnston.*

Live for Christ in your home.

Science and Industry.

In a lecture recently delivered before the Royal Meteorological Society, H. R. Mill said that many tons of sand blown from the Sahara desert had been plowed into their furrows by English farmers this spring.

AN Eskimo arrow of walrus ivory, found imbedded in the breast of a healthy Canadian gray goose shot near Spokane, is on view in a store in that city. No arrow of that sort was ever seen in Spokane before. The bird had evidently carried it thousands upon thousands of miles from the far north, where it was shot by some Eskimo.—*Public Ledger.*

THE camera promises to become as indispensable in business affairs as the typewriter. It is now being used in the reproduction of documents, statistical tables and other papers whose duplication by hand would be laborious and expensive. In a very brief period the camera reproduces these things with absolute correctness and with much labor saved.

PRESERVING CUT FLOWERS.—Flowers may be kept constantly on hand in city homes at small expense if they are properly cared for. When you bring them in untie them at once, and place them loosely in a large bowl of water, the temperature of which should be exactly that of the surrounding atmosphere; then after an hour or two lift them out and spray them very lightly with a little fresh water, and arrange them in the desired vases, to the water of which a small block of charcoal should always be added if practical.

The next day a tiny morsel may be cut off the end of each stem, the flowers rearranged in fresh water, delicately sprayed, and thus treated they will last in good condition a long time.

A GOOD SUBSTITUTE FOR FEATHERS.—Feathers and down are expensive, but if you know a hawk where the cat-tail grows, you can have down pillows galore for the mere making. You must know that the fluff of the ripe cat-tail, which may be gathered in July or August, makes a pillow equaled only by down itself. So be provident this year, and if you live near a lake or pond get you a harvest of cat-tails for future use. You will find them the most inexpensive and satisfactory material you can employ for this purpose. If it should be your fate to live in a section of the country where cat-tails do not grow, then substitute the silk from milkweed pods. Gather the pods in the fall of the year, hang them away in paper bags to dry, and they will burst open before the winter is over, and can be made up into pillows in the early spring.—*Woman's Home Companion.*

WHAT BECOMES OF THE OX.—But one-third of the weight of an ox is of such material that it can be eaten, yet not one bit of it is thrown away. What is done with the two-thirds was explained in a recent periodical, from which the facts are taken. The blood of the animal is used in refining sugar and sizing paper, or it is manufactured into door-knobs and buttons. The hide goes to the tanner; horns and hoofs are transformed into combs and buttons. The thigh bones, worth eighty dollars per ton, are

cut into handles for clothes-brushes. Foreleg bones sell for thirty dollars a ton; collar buttons, parasol handles, and jewelry, the water in which the bones are boiled is reduced to glue; the dust from sawing the bones is food for cattle and poultry; the small bones are made into bone-black.

Each foot yields a quarter of a pint of neat's-foot oil; the tail goes to the "saw" while the brush or hair at the end of the tail is sold to the mattress-maker. The chop-chops of the fat make the basis of butter; the intestines are used for sausage casing; are bought by gold beaters. The undigested food in the stomach, which formerly cost packers of Chicago thirty thousand dollars a year to remove and destroy, is now made of paper. All scraps unfit for any other use go to the welcome in the gluepot, or are employed by the farmers as fertilizers.—*Young America.*

THE MANY USES OF OLIVE OIL.—Concerning the value and increasing use of olive oil, a writer in the *American Kitchen Magazine* says:

Only a small part of the olive oil in the markets of the world is used for cooking; it is largely employed for soap making (castile soap is made from olive oil), medicinally and in silk, and woolen factories.

The increased use of oil for food should always be encouraged. If children are trained to eat it, there is little likelihood of their losing the appetite. Instead, the tendency is generally to an increasing use of oil not only with salads, but with almost all vegetables.

Aside from custom there is no reason why olive oil, more than good butter, should be regarded as a luxury by an ordinary family.

It is hard to draw a sharp line between the use of oil as a food and its use in therapeutics. The former makes the latter less likely to be required. If a small part of the money saved for patent medicines in the United States were employed to put a pure olive oil on our tables, there would be less call for the various waters, pills and liniments that are advertised on every side.

The body can be fed artificially with oil baths, massage, etc., and physicians and nurses know of the wonderful gain made by patients for whom this is done. In typhoid fever, appendicitis and kindred diseases, the use of oil results very successfully. It is also employed in the treatment of burns and as an antidote for poisons.

THE United States was the first nation to recognize the independence of the Spanish American Republics, and over them it reared the flag of the Monroe Doctrine almost eighty years ago; yet, compared with the Europeans, we in America are profoundly ignorant of the South American. We know almost nothing of its scenic wonders, for we do not visit them; our share in its exploration is insignificant; what information the world has of its flora and fauna has been gleaned by Europeans; our knowledge of its ethnology also comes from them, and the same may be said of the history of its people in the nineteenth century (from American sources almost no account of the rise of the Spanish Republics can be had), and it is European, and not American, capital that has opened up its wildernesses, built its cities and railroads and established its in-

How many Americans have seen Ecuador? "avenue of volcanoes," twenty of whose crests exceed fifteen thousand feet, one ten thousand and three others less than twenty feet? How many Americans have heard of the Paulo Alfonso Falls, near Rio San Francisco, with their descent of five hundred feet and volume of one hundred and fifty thousand cubic feet per second, or of the falls of Guayra, on the Parana, which combination during the rainy season challenge the grandeur of Niagara?

How many Americans are familiar with General Martin's achievement in making the siege of the Uspalata Pass, twelve thousand seven hundred feet above the sea level, with an army of five thousand men, infantry, cavalry and artillery, in the war of independence in 1817? The Great St. Bernard, over which Napoleon led an army, is five thousand feet lower than Uspalata.—*Ainslee's Magazine*.

Life Eternal.

What is life? Even in its lowest forms it is beyond my ken. I saw it revealed in a tiny spring on the western slope of the Sierra Nevada Mountains. In close relation to it were the trees pulsating with the same kind of the annual rings of which in fallen trees the rings, carried their individual beginning to the times of Moses—plant life of one perpetuated by God from the creation.

A high rock in Yellowstone Park I saw an eagle's nest. In it there were helpless eaglets. They were dependent upon parental love, strength and skill for every particle of food that sustained the bird life in them. And then the parent birds, after soaring and gliding downward, plunged into the forest and gazing downward, plunged into the living prey, and gave it to nourish the life of the eaglets, till they, in turn, should be strong eagles and care for their young. Once more, is life in the beasts of field and forest. The life is nourished from birth to maturity. It expires by the limitation of its own nature, or it is taken to support other life, including the life of man.

When God had wrought the wonders of creation, swiftly, or slowly, in days of hours, or of years, he said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the creeping and every creeping thing that creepeth upon the earth." "So God created man in his own image, in the image of God created he him; male and female created he them." And as if this were not a sufficient attestation and record of the creation of man on the earth, there was quickly added this: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Earth first was animal life of higher order than any other. Here next was human personality, alone, and supreme, among God's only living creatures, with dominion over all. And here at last, and best of all, child life—life like God's own life, not to whom it could answer but the living Father.

With the sinless possessor of this blessed life the Creator, walked and talked, and in rational loving fellowship in an earthly

Eden of visible beauty and delights. In its highest order that was spiritual life, to be perpetuated as eternal life on the one condition of perfect obedience. But it was lost to the two who had it, as to their natural descendants, by disobedience, strange, sad willfulness, under satanic subtlety and power. . . .

But thanks be unto God that the spiritual life given to be perpetuated into eternal life by personal obedience, lost in and by "the first Adam," is more than regained in and by "the last Adam." By his obedience unto death, even the death of the cross, under the law that justly condemns every one of us, and by the grace and gift of God in Jesus Christ our Lord, the life spiritual and life eternal become our individual possession and heritage. God gives. We receive. Even the act and habit of receiving are ours by grace. Faith is this receiving. In the life spiritual are the first pulsations of the life everlasting. The life is real because of our effectual calling, "the work of God's spirit whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel."

"This is the record that God hath given us eternal life, and this life is in his Son. He that hath the Son hath the life, and he that hath not the Son of God hath not the life." Then I must have the divine Son to have the divine life. Is this possible? Can we have the Son of God and the very life that is in him? Here is the written answer: "He that abideth in the doctrine (teachings) of Christ, he hath both the Father and the Son." Therefore if there is eternal life for us anywhere in the universe of God, we have it individually, when we have the true God and his Son, Jesus Christ. And we do have the true God and his Son, Jesus Christ, when the Spirit of Truth, who searcheth all things, even the deep things of God, and glorifies Jesus Christ as the revealer of the Father, makes the truth as it is in Jesus precious to our hearts.—*John D. Wells*.

A Stonebreaker.

I passed by a quarry one day and saw a new machine at work, running by steam. Quite a gang of men were employed, teams brought up to a platform stones weighing twenty to twenty-five pounds each. These were thrown into two massive jaws, which crushed and ground them into fragments of various dimensions. These were taken away by trucks underneath and were sorted and made ready for shipment.

As I wandered on the hill-side I thought of another stonebreaker, not run by steam but by Spirit, not open to the eyes of a rough gang, but deep down and hidden from the eyes of all men. There are stones of different degrees of hardness—on many a hill side—but the hardest stones that come under the operation of our spirit-machine are stony hearts, with pieces of various size—pieces of obstinacy, of indifference, of pride.

As I stood by the stonebreaker I saw a wagon load of stones disposed of in a few minutes; as I think of the human heart I discover a process very different and oh, the slowness of the operation! What rubbing, chafing,

turning over, until the crumbling powder is made very fine. But why trouble about this slow grinding machine? I answer, you cannot get into heaven unless your heart is turned into a grinding mill, and you come out of the process refined and purified. "I dwell with him that is of a contrite and humble spirit." The meaning of contrite is a crumbling and a broken spirit. How may I get it? There is only one way. We must go into the presence of the Great God, and go alone, bringing along our self-esteem and pride, and behold a wonder. You will be changed, and after you are broken and crumbled, then will come humility, your rebelliousness will melt into beauty, and you will go softly all your days.

Lift up the gates of your heart and the King of glory will come in. H. T. MILLER.
BEANSVILLE, OHI.

How Girls Can Help Their Mothers.

Every girl, if she be not thoroughly selfish, is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls wait to be asked to do things instead of being constantly on the lookout for little duties which they are capable of doing.

If you would be of any real use in the home you must be quick to notice what is wanted—the room that needs dusting, the flowers which require rearranging, the curtain which has lost a ring and is therefore drooping. And then you must not only be willing to do what is needed, but willing to do it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day and not the next, you can never be depended on, and if some one else has to be constantly reminding you of and supervising your work, it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do—the flower vases will need attention every other day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away the household linen. Begin, too, directly after breakfast, and keep on steadily till your work is done.

If you begin by sitting down "just for a minute" with a book, or think you will "just arrange the trimming" on your new hat, the morning will be half gone before you know where you are.

A girl who has brothers may spare her mother all those tiresome little jobs which boys are always requesting to have done for them, if she will only do them kindly.

But a boy will not come and ask his sister to repair frayed out buttonholes and to make him paste for his photograph album if she snaps and says he is "always bothering."

It is not easy work, but it is quite possible for the daughter at home to make up a good deal of its sunshine, and it is only when she has learned this that she is fit to go away and be the sunshine of a home of her own. Presbyterian.

THE high and sacred privilege is witnessed that God's tabernacle is with men, dwelling and walking with them; they his people and He their God.—*Western Yearly Meeting Epistle*.

Simple Living.

Reiterated until it has become as an oft-told tale, is the statement made on every hand that life is becoming more complex with each succeeding generation. Life, we are told, is not as easy as it once was. The ever-developing civilization into which we are born and by which we are surrounded is making life more complicated every year. Where men had one need a generation ago they have ten to-day. The creation of artificial needs has led to the living of a "stilted life." So marked has been the growth of this that men are to-day bewildered. They are so related and interrelated that they lose their way and spend many idle hours in futile longing for the simpler days when the world was young.

But is this complexity real or fancied? It is both. Real enough it is, but complexity is simply doubled by the fact that men fail to reduce life to its ultimate analysis. So busy are we in looking at things that we miss the one thing. He is a great scientist who discovers a law by which ten thousand things are regulated. He is a great economist who makes clear some fundamental principle which may issue in a thousand directions. He has learned the art of living who has reduced the complexity of life to the living of a single principle. The radii of a circle are best seen from the centre. The "mixed condition of things" is largely in the seeming because men ignorantly persist in wandering from the centre and living life at the circumference.

No life is so complex that it cannot be lived simply. Given the proper centre, the circumference swept from it can never be too extended or take within its sweep too many details. If our hearts were but simple, the outward things of life would be less complex. Simplicity is the state of being unmixed or uncompounded. The real complexity of life is not in its thousand and one externals, but in the doubleness of the human heart. When the heart is right life is no longer complex.

What, then, is the one fundamental law which reduces life to simplicity. What is the one principle, which can regulate all life's manifold diversities. What is the one force that can drive and regulate the intricate machinery of national and individual life. Hear the conclusion of the whole matter: "Fear God and keep his commandments." "The fear of the Lord is the beginning of wisdom," in all things. It is the pole star that unerringly guides howsoever dark may be the night or tempestuous the sea. This is the secret of simple living, and for men and nations the one foundation fact upon which can be erected a safe and noble structure.

This principle holds in all national life. No age is without its prophets of despair. They look for all the dark features of the days in which they live. They tabulate the problems, many of which are contradictory. In their efforts to entangle life's skein, they pull first at one thread and then another, until they make confusion worse confounded. There are race problems upon which they brood until they make the world an Armageddon. There are "class interests" that they clash one against another until we are driven well-nigh mad with the din. They play upon the ignorance of people. They make the rags of poverty flutter before our eyes. They cause us to

bear the jangling of the chain that fetters crime. All these things they bring to our notice that we may be filled with despairing bewilderment.

But these things are not new. They have existed in some form or other since the world began. They were ever present to the eyes of the Great Teacher. And this Expert in the art of healing human woe had one unfailing panacea. It was the reverential love of God. Race problems melted before the warm shining of this truth. For in Him there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but in Him all are new creatures.

Beneath the beneficent sway of his law, "class interests" do not clash, for masters and servants are brethren, in "honor preferring one another." Ignorance is taught the way of wisdom, the shivering form of nakedness is clothed, the captive exile hasteneth to be loosed, for a reverential love of God issues in man's loving his neighbor as himself.

The simple principle applied to individual life makes it both sane and joyous. We speak of our age as one of perplexing doubt. The very foundations seem removed. Destructive criticism rends the air. A thousand questions are asked to which there appears no answer. We bruise our knuckles knocking at doors that will not be opened yet. But life in this matter is a very simple thing. It does not consist in the abundance of knowledge one possesses but in the intensity with which it is possessed by this one principle—the fear of the Lord—and the eagerness with which it obeys his commandments. There are many things such a simple life may not know, but one thing it does know, that living such a life is God's purposed plans for mortals. He that wills to do the will of God shall know of the doctrine that it is of God.

The same principle holds in the life that we characterize as actual. To incarnate it is to live unerringly. No real mistakes are possible to the man who does all from a fear of God. He cannot sow to the spirit and reap the harvest of the flesh. The harvest of the flesh may appear good but that of the spirit is good and eternal. A man must choose what he desires to reap and sow accordingly. The lock of human life may appear complex and resist a hundred keys inserted in it, but to the right key it answers and the door opens into eternity. No problem of individual life refuses its solution. In every crisis to act upon it is to go in the right direction. There is no perplexing question possible to which this is not the true answer.

The complexity and contrariness of life are due ninety-nine times out of a hundred to the fact that men persist in living "against the grain." The stars in their courses fight against Sisera because Sisera fights against Jehovah. But these same stars fight for the Israel of God. Incorporating this simple principle—"only fear the Lord"—life becomes easy, for all things work together for good to them that love God.—*Episcopal Recorder*.

What an Old Gunner Says.

I remember once, some three or four years ago, I stood on a lonely beach, just at sunset. The last of the red rays was setting all the waves on fire, and crimsoning the side of the sand-hills behind me. There was hardly a

breath of wind to disturb the waters of the bay and everything but the gun on my shoulder spoke only of peace and quiet.

I stood resting, looking out over the water to the other side of the bay, where the waves were fast changing from a sober brown rich purple. I was completely absorbed in the beauty of the scene, when all at once a sail sailed slowly in range. I raised the gun, fired, and the poor tern, with a broken wing, fell whirling through the air to the water. Wishing to end its misery, I fired and charge, but that fell short, and then, my munition being gone, I shouldered my gun, went slowly back over the sand-hills, leaving the poor tern to float back and forth on dark water, and utter its mournful cry. In the morning I went to the beach again, and found the poor creature half alive, half dead, dragging itself up the sand, covered in blood, and its poor broken wing hanging in its body. In mercy I wrung its neck. Now shall I forget the look of those deep, shining black eyes, that seemed to ask only for death and relief from suffering; eyes that soon glowed over in death, as its pretty head dropped all the body became limp in my hands. It was a murder, and for a moment or two after they seemed to lose its brightness, and the fair beauty of the morning went away. I laid the bird on the sands and went back to the boat, with a firm resolve never to fire another shot at a living thing.

My comrades in the field, why should you continue this slaughter of innocents? I have learned of late to go into the wood and enjoy the beauty of the life around me, to look at all the living things as a part of the world's nature has put before our eyes, and not something to be slain.

If you go gunning because you love the woods and their beauty, why, they are still the same with or without the gun. There is as much amusement as well as instruction to be gained in studying the birds instead of killing them. I have spent more than a happy half-hour whistling to a quail and hearing his answering call as he came nearer and nearer, until at last discovering the bird, with a saucy flirt of his wings, he sprang into the air, and went buzzing away into the trees. Could I find it in my heart to kill such a beast?

I am convinced that, whatever the place or season, it is a poor sport for a man to follow which brutalizes and degrades him to such an extent that he is willing—yes, longs for slaughter.—*P. E. D., in Rockland Independent*.

"A YOUNG man sat chatting with some gay girls. Among them was a sweet, quiet young woman known as a Christian. The young man, thinking to tease her, bantered her about her religion. The silly girls tittered, but the object of his mirth remained silent. To with the folly of youth, and the recklessness of impiety, he uttered infidel objections to Christianity. She did not smile, nor look him nor seem to notice him. Then he continued his harangue, hoping to force her to refute something. But she maintained the same sweet, dignified silence. A vision of his stupidity broke over the young man, and convicted him of sin. He said afterwards, telling the story, "That silence saved me."—*Vanguard*.

Peace Principles in Action.

Hotchkiss was located among tribes more than one occasion their attitude distinctly threatening. Once on the moment, he made a show of a revolver, an act which he has ever regretted. But his general plan with natives was moral suasion, not the use of

the morning I was attending to the long suffering ones; the last one had been killed, and I was binding up her foot, a huge having eaten away half the upper portion of the bone. I did not notice the approach of my boy, Vui, until I heard him say, "I have hit a Mkamba." Finishing my work I looked up, and, used as I was to the sight of blood, I gave an involuntary shudder. A ragged, gaping wound, in his head, fully three inches long, pouring a stream of blood down over his forehead and his shirt and loin cloth were already

had said nothing about having been killed, so I said, "What is the matter, who has done this?"

"I went to the river," Vui replied, "to get water, when a man sprang upon me and beat him off with my club and cut it, and he broke his club over my head. There is a great crowd down there they are going to kill us all!"

had been only a few months among them, and yet not succeeded in breaking down the natural suspicion against white men. At the moment I struck me that this incident might in any way be turned to account for the Master, I scarcely knew how. So I went into the bush and got a sponge with which to wipe his wound, and came out just as I was, started off. Vui looked at me curiously, and then said, "Master have you not your rifle?"

"No," said I, "we are here on God's business. He will take care of us, and we will never use any way without the gun." At such a moment I thought it much better to display no arms, for its very presence created suspicion.

Arriving at the river, about two hundred yards away, we found the whole river-bank there being no running water in it at the moment—with a howling mob of painted savages, armed with bows and poisoned arrows, and short swords. They were evidently in mischief. So, with a wordless prayer, I stepped into the midst of them, much to their amazement. This was the best course I could have pursued, for they have at first a suspicious awe of a white man, not knowing what he has some unseen method of defeating himself.

The leader of the band, who likewise had a gash in his head from Vui's club, made a dash at him; but springing between them, I was talking to the crowd, asking them if they ever harmed them in any way, if I had told them well for everything I had gotten them, if I had not ministered to their wounds. I had not showed them in many ways that they were my friends. Gradually they cooled down and became silent as I talked, and when the bows were taken from their bows, and the hands quit playing with their swords, I

took Vui to a water pool, cleansed his wound, and sent him off down the river for water. Then to their amazement, I took the wounded leader, pulling him to the water hole, and began to do the same with him. They could not understand it. "An eye for an eye," yea, a life for a life, is the only law, their poor minds can grasp, and they rigidly adhere to it. That the white man should take his worst enemy, and do to him the same kindness he had done for his own boy was so foreign to their ideas of justice that they simply stood and looked in wonder.

"Having cleansed the wound thoroughly, and noting the advantage I had gained, I followed it up by saying, 'Now, if you will come to the house I will put on some medicine.' Slowly they followed me up the path, thoroughly vanquished. Getting out my instruments, I shaved the head, sewed up the ragged wound, bound it up carefully, and they went away."

"From that day their attitude changed, the stubborn opposition melted away, sufferers thronged the station, and some of those who had been most troublesome became my staunchest friends. Thereafter I could go anywhere through that country unarmed, so far as danger from the people was concerned."—*Sketches from the Dark Continent.*

Up the Panama Canal.

Captain William Coules, of New York, gives to the N. Y. Times a graphic account of his trip in a naphtha launch up the Panama Canal in its present state:—

"Around a small point not far from Colon there is the mouth of the Chagres river, which crosses and recrosses the canal. It was at ten o'clock on the morning of the 18th of April when we rounded the point which has been made partly solid ground by hundreds of tons of good machinery thrown in there to make land. Poor old man De Lesseps never knew how he was being fooled."

"Cocoanut trees in plenty were growing out of the soil heaped up on the broken machinery, and in plain sight was what all the people down there call 'De Lesseps' Palace.' I never saw such queer foundations for a palace in all my life. There were boilers, hoisting engines, locomotives and valuable machinery worth hundreds and thousands of dollars, thrown in a heap to make a foundation for a house. Imagine a solid structure of wood, three stories in height, with fifty rooms, and so built that the large windows and doors could be opened to let the breezes blow through; large verandas, and all around banana and cocoanut trees, and you have in your mind the picture which we saw."

"We visited the De Lesseps mansion. It was in charge of a keeper and he showed us the large offices, all the silverware, the books and furniture and the household things just as they were left nineteen years ago by the owner. The mouth of the Panama canal is about half a mile in width, and on either shore there is low shrubbery. We found a depth of over twenty feet of water at this point. On both banks could be seen all kinds of derricks and machinery lying partly in the water."

"As we journeyed up the river in the launch the tropical trees met overhead, and it was not long before we were in the jungle. Banana

plantations could be seen about a mile apart. The first Indians we met were friendly, and they talked to Mr. Wilcox in their Spanish-Indian jargon."

"We came to places in the canal where the banks had been washed down, so that there was only a depth of a foot of water. Our Jamaica darkey would go overboard, put his shoulder against the stern of the launch and shove it across the sandbar two hundred or three hundred feet. Then he came in handy when we wanted to go ashore. He would pick us up in his arms one after another and wade ashore without any apparent effort."

"As we went up the river the Indians became more wild. They would peer out from the jungle and as soon as they saw us would scatter as if we were going to kill them. One strange thing was that the women never ran."

INDEED it is a sifting time to many, and their faith tried as to an hair's breadth, on account of the devastations of the enemy, in our once highly favored Society. Yet to those who remain faithful and continue to keep their ranks in righteousness, their affliction will work for them a far more exceeding and eternal weight of glory, a treasure in heaven that fadeeth not away. Zion will yet arise and shake herself from the dust of the earth, and put on her beautiful garment and become a praise in the earth. Oh, may we, with you, be found abiding in our dwelling until the sifting time may be over, that we may be found among the solid wheat in the end of which not one grain will be lost. — *Women's Epistle, Iowa Y. M.*

Men seek to do themselves what grace alone can do in them.

Notes From Others.

The volume of Latin poems written by Pope Leo XIII, which has recently been published, contains some poems written in 1822.

That civilization has reacted on Christianity is palpably true, but it is not one whit more true than the fact that Christianity has woven itself into the very fibre of the civilization whose triumphs it has so immeasurably increased, says the New York Tribune.

THE CHURCH OF THE FUTURE.—The church of the future will be the one which has the most of Christ in her spirit, in her doctrine, in her worship, in her life, in her organization, in her ordinances, in her missions and in her glorying. Not science, not art, not culture, not civilization, not learning, not philosophy, is going to conquer the world, but the Cross of Christ. Jesus is the mighty revolutionizer, and reformer and elevator of humanity. The earth is his, and the instrument which He will honor to effect his purposes must be full of his mind, power and glory.—*The Presbyterian.*

TWO MUCH BEGGING.—Methodists all over the United States are asking for a reduction of the number of public collections in the local churches. They say there is too much "begging" in connection with the preaching services, and both clergy and laity are demanding a change. Besides the various local needs—church expenses, neighborhood charities, etc.—there are general interests for which several millions of dollars must be raised annually. Some pastors claim that of necessity they are obliged to make a public appeal about

every alternate First-day of the week, which they think is a little more than their congregations will endure for any length of time. For the purpose of relieving this unpleasant situation, the bishops have appointed a commission to consider the matter of consolidating the collections by uniting some of the benevolent societies.—*Boston Herald.*

SUMMARY OF EVENTS.

UNITED STATES.—A summary of the appropriations made by Congress at its last session, shows the grand total of \$800,024,496.55. Of this nearly 140 millions were for pensions and 180 millions for military purposes. In addition to the above, expenditures amounting to 263 millions were authorized, making a total sum authorized and appropriated of \$1,063,000,000. The actual appropriations exceeded those of last year by 70 millions.

President Roosevelt began a journey on the 22nd inst. into New England.

Several carloads of anthracite coal from Wales have been landed in New York, and if tests being made prove satisfactory, it may be imported in large quantities. It is said that anthracite has not been imported for the past fifty years.

A dispatch from Fort Worth, Texas, of the 19th says: "Edmund Butcher, a full blood Indian, walked seventy-five miles to Muskogee to surrender to the officers, stating that he had killed his brother-in-law in self-defense. With him were his wife and two children. The jailer pointed out the jail, and Butcher walked into it without an officer or commitment."

William D. Collyer, United States Inspector of Dairy Experts, and Professor McKay, of the Iowa State Agricultural College, have completed the work of inspecting butter for the United States. On Fifth Month list the first shipment of butter was received. More than 500 buttermakers have sent their butter to Chicago for the test. The butters are in "high class," says W. D. Collyer. "None of it is perfect, but one man's butter was scored at 98, which is just 2 points off. The test for the butter was rigid. The flavor counted 45 points, the body 25, color 15, salt 10, and the package 5. This is the first time that butter has been scored in the United States."

There are 13 submarine telegraph cables now in successful operation between this corner of New England and the British Isles. The cables are owned by the Massachusetts company that the Boston Elevated Railway Company is responsible to abutting property holders for any damage they may suffer from the nuisance of noise in the operation of the road. In Pennsylvania it has been repeatedly held that no damages can be recovered for the noise made by the operation of a railroad.

Eight hundred Indians have for several months been working as farm laborers in the Dakotas, thus helping to meet the scarcity of labor. In the Southwest, Navajos are being used in railroad construction. In some instances the Government has employed them in digging irrigation ditches and building roads, where they receive about a dollar a day. It is said that the Indians work well.

Six schools have been open in Philadelphia during the public school vacation, furnishing instruction to an average attendance of 2500 pupils. The work done by the pupils of the vacation schools is largely of an industrial character. It includes cooking, sewing, housekeeping, carpentry, history, literature, physical culture and nature study.

A series of tests covering a period of several months in which it has been demonstrated that the high grade of rubber may be obtained from the Beaumont, Texas, oil, when put through the refining process. Cotton oil is combined with the Beaumont oil in the manufacture of this rubber substitute.

The discovery has been announced that the spread of a fatal fever in the Bitter Root Valley in Montana is due to the bite of a certain species of tick.

The farmers of Walla Walla County, Wash., are trying the experiment of laying their roads with straw to improve them. The farmers turned out in force, plenty of straw was offered, ready hands laid it to the depth of a foot or more on the main thoroughfares of the county, and traveling became easy. Three hundred miles of road it is said will be covered with straw.

There were 37 deaths in this city last week, reported to the Board of Health. This is 67 less than the previous week and 112 less than the corresponding week of 1901. Of the foregoing, 207 were males and 172 females: 32 died of consumption of the lungs; 27 of inflammation of the lungs and surrounding membranes; 2 of diphtheria; 15 of cancer; 18 of apoplexy; 10 of typhoid fever; 5 of scarlet fever and 1 of small pox.

FOREIGN.—A dispatch from Paris of the 18th says: "The attempt of the authorities to close the religious

schools in the provinces is still bitterly and aggressively resisted by the peasantry. When the act was passed there were in France 100 congregations of men representing 35,000 priests and their assistants, and 373 associations of women containing 65,000 active workers. The large number of people were employed in hospitals, asylums, reformatories, schools and other charitable institutions in all parts of the country. It is contended that the Orders do not do their work so well as the State, the Church's activity in educational matters being especially deplored. It is held, too, that the Orders are accumulating wealth in an unwarranted way, and their property and influence is a serious interference with the State. Out of 3,000 schools involved in the decree 2,700 it is said have complied with the law. This law it is stated, is expected to be the forerunner of one separating the Church from the State.

Private advices from China received by the Methodist Mission Board represents that a renewal of the Boxer trouble with increasing violence and fury has begun in West China, and that "Throughout the country there has been widespread destruction already, and it is probable that most of the Christians living outside walled cities, comprising several hundred persons, will lose all they have, if not life itself."

It is said there are 227 different religious sects in Great Britain and Ireland.

The White Star Line steamer *Cedric*, of 21,000 tons, has been successfully launched at Belfast, Ireland. She is 700 feet long, has 75 feet beam, and draws 49½ feet of water. Her carrying capacity is 18,400 tons, and she has accommodation for 3,000 passengers. It is expected that the *Cedric* will be ready for service in the autumn.

In order to diminish the use of intoxicating drinks in Sweden, warm milk has been placed for sale in public places, and it is said that thousands of working people who otherwise would have been victims of the saloon, have now been glad to get a warm drink for a smaller price. The success of the enterprise has been noted by many travelers, and the press in Southern Europe has published several recommendations for a universal adoption of this system as a very practical step against the threatening spread of alcoholism.

A dispatch from Manila of the 24th says: "Official statistics show a total up to date of 25,664 cases and 18,040 deaths. The actual number of cases and deaths is greatly in excess of the official reports."

In Germany, briquettes are manufactured from brown coal, peat, and the dust and waste of coal mines. They "form the principal domestic fuel of Berlin and other cities and districts in Germany; they are used for locomotive and other steam firing, and are employed for heating in various processes of manufacture. They are clean and convenient to handle; they light easily and quickly, and burn with a clear, intense flame. They make practically no smoke, and are, withal, the cheapest form of fuel for most purposes."

The natives of Mindanao, one of the Philippine Islands, have again shown their hostility to the American troops, and made threatening demonstrations. They are Mohammedans, and an active campaign against them has been authorized by the War Department at Washington.

A dispatch from Yokohama of the 18th says: "The little island of Torishima, one of a chain extending between the Bonin Islands and Hondo, an island of Japan, was overwhelmed by a volcanic eruption between the 13th and 15th instants, and all the inhabitants, numbering 150, killed. The eruption is still proceeding, and is accompanied by submarine eruptions in the vicinity, which make it dangerous for vessels to approach the island."

A London dispatch from Simla, British India, says that the plague mortality is increasing at the rate of a thousand weekly.

Much excitement is reported in the peninsula of Yucatan, Mexico, because of the discovery of petroleum. Officers of the steamer *Dahome* report a severe eruption of Mont Pelee, on the island of Martinique, on the 21st instant. The eruption was followed by total darkness five miles away from the volcano. The *Dahome* was obliged to change her course to escape the volcanic dust which fell heavily upon her deck.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 76.

Anna W. Lippincott, Phila.; Hamilton Haines, N. J.; Wm. T. Zook, Pa.; Esther P. Terrell, Ore., to No. 13, v. 77; Isaac N. Vail, Cal.; James Edger-ton, O.; Joseph Trimble, Pa., \$12 for himself, Phoebe M. Hawley, Natalie R. Stacy, Susan H. Sharpless, Susan E. Sharpless, D. Sharpless, D. Sharpless, Wm. C. Warren, Ctn., and for S. Eliza Warren, N. J.; John B. Rhoads, N. J.; Martha G. Cook, Md.;

Anna Hart, Pa.; N. Steer for Deborah H. J. T. Scofield, O.; Sarah L. North, Phila.; F. Reid and for Eliza A. Martin, Pa.; Jo Tatum, Pa.; Henry H. Ellyson, La.; M. Trimble, Pa.; Levi S. Thomas, Pa., \$6 for John G. Haines and Thos. W. Fisher; Jos. P. Pa., and for Elizabeth C. Yarnall; Margaret O.; Kuhama J. Barnett, Wash., \$1 to No. 27; C. Smedley, Frankford; Lloyd Balderston and for George Balderston; S. Howard W. for Y. M. C. A., Los Angeles, Cal.; A. J. Cooper, Pa.; Margaret Maule, Pa.; Geo. W. H. Whitson, act., Pa., \$10 for Kallston R. H. Gilbert Coe, Enos E. Thatcher, Rebecca J. more and Lydia Embree; J. C. Starbuck, Mass.; Elizabeth Taylor, Pa.; Mary B. C. N. J.

Remittances received through Third day noon appear in the Receipts until the following week.

NOTICES.

A YOUNG woman Friend, with experience in teaching and teaching young children, desires position. Address "M," Box 53, Tongueanona, Pa.

FRIENDS' LIBRARY, 142 N. Sixteenth St., Phila., and after Ninth Month 1st, 1902, the Library is open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M.

WESTWON BOARDING SCHOOL.—The term closes on Third-day, Ninth Month 9th, 1902. New scholars should present themselves for classification in this season or not later than 2 o'clock in the afternoon.

WM. F. WICKESHAM, Principal.

FRIENDS in the vicinity of Philadelphia are aware of a man of short stature, about thirty, light complexion, representing himself a member of "Portsmouth New York Meeting." He carries a letter purporting to be a section foreman at Norfolk, Va., offering him a position on the railroad if he will come at once. He solicits to reach this point.

HADDONFIELD QUARTERLY MEETING will be held at Medford, N. J., on the eleventh of Ninth Month. The cars will be run to Medford from Camden by J. Haddonfield. Last boat from Market Street Ferry leaves at 9 o'clock. Train leaves Camden at 9.08 A. M. Ave. Station at 9.11 and Haddonfield at 9.25. Return trains leave Medford at 2 and 5.20 P. M.

DIED, at his residence near Harrisville, Ohio, twenty-ninth of Seventh month, 1902, JOHN W. SEBASTIAN, the seventy-eight year of his age; a member and an active worker of the Society of Friends, he was a member of the Short Creek Monthly and Harrisville Particular Meetings. Being from early life firmly convinced of the truth and practices of the Society of Friends, he was devoted thereto himself, and diligent in encouraging his members to a like course. As the end of his life near, he expressed to a friend, "If it is the dear Lord's will to take me now, I have a comfortable hope that he will." Of him it may be truly said that "A life in Israel hath fallen."

He was the thirty-first of Seventh Mo., 1902, JAMES MILES, of Turner, Oregon, in the eighty-third year of his age. He was the son of David and Jane Miles, a son born in Miami County, Ohio, Fifth Month 13th, 1815. He married Rebecca, daughter of Samuel and Miles, of West Milton, Ohio. Removing in 1854 to Marshall County, Iowa, he afterward lived successively in Parke County, Indiana, in Miami Co., Ohio, the success of his childhood; in Clay County, Kansas, where he served several offices of trust; and several places in Oregon, which State he finally settled near Turner. He was in early life in the Christian warfare, and often won the baptismal cleansing of the Holy Spirit. He had faith and trust in Christ, and was a consistent and faithful member, and for a number of years an esteemed member in the Society of Friends. He bore a testimony with Christian patience and fortitude.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, NINTH MONTH 6, 1902.

No. 8.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,
PHILADELPHIA.

(Six from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

ENVOYING FOR MEMBERS.—In bringing to close week before last the editorial review entitled "Proselyting," which commended our seeking a proper distinction between the worldly and the spiritual motive for joining our ranks, the thread of our suggestions was left to its leadings in other's thoughts. A little imagined by the writer that at the same time such thoughts were engaging the mind of a correspondent; who says:

Have been led afresh to meditate on the end and law of Church unity and efficiency by the genuine *Christian fellowship* is so distinguished from plausible but temporizing and ambitious confederation. It seems to me that the radical query which concerns all church workers for the needful extension of Kingdom of God and of Christ,—of all, I think, who are becoming emancipated from their individual account,—is whether the leading direction in or to which our members should be primarily and singly bent, to work of conviction and conversion in the relation of individual souls; or whether, on the other hand, we should be directly and primarily concerned with that "bearing witness unto the Truth," by word and deed, in which, as fellow workers "of God" and "with it," we may be required and privileged initially to contribute to the continued development of truth and doctrine. Conviction and conversion being concededly Divine prerogatives, it seems to me that the question is self-intuitively decided in the fair statement. That it seems to follow that the blessed striving of the Holy Spirit must operate through us effectually, as we consciously give presence to the impersonal aim, as "loving one another" to borrow Phillips Brooks's phrase—"more than any brother" . . .

It often seems to me that there is more of drifting into idle flirtation in the life of personalities, than into idle speculation in that of principles . . . let us increasingly beware of slighting any

aspect of truth, 'as we see the day approaching.'"

To us the concern for the prosperity of Truth and of souls in the Truth, seem inseparable in the gospel motive; and let not man put them asunder. They are of the true ground on which we may say, "come and have fellowship with us." But the "temporizing and ambitious confederation" is rather *churchianity* than Christianity, and its churches are religious clubs rather than folds of Christ. Besides its zeal of aggrandizement, there is the conniving at admission to membership by purchase. For what else is it, in an expensively conducted church establishment, when recruits whose doctrine will not bear scrutiny, are laid hold on as so many more among whom the church expenses may be shared?

It is no small safeguard to the integrity of our doctrine as Friends, that our meetings are not conducted on a moneyed basis,—to maintain salaries, architecture, showy attractions. So we can ask of an applicant, not what money, but what doctrine does he bring? and chiefest, what living experience of the Truth as it is in Jesus?

THE letter of William Dyer, husband of Mary Dyer, which has been printed for the first time in *The Nation*, of New York, we have hesitated on account of its length, to reprint in our columns. But our religious Society's literature should have a place for it somewhere, as a matter of historical record; and *THE FRIEND* may very appropriately undertake to preserve such matter. The yearning and anxious husband's many words, addressed to the Boston authorities, may well, under the circumstances be forgiven him. "It is," says the *American Friend*, "a most vigorous document, and shows plainly that Mary Dyer had a husband of unusual ability, who, though not a Friend, had the deepest respect for his wife's calls to duty."

MARY DYER.

To the Editor of the Nation (of Fifth Month, 29.)

SIR:—The tragedy of Mary Dyer, who was hung on Boston Common in 1660 for being one of those people called in scorn Quakers, must always glare from the annals of the early Massachusetts colony. A woman of attainments above the average, the wife of a leading man in the neighboring plantation of Rhode Island, the mother of a large family, and a person of acknowledged exemplary conduct, her experience at the hands of the Massachusetts au-

thorities stands out as shockingly brutal, even though inflicted at a time when persecutions of Quakers were carried to extremes. Returning from England to Boston in 1657, she was imprisoned because the magistrates were incensed at the conduct of the Quakers. Released on condition that she would not lodge or speak in any town of Massachusetts, she remained in Rhode Island until June, 1659, when William Robinson and Marmaduke Stephenson, both Quakers, were thrown into prison in Boston, and she felt a call from the Lord to visit them. The authorities, Endicott and Bellingham, arrested her, and it was to secure his wife's release that William Dyer wrote the letter now printed for the first time. Released she was, with her fellow prisoners, but all were banished from the province on pain of death should they return.

The subsequent history of these three persons is among the well-known stories of New England. How they did return, in response to what was to them a call from on high, and how Robinson and Stephenson were hung in the clumsy manner of the day, while Mary Dyer sat under the gallows tree, with a rope around her neck and expecting to suffer the same penalty; how the torture of seeing her friends strangled was prolonged by making her mount the ladder, blindfolded only to be saved from death by a reprieve determined upon days before the date of execution—could the details of such a story be heightened even in imagination? Again sent out of the colony, she once more returned, to find that her judges had in the meantime grown merciful— they hung her without torture.

This letter throws much light upon the attitude of the Quakers and the manner of arresting Mary Dyer. It is now in the collections of the Boston Public Library.

WORTHINGTON C. FORD.

BOSTON, May 5, 1902.

Gentlemen

Having received some letters from my wife, I am given to understand of her Commitment to close prison, to a place (according to description) not unlike to Bishop Bonner's rooms not a place to sit or lie upon butt dust. It is a sad Condition that New England professors are come unto, in exercising such Cruelties towards their fellow creatures & sufferers in old England upon the same account. Under the bishops as yo'selves now, had you no consideration of a tender [the paper here eaten out by mice] that being wet to the skin you cause her to be thrust into a Room whereon was nothing to [eat] or lie down but dust (as is s^d) hadl' yo' dogs been wet you would have afforded it the same. of a chimney corner to dry it self, or had yo' hogs been pend in a sty you would have afforded them some dry straw, or else you would have wanted mercy to yo' beast, but alas Christians now with you are used worse than hogs or dogs oh merciless Cruelty, & what doth enunciate but a rafeaction of that booke lately come out to M^r Cunningham from his wife in England intitled the Popish inquisition executed in N England, with how then, & how may

bee resented by the suprem Authority of England & its dominions time will declare, & I believe you will be made sensible of, the carriages therein exprest doth relent the harts of the rudest of men, besides abominating the carriages of men called magistrats in y^e seat of justice, w^hall relating that you have done more in p^rsecution in one year than the worst bishops did in seven, & now to add more towards a tender woman in y^e condition, that gave you the last cause against her; for did she come to y^e meetings to disturb them as you call it, or did she come to reprehend the magistrats: only came to visit her friends in prison, & when dispatching that her intent of returning to her family as she declared in her . . . the next day to the Go^r, therfor it is you that disturbed her else why was she not lett alone [what] house entered she to molest, or what did she, that like a malefactor she must be haled to [prison] or what law did she transgress? she was about a business justifiable befor god & all good men; [even] not the visitation, and Reliefe of friends to their *paper stained* vers, w^h my self have oft experienced, by visiting M^r Prime M^r Smart & other eminent . . . when he was Commanded close in the tower, I had resort once or twice a week, & neuer felt better Authority to ask me wherfor I came to the Tower, or Kings bench, or Gate house; sure it argues y^e selues, little to practise that duty when you were ther in England, and men had not ther enen more aduenterous tender hart professors than yo^r selues many of them you call godly ministers and many might have perisht for ought I know, & doubtless the authority ther might quickly have [filled] the prisons with such as came upon such arrants out of a tender conscience; if that course you take had been in use w^h them, as to send for a person, & ask them wherfor they came thither, what hath not people in America the same liberty as beasts & birds have to pass the land or ayre without examinacon, or are you of the fearful mind as the barbarous Chinesen, that wold not permit others to come into their Country because . . . And when she had declared her distress, and for those that sat in the seat of justice to charge her she said was a quaker; what a judge & an accuser both just as did the Spanish inquisitors in Spaine to M^r Lithgow, You are a spie, say they notwithstanding he shew'd his Comissions, butt ipse dixit, a spie they say he was, & into such a like place as you have putt my wife, so did they thrust him, & did not giue him so much as straw to lye on butt kept him close according as my wife writes me word, & informacon, y^e she had ther been about a fortnight & had not trede on the ground, butt saw it out at y^e windowes: what inhumanity is this, had you neuer witness y^e owne, what can man y^e is borne of a woman, or enen had any tender afficion to a woman deale so w^h a woman, what is nature forgotten, if refreshm^t be debarred, butt Benningfoold the Lady Elizabeths dogged keeper wold aduitt the Liberty of the garden to her though a condemn'd Heretic, as they called her, oh cruell unheard of dealings, wher was her accusers that she was a quaker, only M^r Bellingham, a magistrat & an accuser what hath magistrats (in the simplicity of justice) to doe to make inquisition upon persons, innocent persons, y^e brought before them, or what president is ther butt the Romish Inquisitors & the Bishops' oath ex officio, for did she not say when she had finisht her visitacon of friends, her business was done for aught she knew & so should returne to her family, butt some of you wold charge her to come to foment her errors, wisdom wold have staid till some svch thing had been done, that so some colorable transgression might have appeared for proceedings, & not upon yo^r owne suggestions to draw up & stuff a mittimus w^h

All y^e standers by could not butt . . . by their silence being appeall'd vnto, y^e the gaur a good account of her mittimus & she said no such things as you exprest in yo^r first mittimus, a copy of w^h I have also to be declared in time, and be sure such proceeds will be clothed in Roman Buff. It is not to be forgotten the former cruelties you used towards her when she came from England, having been tossed at sea, all the winter, but a

little refreshm^t they had by cross winds at Barbadoes, yett as soon as come into Harbor shvt vp into a prison & ther kept *[here follow three lines which have been carefully obliterated]* for no transgression at all, only M^r Bellingham then as now said she was a quaker, just as Bonner, Gardiner, and y^e rest of y^e Bloody Crew said to the poore saints in St. Marys *[illegible]* they sent their blood-hounds about, (as Vauit was) w^h their eagerlast- ing Commission to spie out & bring them before the thees, Common the first & second word to them was, you are an Heretic; but it may be those dayes are forgotten, yett surely you or some of you, if ever you had the courage to look a Judges [?] in the face, cannot butt remember that the 1-2 or third word from them was, You are a puritane are you not, and is it not so in N. England. The magistrats hauing contrary to gods Law assumed a Coercive power ouer the Conscience, the first or next word after appearance is You are a Quaker. See the steps you follow, and lett their words be yo^r warning; and lett the same be made according to the ruling will; Away w^h them to the Colcheor, or new prison, or house of Correction, and neuer any of the three ages, haue wanted rayling scurilous termes, to make the innocent saints odious in the peoples eyes, especially when they are not able to gainsay their righteous profession, and all borrowed from y^e nurserie of Deuils, the persecutors of the Waldenses: And now Gentlemen consider their ends, & believe it, it was Certaine the Bishops ruine suddenly followed after their host pursuance of some godly people by their call'd Pursuits, especially when they proceeded to sway y^e blood of Doctor Laytons and G. Lilbornes backs (no more do they rend them proceeded to whip) & the blood of M^r Prin M^r Burton & Doctor Bostwicks eares, only them three & butt three, & these were as odious to them as the quakers are to you; and lett me appeale to yo^r owne consciences, & to yo^r owne . . . ouer two witnesss came against any person you have eyther prisoned . . . sworne they were quakers, or a quaker, butt as yo^r brests conjectures so must . . . this in General, & now in particular, do I demand what witness or whether Legally testimony [?] was given against yo^r blood of Doctor Laytons a quaker, if not before god & man how can you clear yo^r selues & seat of justice, from Cruelly persecution yea & so furr as in you lies murder as to her & to my self & family oppression & tranny, the god of truth knows all this, & beleve it is in Remembrance w^h him & of you twill be requir'd, who haue kept her to the utmost that is to this present court or sitting to bring her into or vnder the capacity of yo^r Cruell Law of Banishm^t, and this is the summa totalis of yo^r Law titled Quakers: That a Law titled Quakers shall be a law that is guilty of a breach of a Law titled Quakers is so strong, that she is Lawfully committed by 2 witnesss is not yett heard of, that she must be banished by a law titled Quakers being not being conuicted by law, but being conuicted (i.e. summoned for trial) by surmise & condemn'd to cloce prison by M^r Bellinghams suggestion is so absurd & ridiculous, that the meanest pupill in law will hiss at such proceeds in old Lawyers. What branch of the law titled quakers hath she broke or will you say she is vehemently suspected to be a quaker in your law titled Quakers Felony or Treason, that vehement suspition renders them capable of suffering. Look now lett all be rancanall & persecuting governments in the world, & giue the like instance, & it may appease, butt for my owne pⁱ I neuer heard or read of any: To Rome I being an Englishman & knowne not to be of their profession, yea to be a protestant, & may see & visit, & yett not banished because I am suspected to be a protestant, & now you that profess the Law of god is yo^r Rule, when yo^r Law or Rule to keep a man's wife from him 7 or 8 weeks, & a mother from her children, in a capacity of close prison, w^h Admits of no Baylem, is not this indeede fact a more a diuorcement, by you may, & is not this little better murder by yo^r owne Catechismes to bring in a guiltless person into a little chamber in such a contagious time as god shakes his Rod ouer you in, & hath not offered her the benefit of the fresh ayre, truly this is a

non parricide, and that she has broke no y^e mittimus do sufficiently witness; w^h sh^h sh^h sh^h by virtue hereof you are to take into yo^r Court the person . . . who upon examination authority professeth her Coming into this was to visit the prisoners . . . account be Comming. haue you a law or doth yo^r law did Quakers prohibit any person from visiting a woman you call Quakers in hold (besides she asking to go into them, butt stood w^h the doors) the raine till she was wet to the skin the she had you had some Colour, & yett her ignorance of Law or clause had ther been one, might have pleaded a sufficient excuse for the first time an merciful men, 2^o yo^r mittimus s^h that she p^r her self of the same Religion that Humphreton was of, I dare imagine 500^o she neuer spak w^h a word, butt that she might say H. n. was the truth I deny not, yett, haue you a law to count such to cloce prison as shall say they were H. Nortons Religion: 3^o that she refused to p^r direct ans^r to what was proposed therfor may no person shall be imprisoned or molested by the preests condemn o^r sauior, besides that saum^t much the oath ex officio: so much formerly act by yo^r owne selues 4^o for affirming the light vnder to be the Rule, haue you a Law that lett the light in M^r Dyre is not M^r Dyre's rule, you haue for that or any of the fornamed a lash that may be made a transgressor for wor & yo^r mittimus hold good, butt if not, then haue you imprisoned her & punisht her w^hout Law & against the Law of god & man, I mean yo^r selues, 5^o if you be men I suppose yo^r fundamentall law is that no person shall be imprisoned or molested upon the breach of a Law, & yett behold my w^hout the Law & against law is imprison & punisht & so hieely punisht as intended to a p^r next unto death, and y^e for w^h you practise selues in part, as, she is condemn'd for sayin^t the light in her is the Rule! Is not yo^r light w^h you yo^r rule by w^h you make & act such law, for yee haue no Rule of gods word in the bill to make a law titled Quakers, nor haue you any order from yo^r Supreme State of England to such Lawes, Therefore it must be yo^r light w^h you sufferings of yo^r part butt I question not my faith what Jesus Christ s^h If the light that be in you is darkness how great is that darkness, Therof of his grace dispell it from you that yee ay come to see and say as Adonibezek did three m^o & ten kings hauing their thumbs & great toes of gathered their meat vnder my Table, as I me done to others so God hath done to me and ey carried him to Jerusalem & ther he died: I ve written thus plainly to you, being exceeding asible of the unjust molestation & detainm^t of yo^r deare yoke fellow . . . & my family as w^h of her will urge Lond in yo^r eares together w^h sufferings of yo^r part butt I question not my faith yo^r Comfort from the most high to her enenle, though at present my self & family be you deprived of the Comfort & Refreshm^t we no haue enjoyed by her so s^h

her Husband
Newport this 30th august 1659 W: Dy
Addressed: To the Courte of Assistants now assembled at Boston this 6th Septemb^r An^o 1659 I
Endorsed: To ye Court of Assistants d^o int^r Court by his wife M. D: 7 mo 39.

DEATH can never interrupt a faithful Christian life. When we feel the touch upon a shoulder and hear the word whispered in our ear, we may be at our work or on a journey, walking the street or asleep in our beds, prying at church or sowing in the country. What difference does it make? We are trying to please our God in what is our business just then. Sacred places and times have no superior advantage for the dying. Sacredness is in the motive of the heart that would do everything as unto the Lord, dying along with rest. As heaven is still the glad doing of God's will, where is there any interruption of Babcock.

The Stain That Wouldn't Rub Off.

was but six years old, and a boy of six is not expected to know as much as a boy of eleven. That was one reason why Charlie hadn't have been quite so sharp in his remarks and then mother showed him another in that evening.

Charlie and Freddie were "cutting across" and, as they went along, were gathering flowers for mamma. Charlie was walking ahead so far had spied all the flowers, which he picked up with gracious condescension, allowed Freddie to gather. Suddenly the little boy came in sight of a bunch of yellow beauties deep brown centres. They were down at the bottom of a little hill, and the grass under them was most brilliantly green and fresh. Charlie had evidently not seen them. Freddie darted down the slope.

"Here, Freddie!" shouted Charlie glancing his shoulder, "don't you go down there. It's muddy."

Freddie's warning was disregarded and the moment Freddie had sunk in the slime away up his fat little legs.

"Now, how'm I goin' to get you out of it?" demanded Charlie, crossly. "I told you not to go in, and you went. Now I'll get you out of it, myself pullin' you out. It's still!" this time more sharply than before. "Don't try to get in any deeper than I. Quit your blubberin' now. I'll get it some way."

It took a long search for a limb of sufficient length before Charlie, standing on the edge of the swamp, pulled little Freddie on firm ground again, though in doing it he nearly pulled the little fellow on his face.

Freddie's sobs broke forth afresh, and the brother relented a little.

"Here," he said in a gruff tone, that was intended to hide the tenderness which he might show, "now I'll scrape off the mud with a stick, and when your shoes dry they can be blackened, and will look most like new. I tell you, though, Freddie, you ought to have listened when I told you the mud was bad."

"I didn't see any mud," whimpered Freddie, "the grass was prettier there than anywhere else."

"That's just it," replied the brother, "when these awful green grass as that you saw there's a swamp."

"But I didn't know," protested the little boy, "and I couldn't see any mud."

"Then that's just why you ought to have listened to me," declared Charlie, feeling that he must not lose the opportunity of rebuking further. "You see I'm twice as old as you, and ought to be supposed to know as much." This last sentence had a stinging tone that hurt Freddie, though Charlie pleased with this conceit.

"But he was so well pleased that he wouldn't forbear repeating it to mamma, and he really had not meant to be too hard on the smaller brother."

"You see, mamma," he said, "I told him I was twice as old as he was and know about as much. That's what he got for not listening to me."

Freddie could bear the reproaches no longer. He was sitting on mamma's lap, and his little bare feet wiped quite dry, and

she was wiping away the tears, and telling him it might have been much worse, and that he was her own baby boy and the rest of the nice things mothers say when their children are in trouble. So this last speech of Charlie's was really too much.

"Why don't you always mind?" Freddie burst out, sitting bolt upright and digging his fists into his eyes to stop the welling tears. "He don't mind papa, mamma, for I saw him smoking a cigarette in the barn. I peeked through a whole and saw him. He'd better tell himself to mind, hadn't he, mamma?"

Mamma only looked at Charlie, but it made the blood rush up around his throat and up his face to the very roots of his hair. That evening, though, she came in his room after he was in bed. She turned out the light—for she was one of those mothers who know a fellow can tell things better in the dark—and then she said:

"How about the smoking, Charlie? Did Freddie tell me the truth?"

This time she couldn't see the blush (though it was there), and she could barely hear the whispered, "Yes."

Then, like all wrong-doers, ever since the time of Adam, he began to excuse himself.

"I didn't do it to disobey papa, I truly didn't mamma. But half the boys in our class smoke cigarettes, and I don't see where's the harm in it."

"Neither did Freddie see the mud, and you were very cross with him because he did not obey you who were twice as old. Papa is more than three times as old as you. Don't you think, then, that he should know at least three times as much as you? Don't you think when he tells you that cigarettes are very harmful, that you should believe he knows the truth of what he is saying? He tells you that the boy who smokes cigarettes can never be as strong and healthy a man as the boy who does not smoke. He tells you that the man with a weak body can never do as valiant service for God or the world as the man who is strong. He tells you that the boy who deliberately does those things that will injure the body, is not only committing a great wrong against himself and the world in which he is to be a worker, but he is sinning against God."

"Remember, dear," she was bending over him for a good night kiss, "remember that Freddie's mud was easily brushed off; but every act of disobedience or wrong-doing of any kind leaves an indelible stain on the soul."

—Presbyterian.

THE TIRED FOOT.—A woman was watching a potter at his work whose one foot was kept with a "never-slackening speed, turning his swift wheel around," while the other rested patiently on the ground. When she said to him in a sympathizing tone, "How tired your foot must be!" the man raised his eyes and said: "No, ma'am, it isn't the foot that works that's tired; it's the foot that stands. That's it." If you want to keep your strength use it. If you want to get tired, do nothing. As a matter of fact, we all know that the last man to give a helping hand to any new undertaking is the man who has plenty of time on his hands. It is the man and woman who are doing the most who are willing to do a little more.

FOR "THE FRIEND."

The Cost of Intoxicating Drinks and Tobacco to the Nation.

An essay in the current number of the *Popular Science Monthly* by the eminent statistician, Dr. Edward Atkinson of Brookline, Massachusetts, on what he humorously terms "Social Bacteria and Economic Microbes, wholesome and noxious," gives the result of his studies of the census reports, the Bureau of Statistics of the Treasury Department of the United States, and two periodicals called *The American Grocer* and *The Tobacco World* relative to the consumption of alcoholic liquors and tobacco by the people of the United States, that have deep significance for every Christian mind solicitous for the spiritual and secular welfare of his fellow citizens. He states that the Government Bureau estimates the annual average value for each person of the liquors consumed at \$17.90. Placing the present population of the United States at eighty millions, this would involve an annual expense to the nation of one billion, four-hundred and thirty-two millions of dollars. The estimate of *The American Grocer* is \$14.20 per capita, but Dr. Atkinson considers this too low, and enters into a minute calculation from the number of gallons of beer, wine, and spirits returned for internal and customs revenue tax, and the number of drinks when retailed to customers to the gallon, with the customary price for a drink, to prove that the government estimate is more nearly correct. Striking off the ninety cents from the latter he adopts \$17 per capita as the fairest standard, which will give \$1,360,000,000, for the grand total that the Nation expends for alcoholic drinks, which the majority of medical experts considers as in no sense of any food value, and rather as a poison to the human system.

Dr. Atkinson quotes the authority of the editor of the "Tobacco World" for an estimate of the annual cost of tobacco to its consumers in the United States, which he states at an average of \$6.15 per head of all sexes and ages. This for eighty millions of people aggregates \$490,000,000, and over. Thus we find our American nation expending annually \$1,850,000,000, for two articles mostly useless in themselves, and one of them destructive of all that is valuable to mankind. This if distributed equally among all the population would subject each one to a tax of \$23 per annum.

The cost of carrying on the government of the United States for the last fiscal year was \$1,063,000,000. This includes all the military, naval and pension expenditures.

The total cost of all kinds of bread stuffs used by citizens of the United States is placed at about \$1,520,000,000, per annum and being \$340,000,000, less than the liquor and tobacco.

When will statesmen and legislators study these greatest of all factors in social economics, and realize that the suppression of the manufacture, cultivation, and consumption of intoxicants and tobacco constitute the highest duty of those who guide and control the affairs of the commonwealth and nation?

CHARLES RHODES.

HADDONFIELD, N. J., Eighth Mo., 1902.

HE who is taken up with the King's business has no time to meddle with his neighbor's.—Standard.

For "THE FRIEND."

Samuel Fothergill.

Samuel Fothergill, of Warrington, in Lancashire, was the son of our worthy friend John Fothergill and Margaret his wife. Being of an active and lively disposition, and during his apprenticeship, mostly from under the watchful eye of his affectionate parent, he fled from the holy cross of Christ and indulged himself in the gratifications of folly and licentiousness, violating the repeated convictions of Divine grace in his own mind, which had been mercifully extended from his early years, thereby wounding the soul of his tender father, of whose religious care to form and lead the tender minds of his children to piety and virtue, we have an account in the memoirs of his life. Yet his pious admonitions proved, nevertheless, as bread cast on the waters, which returned after many days; for about the twenty-first year of his age, the visitation of Divine love was so powerfully renewed, that it proved effectual to turn his steps out of the paths of vanity; and as he has expressed, with humble and awful gratitude to the Preserver of men, it then appeared clear to his understanding that would be the last call the Heavenly Father would favor him with.

He therefore consulted no longer with flesh and blood, but gave up to the holy visitation, devoting his whole heart and affections, to seek reconciliation with God through the mediation of Jesus Christ; and abiding in great humility under the purifying operation of the Holy Ghost and fire, he became thereby qualified for those eminent services he was called into. In a few months by the constraining power and love of God, his mouth was opened to bear a testimony to the sufficiency of that holy arm that had plucked him as a brand out of the fire. Thus a dispensation of the ministry being committed to his charge, he attended faithfully thereto, and moved therein at the requirings and under the direction of Divine wisdom, by which means he soon became an able minister of the gospel, called thereto, and qualified by the Holy Ghost. Under this influence he labored with diligence, and devoted much of his time and strength when health permitted, to the service of his dear Lord and Master; for the continuance of whose favors he counted nothing too near and dear to part with, that he might be instrumental in gathering souls to God, which was the object he had in view in all his gospel labors. Being diligent himself, he endeavored much to incite Friends to a due and constant attendance of meetings for religious worship, and those for the discipline of the church. Through the course of his gospel labors, both in public and private, animated by Divine love, he expressed an uncommon warmth of affection for the rising youth of this generation with whom he was led into deep brotherly feeling and sympathy, for their present and eternal welfare; under which concern his love to this class of both sexes under all denominations, was strong and ardent.

He travelled much in England and Scotland, several times in Ireland, and once through most of the North American colonies, in the service of Truth, where, though singularly humbled in a sense of poverty, weakness and insufficiency on his first landing, he was by accounts received, marvelously strengthened,

both in public and private, in gospel authority and love, to the awakening and comforting of many.

In the fore part of the year 1769, he visited most of the families of Friends in the Monthly Meeting of Gracechurch-street, London; in which service he was divinely strengthened, and enabled to extend a helping hand to many in close and necessary labor, for their increasing care, to live, and act, consistently with our holy profession, to the comfort and help of many, and his own peace; and afterwards at two different opportunities, he visited the families of Friends in Horslydown and Westminster Monthly Meeting in that city, to the same good effect. He mostly attended the Yearly Meetings in London, and other places, when of bodily ability, in which his gospel labors were very acceptable and edifying; being particularly careful, when called from home to return to his family and friends with as much expedition as the nature of his service would admit.

Having acquired a moderate competency by his diligence, and industry, he declined trade for several years before his decease, devoting his time and talents to the service of the churches. As a pillar in the Lord's house, he was steadfast, being actuated by a Christian and manly zeal;—in deportment grave; his private conversation was savory and edifying, corresponding with his ministry, which at times went forth as a flame, piercing the obdurate, yet descended like dew upon the tender plants of our Heavenly Father's planting, the true mourners in Zion; with these he travelled in a deep sympathy of spirit. In his gospel labors he was free from affectation; in doctrine, clear, sound and pathetic, filled with charity, allowing for the prejudices of mankind, being indeed a minister and elder worthy of double honor, speaking whereof he knew, and what his own hands had handled of the good word of life.

He endured a long and painful illness, with much patience and resignation, and towards the close of his time expressed himself to some of his relations when they took leave of him, previous to their setting out for the Yearly Meeting in London, to the following effect: "Our health is no more at our command than length of days; mine seems drawing fast towards a conclusion; but I am content with every allotment of Providence, for they are all in wisdom, unerring wisdom. There is one thing, which as an arm underneath, bears up and supports; and though the rolling tempestuous billows surround, yet my head is kept above them, and my feet are firmly established. O! seek it, press after it, lay fast hold of it. Though painful my nights, and wearisome my days, yet I am preserved in patience and resignation. Death hath no terrors, nor will the grave have any victory. My soul triumphs over death, hell and the grave. Husbands and wives, parents and children, health and riches, must all go. Disappointment is another name for them. I should have been thankful had I been able to get to the ensuing Yearly Meeting in London, which you are now going to attend, where I have been so often refreshed with my brethren; but it is otherwise allotted. I shall remember them, and some of them will remember me. The Lord knows what is best

for us. I am content and resigned to his will. I feel a foretaste of that joy that is to come; and who would wish to change a state of mind. I should be glad if any angel could be found to inform the Yearly Meeting, that as I have lived so I shall close, with the most unshaken assurance, that we have not followed cunningly devised fables, but the pure, living, eternal, substance. Let the aged be strong, let the middle-aged be animated, and the youth encouraged; for the Lord still with Zion; the Lord will bless Zion, he now removed out of the church militant, where I have endeavored in some measure to fill up my duty. I have an evidence that I shall gain an admittance into his glorious city triumphant, far above the heavens. My dear love is to all them that love the Lord Jesus." He departed this life the 15th of the 4th Month, 1772, in the fifty-seventh year of his age and the thirty-sixth of his ministry.

The Spirit of the Lord.

The source of power has been an interesting study among men, for all ordinary exertions fail to satisfy the conditions of the problem. We often see people with very mental or physical equipment accomplish results that those of vastly superior abilities fail to secure with all their most eager endeavors. The prediction of great success in life is made of the bright and promising sons and daughters in families come to naught, while the ones of whom little was expected, accomplish spiritual and material wonders. Barren places where all work seems like sowing seed on the rocks at length become like blossoming gardens, while fruitful spots yield nothing in spiritual results. The worker who is set to some unpromising field because there seemed to be so little in him, so slight a hold upon the forces necessary for success in this world, reports triumphs that the brilliant young man who was sent to the "high place" never attains. There are constant puzzles presented to those who view matters only from the standpoint of human ability. The understanding of truth does not seem to be conditioned upon large intellect and abundant opportunity of study with the learned of the earth, for the woman in some distant farm district enters into the secret of the Most High, and propounds questions that puzzle the seminary student who comes to preach, and offers solutions that surprise the seminary professor. There are some in the world who are evidently taught by superior instructors, some who are aided in their work by spiritual giants. They lift loads, they carry burdens, they speak truths, they control difficulties, they subdue opposition, they smooth rough ways, they level lofty mountains, they accomplish the impossible. All this clouds that no one else would dare to attempt they cheerfully step, and dissipate them by the might of their presence. They are a tonic to every body. They are of utmost value in hours of depression. They furnish the courage for heroic enterprises, and open the Red Sea, and bring the water from smitten rocks. But they never claim any power for themselves; they never want votes of thanks for their efforts; they solemnly declare that they have no might nor worth in themselves. All this comes from the Spirit of the Lord, S. H. VIRGIN, in *New York Observer*.

The Irish Friends in Pennsylvania.

History, in this country, begins with the coming of the white man. The arrival from Europe of the new people, who displaced the Indians and occupied and kept the land is the starting point for our historical work.

This portly and attractive volume (title irrelevant),* Albert Cook Myers has taken for his theme the migration of the families of Friends who left Ireland and located in Pennsylvania between 1682 and 1750. This is a subject which has received but little attention, and which therefore has particular value as a historical study. The coming of Friends' families to this region in the colonial time has been described in many works of genealogical research, and in local histories, but these have only related to families from England; those who left Ireland, for some reason, had been nearly left for a work like this.

After treating at some length of the beginnings of Quakerism in Ireland the author discusses the inducements that led the Irish Friends to emigrate to Pennsylvania. From the time of his conviction, while in Ireland, of the truth of Friends' doctrines, William Penn had been brought prominently before the eyes of Ireland. In 1669 he went to that country to assist in the management of the estates and hearing of the persecution and imprisonment of Friends there went at last to Dublin and succeeded in procuring the release of those in prison. The Irish Friends had great confidence in him and they were among the first to whom he opened his Pennsylvania project.

The Free Society of Traders had much to do with the first Irish migration to Pennsylvania. The society, consisting of three hundred members, among whom were several prominent Irish Friends, purchased twenty thousand acres of land in Pennsylvania. Robert Turner, of the committee of twelve at the head of the organization, removed to Philadelphia in 1681, with his daughter and seventeen "indentured" servants. As he took a prominent part in the affairs of the colony no doubt his influence much to forward the migration of his countrymen. Some of the letters that passed between the early immigrants to Pennsylvania and the Friends who remained in Ireland are of interesting reading.

Although a few Irish Friends came over during the first decade the greater part arrived on the lands near Philadelphia had been located and were obliged to push out into what was then the wilderness. A few of these early immigrants settled in Bucks, Montgomery and Berks counties. About sixty-five per cent. of the whole number settled in Chester county (which then included Delaware county), and twenty-six per cent. in Philadelphia. After the Philadelphia Monthly Meeting comes New Garden (with one hundred adults, Kennett (forty New York) with eighty-two, and Chester sixty-three. The trades-people who were sent from Dublin, Cork, Waterford, Limerick and Wexford, naturally settled in Philadelphia, while the yeoman from the counties of Ulster and Leinster chose the outlying districts.

Of the forty-three persons taxed in Ken-

nett in 1715 nine were Irish Friends; George Harlan and Gayen Miller were probably the first of these to secure land in the township. The first map of New Garden township shows two vacant lots, twenty tracts owned by Irish Friends, and ten tracts belonging to other owners.

The only Irish Friend taxed in Marlborough township in 1715 was Joseph Pennock, a native of County Tipperary. In 1738 he built a mansion called "Primitive Hall," which is still standing. He served as a member of the Provincial Assembly almost continuously from 1716 to 1744. During the Cresap War in 1746, arising from the dispute over the boundary between Pennsylvania and Maryland, he was one of the five men appointed by Governor Thomas Penn "to investigate a conspiracy hatched by agents of Maryland among the settlers of New Garden and London Grove."

Newlin township was owned entire by an Irish Friend, Nathaniel Newlin, of Concord, who evidently bought it as a land speculation. A difficulty arose between the settlers who bought of him and the Indians on the north side of the Brandywine, which was finally adjusted by the Provincial Assembly. Another Irish Friend, who owned an entire township, was Joseph Pike, a merchant of Cork, to whom William Penn granted a tract of over ten thousand acres in 1705, which was afterwards organized as Pikeland township.

Moses Coates, grandson of emigrant Moses Coates from County Carlow, was married in 1770 to Hannah Musgrave of Sadsbury, the daughter of an Irish Quaker, and became the owner of the land now occupied by the borough of Coatesville. Quite early in its history, Wilmington, Delaware, received Irish Friends as settlers, and many who helped to build up this industrial city were of Irish Quaker stock. The Nottingham settlements, now in Maryland, also received a number of Irish Friends, and the meetings in Pennsylvania farther west than Chester county all had a fair proportion of Irish members.

Among the Friends that emigrated to the Carolinas before the Revolution there are many Irish names. When the competition of slave labor crowded out these Friendly colonies and the stream of emigration set westward, we find these same Irish names among those who made homes and built up Friends' meetings in the Northwest Territory.

The most eminent of the Irish Friends was James Logan, a young man in whom William Penn placed great confidence. He came to Pennsylvania in 1699, with Penn, and for forty years thereafter he held some high office in the colony. He bequeathed to the city of Philadelphia his private library of three thousand volumes, which formed the foundation of the Loganian Library.

Thomas Holmes, who had been imprisoned in Dublin, was one of the first purchasers in Pennsylvania, buying a tract of five thousand acres. Penn appointed him Surveyor-General of the Province of Pennsylvania. He also held many other places of trust and honor, and at one time acted as Governor of the Province.

Other eminent Irish Friends not already mentioned were Thomas Griffiths, who served as Mayor of Philadelphia and Judge of the Supreme Court; Robert Strettell, a prosperous

Philadelphia merchant, who had a country house in Germantown, and who also served as Mayor; William Stockdale, a writer of Friends' books; Nicholas Newlin, who served as a judge of the Chester County Courts; and Lydia Daragh, who risked the safety of herself and family to give important information to General Washington.—*Intelligencer.*

FOR "THE FRIEND."

A Trade and Habit That Worketh Ill to our Neighbors.

In a previous article by the undersigned concerning dealing in tobacco, a reference was made at the conclusion to the pronounced tobacco environment of our membership in North Carolina. The writer feels that a few more words there-along may not be uncalled for. Having some correspondence with a valued member of that Yearly Meeting some fifteen years ago, in which expression was given to a concern relative to the immorality which accompanied the advertising of the manufactures of tobacco, my correspondent thence wrote to a member there who was concerned in the wholesale trade, laying the subject referred to before him. His reply, which was forwarded to me, stated in effect that he thought his firm was quite clear of the charge, but admitted that there was a tendency among "the merchants and manufacturers generally" in the trade to make use of a line of pictorial advertising that was undoubtedly corrupting; adding the postscript—"Probably I may have become infected with the tendencies of the time, and will be on my guard in future to eschew the appearance of evil." Unhappily, the trade itself being antagonistic to the well-being of society, bears upon its face this wrong appearance of evil.

We will look upon the picture nearer home. The principal of a large public school southwest of the central part of the "Quaker City," became practically acquainted with the evils of the tobacco habit, through the fact that several times in a week, boy pupils would come to her complaining that they were ill. She would either give them some simple remedy for sick stomach or send them home. Later, when the same boys were again afflicted with nausea, she became suspicious as to the cause, and found that they had been smoking cigarettes, bought at various stores in the neighborhood. One boy stated that he had gotten them from a slot machine, a contrivance that has been found signally efficacious in drawing the spending money from school boys' pockets. The vicious operation of these machines having already given the principal trouble, she now complained to the police authorities for relief. Several dealers were arrested and their cases were sent to court, but remain yet untried. It may be taken as a verity that if the fathers smoke cigars, the sons will test the worth of cigarettes. "Love worketh no ill to his neighbor," said Paul, and so advised "make not provision for the flesh to fulfil the lust thereof."

JOSIAH W. LEEDS.

THE seed sown in the ground contains in itself the future harvest. The harvest is but the development of the germ of life in the seed. A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*Robertson.*

Immigration of the Irish Quakers into Pennsylvania: 1682-1750. By Albert Cook Myers, M. L. Published by the author.

First Issue of the Scripture in Irish Characters.

A few years ago the subject of Celtic renaissance occupied much time and space on platform and in public prints, but the apparent silence on this subject in these days does not necessarily betoken that the claims and claimants for Celtic literary superiority are now non-existent.

As a matter of fact there has been considerable activity in publisher's circles.

The recent publication of the revised edition of the Gaelic Bible has aroused keen interest in Scotland, where for several years past every encouragement has been offered to the young men and women of the Highlands to preserve and practice their mother tongue.

It is widely recognized that the picturesque of Highland speech is largely due to the translation of the more poetic Gaelic into the so-called Anglo-Saxon prose of daily life.

But the most fervent Scot, being also a Celt, must never forget that the Irish Celt is his senior and superior in language and literature, and as many allusions have been made to Bishop Bedell's Irish Bible in connection with this new edition of the Gaelic Bible for Scotland, readers of the *Ledger* may take interest in a few particulars as to this first edition of the Bible in Irish characters.

This book was not actually printed and published until the spring of 1686, or fifty-six years after Bishop Bedell first expressed his determination that the Bible would be translated.

A few words first on the subject of the introduction of printing into Ireland may help to elucidate the story of the struggle during these fifty-six tardy years.

We all exclaim at the seemingly fabulous sums offered in these days in auction rooms for first editions of rare books or standard works. Let us enhance our admiration by the effect of contrast between the appreciative spirit as displayed then and now.

Webb tells us that previous to the reign of James I., all Irish MSS. were made an object of search, "with the intention of destroying them—and so infatuated were the blind Government of that time that they not only would not allow them to be translated in England, but they exerted their influence to prevent this being done on the Continent."

Records certainly prove that during the reign of Queen Elizabeth the king of Denmark applied to England to send Celtic scholars to examine and translate Irish MSS. in his royal library at Copenhagen, but the request was refused by the Privy Council. (Tradition tells of valuable MSS. carried to Denmark and Spain.)

Printing in Irish type was first introduced into Ireland by John Kearney and Nicholas Walsh, who, in 1571, obtained a printing press and font of type from Queen Elizabeth, also permission to print the prayers of the Church in native Irish, to be read of the common people in a church set apart in the chief town of each diocese. The title of their first book is "Alphabetum et ratio legendi linguam Hibernicam, et catechismus in eadem lingua. John A. Kearney, 1571."

Thirty years later a translation of the New Testament was published, in 1603, which had been begun by the two printers in 1573. Walsh, however, was assassinated in 1585, and

then Donellan—who had studied at Cambridge—assisted Kearney.

This Donellan was afterwards made Bishop of Tuam, in 1595. This first edition of the Testament was dedicated to King James, but the cost of printing the same was borne by the Province of Connaught.

It may be wisdom to refer here to a statement made by Lemoine, in his "History of Printing," to the effect that an Irish Liturgy was printed in Dublin in 1566 for the use of the Highlanders of Scotland; but this is now believed to be a reference to Carswell's prayer book.

In 1608 the Book of Common Prayer—but without the Psalms—was translated and published at his own expense by O'Donnell, who in the following year was made Bishop of Guam, and who died in 1628.

Finally in 1630, William Bedell, Bishop of Kilmore, but a native of Essex, began his work of translating the Bible. He, realizing his inability to do justice to the Irish idiom, found in King and O'Sheridan valuable colleagues of scholastic note.

Soon the greatest opposition arose against the trio, and in 1638 King, although eighty years of age, was thrown into prison. The good bishop resented and resisted vigorously, and his letter of protest, addressed to the Lord Lieutenant, was long quoted as a masterly rebuke.

To pave the way for a more kindly feeling he printed, in his own house and at his own expense, a few of the homilies of Chrysostom and a catechism, and circulated these in hopes that he could thus overcome the popular opposition to an Irish Bible.

Alas! the Rebellion broke out, and, in 1642, the worthy bishop slept with his fathers.

His successors in the See did not trouble themselves, but, although many of his papers were lost during the troublous times, the MS. of his Bible was saved.

The font of type given by Queen Elizabeth to Kearney and Walsh were used, in 1652, for the printing of a catechism in Irish character, and then sold by the king's printer, and carried by the Jesuits to Dorey.

Our next record is in 1678, when the Testament of 1603 had become so rare that Robert Boyle ordered a font of types from Moxon, of London, and, in 1679, assisted by one Reilly, began a new edition of the New Testament. This work was finished in 1681, and this second edition numbered seven hundred and fifty copies.

Public interest, stimulated by Robert Boyle's zeal, was revived in Bishop Bedell's MSS.: a search was instituted, and the son of O'Sheridan was able to place the MSS. into the hands of Dr. Sall in 1681.

Dr. Sall found many of the sheets much defaced, but he succeeded in arranging and binding the same together. Then, by an expenditure of one shilling per sheet, he had the whole rewritten for the press. Alas! there seemed to be no continuous effort possible, for in 1682 Dr. Sall died suddenly. Then others were found to take his place, so that in that year one hundred and forty sheets were ready. In 1683 the Book of Jeremiah was reached, and in 1685 the whole work was transcribed into seven hundred and nineteen and a half sheets, and sent to Reilly in London, who pub-

lished the same in the spring of 1686.

There were seven hundred copies printed, and, although the total cost has not been certain, it is well known that Robert contributed seven hundred pounds.

This is the Bible, which, full of Irish, was transcribed into Scottish Gaelic, in by Robert Kirk, of Balquidder.

Although copies of Bishop Bedell's Bible are not rare, they are of fair value. For example, the bookseller, Quaritch informs me that he had three copies in stock, from 1686 to 1688, at prices ranging from 10 to 15 dollars upwards, according to condition, clean pages and binding. A copy without the title page loses much in value, but there is no doubt whatever that those who own one now will find them to be a good investment within a few years hence, and, as Bedell said, this new issue in Scotland has called attention to Bishop Bedell's life-work.—*Daily Ledger*

MOTHERS, SPEAK LOW.—I know some faces, well built and handsomely furnished, but it is not pleasant to be even a visitor. Still, angry tones resound through them from morning till night; and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it at last for life, an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune and lights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots. Where mother sets the example you will scarcely hear a pleasant word and the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect so much scolding before they do anything as to be arid; while many a home where the firm, tone of the mother, or a decided look for her steady eye is law, never think of discipline either in or out of her sight.

Others, it is worth a great deal to cultivate that "excellent thing in a woman, a low, sweet voice. If you are ever so much tired by the mischievous or wilful pranks of little ones, speak low. It will be a great help to you to even try to be patient and cheer up if you cannot wholly succeed. Anger makes you wretched and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You cannot have the excuse for them that they lighten your burdens, they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember the tone when your head is under the willow. So, too, would they remember a harsh or angry voice. Which legacy will you leave your children?—*N. Y. Chronicle*.

THERE are prodigal daughters as well as prodigal sons. How many young girls are wasting noble talents and precious time at opportunities with frivolities, that no more feed and satisfy the longing soul than the husks with which the Prodigal Son would have filled himself. Yet they say to the selves, some time we will change and do better or that. That sometime spirit has led many to perdition.—*Christian Instructor*.

A MIGHTY RICH MAN."—Once in New and I was driving with an old farmer, one of the men of the neighborhood came for criticism. Speaking of a prominent in the village, I asked: "He is a man of us?"

"Well, sir," the old farmer replied, "he got much money, but he's mighty rich." "He has a deal of land, then?" I asked. "No, sir, he ain't got much land neither, till he is mighty rich."

The old farmer, with a pleased smile, obeyed my puzzled look for a moment, and exclaimed:

"You see, sir, he ain't got much money, he ain't got much land, but still he's rich, because he never went to bed owing any man not in all his life. He lives as well as he is to live, and he pays as he goes; he owes nothing and he ain't afraid of no; he tells every man the truth, and does duty by himself, his family, and his neighbors. His word is as good as a bond, and every woman and child in town looks up to and trusts him. No, sir, he ain't got much money and he ain't got much land, but still a mighty rich man because he's got all lands and all he wants."

I assented to the old farmer's deductions, thought them entirely correct. When a man has all he needs and all he wants, he is really rich; and when he lacks these things he is certainly poor. Now the poor man's possessions—defining riches and poverty in this—may be double those of the rich man. I can illustrate in point. I know a man who lives with his family in a country village. He is, without doubt, larger than that man in the township, and still he is in a position more harassed by want of money than any man in the neighborhood. He requires many things that he always spends some more than he makes, and therefore he stays in debt, always importuned by his creditors. Now, according to the idea of the New England farmer, my friend is really richer than the artisans and gardeners and laymen who work for him. And I know that that gentleman counts himself among the poorest of the poor.—*John Gilmer Speed, in the Boston People.*

LOOKING FOR THE FUTURE.—Would it not enlarge our daily existence if we more vividly realized, than we do customarily, that our human life is not ultimate even in this sphere, limited by its extent and duration, but has an eternal prolongation even in this world, when pursued for personal ends? It is that no man liveth to himself or dieth to himself, for life and death, though personal phenomena, have a more or less remote proportion upon the race. The energy, force, mental and moral power set free must have certain continuance. God will not be trifled with or relegated to some other time and place. He is here at your elbow and at mine, and he bids us to use the day wisely, cheerfully, and to enjoy, to love, to worship, to act for in this day foundations are laid for a better time to come.—*Christian Register.*

Items Concerning the Society.

The Society of Friends remains, on the whole, as the *Presbyterian*, "rather stationary." The statistics for 1901 show no great gains or

great losses. In Great Britain there has been a gain of 208, and in the United States a loss of 284 members. The total membership is 113,930, a net decrease of seventy-six. The number of ministers reported is 1,719, with 146 workers in the foreign mission fields. The mission stations number 292, with 2,533 native members and 7,077 pupils in Bible schools.

The valuable "Reminiscences" of departed worthies of Philadelphia Yearly Meeting, which have until lately been appearing in our columns, have, so far as obtainable from the hand of their beloved writer, William P. Townsend, come to a perpetual end. Passing peacefully away in his nineteenth year, an elder worthy of double honor, he was faithful through many years, though silent in meetings for worship, an able minister of the gospel of love. So long as a succession of such adorners of the doctrine of Truth shall be maintained, there is clear use for the existence of the religious Society whose good he sought and loved.

NORTH CAROLINA YEARLY MEETING, 1902.—The Representative Meeting convened at 11 A. M. on Third-day, the fifth of Eighth Mo. at High Point, Joseph Potts being the Clerk. After transacting the usual routine business, it adjourned, and having again met, it completed its labors for the year. On Sixth-day, the 8th, it was dissolved and merged under the name of "The Permanent Board" into a new body consisting of 50 members appointed by the Yearly Meeting, ten of whom are to be retired each year, and new ones appointed, our meetings at home not having the nominations to make as heretofore. At 2.30 P. M. the Meeting of Ministry and Oversight assembled, a few Friends from other Yearly Meetings being in attendance. The names of the representatives were called and some minutes for Friends present read. An old Friend who had come all the way from Canada spoke to us in humility and tenderness as to his call.

On Fourth-day, the 6th, at 10 A. M., the Meeting for Business gathered, L. L. Hobbs, clerk, P. Hackney, assistant, with Josiah Nicholson added to assist, and all three were afterwards appointed for the year. Most of the Friends appointed as representatives were present. The minutes of ministers and elders from other Yearly Meetings were read and recorded, except two from Canada and one from Philadelphia. The London Epistle was read, also the London General and the Epistle from Ireland. Afternoon at 2.30, Meeting for Worship.

On Fifth-day, at 10 A. M., the meeting resumed business. The statistical tables were read, showing about one hundred additions. No improvement as to the Use, Sale and Culture of Tobacco. The Queries and Answers were read at 2.30 P. M. The Report of Home Mission Committee, and at 8 P. M., the Christian Endeavor work occupied the time.

On Sixth-day at 10 A. M., the consideration of the so-called Uniform Discipline brought together a large gathering, with several transient attenders. The Clerk explained that as the subject had been before two previous Yearly Meetings, now Friends would be expected to confine their remarks to approval or disapproval. He was reminded that Eastern Quarterly Meeting had sent up a minute against its adoption, which he looked up and read. A Friend from Cententree Quarter stated that most of its members were against its adoption—members did not want birthright membership taken away. None of the other Quarters were invited to tell how their Friends felt. It was proposed to refer the consideration to the representatives, but this being put by, the Friends in favor spoke and afterwards those against its adoption. The absence of that cementing bond of unity under such a complete overturning of what so many of our members hold dear and true, transmitted to us and tested by faithful predecessors, and of the evidence of Divine unction calling for such changes being

apparent. The reports from the Foreign Missionary Board, and the presentation of Foreign Missionary Work, came before the afternoon meeting at 2.30 P. M., and the night meeting at 8 P. M.

On Seventh-day at 10 A. M., the Report of Orphanage Committee was read, and the children being present evoked much interest. A school-house for their use is being erected on the premises. A subscription was taken up. The children sung a few hymns and were taken away at 2.30 P. M. The Report from Guilford College and Educational reports were read and spoken to. This year 192 children, 75 of whom were our members, were on the roll; deficit \$1,300—deficit now about \$21,000. One of the directors appointed last year held out the expectation that within two years the college would be placed on a paying basis. Several thousands and dollars had been paid in, and about \$25,000 subscribed towards a new endowment. If those so subscribing were willing to have so much of it used as is necessary to pay off the indebtedness, and then whether it continues under the name of college or high school, to keep out of debt, and fulfil the purpose for which it was acquired, viz: to give the best religious, moral and industrial training to fit our numerous children for the duties of our day in this Southern land, all would be well.

On First-day there were large gatherings to the various meetings held in the house, tent and grove, singing and preaching most of the time. Little silent waiting as an assembly before the Lord. At the evening meeting in the house a collection was taken up—another new departure.

On Second-day, two meetings for business concluded the Yearly Meeting. The finance account duly audited showed a small balance of cash on hand. The mortgage of \$1,000 on the Yearly Meeting-house still unpaid. Two years ago we had nearly enough to pay it off with the help of women Friends; it certainly is better to pay as you go, and not make appropriations until the liberality of Friends supplies the needful funds. Reports of the temperance work came before us, and much encouragement was given to continue the work and get our young people into it. The epistle to the Yearly Meetings with which we correspond was read and approved.

The attention of the Friends remaining, now reduced to a small number, was called to the practice of giving out hymns from the gallery, and calling on the congregation to join in singing them; also to the introduction of musical instruments into our places of worship as a departure from our testimony as to the worship of God in spirit and in truth; and it was shown there was no warrant in the New Testament for the use of musical instruments, and even under the Old it was the degenerate sons of Adam, not the "sons of God" who constructed them. If an organ is allowable, why not the trumpet and the drum, the bagpipes, the clarinet, and other instruments to cause confusion? A. F.

SUMMARY OF EVENTS.

UNITED STATES.—The Presidents of the coal carrying roads have decided not to permit any interference or arbitration of the anthracite miners' strike. Justice Shiras has remarked in reference to arbitration in settling the anthracite miners' strike:

"There is now one great difficulty standing in the way of an arbitration law: many of the labor unions are not incorporated. Until they are, no law can be made binding on them, while the operators on the other hand, could be held liable.

"Incorporation of all labor unions is the primary step toward the passage of an arbitration law. The unions must be responsible for the carrying out of an agreement, and until they are there is little hope for compulsory arbitration of labor troubles."

Jews have a law which provides for the confining of habitual drunkards in insane asylums. It is popularly known as "the old tower law," and its enforcement is reported to be having a wholesome effect. Many men who for years were in the habit of getting drunk regularly have reformed and become more or less useful as citizens.

In a recent address during his journey in New England President Roosevelt has alluded to the necessity of additional legislation to regulate the great corporations commonly called trusts. On one occasion he said: "At present we have really no efficient control over a big corporation which does business in more than one State. Frequently the corporation has nothing whatever to do with the State in which it is incorporated, except to get incorporated, and its actions may be taken in entirely different communities—communities which may object very much to the methods of incorporation in the State named."

On another occasion he remarked: "Material prosperity without the moral lift toward righteousness means a diminished capacity for happiness and a debased character. The worst of the world is not the poverty of the material centre. When this man lacks moral rectitude, material progress only makes bad worse, and social problems still darker and more complex."

The area of the United States is now given as 3,025,000 square miles and the population is a fraction over 25 to the square mile. Its wealth is said to average \$1235 for each individual.

The Census Bureau shows that, measured by the value of products, more than eighty-five per cent. of the coal and coal manufacture is carried on in Troy, N. Y.; more than sixty-four per cent. of the oyster canning industry in Baltimore, Md.; more than seventy-four per cent. of the manufacture of gloves in the adjoining towns of Gloversville and Johnstown, N. Y.; more than forty-eight per cent. of the coal-mining industry is in the north of the State, Pennsylvania; more than forty-seven per cent. of the manufacture of brassware in Waterbury, Conn.; more than forty-five per cent. of the manufacture of carpets in Philadelphia; more than thirty-six per cent. of the silver-ware manufacture in Providence, R. I.; more than thirty-five per cent. of the slaughtering and meat-packing industry in Chicago; more than thirty-two per cent. of the manufacture of glass and glassware in Meriden, Conn.; more than twenty-four per cent. of the agricultural implement industry in Chicago, and more than twenty-four per cent. of the silk industry in Paterson, N. J.

The Secretary of Agriculture has issued a circular inviting the attention of persons who engage in hunting game and birds at this season of the year to the provisions of the Federal law, and to the laws of the several States, in regard to this matter. The act of Congress is aimed to preserve animals and birds that are valuable as food, or as destroyers of pests. The restrictive laws are sustained by public sentiment, but have been frequently violated through ignorance. The act of Congress makes it unlawful for any person to deliver to any common carrier, for transportation from one state to another, or for any common carrier, or consignee to knowingly receive any wild animal or birds killed in violation of local laws. The purchase of native song birds, as well as of herons, pelicans, gulls, terns or sea swallows, grebes, or other game birds should be avoided. The shipment of these birds or any part of their plumage is prohibited by the provisions of the Federal law.

George A. Hill, Inspector of the Beaumont, Texas, oil field, has given out a statement in which he says: "The conditions of the oil field are alarming in the extreme. The gas is so dangerous to the lives of the operators that over one hundred are overcome daily, and danger of total blindness is greatly feared as a result of constant contact."

The annual supply of eggs in the United States is said to be 500,000,000. Their value is equal to that of the product of our gold and silver mines.

By the census returns it appears that in the United States as a whole, excluding Alaska and Hawaii, the male population, at least twenty-one years of age and living in cities having at least twenty-five thousand inhabitants, was 5,885,644, of whom 339,223, or six per cent., were reported as illiterate. In the rest of the country the number of men of voting age was 15,248,655, of whom 1,919,247, or thirteen per cent. were reported as illiterate.

Among the native whites the differences between the population of large cities in the North and the South in the matter of illiteracy are comparatively slight, but in the smaller cities and rural districts of the South a considerable per cent. of the adult population have not acquired the elements of book education.

It is said that the corn crop this year will be the largest ever known in this country. It is expected that the total number of bushels to be harvested will exceed the crop of the entire world during 1901. Two billion five hundred and eighty-nine million nine hundred and fifty-one thousand bushels are expected to be harvested, or enough to supply the needs of the world for this and next year, even should there be a failure in 1903.

The Medical Alliance of America, a foreign corporation, has been licensed in Indiana. For a stipulated sum the company guarantees to furnish all the medical attention required during the year for a family. The patrons of the alliance may select any physician they choose, and they may call on him as often as they like.

In Chicago the number of places of worship is 666, the estimated number of persons attending on the first day of the 24th ult. was 80,844; of the women, 123,723; total 204,567. The population of Chicago is set down as follows: men, 562,163; women, 1,289,815; in all 1,851,978.

A systematic effort to obtain large quantities of allotted Indian lands through the opportunity to buy them from the heirs of deceased Indians without competition has been kept going to the detriment of the commoner Indian affairs. It is estimated that there are over \$10,000,000 worth of lands that are now in the position of becoming the property of designing operators.

The United States exported during the twelve months ending with Sixth Month 30th, 16,000,000 pounds of butter of all kinds, and of this 10,000,000 went to England, principally to the market for dairy products. The total amount of foreign trade in butter for the same period was 14,267,000 pounds, the bulk of it going to England, the Netherlands and Germany.

There were 417 deaths in this city last week, reported to the Board of Health. This is 38 more than the previous week and 7 more than the corresponding week of 1901. Of the foregoing, 211 were males and 206 females: 54 of the males, and 49 of the females, were of indeterminate age; 100 of the lungs and surrounding membrane; 4 of diphtheria; 3 of scarlet fever; 10 of typhoid fever; 1 of small pox.

FOREIGN.—The law of associations, the enforcement of which has led to many riots in the French Provinces, especially in Brittany, provided practically that the religious training of the youth of France should be controlled by the state, and also for the expulsion of the religious orders that did not agree to its provisions and apply for permission to continue teaching under the new law. The result has been, it is said, that nearly all the orders have refused to obey the law and have left France.

In England, a law recently enacted relating to schools is giving great dissatisfaction to non-conformists. The new bill merges in a common system the so-called board schools, hitherto maintained at the public cost, and the "voluntary" schools, heretofore maintained by religious denominations, mostly by the Church of England, and it gives the managing bodies of these voluntary schools a considerable majority in the new boards of control. In these schools, religious instruction is a regular feature of the school work, and not religious instruction merely, but the forms and catechism of the Established Church. The result of the change will be to give these denominational schools of the Established Church the status of State schools, supported by the public rates, regardless of the religious predilections of the ratepayers.

On the 1st of Ninth Month the post offices of Great Britain will accept parcels for transmission to the United States. The Cunard and White Star Lines will convey the parcels, and the American Express Company will deliver them. The charges will be 24 cents for each three pound parcel, and 72 cents for parcels weighing more than ten to eleven pounds, to principal points in the United States, with an additional charge of 24 cents for a British customs clearance fee. The United States customs fees will also be added. A similar parcels post service is to be inaugurated from the United States to Great Britain. The weight and size of parcels will be a maximum weight of seven pounds and a maximum length of six feet for length and girth combined. This arrangement has been made independently of the United States Government.

King Victor Emmanuel, of Italy, arrived in Potsdam on the 27th ult. on a visit to the German Emperor.

A dispatch from Victoria, B. C., of the 28th ult. says: "The epidemic of cholera is reaching alarming proportions on the other side of the Pacific, the outbreak extending further and having more victims. It extends from the island of Java to Japan, and almost every city on the coast and many in the interior are affected. The disease, too, is being contracted by Europeans." In the Philippines 27,929 cases and 19,640 deaths are reported to the 31st ult.

Near Chamieron on the west coast of Guatemala, the lights of active volcanoes have lately been seen for many miles. An earthquake had caused the inhabitants to desert the city.

It is said that sheep have been dying by the millions in Australia, because of the long continued drought there.

An uprising of the Kafirs in South Africa appears imminent. A great number of them are armed, and live in proximity to the Boers.

A series of earthquakes attended with the loss of life has lately occurred in Mendoza, one of the largest

of Philippine islands. There are numerous volcanic islands, some of which are active.

The telegraph lines of the world have a total of 1,180,000 miles, over which 400,000,000 messages are transmitted annually. Of this no less than 200,000 miles are laid beneath the sea, they carry 6,000,000 messages per annum. Eve is spanned by cables except the Pacific.

Clouds of volcanic dust were reported to be falling on Guadeloupe, St. Kitts and other West India Islands. Martinique, and Mont Pelee was believed to be in on the 31st ult.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for volume.

Caspar T. Sharpless, N. J.; Margaret J. Con Pa.; Anna P. Chambers and for Alfred Sharpless, Pa.; J. A. Holloway, agent, O., \$22; John Branson, Asa Branson, Joseph Bailey, Thomas C. Holloway, Mary J. French, Ann B. Hoge, S. C. Holloway, Edwin F. Holloway, Asa G. Howland, Abigail Sears and George W. Stratton; Sam Co. Ind.; D. P. Mendenhall, Pa., to No. 77; Elizabeth F. Foster, R. I.; John W. Gaudin, agent, Ia., for John Ramsey; Milton M. Isaac Hancock, Pa.; Alice Tucker, Mass.; Charles Haines, N. J.; Richard J. Allen, Phila. Pa.; Gregory, Cal.; Wm. Stanton, agent, O., for Mary P. Doudna, James Steer, Esther S. Sarah T. Williams, William Pickett, Joseph G. Gons, James Henderson, Charles Livezey and Friends' Boarding School, \$3; O. T. Savoy, \$14 for himself, Iver Olson, John Knudson, Thompson, Anna T. Tostenson, Sigbjorn Rodale and Knud Thompson; B. L. Wick, Ia., agent, \$12 for Lars Tow, Anna M. Tow, Albert Tow, Thom G. Tow, Axel Melberg and G. G. Sevig; George J. Foster, Ill.; Henry W. Folger, Pa., \$4; James Davis, Pa.; Thos. S. Sheehan, Canada; J. Preston Thomas for Anna M. Thomas, Pa.

Remittances received after Third-day of Ninth Mo. appear in the Receipts until the following week.

NOTICES.

ROBERT SMITH has been appointed agent for FRIEND, in place of Edmund S. Smith, removed to address, Harrisville, Harrison County, O.

A FRIEND wishes to dispose of a complete set of FRIEND—sixty-six volumes bound and the balance bound.

Inquire at office of "THE FRIEND."

A MAN and eight-year-old son want room and board with easy walking distance of Friends' Select and Sixteenth and Cherry Streets. Terms must be moderate. Address "W."

Office of THE FRIEND.

WESTWIND BOARDING SCHOOL.—The fall term begins on Third-day, Ninth Month 1st, 1902. New scholars should present themselves for classification on the afternoon or not later than 2 o'clock in the afternoon.

WM. F. WICKERSHAM, Principal.

HADDONFIELD QUARTERLY MEETING will be held at Medford, N. J., on the eleventh of Ninth Month. Cars will be run to Medford from Camden by 9:11 A. M. Haddonfield. Last boat from Market Street Ferry, Ia. leaves at 9 o'clock. Train leaves Camden at 9:08 A. M. Ave. Station at 9:11 and Haddonfield at 9:25. Return trains leave Medford at 2 and 5:20 P. M.

CHANGES AND CORRECTIONS IN MEETINGS AFTER PUBLISHED IN FRIENDS' ALMANAC.—Concord Monthly Meeting: The hour has been changed from 10 to 9 A. M. London Grove Park Meeting: mid-week day on Fourth-day, at 10 o'clock, and not on Fifth-day at Mount Holly, N. J.: hour of all meetings changed from 10 to 10 A.

Railway and Plainfield Monthly Meeting: Meeting held at 11, instead of 10 A.

Langhorne, Pa.: The hour of meeting has been changed from 10 to 10 A.

Declan Monthly Meeting is held at Downingtown, Pa., each month in the year. The meetings at Union (Livonia) have been discontinued.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, NINTH MONTH 13, 1902.

No. 9.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,
PHILADELPHIA.

Post office from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Our Children are Our Echoes.

Our attention has been arrested by a remark of Hezekiah Butterworth, of Boston, in a Universal Peace Meeting lately held. He said that "when mothers and children bring peace to their homes, universal peace will come" among nations.

Why the fathers should appear wholly left out, is not evident. Their tempers and dispositions are certainly no small factor in the peace of the family. Yet this must be said, that during the cares of domestic life throughout the day, the father is not usually in his home. He is working or dealing with outside people, where it is found good business policy to control himself; while mother and children are much together, and exposing their thoughts and emotions to each other in an unguarded manner. A thousand moments are flowing one upon another, and not one of them may forewarn the next of its irritating or explosive nature. A single day is a history of many surprises to one's temper, fortitude, control of speech or behavior, and the result of these is on the mother and children; and it is their emotional natures which are peculiarly susceptible of them.

The mother through her quicker emotional life is intended to be a channel of moral influences to her children. The same sensitive constitution, as it is subject to the Spirit of Christ on the one hand, or of Discord on the other, is peculiarly adapted to be made an angel of peace, or a vixen of war, in the spirits of her household. The atmosphere of one kingdom or the other prevails in a family, according to the inward state of its chief minister of influences. How important that for her to live should be Christ, that for the household to live may be peace. The father

may rule, but she inspires. He may be the law, but she the love. The father may lay down truths and judgment, but she is to teach, instill, influence. And it is the unconscious influence and savor of her spirit,—and his so far as it is available,—that is breathing the peace or the war into the spirits of children. According to his own gifts and endowment, the father's place is not less responsible, but his opportunities are made increasingly fewer by the growing artificial standards of living requiring the money-earner to be an absentee from home.

Both parents are solemnly responsible for the example and contagion of their speech tones, and spirit. Many are asking, "Why are my children so angry or so disrespectful?" No neighbor who is familiar with the parents' mode of speech to those children wishes to give the faithful answer: "You must expect your children to be your echoes. If ye have sown to the wind, what wonder is it if you reap the whirlwind?"

But so it is. As we build by habit our own characters, we are therein building those of our children. We may punish them for being or speaking like ourselves; but much better is it to confess our faults one to another, and seek to build up one another in the most holy faith and practice, and require ourselves to be that which we wish our offspring to be.

THE OUTWARD APPEARANCE AND THE HEART.

—Where we deny the letter or form, we are constrained at times to acknowledge the Spirit. So superior is the Spirit that maketh alive as to prevail often above the letter that killeth. Our recently printed story about the thanksgiving of a poor Catholic soldier over his uninviting food, was not offered as an un-mixed example; but it tended to illustrate the principle, or an inward thankfulness notwithstanding erroneous modes of expression. "For man looketh at the outward appearance, but God looketh at the heart."

We may here reproduce another extract:—"By prayer I understand no vain exercise of words, no mere repetition of certain sacred formulae, but the very movement itself of the soul, putting itself in a personal relation of contact with the mysterious power of which it feels the presence—it may be even before it has a name by which to call it. Wherever

this interior prayer is lacking, there is no religion; wherever, on the other hand, this prayer rises and stirs the soul, even in the absence of forms or of doctrines, we have living religion."

William Michener.

William Michener, of Penn township, Chester county, Pennsylvania, son of Joseph and Anna Michener, departed this life the 26th of Twelfth Month, 1833, in the forty-sixth year of his age, of a pulmonary consumption. He was generally considered a good moral character, and for some years filled the office of a Justice of the Peace. He was favored a short time before his decease, to see his situation and in the earnestness of that feeling was frequently led to express his mind to those around him. A few of which expressions were taken down, and are as follows:

"Twelfth Month 2nd.—Some of his friends being present, he expressed himself as follows:—'I am a poor, weak creature.' And on being answered that he could not be otherwise than weak, 'Oh,' he exclaimed, 'you don't understand me; I feel another weakness; I am a poor, weak creature.' My mind is unstable, tossed to and fro; I find that I have a great deal to do, and but little time to do it in; there is too much that has to be performed on this boisterous bed. Ah! this thing of mere morality; building one's self upon the faults of others; gliding thoughtlessly along; it will not do for such an awful time as this. Dear children, I have been an indulgent father to you, but I have neglected my own peace. I believe that I have been too stubborn; I would not give up; my warning, too, has been so long, and yet I find that I am still unprepared for that solemn change. Oh! that this preparation—this great work—should all have been hurried into the last moments of my existence. I fear that those speculative opinions that are in the world will cause many a poor, weak, wavering mind, like my own, deep travelling to get along; at the last they will have to retrace those steps that they have taken, with sorrow. I must confess that I have been too wavering in my mind, with regard to my dear Redeemer—sometimes almost doubting the existence of such a being. Why should I have been so, that I could not take warning, before I had to be tied down so close. I have often said, why is it that I should have been so much afflicted; but it was all right—all just—I might have taken warning. Oh, thou neglected Redeemer, have mercy upon me!—Do not hide thy face from me at this awful time; strengthen my faith, that I may be enabled to intercede for pardon for my many and numerous transgressions; my sins are many and very grievous ones. I have been guilty of wild and extravagant conduct, even of late years; con-

duct very unsuitable for me as the head of a family. I was an exceedingly wild youth. My youthful days were spent in wild and unprofitable company. All these things press heavily on me now; they all come hurrying in on me like a flood at this awful period. I hope that I may be enabled to proclaim to you, before I have to leave this bed, that my peace is made between me and my God; but oh! if I have to take one great and awful leap in the dark, I wish that you may take warning by me, and not put off the work of your soul's salvation for such an awful time as this.

"My dear children, you are all that I have now in this world. I want you to remember what your poor father has told you, whilst lying on this bed. Do not neglect the attendance of meetings; read your Bible frequently, and mind what company you go into."

"On the 5th of the month, some friends calling to see him in the evening, he said, 'I have hard work, hard work, to get along. I find that there is too much to be performed at this awful time. I am a poor weak creature—a poor, weak, nervous creature, wearing away little by little. I have need of consolation from my friends.'

"After some words of consolation and encouragement from one of the friends, 'a minister,' he exclaimed: 'Oh! what a comfort, what a consolation, to hear such encouraging language. I have indeed been favored with the company of my friends, my weighty friends.' As this friend was about to leave him he said to him, 'thy visit, though short, has been a very comfortable one to me.'

"On the 8th, a friend calling to see him, he said—'I have for some years back, say three or four, thought all was right with me. I thought I was living a tolerably moral life, but I have seen, since lying here, that I have all yet to do; and feel thankful that I have been permitted to see that I was not prepared, and have been laboring for some time, in a retired and inward way, to make my peace; and thought to have kept all to myself; but I could not withhold in viewing that blessed prospect that was brought to my view, last night, of everlasting happiness. I now can say that true religion is no farce; but it is the most joyous life we can live. I have compared myself to a child just beginning to walk. Last night my spiritual mind could walk, but today I feel weak and tottering; but I hope it is all for the better. If there was no bitter there would be no sweet.'

"On the 12th—a friend who had previously been to see him, and at this time calling at his request, he said, 'Oh! dear Lydia, how I have wanted to see thee, to tell thee what a state I was in when thee and friends were here; I thought I would as lieve have had your room as your company, though you were welcome. I was whole; I was sound; I needed nothing—but Oh! how glad I would have been since, to have the company of solid friends. I've seen things so different since. Some years ago, I think I was in a pretty good state of mind. I attended meeting twice a week, and felt comfortable; but little by little I gradually fell away into a lukewarm state of mind, and oh! awful would have been my situation if I had been taken away in that state. I should have had to make a bold leap in the dark; but oh! I thought some days ago I would have given anything in

the world to feel as I now do. I lay here; I have sweet communion with my dear Redeemer. Oh, how comfortable I feel; it is not worth while to try for words to express the comfort I feel.'

"At one time he said, 'I think if I was to be set on my feet again, and have the cares of the world around me, I should make a very different appearance from what I have done.'

"To a friend, who was with him the night after the above date, he said, 'if I had been possessed of ten thousand worlds, not two weeks ago, I would have given all for the peace of mind I now enjoy. Oh! how much better it would be if people were more candid and honest one with another, in telling us our faults, not merely in a society way, but whenever one was overtaken in a fault, tell him of it in candor, not fearing to offend—they Quaker, Presbyterian, Methodist, or any other. I think it would be of great advantage in general. If I was permitted to be raised again, I should take the New Testament in whole for a rule of life. If we deny any part of it, we may as well deny the whole; it all came from the same fountain-head, and is all true. In my most profligate days I never denied it openly, but cavilled with and disbelieved a part.'

"Shortly after, laying for the most part of the day very quiet and composed, towards evening being told that he seemed to be very much favored, he said, 'Oh yes! these are precious moments, wherein I am permitted to commune with my blessed Saviour, with my dear Redeemer, whose presence is near me and round about to support me;' and particularly enjoined the reading of the Scriptures, especially the New Testament, just as it is. 'Do not go to picking out some here and some there, to suit our own purposes; that won't do; oh! it will not do. I have done too much at it myself.'

"15th of the Month—He said to a neighbor, 'I think it strange if my way is not clear, for amidst all my sufferings this evening I have felt comforted.' On being told that it felt very comfortable to them, that he was thus sustained in those trying moments, he said, 'I believe that I have spoken from my heart; I feel my heart to glow with thankfulness to the Supreme Author of all good. Oh! glory, glory to his name; I cannot sing his praise too long or too loud.' After laying some time in silence, he spoke of the late trying seasons that he had experienced, and requested that some of the fragments might be gathered together. 'As I have thrown myself open to the world of late, pretty much, with regard to spiritual matters, those of you who have heard me express myself, though in broken sentences, may perhaps be able to preserve some of them; not to make any glare or glitter about me; but perhaps they would be of use in awakening some poor wayward mortal, like myself, that has strayed far from the path of peace, to a sense of their condition that they might not put off the work of the soul's salvation to a late period; to a time when it may be very uncertain. The time has not been long since I was permitted to see my undone condition; but I have passed through some trying scenes.'

"On the 16th—A neighbor calling in to see him, he said, 'My dear friend, I am yet here; very unexpectedly here in this tabernacle of

clay at this time. My comforts and joys yesterday were such that I had no doubt this time the Lord would have taken care of himself; but his will be done. I have long to say in the matter. It is of his pleasure that I am here, no doubt for a while. I have no fears to depart; my joy is clear. Certainly it is of the Lord; if of my own coining my comforts, my joys, delights, could not be what they are. I am certain of my near approach to dissolution as my approach nears, my prospects brighten. Can I be deceived? is it not of the Lord? certainly must be of the Lord. I can witness his honesty and thankfulness of heart, say to my friends, Come, and see what the Lord has done for my soul. Yesterday my comforts were such, not for a short time, but for most of the day, I felt such delight at the prospect of leaving this tabernacle before morning that I fell into a sweet sleep for a good while; when I awoke my joys were such that I was astonished to find myself on this bed; it could not have been reconciled to it, but on the consideration that it is the Lord that is the author of his good pleasure. Let Him do, let Him do what to Him seemeth good. Oh! I think I need not go back to my past life now. I have reviewed it over and over again and have laid it open before my God. To my knowledge I have kept nothing back, and feel that I have assurance all is well; that the Lord of his mercy has forgiven my sins, that He will remember them no more; that all I have to do now is to watch and pray; for He is a merciful God, and endureth forever. Oh! my dear, (speaking to his wife), shed not tears for me; it is to me a matter of rejoicing, that I am so near death. My fears have all left me; I have a goodly prey for I have thrown myself altogether on the mercy of the Almighty, trusting on Him alone for salvation, and have good reason to believe I have heard and He has pardoned me; and as I laid up for me a crown of rejoicing.'

"23rd.—In the presence of his family he said, 'Oh! gracious Father! if it is consistent with Thy Divine and blessed will soon to be done to thyself; but not my will, but thine alone. Grant me patience, fortitude and faith, to endure to the end till the final close come. Do not take me out of the furnace till I am thoroughly purged. I do not wish that; I be pleased to be with me, and support me along through this trying time; I feel myself to be a poor, weak creature, a poor, worm, and oh! what would become of me at this awful time, if it was not for thy all-sustaining, all-preserving power.—Oh glory! glory to his Name! what a pleasure to see his praise, both now, henceforth, and forevermore, amen. And thou, my dear Redeemer, do not forsake me at this trying moment, but be round about me, and support me also through this vale of tears till the final close come; then let me sleep in thy arms. O blessed Father! if it is meet with thy Divine and holy will that my dear spiritual parents should shortly be released from this suffering body, what a glorious thing it would be for me.—Oh! that I may be supported with fortitude and faith, to hold fast what I have got to keep the faith and hold out steadfast to the end.'

"24th.—In the presence of a neighbor, he said, 'Oh! my sufferings are great, I cannot

the them; I fear I will offend thee, oh merciful Father, by my complaints; be pleased, merciful Goodness, to forgive me, and support me, and suffer me not to lose any ground which I may have gained. Oh, thou beloved Jesus Christ, my dear Redeemer, do thou provide for me, and have my transgressions forgiven. Oh, Lord, they are many, but thou art able and willing to help me; be pleased to be with me not off in the last and trying hour, but my support and consolation. My sins are great, but not too great for thee, oh, merciful Goodness, to forgive.'

25th, the evening before his decease, he frequently exclaimed, 'I long to be in my Saviour's arms.'

He spoke to his brother of the uncertainty of time, and the necessity of a preparation for a painful change which awaits us. He spoke of that light that he had once known, and of the light becoming darkness, and how great was the darkness, which makes very hard work. He once attended meetings pretty regularly, and when meeting day came, he felt a desire to go; 'but,' said he, 'some how or other I slid away and became careless, and was guilty of becoming things as ever I was in my life.' This was the night of the 5th of the Twelfth Month; on the morning of the 6th he expressed great thankfulness, for his night's rest; both rest of body and peace of mind."

THE DOUBLE GROWTH.—"Nay," said the beholder in the Lord's parable to the impatient servants who longed to clear his fields of wheat. "Nay; lest while ye gather up the tares, ye root up also the wheat with them" There are many wrongs that our unskillful hands may not safely touch despite our longing to set the world right. Virtue and error have tangled their roots in the same soil; innocence has twined its heart strings round the filly, until justice to the one means cruelty to the other; we needs must wait for the harvest and a wiser method than ours. Even in our own little world, where the sufferings, the stakes, the burdens and sorrows of those whom we love so grieve us, the same is true. We would root out all the trouble if we could, we say, but we do not know what precious growth of courage and faith, of patient sweetness and strength of character, are slowly made in the shadow of the trials that seem evil.—*Selected.*

How often do we sigh over opportunities of doing good, whilst we neglect the openings of providence in little things.

CHILDRED RATCLIFFE'S REMARKS AT THE TABLE OF JONATHAN EVANS THE LAST TIME SHE WAS AT HIS HABITATION.

I deem it a great privilege that I have been once more permitted to be refreshed at thy table, and as it seems to me the last time that is privilege will be enjoyed by me, I cannot be without expressing my earnest desire and belief that we shall be permitted, through the power of God and the mercy of his dear Son, Jesus Christ, to meet together in eternity, and enjoy the feast of fat things at the marriage of the King's son, the supper table of the Lamb, where our enjoyment will be unin-

terrupted and continue through the boundless ages of eternity. Oh may we keep our eyes singly directed to the Pilot of our soul's happiness, and steadily follow Him, so that nothing present or to come may be permitted to separate us from his love, or prevent us from being landed by Him in the haven of rest; where in the enjoyment of the feast of fat things we shall ascribe glory, honor and high praises to Him who sitteth upon the throne, and to the Lamb who liveth forever and ever.

A Sketch of the Life of Archbishop Fénelon.

Among the greatest and best men of the seventeenth century, whose labors and piety will never be forgotten, and whose influence will never die, is Archbishop Fénelon. I believe his pure soul will shine in the heavenly firmament as a star of the first magnitude.

He was born in France in 1654. After finishing his education he decided to be a minister of the Catholic Church. He received holy orders in 1675. He entered upon his ministerial work with great vigor. Soon after he was ordained he was engaged to attend the hospitals, besides performing the duties of the parish of St. Sulpice. When he was thirty-seven years of age he was director of an institution founded for the reception of female converts. Then the King of France, Louis XIV., selected him as preceptor to his grandchildren, especially the Duke of Burgundy. In 1695 the king appointed him Archbishop of Cambray.

In after life he was closely associated with the life of Madam Guyon. One writer says: "Fénelon was one of those uncommon men who are destined to give luster to the age in which they live, and who do equal honor to human nature by their virtues, and to literature by their superior talents. He was affable in his deportment and luminous in his discourse, the peculiar qualities of which were a rich, delicate and powerful imagination . . . His eloquence was more mild than vehement. He brought himself to the level of his company. Grace dwelt upon his lips. He preached upon the greatest topics with facility. He was always original and creative, imitating no one, and himself imitable. His sublime simplicity gave his appearance the air of a prophet."

The Duke of St. Simon says: "Fénelon was a tall man, thin and well made. His eyes issued the fire and animation of his mind like a torrent. His countenance could never be forgotten. It required an effort to cease looking at him. His manners were answerable to his countenance. At one time he had it in his mind to go as a missionary to Canada, which was at that time a French province. At another time he desired to go to Greece. He wrote to Bossuet, 'The whole of Greece opens before me, and the Sultan flies in terror.'"

We have no account of the time when Fénelon was born of the Spirit, but his life declares to all around that he had the fruits of the Spirit. His acquaintance with Madam Guyon was very extensive and very long. Her fervent piety and missionary labors commanded his admiration.

They often conversed upon the importance of a transforming and sanctifying spirituality, and the deeply felt need of his own soul. He could not fail to notice the fervid eloquence of this woman of rank, of beauty and afflic-

tions. Her evangelical simplicity and sanctity made upon him a deep impression.

After hearing the bishop preach, Madame Guyon realized that there was a great lack in his religious experience. The next time they met she poured out her heart to him on deeply spiritual lines. This was after a season of silent prayer. The bishop was greatly blessed by this intercourse with Madam Guyon from year to year. He also became greatly inclined to believe the deeply spiritual doctrines that she preached. She had a great desire that he should be wholly sanctified—body, soul and spirit. She presented him before God in fervent prayer. He fully subscribed to the doctrine of faith as the life and guide of the soul. Fénelon did not despise these sacred truths because they were presented to him by a woman who had but a limited knowledge of theological writings. By fully yielding himself to God he became not only a man, but a man in the image of God. In this inward work of God upon his soul we find the secret spring of that almost divine justice and benevolence which impart unspeakable attractions and power to his writings. He was not only free from the spirit of selfishness, but was bathed in purity and love. His hearers felt that he was an eminently good and holy man. This distinguished piety helped him to have a good and great influence over his pupil, the Duke of Burgundy, whom the king had committed to his care. The Duke was a very unpromising young man, but the bishop was not weary in well-doing.

In after years, when Bossuet had a discussion with Madam Guyon, he drew up a writing that reflected upon this eminent lady, and wanted Fénelon to sign it; but he utterly refused to do so. At length Fénelon wrote and published a book called "Maxims of the Saints;" this was in 1697. This book related to the higher experiences of holy living, and was very much like the writings of Madam Guyon. It was, indeed, her defense. It was an exposition of her views as Fénelon understood them. These maxims cover more than forty large-sized pages.

The bishop having taken this stand, his friends knew that he would not abandon his position. He was forbearing in his dispositions, but inflexible in his principles. Neither flattery nor threats would move him. Distinguished men examined this book and admired the deep-toned piety that it set forth. Bossuet was wild. He said: "I will raise my voice to the heavens against these errors. I will complain to Rome, to the whole earth." He knew that by attacking the doctrines of Fénelon he should be found a defender of Louis XIV.

No doubt he was sincere in the course that he took. The king had no love for Madam Guyon, and about as much for Fénelon. There was something peculiarly commanding in the personal appearance of Fénelon. His mind possessed that simplicity and strength which he taught in his writings. He had a calm, dignified serenity in his countenance; vice and hypocrisy stood abashed in his presence. It is said the King of France stood in awe of him. The king had given him one of the highest positions in the Church, yet he had no personal attachments to him.

Bossuet tried to guard the Church against

the errors of sanctification or of pure love, and at the same time gain the favor of the king. Fénelon was as firm as a rock. The people wondered what these champions of the truth would do. It was a conflict of the two great minds of France. Bossuet had the experience of age. Fénelon had the vigor of his manhood. Both were eloquent in the pulpit, as well as in their writings. "Bossuet reminded you of the philosophical mind of Burke." "Fénelon had a large share of the luxurious imagination of Jeremy Taylor, chastened by the refined taste and classic ease of Addison."

Fénelon taught, first, that the gospel provided a salvation by which we may gain the entire victory over the sinful propensities, and may have the constant and accepted communion with God. Second, persons are in this state when they love God with all their hearts—with pure, unselfish love. Third, there have been instances of Christians, though probably few in number, so far as can be decided by man's imperfect judgment, who have reached this exalted state.

The controversy between Bossuet and Fénelon was very able and strong. They were mighty men. "Fénelon was not idle. He showed himself at home on every contended proposition, and not more a master of language than he was of every form of legitimate argument."

He defended himself by his [ability.] He also defended Madame Guyon when evil-minded men were seeking to destroy her good name. He kindly reminded Bishop Bossuet "that nothing that is dishonorable ever proves serviceable." This is a most valuable sentiment. Fénelon gained the victory. Butler says: "Never did virtue and genius obtain a more complete triumph." Fénelon was equally willing that his own high character should stand or fall with that of Madame Guyon. His mind was too pure to estimate virtue by the public favor or the want of public favor which attended it.

The enemies of Fénelon were not content till this controversy was submitted to the pope. The pope did not desire this work, but King Louis would not rest till the pope decided. Twelve men were appointed to examine Fénelon's book, "Maxims of the Saints." After twelve sittings they were so divided that nothing satisfactory was the result. Then a company of cardinals held twelve sittings on this book. They were so much divided that they came to no conclusion. Another company of cardinals were appointed by the pope. They had fifty-two sittings. They lacked entire unanimity. The discussion went on for nearly two years under the eye of the pope. Meanwhile the King of France denounced the book as erroneous and dangerous. A few days after this the king ordered Fénelon to cease his labors as spiritual adviser of the Duke of Burgundy at Versailles, and retire to his own diocese of Cambray, and forbade him to leave it. He returned with a heart full of submission, full of zeal, of gratitude to God and man. He stayed in Paris only twenty-four hours, and never returned. He became an exile from all the world in his own diocese. Some of Fénelon's friends were involved in his calamities. They also believed in the doctrine of pure love. He felt more deeply the disgrace of his friends than

he did his own. In his distant place of exile he found the rich consolations of Divine grace. Pure love filled his soul, for God and for all men. He thought it his duty as a Catholic to be submissive to the higher authorities of the Church. He was condemned by the pope on twenty-three propositions of his book. At the same time the pope said that neither he nor his cardinals condemned Fénelon's explanations of the book. So that it was more of a condemnation of those who put their own explanations on the book. Fénelon ceased to write controversial articles, but always inculcated and practised pure love. He also avoided expressions and illustrations that would provoke a misunderstanding.

He was temperate in his habits, eating and sleeping but little. He rose early and devoted his first hours to prayer and meditation. Walking and riding were his chief recreations. In the country he often found God's holy peace. Everything seemed to be filled with God's infinite goodness. His heart glowed with purest happiness when he could escape from his business and cares and be among the fields and flowers of the country. In the country he often met some of his poorest parishioners. Sometimes he would inquire about their temporal and spiritual conditions. He was a friend of all mankind.

Strangers from all parts of Europe came to see him. It was pleasing to see how readily he suffered himself to be interrupted by this influx of friends and strangers. "He would drop his eloquent pen with which he conversed with all Europe, that he might bless the humblest person that came to his palace home; at other times he would maintain his episcopal dignity as he conversed with the nobility that called upon him. He was admired as much for his kind condescension, by which he became all things to all men, as by the sublimity of his discourses. His divine life was his chief quality. He walked with God like Enoch, and was unknown among some men. He was a sanctified Quietist, because he had a believing acquiescence in the will of God. He was religiously quiet in spirit. He had the inward rest which Christ calls peace. "My peace I give unto you." "The peace of God which passeth all understanding" supported the Archbishop of Cambray in his conflicts with both men and devils. "He dismissed all useless ideas and disquieting desires, to the end that he might preserve his soul pure and in peace." He counted all but dross that he might win Christ and be found in Him. He died to his own abilities. This was a crucifixion.

He bore patiently the passions and faults of others. He said, "It is often our own imperfections that make us reprove the imperfections of others." He believed in religious toleration. He said, "A man's belief is and ought to be sacred. Liberty of thought is an impregnable fortress, which no human power can force. Violence can never convince; it only makes hypocrites."

Fénelon's very dear friends of eminent piety could see him only occasionally, but his soul centered in God. He saw God in all things and all things in God. Those who are united in God are not far from one another. This was his consolation in the absence of his friends. He justly says: "It is the flux and reflux of an infinite ocean of good, common

to all, which satiates their desires and completes their happiness."

"After Fénelon was confined he never saw the Duke of Burgundy, the king's grandson, whom he had tutored for nine years; neither could they correspond for many years. The duke never forgot him or his kind ministrations. Before the archbishop died the duke wrote him a very kind letter, confessing his obligations and asking an interest in his prayers, that God would give him grace to follow the advice that the bishop gave him in former years. The duke confessed his faults, but confessed also his purpose to give his life to God. "In respect to yourself, you may be assured that my friendship is always the same."

"Mark the perfect man, and behold thy right, for the end of that man is peace." So the end of this learned and eloquent and deeply pious man came in peace. How could be otherwise? God called him to leave the trials and misunderstandings of earth, that he might enter upon the eternal victory and rest of the bliss and glory of the heaven of heavens. He died in 1715, at the age of sixty-five years. "He rests from his labors, and his works do follow him." This was nearly two years after the death of Madame Guyon.

Fénelon's writings were very great (the latest collected edition embraces twenty-eight octavo volumes) and include every variety of subjects— theology, philosophy, history, literature, ancient and modern, asceticism, spirituality.—*E. Davies, in Christian Advocate.*

REMEMBRANCE OF A LONG-FOROTTEN LANGUAGE IN DELIRIUM.—An interesting case of abnormal memory in delirium is recounted in *The Lancet* by Dr. Henry Freeborn. The patient was a woman of seventy years, who was suffering from broncho-pneumonia.

"On the night of the 13th and 14th [Sixth Month] she was found to be speaking in a language unknown to those about her. It sounded as if she was repeating some poem sometimes or carrying on a conversation with others. She repeated the same poem time after time. This language was found to be Hindustani. On the 14th, in the evening, the Hindustani began to be mixed with English, and she spoke to, and of, friends and relations of her girlhood. On the 15th the Hindustani had disappeared altogether and she was talking to and of friends of a later date in English, French and German. The patient was born in India, which country she left at the age of three years and landed in England, after five months' voyage, before she was four years old. Up to the time she landed she had been under the care of Indian servants and spoke no English at all, her only language being Hindustani. On her coming to England the ayah was sent back, and she then began to learn English and from that time she had never spoken Hindustani. She apparently, on the 13th, went back in her delirium to her very earliest days, when she spoke again in the first language she ever heard. The poem was found to be something which the ayahs are in the habit of repeating to their children, and the conversations were apparently with the native servants, one being recognized as a request that she might be taken to the bazar to buy sweets.

"Through the whole delirium there could be

nized a sequence. As time went on the she spoke of were of later date, and she took events in their proper order. She presently began at the beginning of her life went through it, until on Third Mo. 16 she reached the time when she was married and had her children, growing up boy and girl. It is curious that after a lapse of sixty-six years, during which time she had not spoken Hindustani, this language of the early childhood should be recalled in delirium. The patient now speaks English, French, and German (one as fluently as the other), but although she knows a few Hindustani words she is quite unable to speak the language or to put one sentence together. She says that she has no recollection (nor had she any before her illness) of ever having been able to speak Hindustani. The evidence that this language really was Hindustani is that she does not know, nor has she ever known, any other language except those mentioned in this paper. A lady who has lived much of her life in India, and who speaks the language, recognized the poem as commonly in use among the ayahs, and she translated some of the conversations which the patient carried on with her imaginary visitors."

Science and Industry.

FOUND COAL IN OLD YARD.—Honesdale, fifteen miles from the coal fields at Carbondale, is having a hard struggle to get coal, and there is relief of a temporary character tonight.

Along in the late '40s Thomas Ham owned and operated a boat yard a mile below the town on the banks of the Delaware and Hudson canal. Two miles below was a large rectangular piece of land situated between the canal and the Lackawanna River. It contained several acres, and T. Ham saw possibilities of a coal boat yard. He bought the land.

Honesdale at that time and until five years ago was one of the largest coal storage places in the world. Hundreds of thousands of tons of coal were brought over the mountain from Carbondale and Scranton by rail and dumped in enormous piles to await shipment to this city by rail or canal. The coal was carefully screened and only the larger sizes used. The screenings, pea and buckwheat size, were dumped wherever a place could be found. The Erie Railroad secured permission from T. Ham to use his land as a dump. For years the screenings and tons of the screenings were dumped here. Then the matter was forgotten.

A few weeks ago T. F. Ham, of Honesdale, who inherited the land from his grandfather, and about the old dumping place. He made an investigation. He found that he had better than a coal mine, as the coal was almost on the surface. A large force of men are now taking out tons of small-sized coal, which is a ready market. It burns with little ash, and can be used without specially constructed cars.

The Delaware and Hudson abandoned its land from Honesdale to Rondout a few years ago. All of the small towns along its line are now reaping a benefit from its existence.

For years, as the canal boats passed along the canal, quantities of coal slipped off the heavily loaded boats into the water. It is now being reminded by the farmers and villagers

who live near the abandoned canal bed. Good, clean coal, of various sizes, is being dug up.

HOW WATER FREEZES.—It used to puzzle all thinking people why ponds and rivers do not freeze beyond a certain depth. This depends on a most curious fact, namely, that water is at its heaviest when it reaches 40 degrees Fahrenheit, that is, 8 degrees above freezing point. On a frosty night, as each top layer of water falls to 40 degrees it sinks to the bottom; therefore, the whole pond has to drop to 40 degrees before any of it can freeze. At last it is all cooled to this point, and then ice begins to form. But ice is a very bad conductor of heat, therefore it shuts off the freezing air from the big body of comparatively warm water underneath. The thicker it gets the more perfectly does it act as a great coat, and that is why even the Arctic Ocean never freezes beyond a few feet in thickness. *The Marine Journal.*

LEGITIMATE GOLD BRICKS.—Beneath stout bars guarding a wide, arched window in the United States Assay Office in Wall Street, thousands of dollars' worth of little gold bricks, the honest and true kind, pass every day from Uncle Sam's coffers to the hands of jewelers and bankers. And all that Uncle Sam charges for the exchange is 4 cents on \$100 for the large bars and 5 cents on \$1000 for the small ones.

For the week ending Seventh Month 28 the gold bars (they do not call them bricks in the assay office) exchanged for gold coin amounted to \$190,780.17. This is a small figure compared with what the office has done on a busy day. Once, six or seven years ago, when a large quantity of gold was to be shipped to Europe, the assay office exchanged \$8,000,000 into bars.

The bars Uncle Sam dispenses are of two general sizes, the \$5000 size, for bankers, and the \$150 size, for jewelers; the small size being about an inch and a quarter long, three-quarters wide, and perhaps half an inch or less in thickness. Very often they run up to \$200 or even more in value. Their size adapts them to the size of the jeweler's crucible. As for the banker, he does not melt his gold; he contents himself with shipping it back and forth across the ocean.

A remarkable feature of this exchange of legal tender for gold bars is that one can not always get just the amount he wishes. If a jeweler or a banker wishes \$10,000 in gold bullion, Uncle Sam gives him as near that amount as he possibly can. It may be \$9970.50 or \$10,006.30, because the bars vary in size and weight, and practically all of them have odd cents in their value. Two bars the cashier handed out one day this week were stamped \$531.70 and \$123.10.

In buying gold bars the purchaser first tells the cashier at the assay office how much he wishes; the cashier comes as near this amount as he can with the bars on hand, and then the purchaser goes next door, to the sub-treasurer, where he deposits his legal tender, gold certificates, greenbacks or gold coin, for the amount designated by the assay office cashier as the nearest to the desired amount, receiving therefor a certificate which, upon presentation at the assay office, insures the delivery of the

bars. But before they may be taken away the recipient must sign for them in the register, which lies open beneath the bars of the wide-arched window.—*New York Evening Post.*

WIRED OFF THE SEA.—In 1846 there were 736 vessels carrying the American flag (practically all were from New Bedford) hunting whales in every corner of the watered world, from Okhotsk to Arabia. That was a mighty fleet. Of it to-day are left but 39 small barks and schooners. First Month 1st, 1859, a year before the civil war began, there were 625 vessels; by 1866 the figures had fallen to 263. The annals of ruined New Bedford fortunes will tell how much of the decrease was caused by the vindictive Alabama. The whalers would be coming home from four-year-long cruises in the Arctic. They knew nothing of the war that had begun since they left port in peace. Their holds were loaded down with oily cargo, and the crews reefed and tacked cheerfully enough to the thought of homeward bound. Then would come the astonished encounter with the Alabama, and the whaling captain would pace the Confederate's deck a prisoner and watch the fruit of his toil roll off across the sea in big billows of dense black smoke.

The Alabama scourge was artificial. After the war trade picked up. In 1869 there were 338 vessels. Then came the striking of oil in Pennsylvania, and the whaling industry was doomed.

Of the remnant of the fleet still afloat, 24 hail from New Bedford, 4 from Providence, 2 from Boston and 10 from San Francisco. These are scattered through the North and South Atlantic, in Hudson Bay and in the Japan and Okhotsk Seas. With the sailing vessels, the old fashion of long voyages that took a large gap from the sailors' lives still persists. Some of the New Bedford whalers have been away from port since '96.—*Boston Transcript.*

CORN ROW 25 MILES LONG. Kansas is simply inexhaustible in the matter of oddities. Just when it might be supposed that she had run the whole gamut, she appears with another novelty such as nobody else in all the wide world would ever have thought of. For example, a Kingman County farmer is growing a row of corn a little more than twenty-five miles long for no other reason than to be singular and extraordinary. He commenced in a fifty-acre field and went round and round in a circle with a lister until he had planted the whole in a single row, which commences at one of the edges and terminates in the middle. When he cultivated it he had to plow the same way. As appearances go, the field will make as much crop as it would if planted in the ordinary way.—*Kansas City Journal.*

A GREAT ENGINEERING FEAT.—With the laying, on the first day of the present month, of the last coping stone of the great dam across the River Nile the ancient land of the Pharaohs sees the completion of a national work, which is not only the greatest of its kind in existence, but in its beneficent results will probably outrank any scheme carried out in Egypt, either in ancient or modern times. The completion of this dam and a similar structure at Assiout will provide in the Nile

Valley a vast reservoir capable of supplying over a billion cubic yards of water every year. The surplus waters of the river will be stored during the flood season, and then drawn upon for the irrigation of wide tracts of land which for many centuries past have lain waste for want of water. As a result of the new system of irrigation, there are extensive tracts of land which henceforth will bear two crops a year where formerly they bore but one; while the area devoted to sugar cultivation will be greatly increased.

The Assouan dam itself is one of the greatest engineering works in existence. It is no less than one and a quarter miles in length, and it is pierced by 180 sluice gates twenty-five feet in height and seven feet in width, by means of which the regulation of the waters will be secured. The total cost of the two dams will be about \$25,000,000.—*Scientific American*.

THE DANCING BEAN.—A wonderful seed, a native of South America, is called the dancing bean. It is a small fibrous seed of triangular form and about the size of a pea. It is very light and easily crushed. It contains a small quantity of pulp; that in case of one seed examined, was dried up into a soft, white substance.

The seed will not move for some time after having been handled, but will begin moving again in a few minutes after having been left in repose upon a smooth surface.

As an experiment, a dozen little seeds were placed on a small, smooth tray, when they seemed to be effected with St. Vitus' dance. Without any apparent reason they would shift about with spasmodic little jerks and twitches that were ludicrous to gaze upon.

For a while one would keep perfectly still, then the fit would assail it and, beginning with scarcely perceptible oscillations, it would rouse itself into a regular spasm, rolling over from side to side and going through all sorts of strange movements, taking occasional rest from its exertions.

"WHAT is bird's-eye maple?" asks *The Scientific American*, Sixth Month, 14th. "That is a question which just now seems to be baffling not only people who use furniture made of this particular wood, but even wood-workers themselves. In a recent number of a woodworking magazine an article was published which stated that bird's-eye maple was not a peculiar maple, but simply ordinary maple cut in a certain way. In a recent issue of the *New York Sun* that statement is refuted. It is there stated, on the authority of a woodworker, that bird's-eye maple and curly maple are both cut only from the logs of the rock maple-tree, *Acer saccharinum*, in which a beautiful lustrous grain is produced by the sinuous course of the fibers. This tree is not at all the common hard maple. It is a hard maple, but it is full of little gnarls called eyes. Men looking for bird's-eye maple logs go through the standing timber and pick out the bird's-eye maple-trees, paying for them from thirty dollars to fifty dollars a thousand feet in the woods. Ordinary hard maple logs are worth only from six dollars to seven dollars a thousand feet. It would be impossible to cut a piece of veneer with eyes in it from a common hard maple log, and would be equally impossible to cut a bird's-eye maple

log, no matter how you cut it, so that it would not show the eyes."

FINE SCREWS IN WATCHES.—The minuteness of some of the screws made in a watch factory may be measured by the statement that it takes nearly one hundred and fifty thousand of a certain kind to weigh a pound. Under a microscope they appear in their true character—perfectly finished bolts. The pivot of the balance wheel is only one-two-hundredths of an inch in diameter, and the gauge with which pivots are classified measures to the ten-thousandth part of an inch. Each jewel hole into which a pivot fits is about one five-thousandth of an inch larger than the pivot to permit finest play.

The finest screw for a small-sized watch has a thread of two hundred and sixty to the inch, and weighs one one-hundred-and-thirty thousandth of a pound. Jewel slabs of sapphire, ruby or garnet are first sawed into slabs one-fiftieth of an inch thick, and are shelled out to plates so that they may be surfaced. Then the individual jewels are sawed or broken off, drilled through the centre, and a depression made in the convex side for an oil cup. A pallet jewel weighs one one-hundred-and-fifty-thousandths of a pound; a roller jewel a little more than one two-hundred-and-fifty-six-thousandth. The largest round hair-spring stud is four-hundredths of an inch in diameter and about nine-hundredths of an inch in length.—*Detroit Free Press*.

"It is well known," says the *Revue Scientifique*, "that certain spiders can be transported by the wind, owing to a very light silken thread that they emit from the spinneret which is blown along by an ascending current of air. A thread a yard long, according to the experiments of M. Favier, can sustain the weight of a young spider. For many years M. Favier has witnessed every spring the dispersion of young spiders from a large number of nests; in a few hours, in favorable weather, a thousand young ones will set out from the same nest to begin their travels. The spider is not absolutely passive, but can regulate its ascent, both at its departure and during the journey. It is sufficient to increase the length of the string to mount more quickly and to shorten it when wishing to alight. Possibly certain hibernating species may accomplish a sort of periodic emigration by this means."—*Literary Digest*.

A VISION OF GEORGE FOX.—The following remarkable passage, says the *British Friend*, is taken from the ancient Register Book recently acquired by the Devonshire House Library. George Fox's visionary contest with the power of darkness in the shape of a mad bull reminds one of Paul's experience when he "fought with beasts at Ephesus"; but where, even in Paul's records, can anything be found more beautiful than Fox's care for the little children, and his instinctive feeling that he had "many with him?"

A Vision of George Fox's when he set up Men and Women's Meetings.

"At the setting up of the Men and Women's Meetings which was set up by the power of God, the dark power appeared in opposition and great strife against it; and then there was a fierce bull did chase me sore, and would have

devoured me, and there was a shepherd I bid him keep off the bull with his staff. The bull was mad at me, and made at many places, as I passed by him and he pursued him. And I had many with me and little children, and I was loath they should be hurt with the bull, and I did set the children upon my horse that they should not tire, because of the bull's chasing them, I was a tender towards them. And the bull met me in a place where he thought he had me sure in his prey, and would destroy me at his pleasure, and he was not hasty to destroy me, so he gave a great hedge stake and chopped it down at his throat to his heart and laid him still.

(G. J.)

The Christian and the Stage.

AN ACTOR'S TESTIMONY.

An actor belonging to one of the prominent families of histrionic art, called at our house in regard to the funeral services of a relative. In the absence of my husband it was my duty to meet the gentleman, and during the conversation our thoughts incidentally turned to the relation of the stage to the Christian.

In the conversation the actor said: "The theatre was not made for Christians. I can wonder why they are found within its walls, not that I think they injure themselves in attending its plays, but their influence upon others in thus doing is harmful. Christians are in another profession, and I think that profession ought to occupy and satisfy them."

"I have always had a desire for the stage. My first performance was at a Sunday School exhibition, when I played the violin. My sire strengthened from year to year, and when yet in boyhood I joined a professional company. Having been trained to observe the stage, the knowledge that I was obliged to rehearse on that day was at first very repulsive to me, but I saw that everybody had to rehearse, and if this was to be my business I must rehearse too, so I yielded, and the work on that day was soon done without any struggle of conscience."

"Respecting the morality of the profession, though there are a number of virtuous men and women on the stage, yet for the inferior parts of plays so many have to be engaged, that the question is more 'the survival of the fittest,' than that of character. Then again, the familiarity in some performances renders it exceedingly difficult for either sex, especially the women, to remain unsullied. My wife was formerly a member of the profession, but upon my marriage, I refused to have her return to it; others may see no harm in so doing, but I prefer for her the purity of home."

Does not this testimony clearly corroborate the principle which Paul expresses in 1 Cor. vi. 12, "all things are lawful unto me but all things are not expedient?" Here is an actor, who while readily admitting that some Christians might witness certain theatrical performances without injury to themselves, believes their example might lead others to witness the same, or different, and less moral plays which would be seriously detrimental to their spiritual life.

In the second place, we see the progress of sin. This man though at first repelled by the thought of rehearsing on what he had been

it was the Lord's day, is soon found entering into it with the others; thus establishing another passage of inspiration wherein we are taught that if we walk in the counsel of the Lord, we shall soon come to stand in the way of sinners, and at length sit in the seat of the scornful.

Finally, we notice that "evil communications corrupt good manners." If a professional actor of long experience feels that it is undesirable to expose his wife to the contaminations of a theatrical society, may we not well question his attendance at play houses can be regarded in without in some measure resulting in the same evil influences, or without practicing paying for performers to be ruined for their attainment.—Susan Gale Gray in *Ep. Recorder*.

MY TIMES ARE IN THY HAND.

Rested in Thee, O Lord; I said, Thou art my God.
My times are in Thy hand (Psalm xxxi: 14, 15).
My times are in Thy hand!
I know not what a day,
In an hour, may bring to me;
I am safe, while trusting Thee,
Through all things fade away.

All weakness, I
On Him rely
To fix the earth and spread the starry sky.

My times are in Thy hand;
In poverty or wealth,
In quiet care or calm repose,
In balmy breath or winter's snows,
In stress or buoyant health—

Whatever betide,
If God provide,
For the best; I wish no lot beside.

My times are in Thy hand!
I would friendship pure illumine
I would my path with faithful flowers,
I would I spend life's dreary hours
In solitude's dark gloom.

Thou art a friend
Till time shall end,
Unchangeably the same; in Thee all beauties blend.

My times are in Thy hand!
For a few my days,
I live with Thee—this only pray,
Give Thy grace I, every day,
Giving to Thy praise,
May ready be
To welcome Thee
When Thou com'st to set my spirit free.

My times are in Thy hand!
When'er those times may end,
No or slow my soul's release,
In anguish, frenzy, or in peace,
I am safe with Christ, my Friend!

If He is nigh,
How'er I die,
He be the dawn of heavenly ecstasy.

My times are in Thy hand!
When I can intrust
In moldering clay, till Thy command
Shall the dead before thee stand,
Rising from the dust.

Beholding Thee,
What bliss 'twill be
To see Thy saints to spend eternity!

And eternity
Thy heaven's uncloyed light!
Thy sorrow, sin and frailty free,
Thy living and resembling Thee—
No transporting sight!

Prospect too fair
For flesh to bear!
Haste, my Lord, and soon transport me there.
—Newman Hall.

SENT UP.—A rich woman is said to have dreamed that she went to heaven and there saw a mansion being built.

"Who is that for?" she asked of the guide.
"For your gardener."

"But he lives in the tiniest cottage down on earth with barely room enough for his family. He might live better, if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built.

"And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning: "The Master Builder is doing his best with the material that is being sent up."

Then she awoke, resolving to lay up treasure in heaven. What are we sending up for our building? What kind of material are we building into our everyday life? Is it being sent up?

THE United States government has expended some six million dollars on the canal and locks at Sault St. Marie, Mich., in order to facilitate navigation on the great lakes. Through this canal passes in a single season a larger tonnage than passes through the Suez Canal in an entire year. But for nearly a week this vast expense was made of no effect, and hundreds of vessels were kept waiting, all because one steamer fell out of line and blocked navigation. In passing through a narrow cut in solid limestone the rudder chains of the Houghton parted, and the steamer drove her nose twelve feet into the cliff on one side, while the current swung her entirely across the channel.

The service of divers and tugs availed nothing until heavy charges of dynamite had been used. Then navigation was once more open. What a procession passed down Lake Huron that night—one hundred and twenty vessels in all, one-third of a mile apart, forty miles of shipping. Five days' delay for scores of boats, and each day lost meant from five hundred dollars to one thousand dollars deficit in the season's profit account! And all because one boat swung out of line!—*John T. Faris*.

Notes From Others.

Let us live Christ more than talk Him. Christ spoke as no other man ever spoke, but how few his recorded utterances. If what Christ said were taken out of the New Testament and put in a book by itself, his words would make a very small volume indeed. It was what Christ was and what He did that made Christianity.—*A. Swift*.

There has recently passed away, in the East End of London, a clergyman who was loved by thousands while living, and whose memory will be revered now he is gone. "Father" Dolling was rector of St. Saviour's Church, in the poorest part of the East End. He was a strange contradiction. A very high churchman, he yet believed in extemporaneous prayer. An advanced ritualist, yet he cut up to suit the needs of his work the services of the Church of England. We have ourselves seen him several times in his ultra clerical garb, standing bareheaded, preaching in front of his church. He combined in a wonderful way the instincts and desires of an advanced ritualist, with the slum work which the Salvation Army has made so helpful. Though sworn to celibacy, he was a

passionate lover of little children. Not a single stone did this strange man leave unturned in the hope of uplifting the mass of poverty-stricken, ignorant people by whom he was surrounded. One phase of his work was an effort he made for clergymen who had gone astray. He would take them into his home and "straighten them out," and many a man who once "tasted of the heavenly gift" and had fallen away has been saved by his kindly ministry. We refer to this man's career, not to endorse in any way his "advanced" peculiarities, but to endorse his method. He went down to the people, he lived among them and shared their poverty, if by any means he might save some. He lived absolutely for the down-trodden, and his death at an early age was due to the great struggle to raise means for the carrying on of his work.—*Episcopal Recorder*.

Ritualism, with its mummeries and millinery, makes away with the simplicity of the gospel, interposes an unauthorized mediation between the Lord and the soul, and buries Christ beneath a mass of ceremonies and superstitions, till the plaint of the bewildered woman in the garden is again in order, "They have taken away my Lord and I know not where they have laid Him."—*Episcopal Recorder*.

The supreme authority in all the affairs of men is God. All human authority is subservient to the Divine. The powers that are to be ordained of God. In proportion as earth's rulers recognize this, they rule for the well-being of the people; wherein they fail, the people are corrupted and depraved. Rulers who judge for reward, priests who teach for hire and prophets who divine for money are abhorrent to God and will be judged by Him. The one hope of a perfect system of government is that of the coming of God's own kingdom and government.—*G. Campbell Morgan*.

FINNISH RESISTANCE TO TYRANNY.—There is less of surprise than of gratification and of vindication of confidence in the news that Russian recruiting or conscripting officers are being coldly received in Finland. In the metropolitan province of Nyland, for example, we are told that while 2,577 young men were summoned for military service only 577 responded. The others, 2,000, or nearly four-fifths of the whole, declined to take the oath dictated by their Russian oppressors or to enter the service of the latter, though in thus declining they made themselves liable to a heavy penalty. Of more than 10,000 men summoned in various provinces, less than one-half responded, and of these latter the great majority were those suffering from some infirmities which would make their rejection certain. The proportion of the 10,000 acceptable as recruits was no larger than in Nyland. Thus the young men of Finland incur the wrath of the Russian conqueror with the same proud disregard of danger which made their forefathers world famous in the days of the great Gustavus.

Such conduct of the young men of Finland is a protest against the Russian conquest and spoliation of their fatherland. It is also particularly a protest against the manner in which the present conscription was brought about. A military service ukase was issued by the Russian Government, and the Finnish Senate was commanded to ratify and promulgate it. The majority of that body did so, although the edict was palpably unconstitutional.—*New York Tribune*.

SUMMARY OF EVENTS.

UNITED STATES.—In discussing the anthracite miners strike, Abram S. Hewitt lately stated: "There is one phase of this strike to which the public as a whole has not had its attention drawn. It is a mistake to suppose that the mines are in the hands of seven or eight individuals who alone reap the rewards of victory or suffer the disadvantage of defeat in this crisis. The mines be-

long to many thousands of stockholders and bondholders who outnumber the men that are employed. It is a vast field divided up among all sizes of investors. Speaking of the earnings of the anthracite mines, while they are immensely profitable and valuable industries, their earnings are not what they are commonly supposed to be. In the case of one of the oldest companies doing business in Pennsylvania, the earnings in the last six years have averaged approximately 6 per cent. The men who to-day are administering these concerns are executing the duties of their office not for their personal ends, but in the interest of a very large body of men. He also commented on the fact that the public seems not to be aware that there is growing up a vast labor trust, fraught with a far greater menace to industrial conditions than many of the so-called monopolies that are now occupying the attention of the entire country.

In an interview with Senators Quay and Penrose on the 3d instant, President Baer of the Reading R. Co. again defined the position of the several operators, and stated that "it is by reason of varying conditions at each mine, impracticable to adopt a uniform scale of wages for the whole region; but that at each colliery every complaint and grievance will be taken up and investigated by the superintendents, and adjusted whenever it is just. I personally offered to Mitchell and his district president to go with them and investigate any grievances. None of these things can be the subject of arbitration. A free man cannot be compelled to work, and an owner by the same rules cannot be made to do business at a loss."

On the 3d instant a carriage containing President Roosevelt and others came in collision with a trolley car near Pittsfield, Mass. The President was slightly injured, and one of the employees of the service officer named William Craig was killed. The President reached his residence at Oyster Bay that evening. On the 5th he started on a journey into Ohio and some of the Southern States.

A dispatch from Chicago of the 2nd instant says: "The Chicago public schools opened to-day with an aggregate enrollment of 275,000 pupils. The children will carry a supply of pure drinking water for their protection against typhoid fever."

The Census Bureau has issued a statement showing the increasing age of the population from decade to decade. The statement gives the results of computing the median instead of the average age. The median is such an age that half the population is under it and half is over it. The median age of the white population in 1890 was 22.8, as compared with 21.9 in 1880. The median age of the white population in the last census year was 23.4, and the colored, including negroes, Indians and Mongolians, was 19.7, while in 1890 the white population was 22.4 and the colored 18.3. The report shows there was an increase in the median age of the white population during each decade from 1810 to 1900, amounting in the ninety years to 7.4 years, or an average amount of about five-sixths of a year in a decade. The median age of the colored population increased after 1890, but with less regularity.

A despatch from Seattle, Wash., says: "The steamer Oregon, a large ocean going vessel, is being fitted out here for the purpose of taking a party of American manufacturers with exhibits on a six months' cruise to Russia, China, Japan, the Philippines, the Sandwich Islands, Idly Mauritius, South Africa, Australia and the Hawaiian Islands. This is a unique and practical opportunity for buyers and sellers to become personally acquainted and discuss the exhibits and methods of packing and preparing goods for the various markets, establishing agencies, effecting sales, and ascertaining the financial responsibility of interested parties."

It appears from the statistics between the Sixth and Ninth and Ninth Month 5th this year there were 297 cases of small pox in Pennsylvania, and during the same period last year there were 1077.

A despatch from Reading, Pa., of the 1st inst. says: "For twenty-four hours an almost endless procession of gnats passed along the Schuylkill at this point. This afternoon at five o'clock the warm was so dense it formed a sort of dark, animated mist. Men, women and children suffered from the strange visitation. During the flight of the gnats people were forced to take refuge in their houses."

About 4,000,000 barrels of Texas oil were sold last year for fuel purposes. It was sold from 25 cents to 30 cents per barrel. No economical method has been discovered for refining this Texas oil for illuminating purposes, and some experts are of opinion that no such discovery will be made. It is being used quite extensively on many of the railroads of the southwest, this year having been forced by the high price of coal.

Charles W. Hayes, of the U. S. Geological Survey, has

estimated that this oil has a fuel value of at least \$3 a barrel, compared with anthracite coal at \$6.50 or \$7 a ton.

An analysis of oil from the Jager well, in Uinta Co., Wyoming, made by State Geologist Knight, disclosed the presence of more than two gallons of rhigolene to a barrel of oil. At the present market price of rhigolene this would make the oil worth about \$12 per barrel. Rhigolene was first discovered about twenty years ago, and with the exception of cyrogene, is the most volatile liquid known. It evaporates at 64 degrees, and is used in surgical operations, though on account of its high price, only sparingly. From the Pennsylvania and Ohio oils it has been possible to distill it, but only in very small quantities.

It is stated that there are printed in this country newspapers in twenty-five different languages.

The great canal at Sault Ste Marie is completed. This canal is designed to utilize the power of the waterfall from Lake Superior to Lake Huron, a fall of sixteen feet. The waterway is two and a half miles long, 224 feet wide, and much of it cut through the solid rock. In it will be placed powerful turbines for operating dynamos. The canal will furnish enough electric power for the greatest industrial center in the world.

There were 426 deaths in this city last week, reported to the Board of Health. This is 23 more than the previous week, and 107 more than the corresponding week of 1901. Of the foregoing 225 were males and 201 females: 44 died of consumption of the lungs; 21 of inflammation of the lungs and surrounding membranes; 5 of diphtheria; 3 of scarlet fever; 8 of typhoid fever and 1 of small pox.

FOREIGN.—The Hague Tribunal consists of eighty judges appointed by the twenty-four nations that joined in the convention. From this number each litigant selects two, and the United States selects two, and the two judges thus selected select the fifth. For two years this Court met quarterly without having a case brought before it. The first case is now under consideration, which is one in which the United States and Mexico are the interested parties, and relates to a claim originating in the seventeenth century for the support of Spanish missions in Mexico, and which on the cession of Upper California to the United States became a subject of dispute between Mexico and this country.

On the 17th ult., as the result of a landslide supposed to have been due to seismic disturbances, some twenty villages were destroyed and nearly 700 persons were killed, on the northern slope of Mount Kasbek, one of the Caucasus range in Southern Russia.

Over 200,000 to 250,000 tons of Welsh anthracite are reported to have been ordered for immediate shipment to New York.

Statistics presented in an official document which has just been printed in London, show that England sent out 386,081 troops and raised 52,414 more in the South African colonies, during the Boer war. Of this great number, 5,774 were killed, 23,029 were wounded, and 16,108 died of their wounds or of disease, a total of 45,900 men, or nearly ten per cent of the force.

The volcano of Mont Pelee on the island of Martinique, has been active since Eighth Mo. 15th. On the evening of the 30th, an account states, "The sky was cloudless; suddenly and without warning one-half of the horizon was obscured by a pitch black cloud of dust. This cloud was the centre of most magnificent electric effects, the flames surpassed the most elaborate fireworks. Flames and flashes continued to burst from the crater until nearly midnight. Columns of flame shot out of the crater of Mont Pelee, to explode about the cloud in showers of balls of golden fire, which fell through the darkness in myriads of sparks." This eruption appears to have been one of the most severe which has yet been experienced; and the loss of life is reported to amount to over a hundred, a large number of whom had been removed from that part of the island after the eruption in the Fifth Month 14th, but had lately been returned by the Government.

On the 30th ult. there was a startling series of detonations from La Soufriere, on St. Vincent Island, louder than any since the terrible eruption of Fifth Month 11th. The noises were terrific, and gave the impression in every town and village of the island that the scene of disturbance was only about two miles away. During the period of intense anxiety which attended the detonations, two luminous circles, like rainbows, appeared in the cloudless sky to the northwest. Volcanic dust has been observed at a distance of hundreds of miles from these volcanoes.

A despatch from Caracas, Venezuela, says that a strong earthquake shock was felt at Carupano on the 30th ult. It was accompanied by a strong current which was heard along the whole shore of the Caribbean Sea.

A despatch from Naples says that large volumes of flames were issuing from the crater of Mount Vesuvius on the 6th instant.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for volume. Charity Baldwin, Pa.; Samuel Bede Robert H. Russell for Anna P. S. Russell Milton Stanley, agent, Ind., \$12 for Richard Ashton, John Newlin, Addison Hadley, Maxwell, Arthur B. Maxwell and Edward Wesley Haldeman, Pa.; Rachel M. Pa.; Wm. P. Churchill, Nova Scotia; Wickesham for Sharpless Mercer, Pa.; Trimble, M. D., Pa.; Anna Freeman, Ind.; W. Hutton, Pa., and for Samuel T. Hutton, Benj. H. Coppock, agent, Ia., \$24 for Dil Hampton, Joseph Edgerton, Edward Edgerton, Lydia Hampton, Elmer Heald, Elsie James E. Hogg, Benjamin Briggs, David H. Mary Spencer, Thomas E. Smith and Edw. Vail; Jesse Negus, agent, Iowa, \$56 for Edmundson, Lars C. Hansen and Jane Gueliema Smith for James Smith, Penna. D. Brinton, Pa.; May Ward for Thomas Ward, J. Barclay Hilyard from Mary E. Hilyard, N. J.; Harvey DeVries, Pa.; H. H. Mary Briggs for David Sears, Ia.; Reubert, Del.; L. O. Stanley, agent, Ind. Wm. C. Stanley, R. P. Pickett and Joel W. son; Annie Mickle for Wm. Mickle and Evans, Pa.; Thomas H. Whitson, agent, Ia. for Lydia H. Darlington; Sibella S. Copeland, Mary Scott May, Edward Savery, J. H. Taylor at Nathan Gott, Albert M. Mass., Susan B. Smith Pa.; Henry B. Leedman, N. J., for Amos Ashhead.

Remittances received after Third-day Ninth Mo. appear in the Receipts until the following week.

NOTICES.

ROBERT SMITH has been appointed agent for "THE FRIEND," in place of Edmund S. Smith, removed to address, Harrisville, Harrison County, O.

A FRIEND wishes to dispose of a complete set of "THE FRIEND"—sixty-six volumes bound and the balance bound.

Inquire at office of "THE FRIEND."

A MAN and eight-year-old son want room and board within easy walking distance of Friends' Select the Sixteenth and Cherry Streets. Terms must be made in advance.

Address "W."

Office of The Friend.

The sub-committee of the Yearly Meeting's committee engaged in service in the limits of Calv Quarter Meeting, propose holding a Meeting for Divine Worship in P. H. Smith Building in Coatesville on First 14th, at 3 P. M. The company of Friends is especially desired, and all others are welcome.

FRIENDS' SELECT SCHOOL will reopen Ninth Month 1902. J. HENRY BARTLEY, PR.

DIED, at his residence in West Chester, Pa., on twenty-fourth of Eighth Month, 1902, WILLIAM P. SEND, a beloved member and elder of Birmingham and West Chester Preparative Meeting, aged eighty-six years, a resident of that place, who had been suffering illness of nearly two months' duration with remarkable fortitude, patience and resignation to the will of him, in childlike faith in our Heavenly Father. It was said of him, "His heart was fixed, trusting in the Lord. He was a firm believer in all the doctrines and testimonies of Friends, adorning the same by his life and conversation; being by the grace of God what he was—entirely a reality of word in conversation, in life in faith and in purity." "Write blessed are they who die in the Lord from henceforth: yea, said from the Spirit; that they may rest from their labors and works do follow them."

—, near Norway, Benton County, Iowa, Eighth 6th, 1902, in the twenty-eighth year of his age, J. W. Wick, a native of Reunes, Norway, Europe, for sixteen years a resident of this country, and a member of the Young Men's Monthly Meeting of Friends.

—, on the fourth of Eighth Month, 1902, at residence in Germantown, EMMA N. EDWARDS, a member of Germantown Particular and Frankford Monthly Meeting, in the ninety-second year of her age. The days of this dear Friend were marked by increasing earnestness of spirit, and a deep and fervent faith in the Lord. He was loved very peacefully the life which had been lengthened out, while a reverent assurance was that the Redeemer whom she had long loved and faithfully to follow, was near to sustain her to the end by his own "Everlasting Arms."

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, NINTH MONTH 20, 1902.

No. 10.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(Opposite from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

or sent as second-class matter at Philadelphia P. O.

Sub-Letting Our Religious Meetings.

The safest meeting in which the Holy Spirit provide more teaching, is the meeting which is held "for consecration of heart, for equal communion and worship, based upon waiting upon God, but welcoming all fully qualified vocal service."

The truest kind of meeting in which the Holy Spirit over all things to his church can provide full service in the freedom (which must be the authority) of the Spirit is also that kind of meeting,—based upon silent waiting upon God, whose Spirit alone can put forth all the free gospel message in its season, and all the teaching in its season, that could reach the church, or the people present.

We have nothing here to say about conferences called for particular topics to be presented or discussed,—only that we should call for conferences or lectures, and not Friends' meetings, whether "evening" or "morning." The conference, or the talk, is what those Friends' meetings would surely be reduced to, if such limitations are placed on the Holy Spirit, as to arrange to confine Him, in his ordering of a meeting, to but one line or topic of service. Thus it is practically said to Him, "No, in the morning meeting we allowed a pretty wide range of choice, both as to the messages and the messengers Thou dost use. We hampered Thee with no pre-arrangement of topics, concerns, prayers, readings, teachings or preaching that we should put forth in or by any worshiper. That was thy meeting. Now this afternoon, or midweek meeting is to be arranged." That freedom of the Spirit was good, and now we claim the freedom of the individual. We limit the speakers (and Thee) to the consideration of 'Repentance,'

Next Fourth-day to 'Prayer for Young Men in Business;' First-day evening exclusively to 'Praise;' next time, perhaps, 'Baptism.'" So the deliberate assignment by its caretakers of a special line of service, or a lower ground of service, for a Friends' meeting for worship, abolishes it as such. To the unspiritual this procedure might, for a change, become popular. If so, its tide would by degrees draw the morning meeting into the same whirlpool; till, as in most places where the program system under our name obtains a hold, Friends' meetings have vanished while their name for the audience is kept.

Do we thus reflect on the ordering of worship in other churches? They honestly adhere to their standards of man-arranged and man-limited worship; and we, though set as a sign for calling them up higher, can commend their consistency with what they have received to hold. As to public worship they have not departed from their standards. It is our own desertion, in many quarters, of our standard of worship for theirs, that we praise not. Theirs is honest for them, dishonest for us till we consistently join them. In this passing over of any to them, which the same level makes so easy, where is the difference found in the principle of worship and ministry? The current complaint is that these meetings of ours which are left entirely open to the freedom of the Spirit in his choice of exercises, are left by members on whom the Lord is felt to lay his hand for a simple service, dry and dull because of their disobedience. Many still young will confess their having held back when touched with a little message to hand forth. Our concern should be in the line of forwarding true faithfulness to all spiritual openings of true worship, rather than in replacing these by artificial substitutes through pre-arranged topics—"broken cisterns that can hold no water." We have seen a mid-week meeting—and it is these that it is sometimes claimed may be run on a lower standard of expression—beginning with being turned into a religious conversation, and ending with the vocal reading of a New York paper. The matter it contained is nothing to the point. The anointing is everything.

But what is there to choose between a Friends' meeting degenerated into the man-arranged exercises of the churches in general,

and those churches themselves, but our loss, not only of the reason for the Society's existence, but also of dignity and spiritual authority on the part of our efforts however able, and being ourselves a disappointment to the churches, as awkward imitators of method, observance, and discourse, which they, having for generations the start of us, are trained to do so much better. Surely it is by the Holy Spirit alone that we can presume to compete with them, and He who was our only success at the beginning, is simply our only resource as a Society to-day, and forever. To Him and his free worship in simple truth, let us simply return. Are those who are exercised in spiritual gifts seeming so very small, and are robbers of churches by holding back their obedience, sufficiently aware that they are inviting upon us the day of spurious substitutes to fill the vacuums left by them barren?

A Baptized Meeting.

An aged Friend having frequently repeated the following incident in the writer's hearing it has been deemed worthy of preservation, as it is now found written out by the narrator, a minister now deceased:—

One day as I was waiting for a train at Tremont station, in Massachusetts, an old man came up to me and said: "I perceive by your appearance that you belong to the Society of Friends, and so I feel drawn to speak with you. For I love the Friends, and I want to tell you the reason why I have cause to love them."

I was at a Methodist conference. The Presiding Elder said there were two meetings that First-day that were not supplied with ministers, and wished me to be at one of them. I was at the morning meeting. A woman who was a member of your Society requested the opportunity to be at the meeting in the afternoon. As that day had been assigned to me for public service I felt glad to give her the opportunity to use it as she might prefer. When the congregation had assembled she was found sitting there before us in devout silence which continued for some time. Then she arose and took off her bonnet, turned round and laid it upon the seat. As she turned back the tears were seen falling down her face, and there she continued standing speechless and weeping with the company. In that silence there were more tears shed than I ever saw in any public company before, while a spirit of solemnity, tenderness and contrition seemed rolling over us more and more deeply for half an hour; till at length her mouth was opened with the words, "Surely God is in this place,

and there are many here that know it." As she continued with her message with that gospel power, a baptism of tears still seemed to possess the company. It was the most powerful preaching I ever heard. A deep concern for eternal life was received at that meeting by many. I was put in charge of that meeting for the year. I must say it was the beginning of the greatest religious awakening and conversion in that place I ever knew. So you see I have good reason to love the Friends and I never see one of your people without being reminded of that woman's ministry."

EDWARD G. DILLINGHAM.

Drugs to Produce Sleep.

An ex-editorial writer of this city took an overdose of sulphonal a few days ago to induce sleep. The result was death. The belief has been very common that sulphonal, which was introduced into medical practice fifteen years ago, is a simple and safe remedy and that no one will be in danger from a dose of any size. Sulphonal cannot be taken with impunity by persons with overtaxed hearts or inactive kidneys. The number of cases of death from its use has not been large, but persons who resort to any drug which will produce sleep, should know that some kind of a powerful effect is at work upon their nerves in one form or another. They ought also to know that if a person who naturally requires seven or eight hours' sleep gets an average of three or four hours a night, he is not going to die for a long time as a result of the want of sleep, and if careful in his way of living generally, unless there is some cause for his sleeplessness of a dangerous nature, will get over his insomnia.

We have had attacks of it from time to time, and in no instance have taken any anodyne or a hypnotic or a soporific, while some of our friends have become the victims of drugs and have been ruined in the prime of life, when a few little things would have brought them to normal habits. At such times the open air, an entirely unstimulating diet, chiefly vegetables, the nonuse of tea and coffee, at all events late in the day, the proper use of milk as food and not as a beverage, sipped rather than poured down; doing no mental work of any kind after sunset; sitting in front of an open fire without gas lighted in the room; getting chilly intentionally, and if wakeful taking monotonous exercise in the midst of the night until the point of fatigue is reached; reconstructing half-forgotten hymns and pieces of poetry; mentally making a multiplication table that shall run up to fifty, and reciting it hour after hour; never moving, if possible, or allowing any part of the body to move; breathing very slowly through the nostrils and counting the number of breaths—anything to prevent a mental operation that stirs up many of the brain cells; any or all of these monotonously done will in a few days put an end to insomnia. A nap in the middle of the day is sometimes the only thing that will calm the nervous system so as to bring back sleep at night.

The best of all rules is never to admit to the bedroom a single thought of one's troubles, apprehensions, or business. If this cannot be done with eyes shut, let them be open and the gas lighted. All these experiments were

once tried by us for two weeks, and we averaged about three hours a night. At the end of that time we strapped a fourteen-pound knapsack on our back and started on a pedestrian tour. The first day we made fifteen miles; the second day twenty, not having slept more than three hours in the interval. The next day was Sunday and we went to sleep under a monotonous sermon. As soon as the service was over the bed was found, and a long nap taken. But the habit of not sleeping had been fixed, and during the night but two hours of sleep was obtained. The next day the diet was milk, three quarts being consumed in the course of the day. Insomnia took its flight. The walk was continued until two hundred miles had been covered, at an average rate of twenty miles a day, and no sign of sleeplessness appeared again for many months. A drug would have given us semicomatose at any time. Hypnotics and alcoholics of all sorts are most dangerous. A drug habit is as bad as an alcoholic habit. A word to the wise ought to be sufficient.—*Christian Advocate*.

FOR "THE FRIEND."

Life of Samuel Fisher.

The conversion of Samuel Fisher to the principles of the Quakers, appears to have been the effect of the ministry of William Caton and John Stubbs. The time and place of his birth is not ascertained. He was educated at one of the universities, and entering into holy orders, as they are called, he first became chaplain to some person of quality, and afterwards was made priest of Lydd, in Kent, a living at that time worth two hundred pounds per annum. While in this situation, he was requested by the master of Luke Howard, an apprentice to a shoemaker at Dover, to converse with the young man respecting a scruple which he entertained about the singing of David's Psalms in places of public worship. Luke Howard explained the reasons of his uneasiness with that practice in such a manner, that Fisher rather than he, was altered in opinion on the subject. The arguments used on this occasion were these, that God is a Spirit, and must be worshipped in spirit and in truth; but that it was contrary to truth for a proud man to sing, that he was not puffed up in mind, that he had no scornful eye, and did not exercise himself in things too high for him. Further, to sing, "rivers of tears run down my eyes, because other men keep not thy law," when those who thus sing, never knew true repentance for their own sins, was such a violation of common morality, as true religion could not sanction. By this conversation Samuel Fisher, who had already entertained some disaffection with various matters connected with his present employment, grew more uneasy with it. Preaching for hire, and the baptism of infants became a burden to his tender, feeling mind; and so great was his dedication to that which appeared to be his religious duty that he voluntarily resigned his lucrative situation, took a farm for the support of his family, and joined himself in society with the Baptists, by whom he was highly esteemed; and he became a minister among them. When William Caton and John Stubbs went into those parts, he hospitably entertained them at his house; and their gospel labors made some impression on his

though he did not then acknowledge it, leaving Lydd and visiting some places about, they returned thither again, where he found their former labors had been blessed many persons were now ready to join Geo. Hammond, however, a Baptist preacher publicly preached against them; which S. Fisher so much uneasiness that he stood in the same meeting and said to Hammond, "Dear brother, you are very near and dear to me, but the truth is nearer and dearer, is the everlasting truth and gospel." This was very trying to Hammond, and with a mixture of anger and sorrow, he exclaimed: "brother Fisher is also bewitched." made no reply, but attaching himself more closely to Caton and Stubbs, he the religious Society to which they belonged. This was in the year 1655. In the following year Cromwell convened the Parliament, which met on the seventeenth of Seventh Month, the Painted Chamber, Whitehall. S. Fisher was under a great exercise for several days from an apprehension of duty to go there at that time, and to deliver what he considered a message from the Lord to the Protector and Parliament. After much conflict of spirit, he resigned himself to this duty, and went to the Painted Chamber at the appointed time. The Protector made a long speech, in the course of which he said, he knew not of one man who suffered imprisonment unjustly in England. As soon as Cromwell had finished his speech, Fisher attempted to deliver what was upon his mind; but he had proceeded a very little in his intended speech before he was interrupted in the cry of, "A Quaker, a Quaker; keep down, he shall not speak." He, however, proceeded as long as he possibly could, and believed the Protector and Parliament men to have heard him had not others violently opposed and prevented his speaking. Beith prevented from verbally communicating that which was upon his mind, he committed it to writing and published it. The following narration will show the very low opinion he entertained of the then ruling party in the nation and the plainness of speech with which he delivered his message, or rather the message of the Lord, to them. After some introductory words he expressed himself thus: "Ye seed of evil-doers, saith the Lord; an apostate generation, a people whose heart is not right, and whose spirit is not steadfast toward the Lord. Ye have made many shewings of my face, but ye have not found me, because ye have not sought it in sincerity. I have talked much of turning unto me, but ye have never done it yet with all your lips; but feigningly, saith the Lord. Ye have made to enquire much after me in your long prayers, as if ye did delight to know my ways, I say ways, which are ways of purity, peace, and pleasantness, though grievous to the wicked; ye yet know not, so well as ye might do, ye stand in my counsel; and so far forth, do know of them ye have no delight to walk in them, so strait and rugged are they to the nature which ye yet remain in. Ye call on me to after light, as if ye were weary; desirous to be enlightened; but ye are hateful to my light and my life, saith the Lord, even the light in the conscience which I have placed in every one of you. This ye come not to

est ye should be reproved by it, but love me more than it, because your deeds are evil. Ye have fasted often and held up your heads like a bulrush for a day; ye have never yet fasted unto me, saith the Lord. You find your own pleasure, still the hands of wickedness are not loosed; you are captivated still in the cord of your sins; neither have you in the midst of all your abstinence, abstained yet from the fleshly lusts which war against your souls; but are as proud as ever, as pompous and vain as ever, as luxurious and wanton; as covetous and miserly minded, as self seeking; as time serving as men pleasing; as oppressing and unmerciful as before. Ye have often fasted, but not ever fully from your iniquities to this day, saith the Lord. Ye would be counted as reformers, yea promoters of religion, but are in fact persecutors of the very life and power, and of that people that do believe in the life and power of that same religion, which in former words ye have long professed." After a remonstrance of this kind, and laying before Oliver and his Parliament the great inconsistency of their conduct with the spirit of holiness, and predicting their disgrace and downfall, he concludes thus: "What shall I answer the messengers of the nations? In this, that the Lord hath founded Zion, and the poor of his people have betaken themselves into it. But all luxurious, wanton and vicious wordings, all formal professors and trembling hypocrites, painted sepulchres and bedded walls, base backsliders, and filthy liars, flatterers and fawning prophets and all oppressors, and wicked opposers, and persecutors of Christ in his people, can have no part in it, but are shut out into the lake and burn forever with the uncircumcised in the pit, which hath shut her mouth upon thee, there, without end, to be condemned." Thus plainly did our early Friends (with that "hypocritical generation," who for pretensions of promoting liberty, both civil and religious, had proved more cruel persecutors than those who had gone before them, many of them became so darkened in their understandings as even to plead for persecution and to pray against the spreading of a spirit of toleration. No wonder that the invitation both of God and of good men was held against such a people as this.

The 24th of the Seventh Month was appointed for a public fast and humiliation, and Oliver Fisher again attempted to relieve his people in a public manner. For this purpose he held the parish worship house called St. Andrew's in Westminster. This was the place where the members of Parliament were wont to attend. After two of their ministers had preached their sermons Fisher attempted to relieve his mind, but with no better success than before. He therefore had recourse to the expedient and committed to writing the substance of what he would have verbally commended. Indeed it is probable he rather regretted that he contracted it; as the piece consisted of eight folio pages and contains much irrelevant advice as well as close remonstrance on various subjects relating to their public and private conduct. In the year 1659 he accompanied Edward Burrough to Dunkirk, where he visited the Capuchin and other monks; also the Jesuits; and had some dis-

courses with them on the subject of the Light of Christ and warned them of the day that would come upon their idolatrous ways, worship and works. They had also religious meetings with the English soldiers and their officers; Dunkirk being at that time in possession of the English. They were sent for on their landing by Colonel Alsop, deputy governor, to Lockhart, and when Lockhart returned he also sent for them. To those persons they explained the nature of their concern and were civilly treated by them. Having performed their service at Dunkirk, they returned to England and in the following year Samuel Fisher and John Stubbs went to Rome, where they entered into conversation with some of the cardinals and testified against the popish superstitions. They also distributed books explanatory of their principles among the friars, some of whom confessed to the truth of their doctrine, but said that if they should acknowledge this publicly, they might expect to be burned. Fisher and Stubbs, however, met with no interruption or molestation. In the course of their journey they underwent many difficulties, travelling on foot over the Alps, and in the countries through which they had to pass; but that Divine hand which led them forth, protected them and brought them safely back to their native land.

(To be continued.)

Shrinking from Honor.

Few men hesitate to accept worldly honor. The Old Testament relates the story of a young man who was chosen king. A day was appointed when this elevation to office should be publicly proclaimed and recognized. The prophet commanded the people to assemble together to witness the solemn ceremony. When all was in readiness for the public inauguration the king was nowhere to be found. It was only after inquiry of the Lord had revealed the place of his hiding that he was found among the stuff. Saul was a shrinking, bashful, modest young man. He was in no haste to push himself forward or to grasp the honor freely offered him.

Few men are so modest. We have read of kings abdicating in favor of their sons or brothers, but it is usually when they have grown old and the crown has become a burden. We have heard of a minister who was called from an obscure congregation in the country to a great church in the city, where his talents would have wider scope and his family an ample support, but because he believed it to be his duty to remain with the poor people who loved him and needed him, he declined the call. In the history of the Methodist denomination there is an account of one man who, having been elected bishop, refused to accept the office because he believed it to be his duty to serve in a less conspicuous position. But such cases are rare.

Most men eagerly grasp after worldly honor. They even push themselves forward and crowd others out in order to secure a good place. Some who have no fitness for leadership are not too modest to seek after it and use unworthy means to obtain it. We are disposed to praise Saul for his modesty and wish that others might follow his example. After all the honors which men seek are empty and vain,

Thousands eagerly strive to secure these, while they despise and reject true honor. Jesus says, "If any man will serve Me, him will My Father honor." How will the Father honor us? He will honor us with his praise, with his love, with his presence, with a crown of glory. This is honor indeed.

There are thousands of young men now shrinking from this honor. They are hiding among the stuff—among the stuff of worldly pleasure, of secular business, of commercial traffic, of political preferment, of scientific study, and of sinful indulgence. God is calling them to be kings. They were made for royalty. All things are ready for the inauguration and coronation. But they are not to be found. They are running themselves out of breath for the honor that fades, but hiding from the honor that cometh from God.—*Christian Advocate.*

Trusting in God.

Not long ago a business man found himself in narrow financial straits. He became moody and reticent. He appears to have been a Christian, but without strong faith. His financial burden almost crushed him. He sat down at the table with his family and ate his bread in silence. When he did speak it was with petulance and feverish excitement. One day he took up an old book and opened it. The book chanced to be an old geography which he had studied when a boy. On the page to which he opened there was a picture of Atlas bearing the world on his shoulders. Looking at the picture, he was reminded of the freedom and happiness of his childhood. To himself he exclaimed: "There is poor old Atlas. Ever since I was a child he has crouched under that burden, and for centuries before. How his back must ache! I can sympathize with him now. I wonder what he has been standing on all these centuries." Then closing the book he took out his pencil and thoughtfully wrote on a slip of paper these words: "I will not be an Atlas. Since I must trust God for ground to stand on, I will trust Him also for the load."

With that resolution a new inspiration came into his soul. He went out to struggle with his financial embarrassment with new hope. His business associates observed a change in his spirits. His countenance was brighter, his voice was more ringing, his step was lighter. They thought some change must have taken place in his financial condition. But the change was within. He had rolled a heavy load from his soul. He had found a Burden-bearer who was able to carry his load. He went on in this new way and prospered. Afterwards he said he would have gone to the wall but for the new hope and strength which came into his life when he made that decision to trust God for the burden as well as for the ground to stand on.

Trusting God may bring financial success. It will not always do so. If it did it might tend to make men mercenary. But it may do so, because it makes the heart lighter. It inspires new hope and strength into the soul. When the burden of care is lightened one is in better frame for financial enterprises. His mind is clearer, his nerves are more quiet, his spirit is more calm. But whether trust in God

bring financial success or not, it will certainly bring what is far better. It will bring peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." It will give strength. Even physical strength and intellectual strength may result from patient trust in God. Certainly spiritual strength will be the result. "They that wait on the Lord shall renew their strength."—*Christian Advocate*.

England's New Education Bill.

A recent dispatch from London to an American newspaper said that all England was rent by the discussions of the new education bill which the government introduced early in the session, and, apparently, intend pressing to enactment. That it is receiving an extraordinary degree of attention is apparent to every one who sees English newspapers. Reports of meetings, communications in great number and editorial articles are devoted to this one subject. There is no doubt that the proposed action has aroused an intense feeling of opposition in all the bodies of Nonconformists, by whom it is regarded as an oppressive measure. It is, in fact, an overturning of the system of unsectarian public primary education that was instituted by the Liberal party in 1870, in the establishment of which William Edward Forster had a large influence.

That system has never been satisfactory to the State Church because it was strictly un denominational. Ever since the Conservatives, the successors of the Tories, came into power they have been bent upon uprooting it and substituting for it another that would permit the schools maintained at public cost to be controlled by the church, at least wherever the church desired to control them, and to be used for religious as well as secular instruction. This is only a natural development of the state church ideal. What is the use of having a state church unless it can have the privilege of inculcating its religious dogmas and forms in the education of the children of the state? Why tax the people to sustain a state church and not tax them also for sustaining an educational system in the interest of that church?

The Conservative party which to a large extent is the English church party, does not relish the secularization of common school education, but would pervert it to sectarian religious education. Not long ago a letter of the archbishop of Canterbury was quoted in these columns expressing the unalterable determination of the church to have its children in the schools receive religious instruction only from teachers whose qualifications to give it were approved by the church. Under the existing law the religious instruction in the state schools is not sectarian instruction. Devoted adherents of the church who desired their children to be educated in a church school have established what are called "voluntary" schools, just as the Roman Catholics in this country have established parochial schools. One purpose of the new bill is to have these schools also supported by general taxation. The Nonconformists object that it is their right as citizens not to be compelled to support sectarian schools to which they cannot conscientiously send their children. They plead for unsectarian public schools, open to

all, as in the United States, not disputing the right and privilege of any who are dissatisfied with such schools to maintain others at their own cost.

It is to be noted that England is far behind most of the enlightened nations of the world in the provision made for popular education. Germany, France and the United States are far in advance of her. Scotland has had for centuries a system of public school education for all the people that puts England to shame. Hardly in any other modern nation have opportunities of education for all except the prosperous been so poorly provided. The present educational law, limited and inadequate as it is in many respects, is but little more than thirty years old. Before its passage education, even primary education, in schools, was the privilege of those whose parents had means to purchase it for them. The schools, except the endowed schools, were of a low order.

The act of 1870 has wrought a revolution. Few would now consent to return to the conditions that prevailed before. But that act was the work of Liberals, and was a Liberal law. It has been obstructed in its natural development by judicial decisions and by the hostility of the classes who can afford to educate their own children, and do not yet perceive that general education will advance national intelligence and national power. At the last session of Parliament the government introduced a bill that was so clearly and scandalously reactionary that it was permitted to die. The bill now under consideration is somewhat broader and more generous in its terms, but it aims not at higher development of public education, but at restriction rather, and its subjection to church control. The Premier, Balfour, who is its sponsor, talks of it as a "reform." All except the nobility, the philistines and the church party regard it as a reform that faces backward.

How profound the sentiment of opposition is appears from the nature of a protest made to Balfour by a deputation representing the National Council of Evangelical Free Churches received by him, by appointment, in a committee room of the House of Commons, on the 12th instant. The deputation was a remarkable one in its personal character. Dr. Townsend, who introduced the deputation, said, among other things, that "from the days of Elizabeth, Nonconformists had had a pathetic and noble history. Their life had been one of struggle, strain, pains, penalties, sufferings and sorrow and their convictions had never been more earnest than in their determination to resist this effort, as they believed it would subject them to fresh injustice and wrong."—*Boston Herald*.

The Power of Righteousness.

Are there intimations of a world-wide domination for Christianity? The reader of the Bible will at once answer in the affirmative, and will quote such sayings as "His dominion shall be even from sea to sea, and from the river even unto the ends of the earth," or, "His kingdom shall never be destroyed," or, with Isaiah he will say, "Of the increase of his government there shall be no end." It is by the might of the King and of his Spirit in the

hearts of his subjects, that this conquest anticipated by Christians. It is a monarchy. Its weapons are truths in the mind and Christian graces in the lives of its tains.

It may be asked, will a scientific search of the history of progress, a getting down to facts, reveal substantially the same thing, namely, victory for moral forces? Many sages, especially among the opponents of the claims of the churches, will deny that religion really a power among the races of men, certainly that it has the promise of a kingdom among the powers. Is the Christian's claim good? Would man's claim of dominion over the wild beasts of the forest over the mightier forces of nature, having been acknowledged as good? Thousands have been torn by the beasts, and even the lightning sweeps man away as a straw, but he is not rightly adjusted to it. So war and wickedness break out, and are ruinous. They laugh at meekness and the power of meekness is not broken steadily age by age, and century by century the forces of evil are being covered and curbed by the forces of moral and of spiritual realities.

Intelligence and righteousness march in the march of the nations. The larger the righteousness the more perfectly assured is the advance. Intelligence, under the lead and command of righteousness, is binding the nations together. Righteousness is winning ancient and modern alike, because it ought to win, and because it covers men from dangers, and opens the door of opportunity and blessings, making man co-operative and not competitive. The advances which have been made and which are being made are to be secured and guarded by the power which is spiritual. Intellectual, moral and national dominion, which is under the sway of righteousness is working at its advantage.—*The Examiner*.

Sarah Hillman to Mildred Ratcliff.

PHILADELPHIA, Tenth Month 25th, 1883.

My Dear Friend.—With a trembling and a heart full, from a sense of the awfulness of the service, to which some of us have believed, and our dear Lord and Master has called us, for which my poor spirit feels that I am altogether unfit, I sit down, just to say to thee, hold on thy way, for I believe that the Shepherd of Israel will string thy bow for the battle, and teach thy fingers to fight, and that place where it seems to me there is occasion to remove much rubbish, before the true seed can be found. Ah! my dear friend, I do sympathize with those who are so united to the Lord Jesus, to his law, and to his testimony, that they dare not rejoice while the Seed reigns not, but who are willing to go down to the very bottom of Jordan, and die there, not only until all the people pass over, but until the command is given, to come up. These will bring stones of memorial upon them, to the honor and praise of Zion's King.

While I fear and tremble for myself, and earnestly do I crave to be of this number, however despised by such as can speak in their own words, and cry Peace, when there is no peace. Truly, when I began, none of the things were before me. But thou wilt understand me I hope, and feel with me, with

thee, that in obedience to what seemed to be a required sacrifice, I have just been the end of all our Monthly Meetings, in which I feel deeply, both for myself and others. I cost me some suffering, but the peace which passeth understanding is infinitely beyond every earthly satisfaction. And I trust I may say to the praise of his grace, who loved us and died for us, that He was true to strengthen me, and his arm did bear me up. He remains to be the mighty Help Israel; the shadow of a great rock in a dry land.

Thou knowest, my dear friend, that to be humbled about, is a humbling, a self-abasing employment; but if we are, from season to season, renewedly made to feel that the Most High reigneth, and that notwithstanding our weakness and vileness is great, yet through the power of an endless life, his strength is perfected in our weakness, how it enables and enables us patiently to submit to the watchings and fastings and the deprivations, which we have to pass through, not while treading the awful path of preparation, but while eating the roll of prophecy, eaten within and without with mourning, lamentation and woe.

Thou hast no doubt heard of the death of Newberry Smith, furnishing another evidence of the necessity of faithfulness, and here we have no continuing city, but are strangers and pilgrims, whose business it is to seek a city that hath foundations with diligence. Ah! the time draws near, when this mortal must put on immortality; when we shall each have to appear before the judgment seat of Him, who is our Prophet, Priest and King, and who will be our Judge also. And I humbly hope that we may be permitted, through the Redeemer, to enter that glorious city, whose walls are salvation, and her praise is eternal praise, while the troubles of time have no effect on us more.

Affectionately salute thee, and bid thee adieu.

Thy attached

SARAH HILLMAN.

ALFRED RATCLIFF.

The following lines were addressed by Richard Peters, a clergyman of the Protestant Episcopal Church in Pennsylvania, to Anthony A. Zet, who had loaned him Barclay's Apology. It was understood that Dr. Peters, previously to his perusal of Barclay, had entertained and expressed unfavorable opinions of Quakers and their principles.

Barclay's learned Apology, is due hearty thanks and gratitude to you. I read, the more my wonder's raised, and often, and as often praised, admiring reason through the whole design, thoughts sublime appear in every line. Some divine spirit did inspire the pregnant genius with celestial fire. I had I censured with stupendous rage, I cursed your tenets with the foolish age, I thought nothing could appear in your defence, but Barclay shined with all the rays of sense. I work at least shall make me moderate prove, those who practice what we writes I'll love. In the censorious world, no more I'll sin, denouncing those who own the light within, but can see with Barclay's piercing eyes, the world may deem them fools, but I shall think them wise."

The Ministry of Suffering.*

More than two thousand years ago, Socrates first expounded the theory that pain is a necessity to true pleasure. The jailer was removing the iron fetters from the ankle of the philosopher, a short time before the cup of hemlock was handed to him. His friends gathered around him to hear his last inspired words and take their last farewell. Socrates bent his limb from which the fetters had been removed, rubbed it with his hand and said, "How strange a thing, my friends, is that which is called pleasure, and how oddly it is connected with what is called pain! Pleasure and pain do not come to man together, but if a person runs after the one he almost immediately catches the other also, as if they were fastened together at the ends. So it happens to me now, there was a pain in my limb when the chain bound me, and now comes pleasure following the pain." A law of physiology, a law of the whole universe, underlies these homely reflections of the ancient Greek! From the first feeble wail of an infant, till the last expiring breath, life is a continual illustration of this doctrine of pleasure linked with pain. Life, all sunshine without shadow, all pleasure without pain, would not be human life. The mere ceasing of pain, is in itself a pleasure of a considerable degree, as in the case of Socrates released from his irons; indeed, probably some of the moments of our most intense delight are those experienced on a sudden relief from acute suffering, or during the reaction from long privation.—Suffering then, is the necessary condition of happiness. Do we not most enjoy those walks in which we have climbed the higher mountains, rather than climb the lower one, even if the lower one have the finer view? The beautiful crystals of nature are made through successive shocks. Is not wheat obtained from straw by means of the flail, and gold purged of its dross by burning. Is not the richest fruitage from the trees which have suffered the prunings of the knife? Does not the goldfinch chant its finest note only when pierced by a thorn? Accordingly is not all that gives pleasure in life, practically measured by the difficulty of its attainment?

There is no such thing as the evil we call suffering, but evil only in our way of thinking of it. A healthy person gets his pleasure from exertion, from what would to him under different circumstances be suffering, and we sometimes measure ill health by this inability to turn suffering into pleasure. Therefore, suffering is a manifestation in disguise, to every individual, of his own capability for happiness. There are thousands of things about our soul of which we are ignorant, until we come under the chastisements of life; these tend to develop in us something sweeter, nobler, richer than modern prosperity can ever give. They tend to open to us the door of Heaven.

Pain has been the great stimulus by which the race has advanced. Civilization has directly sprung from pain, and pain is the door through which the deeper problems of life and its meaning enter. The minds of mankind are

continually bent on the avoidance of suffering. All the arrangements of modern civilization are contrived with this intent.

With this idea, however, the thought arises; if suffering causes invention, does not invention necessarily bring about suffering? With knowledge, the power to suffer is increased. The sensitive ear of the musician, taught to detect harmonies which are obscure to our duller senses, is wounded by a thousand discords which are powerless to give us pain. The eye of the trained artist, skilled in detecting beauties of which we remain unconscious, is pained by inartistic blendings about which we know nothing. Nevertheless, though knowledge involves pain, without knowledge and consequently without pain, the world would stand still. A noble soul catches a gleam of truth not before known. It may be only a discovery in mechanics, but a discovery which will greatly aid in the process of human economy. He declares his knowledge, but the world doubts; he insists on his message, but men scoff; he becomes to them a fanatic, or an insane enthusiast. The man passes his life in bearing the pains of misunderstanding and poverty. It is often not till he is gone, that men learn to appreciate and utilize his knowledge. Because of the dulness of humanity the inventor must suffer long, to teach the world his truth, and raise humanity a little. Thus it is that our commonest comforts and appliances of life have been purchased. Crimson with the life blood of some of earth's best spirits, is the pathway over which our commonest daily conveniences have come to us.

In the spiritual and moral world, this is especially true. The reformer and prophet come with their vision of a higher life, but their message is received with scorn, by the reactionists of the age. Truth is crushed, its messenger is trampled, his life is passed in a living martyrdom, till the message, at last burned into men's hearts by his patient suffering, is welcomed, and the race steps forward into a higher realm.

"For humanity sweeps onward,
Where to-day the martyr stands,
On the morrow crouches Judas,
With the silver in his hands.
Far in front the cross stands ready,
And the crackling fagots burn,
While the hooting mob of yesterday,
In silent awe return
To glean up the scattered ashes,
Into History's golden urn."

To the sufferings of our ancestors, then, we owe the degree of intelligence to which we have attained. Through every age it will be the same. No cross was ever borne, no mental battle ever fought and won, but some soul has been uplifted. The martyr is not a failure if the truth for which he suffered acquires a fresh lustre through his sacrifice. The patriot who lays down his life for his cause, may thereby hasten its triumph, and those who seem to throw away their lives in a great movement, often open a way for those that follow them, and pass on, over their dead bodies, to victory. The triumphs of a just cause may come late; but when it does come, it is due as much to those who failed in their first efforts as to those who succeeded in their

*The late William P. Townsend and others desired a copy of this essay, but before it was permitted to reach his hands, he passed beyond the ministry of suffering.—Ed.

last. Of some great men it might be said that they have not begun to live until they have died. Pain and sorrow are necessary to bring about the highest development of some men's genius. Shelly has said of poets:

"Most wretched men are eroded into poetry by wrong,
They learn in suffering what they teach in song."

Another gain that may come to those who suffer, is that they may learn to weep with them that weep, and rejoice with them that do rejoice. It is when we feel the great weight of our own sorrow, that we learn to "bear another's burdens, and so fulfill the law of Christ." How is it that David was able to write those grand hymns of consolation that have been sounding down through the centuries and will still be as sweet when the sun has shed its last ray? We have the answer in his afflictions. The anointed of God are those who have walked through the furnace. They have eaten the bread of anguish and desolation. With agony and tears they have battled with trial. As in the realm of nature, it is those plants that have the bitterest roots, that unfold the sweetest and whitest blossoms, so in the realm of the soul, the noblest, purest characters, are those who have known the severest ordeals of suffering.

Without pain we would not know pity, without danger we would not develop courage, without receiving injuries there would be no chance to show forgiveness, without affliction there would be no opportunity for fortitude, without ingratitude there would be no means of proving disinterestedness, without injustice there would be no occasion for forbearance without violence no training in self-control. Surely encountering misfortunes must be the greatest fortune in life!

It was a saying of Milton that "Who best can suffer best can do." The work of many of the greatest men, inspired by duty, has been done amidst suffering and trial and difficulty. They have struggled against the tide, and reached the shore exhausted only to grasp the sand and expire. They have done their duty and been content to die. But death has no power over such men, their memories still survive to soothe, purify and bless us.

When we turn from the lives of these men who have suffered so as to raise humanity a little, unto the years of sorrow of our Saviour, who during his wonderful life on earth, "was despised and rejected of men," "a man of sorrows and acquainted with grief;" who was wounded for our transgressions, who was bruised for our iniquities, upon whom was the chastisement for our peace, and with whose stripes we are healed—what are our lives or our sorrows in comparison with this—the life of the greatest Sufferer the world has ever known! But the beauty of his, as well as of all suffering lies in the patience with which it is borne, and endurance will be easy if we can remember that the greater the cross is on earth, the more glorious will be the crown in an everlasting eternity.

E. C. D.

doing too much. We want—at least this is my own want—a higher quality of work. Our labor should be to maintain unbroken communion with our blessed Lord; then we shall have entire rest, and God abiding in us; that which we do will not be ours, but his.—*John Keneth McKenzie.*

Science and Industry.

In the middle of the Colorado desert, a little to the north of the Mexican border, and two hundred and sixty-four feet below the level of the sea, lies a field of crystallized salt more than a thousand acres in extent, presenting a surface as white as snow, and beneath the noonday glare of the sun, so dazzling that the naked eye cannot stand its radiance. It stretches away for miles and miles about Salton, Colorado, an ocean of blazing, blistering white.

For the American naturalist, botanist, hunter and traveller, no part of the world should have more attractions than South America. Brazil alone has seventeen hundred species of birds, many of splendid iridescent plumage; no less than fifty kinds of apes; fifty varieties of snakes, including the water boa, which swallows horses and men; eight species of alligators; the yacareguazu, twenty-seven feet long; twenty-four bats, including the loathsome vampire (*Phyllostoma Spectrum*), two feet in wing stretch, that kills cattle and fastens on sleeping children; and eighteen hundred distinct marine creatures. Eight thousand species of beetles have been recorded in Ecuador; in the calambo it has a snake which is domesticated and trained to patrol gardens, and in the flautero a bird whose song so resembles the sound of a flute as to deceive the practiced ear. Among the apes of equatorial South America is the howler, which has developed a kind of tribal organization under a chief who leads a chorus of dismal music, unlike that of any animal and heard for miles at dawn and sunset. A curiosity of the plant world in Peru is the Tamai caspi, or rain tree, which grows to a height of sixty feet and absorbs the humidity of the atmosphere in such abundance that in drouths water drips from its branches. So many strange things there are in the animal and vegetable kingdom of South America that no prudent person would do more than suggest the wealth of them.—*Ledger.*

HOW BAY RUM IS MADE.—Bay rum is manufactured in Dominica from the dried leaves of *Pimenta acris*. Bay rum is procured by distillation and this in a very simple manner. The leaves are picked from the trees and then dried. In this state they are placed on the retort, which is then filled with water, and the process of distillation is carried on. The vapor is then condensed in the usual way and from what is known as "bay oil," a very small quantity of which is required for each punch-oon of rum.

The manufacture of bay rum is carried on at the northern end of Dominica and proves a very lucrative business to those engaged in it, as the plants are plentiful in this district.

NICKELS AND CENTS.—The United States Treasury during the fiscal year which has just

ended manufactured seventy-nine million six hundred and eleven thousand one hundred and forty-three cents and twenty-six million one hundred and eighty thousand two hundred and thirteen nickels.

Massachusetts took five million cents, Pennsylvania four million, Illinois seven million and New York nearly ten million. These are the great cent-using states and stand in the order as to consumption of nickels.

Ten years ago pennies were little use in California and the South, and were unknown things in Nevada, Wyoming and Arizona.

The cent-making machines in the mint at Philadelphia are constantly turning out pennies all the year round.

Up to date the Treasury has turned out one billion one hundred million cents, three hundred and forty million nickels, one hundred million dimes, two hundred million quarters and one hundred and fifty million half dollars.

Somewhere in the world are one hundred and nineteen million big copper pennies. What has become of them is a mystery, for, barring a few in the hands of collectors, they have disappeared, no one knows where.

Many years ago the government issued one million five hundred thousand bronze 2-cent pieces, and of those over three millions are still outstanding.

The same is true of the nickel 3-cent piece, of which nearly two million are unaccounted for.

Slot machines have greatly increased the demand for coppers, and so also have the many newspapers and the odd prices made popular in dry goods shops.

Cents and nickels wear out pretty rapidly, because they are passing constantly from hand to hand and the immense numbers of them pour into the Treasury at Washington are regularly sorted over for the purpose of sorting out those which are too much damaged to fit for further use.

The "life" of a cent is only four or five years, because it changes hands ten times for once that a half-dollar is removed from a person's pocket to another's.

All worn-out pieces are melted for reissue, and on every one thousand dollars remitted the government loses nearly ten dollars.

Cents are subject to more accidents than any other coins. Being of such small value very little care is taken of them, and thus the Treasury has to go on turning out new ones at the rate of sixty million to a million per annum.

At the Treasury they say that the cent is a barometer of business conditions. A calm or a storm or a sudden coming of cold weather anything in short, that keeps the penny-saver part of the population at home—is accurately reflected in the falling off of the coming to the sub-treasuries for exchange. During periods of dullness cents accumulate in sub-treasuries, but when trade revives they begin to circulate rapidly again.

Anybody who wants cents may get them by sending a check to the superintendent of the mint, who will ship them at the expense of the government.

Not a day passes that a good many counterfeit cents and nickels do not turn up at the Treasury, most of them coming from

DON'T be unwise enough to think that we are serving God best by constant activity at the cost of headaches and broken rest. I am getting to be of the opinion that we may be

th and Philadelphia, where the business of selling such small coins occupies the attention of many Italians and Polish Jews. The files of the industry are small, but the pieces being of such small value, are easy to pass.

Eventually the counterfeiters go to the bureau of the secret service, under the direction of which they are melted in a furnace, to be finally as old metal.

The pieces that are too much worn to be of further use are thrown into a receptacle, and every few weeks a large consignment of them is sent to Philadelphia, where they are melted and recoinage. Quite frequently foreign coins turn up, and they likewise go to the melt-pot. — *Boston Post.*

MILLIONS OF BUFFALO.—In the forties, in the American Fur Company was in the hey of its power, there were sent from St. Louis alone in a single year one hundred thousand robes; and the company bought only the best ones. The hunter usually kept an amply for his own needs so that for every robe bought by the company three times as many were taken from the plains. St. Louis only one port of shipment. Equal quantities of robes were being sent from Mackinaw, Detroit, Montreal and Hudson Bay. A million did not cover the number of robes sent east in a year in the forties. In 1868 Inman, Custer and Custer rode continuously for ten days through one herd in the Arkansas region, and in 1869 trains on the Kansas Pacific were held from nine in the morning until midnight to permit the passage of one herd across the tracks. Army officers relate that in 1862 a herd that covered an area of seventy thirty miles moved north from the Arkansas to the Yellowstone. Catlin and Inman and army men and employees of the fur companies considered a drove of one hundred thousand buffalo a common sight along the line of the Santa Fe trail. Inman computes that from St. Louis alone the bones of thirty-one million robes were shipped between 1868 and 1881. — *Century.*

FOR "THE FRIEND."

Thomas Finch.

Thomas Finch, of Brentford, in Middlesex, born in the county of Berks of pious parents, under whom he had a guarded education, and about the eighteenth year of his age was favored with an heavenly visitation, to which, if he had given way, he has since told an intimate acquaintance, he thought he should have been called to the work of the ministry. But neglecting to live under the influence of this Divine principle, and turning his attention to the reading of the deistical authors, his understanding became so darkened, his mind seemed closed up, in an unbelief of the truth of inward revelation, and he thought there was nothing greater than reason to be known in man; but as he has said he was renewed with Friends, among whom he was educated, because he believed them the best instructed. Although he continued many years fighting against the Truth, yet it pleased the Most High, about the latter end of the year 1756, to favor him again with a fresh revelation of Divine love. He now no longer contented with flesh and blood, but gave up to

its heavenly instructions; and being humbled under the mighty hand of God, he in due time received a part in the ministry of the gospel of Jesus Christ in whose spiritual as well as outward appearance he now fully believed. Having tasted of the Lord's judgments and mercies, he labored to persuade men to let their conversation be as becomes the gospel. He was diligent in attending meetings for worship and discipline till near his decease; zealous for the promotion of righteousness, and of a benevolent disposition which endeared him to friends and others of his acquaintance.

During his illness, which was long and painful, he was favored with that resignation and peace which bespoke a mind elevated above earthly things. To some friends, not many days before his decease, he expressed himself thus: that although during his indisposition he had felt great poverty of spirit, and at times as though deserted, yet he trusted in the Lord's mercies; believing that he should be favored, before the closing scene, to feel the Lord nigh as in days past. This there was good cause to believe he experienced; for the First-day evening before his decease, he broke forth in a living testimony to the mercy and loving kindness of the Almighty encouraging all who had known something of his goodness, to trust in Him; saying, "There is no shortness in Him. If there is any shortness it is in us, not in Him. I bear this last testimony to his goodness." At another time being asked how he did, he said, "I have been praying for help to carry me through with that patience which I love to see in myself and others." To one who attended meetings, he observed, "How comfortable a thing it is to have nothing to do but to die;" that nothing stood in his way; and that the way to die the death of the righteous, was to live the life of the righteous.

He departed this life at Brentford the 5th day of the Fourth Month, 1789, aged seventy-seven years, and a minister about thirty years. The following remarks were dictated during the course of his illness. "As sure as things are in their places the best things will be pre-empted. Now as we read, 'The king's daughter is all glorious within,' so there is something truly beautiful in the regulation made by true religion when the objects of our affection are rightly regulated. It is of great consequence what we love best, because our lives and conversations are generally according to the order or disorder within. Notwithstanding the increase of knowledge among men, it seems but little of the best sort. There seem to be many who understand Latin, Greek and Hebrew, who know but little of themselves. It must be allowed to be a material point whether a man has liberty or not; and if he has, wherein it consists, and which is the way to make the right use of it. This, well considered, may help us to discern the great importance of spiritual mindedness. The carnally minded world seems to know little of these Divine things. Men, in common, seem but little aware how necessary a good state of mind is, in order to live a good life. Accordingly we see few men in much care about the state of their minds." — *Selected.*

"Difficulties are errands, which, when God sends us on them, are signs of his confidence."

Self-Respect.

Self-respect has been well defined as the "sense of individual worth." It is a correct estimate of our moral worth—such an estimate as will prevent us from doing ignoble deeds, because they are beneath our inherent dignity.

It has been mistaken for vanity, but vanity is elation with a high opinion of our accomplishments or with things that are more showy than valuable. It has been mistaken for pride, but pride is the exaltation of self at the expense of others, which issues in arrogance of demeanor. It has been mistaken for selfishness, but selfishness is regard for one's private interests chiefly, if not solely. Self-respect is none of these. It is not self-conceit, for it never over-estimates itself. It is not pride, because instead of looking down upon others it looks up to its best self. It is not selfishness because it is eminently social, recognizing the claims and value of others.

Self-respect is the act of holding in proper estimation my own nature for what it is in and of itself. This virtue may be acquired, and will be acquired, when one comes to examine the base upon which it rests. Like all virtues, it was first set in its true light by Jesus Christ. Graces and virtues which seemed to adhere in human nature before his coming, are caught up and vitalized by his life and teaching. This is true of all virtues, and among them self-respect.

All self-respect is based upon a true estimate of the greatness of human nature. Man is made for a little while lower than the angels and crowned with glory and honor. Men did not know how great poor human nature could be, until Jesus, emptying Himself, took upon Him the form of a servant and was made in all things like unto his brethren. The possibilities of human nature slumbered until He aroused them and showed how perfect they could be made through suffering. It was He who opened up to us the depths of pity. He unsealed the fount of compassion. He developed the fibre of moral strength. He showed the capacity for sacrificial service.

Self-respect is based upon the consciousness that human nature is the inheritor of a great name. Such a name is of more value than great riches. Men feel instinctively impelled to "live up to" a great name. By what more precious name could man be called than by that of the Master? Christian, or Christ's man, is distinction, indeed. It tells of being restored to a lost inheritance and adopted into the family of God. It is a sign of our belonging to the aristocracy of the ages. It is eloquent of Divine royalty, for it tells of our creation into a kingdom of priests. It tells of our being a living part of that fast rising temple whose corner stone is Christ.

Self-respect is based upon our realization of the fact that we are engaged in the doing of an eternal work. The importance of a task and the skill necessary for its accomplishment gives dignity to the doer. We are called to be "co-workers together with God." The works of his hands are great, but for the salvation of men He has made bare his arm. In this work, necessitating the baring of the Almighty Arm, we are co-laborers. The sacrifice of Calvary made atonement for sin, but in

our faithful effort to be the saviours of our fellows we are to "fill up that which is behind in the afflictions" of Christ.

The doing of it is a matter which even the angels "desire to look into." To be about the Father's business is the most honorable of all toil, and to be able to say, "I have finished the work Thou gavest me to do," is the supreme triumph of life.—*Episcopal Recorder*.

WHEN we ascend a hill, do we rise in spite of it, or because of it? Manifestly we do both. The hill tends to force us back, downward, and so we rise in spite of it. On the other hand we could not rise without it. Unlimited energy on a dead level will not carry us upward. Our rising in spite of the hill, then, is to be credited to our wisdom in taking advantage of circumstances, and making of them an opportunity for rising. In either case we must do—the hill does nothing. Difficulties, sorrows, losses, tend to depress and throw us backward. They are circumstances which we must regard as opportunities. We can rise in spite of them, and rise because of them.—*Patterson du Bois*.

Items Concerning the Society.

The Quinquennial Conference of several American Yearly Meetings will assemble at Indianapolis on the twenty-first of Tenth Month next. On the final adjournment of this conference the "Five Years' Meeting, composed of delegates from the Yearly Meetings which have adopted the Uniform Discipline, will organize.

"What would my meeting be if all its members were just like myself?"

The first Yearly Meeting of Australia is to be held at Melbourne on the third of Eleventh Month.

In this month's number of *The Sunday at Home* an article is contributed by E. E. Taylor, entitled "A Notable Day on the Fells," in which he describes the work of George Fox, Francis Howgill, Edward Burroughs, and others in the district of Sederberg. About 1675 "there were, within six miles of Brighlatts, no less than six hundred Friends who met in eleven appointed farm-houses." The present condition of Quakerism in the district is described as "few and small gatherings, alongside a general appreciation, in every day you enter, of the Quaker character and worship." The article is illustrated with a portrait of George Fox, a view of "Fox's Pulpit," and the meeting-house at Brighlatts, said to be the oldest in England.

SUMMARY OF EVENTS.

UNITED STATES.—The Presidents of the coal-carrying roads appear to be united in their decision that no outside influences would be heeded, and that the strike would continue until the miners got tired of it and return to work.

In one of his recent addresses President Roosevelt remarked on the responsibility of individuals in connection with the government: "No man can take the burden of government off the shoulders of a people fitted for self government. No man can make it easy for any people to govern themselves. They have to determine for themselves what the government shall be, and in the long run the government will represent their wishes; their wishes for good or their wishes for evil, or else they are indifferent to good or evil. As so you are to you, my fellow Americans, as to every citizen in every section of the country, is remember that in this country nothing, no law, no leadership, can possibly take the place of the exercise by the average citizen of the fundamental virtues of good citizenship, the exercise of the fundamental qualities of honesty, courage and common sense."

President Roosevelt has returned from his recent journey in the Southern States, and is expecting to leave on

the 19th instant for a visit to several of the far Western States. A telegram from Deadwood, S. D., says: President Roosevelt's disapproval and the protests from several humane societies have resulted in the abandonment of a proposed cowboys race from Deadwood to Omaha.

The Commissioners of the District of Columbia have been experimenting with various kinds of fuel, and have satisfied themselves that coke and bituminous coal, burned in alternate layers, will furnish an available substitute for anthracite in heating the public schools.

Secretary Wilson, of the Department of Agriculture, has lately stated: "The wheat crop of the West this year is very fine, and what may be considered as really the most important crop of all—the grass crop—is exceedingly good, and, as it is felt that there has been a great increase during the past ten years in the number of cattle in the United States. This information, taken together with the fine crop of grass, insures lower prices of meat."

It is stated that the number of Jews in the United States in 1840 was 15,000. There are now nearly 1,200,000. More than 60,000 landed in this country from abroad in 1900.

Agents of the Department of Agriculture have been in Western New York lately selecting the best varieties of pears for shipment and superintending the packing of them. Every pear is carefully inspected and wrapped. The cases are sent in cold storage cars and carried on shipboard into cold compartments. The success with peaches leads the Department to believe that an even greater success is possible with pears.

A course of lectures which are free for all to attend, and which are intended to be educational and informing, has been maintained in New York City, at the expense of the public. The 3172 lectures given last year were attended by 928,000 persons. It is said that many of those who were in attendance found in their varied entertainment the only opportunity for mental improvement and relaxation.

The Pennsylvania Railroad Company has ordered 250 freight locomotives from the Baldwin Works, to be delivered the first six months of 1903. The aggregate cost will be \$3,250,000, and the order is considered the largest ever placed by any railroad with a single works. It is said that 100 more will be ordered of other parties, and that these additions have been made necessary by the congested condition of the freight traffic.

The town of Thomas, in Oklahoma, founded only four weeks ago, is already a place of 1200 inhabitants. Thomas is situated in the midst of a fertile, well watered country. It is five and a half miles from the South Canadian River, and the nearest town on the west is 100 miles away. A railroad has lately been finished to this point from Wichita, a newspaper and a bank have been established. There were 373 deaths in this city last week, reported to the Board of Health. This is 47 less than the previous week and 51 less than the corresponding week of 1901. Of the foregoing 208 were males and 171 females: 48 died of consumption of the lungs; 19 of inflammation of the lungs and surrounding membranes; 15 of diphtheria; 3 of scarlet fever and 13 of typhoid fever.

CONGRESS.—In a recent meeting of the British Association for the advancement of science the superiority of the Germans in the field of chemistry as applied to the arts was commented on. German chemical manufacturers, the speaker declared, enjoyed a practical monopoly, which enabled them to exact huge profits from the rest of the world, and to establish in an almost unassailable position industries which were largely founded on basic industries made by English chemists, but which had never been properly developed in the land of their birth. In explanation of this he said it was the failure of schools to turn out, and of manufacturers to demand properly trained men, which explained Great Britain's loss of valuable industries, and the country's precarious hold upon others.

The Hungarian Government is adopting stringent measures to restrict emigration, and has introduced a bill forbidding emigration of men until they perform military service.

A commission has been appointed in Italy to examine into a plan submitted by an engineer for the establishment of a system of electrical delivery of mails, by which letters are to be transmitted in aluminum boxes along overhead wires at the rate of 25 miles an hour.

From statistics lately published the loss of life in Cuba during the last seven years from the effects of war is put down at about 200,000. In 1899 only 3 per cent. of the area of the island was under cultivation.

Destructive storms have lately raged in many parts of Germany. In Saxony the temperature sank to zero on the 14th instant.

It is said that orders aggregating hundreds of thousands of tons of coal have been placed in the South

Lancashire collieries for shipment to various ports in United States.

A despatch from Calcutta says that an earth has been felt throughout the Province of Assam a Chittagong division of Bengal. An earthquake, six seconds, was also felt at Pau, France.

A despatch from Rome of the 9th says: Mount Vesuvius is showing signs of activity. The volcano, Stromboli island is in full eruption and is throwing great columns of fire and torrents of stones. The volcano is shrouded in smoke.

From Honolulu on the 3d instant it was stated that the volcano of Kilauea in Hawaii has broken out. The eruption was preceded by heavy earthquake shocks in Hilo, thirty miles from the volcano. In the middle crater of Halemauama. A lake of molten lava in diameter has formed, and at last account was within 600 feet of the top of the crater and is rising.

Angelo Heilprin, of Philadelphia, who has lately been in Martinique, says of the late eruption of Mount Pelée. The scene of destruction in the last eruption of Pelée was far surpasses in extent that of the eruption of Fifth Month 8th, when St. Pierre was destroyed. "The structure built, instead of confining itself to a section area, as was the case during the first eruption, widely distributed, crossing the lower summit of the volcano near the knob of Morne Jacob, and skipping down between its rays. The danger from Mount Pelée has materially increased, and perhaps no position exists on the island so absolutely secure. The Government has judiciously ordered the evacuation of all points near by a radius of about eight or ten miles from the crater. The recent phenomena were precisely like those of Fifth Month 8th, death resulting in most cases from cases with the terribly swift and hot blast, which burst and suffocated.

A terrible drought reported in the lower Rio Grande region of Texas and Mexico still continues, hundreds of poor Mexican families are on the verge of starvation.

NOTICES.

A FRIEND wishes to dispose of a complete set of THE FRIEND—sixty-six volumes bound and the balance unbound.

Inquire at office of "THE FRIEND."

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 76.

John W. Hilyard, N. J.; Elizabeth D. Meritt, Pa.; Caroline Cole, Cal.; John S. Kirk, Pa.; B. Evans, N. J.; Jacob L. Evans, N. J.; Hiram Evans, N. J., \$1.50 to No. 52, vol. 76; Adm. Dillon, Kans., \$1. to No. 27; Feltchell Governor, Thomas Elmore, Ind.; Hannah H. Smedley, N. K. Buzby for H. T. Hilyard, N. J.; Geon. D. Reeve, Gtn.; Anna M. Warrington and for F. Warrington, Pa.; Mary W. Carslake, N. J.; C. C. Haines, N. J.; Joshua Brantingham, Agn. O. \$10 for Martha Harris, Hannah Whinery, Gdn. Dewees, Walter Edgerton and Isaac H. Satchell wait.

Remittances received after Third-day noon appear in the Receipts until the following week.

DIED, at Mount Holly, N. J., on the sixth of 11th Month, 1902, JOSEPH H. DAVIS, only child of Charles and Lydia H. Darnell, aged forty-seven years, a member of Mount Holly Particular and Burlington Monthly meeting of Friends. He bore a long and painful illness, his Christian fortitude and resignation, often saying "I had not one pain too many, but deserved them all, and that he had many blessings and much for which to be thankful.

At his home, Oakland, near Wilmington, Delaware, on the seventh of Eighth Month, 1902, JOHN TATUM, in the seventy-fourth year of his age, a member and member of Wilmington Monthly Meeting. Though his summons came with no time for a farewell, his friends have the consoling belief that he has been fulfilled the blessing promised to those who are faithful.

On the twenty-sixth of Fourth Mo., 1902, at the home of Alfred Ebert, near Malvern, Pa., SARAH C. GOSWELL, in her seventy-first year; a member of Gosport Monthly Meeting. Her firm attachment to the principles and testimonies of our Society in their ancient practice and final experience verified that "the effect of rightness in simplicity and assurance forever."

THE FRIEND.

A Religious and Literary Journal.

OL LXXVI.

SEVENTH-DAY, NINTH MONTH 27, 1902.

No. 11.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Do It!

Yea, rather blessed are they that hear the word of God, and do it!" said Jesus—more blessed than to be his mother in the flesh. On the day of the blessing of Mary, the doing of the word heard. So, at "the beginning of the world," she had learned to deliver the first of God's preaching of the new dispensation: " whatsoever He saith unto you, do it."

Between the doing with it first hearing. just as it is doing, and the waiting to hear, but doing, and then, for avoiding the doing, getting deaf, our religious Society has been losing its life as between two spoilers. There is no christian activity till it is livingly energized in the doer. There is no virtue in activity when once the word "Do this" has been forth, tho' it may be a still, small voice. We are waiting for fear of doing, and doing for fear of waiting, there is a desert or a waste; while waiting in order to hearken and be rewarded with the abundant Life.

It is vain to pray "Give us this day our bread," without digesting the bread given, by faithful exercise of obedience. Mental indigestion now burdens our land for its surfeit of hurried and scrappy reading. So spiritual dyspepsia can make a sickly man by not putting to faithful action the word from heaven. They are bad hearers, hearing deaf, who do not do; they are hearing doers starting deaf, who will not hear. After blessed than either of these conditions, they who both "hear the word of God, and do it." "If any man knoweth to do good, and withhold it, to him it is sin." "He that will not do the will of God shall know of the doctrine."

Christian Workers.

likewise, the following from John R. Whitcomb, in striking language with a false

theory of spiritual growth that has invaded even the Society of Friends in many places:

Thus God manifested Himself to them (the Israelites), and they were brought nigh to Him to receive forgiveness when they sinned—guidance from day to day—and strength for all the trials of their journey. Thus they grew, not by their activity, but by their receptivity. This is a very important consideration. For the modern theory of spiritual growth is by active service. So societies are multiplied, and machinery invented, and multitudes rush in for membership in the one, and for opportunity to manage the other. For it is a common opinion that men must grow spiritually in stature and strength as the muscles of the blacksmith grow by exercise and labor. So they must, but exercise and labor are not the first essentials with the blacksmith. His muscles would not be at all developed by the intelligent and diligent use of his hammer if he were not healthy and well nourished. But being healthy and well nourished, and being a blacksmith, he must wield his hammer diligently. His very calling demands it. If he did not, he would soon lose all right to the name. And if he were not regularly well nourished by proper food, he could not use his hammer at all, or if he did he would only wear himself out and gain no strength.

So, it is with the believer. His growth depends more upon what he receives from Christ than upon what he does for Christ. If he does not feed every day upon the heavenly Manna—and be renewed by the indwelling of the Holy Ghost—and draw nigh to God in Christ as his adorable Redeemer and resting upon his atonement—he cannot grow strong. But if he does—like the blacksmith—he must work or be unworthy of the name he bears. If he is not active in Christian service, it simply shows that he is weak and sickly, and that like the people of Sardis, he has only a name to live and is dead (Rev. 3:1). The greater number of such in the Church, the greater is its weakness. For, like the thirty-two thousand in Gideon's army, they add to it no strength and for the same reason (Jud. 7:2). For the true child of God does not work to gain strength, but because he is already strong in the Lord. Then he cannot contentedly sit at ease. So it was with the early disciples. No opposition, or command, could repress their zeal, for they said—"we cannot but speak the things which we have seen and heard" (Acts 4:20). So always, when obedient faith is strong the lips cannot keep silent, or the hands be idle.

Retreats a Stage Career.

Julia Marlowe, the well-known actress, gives the following testimony against the stage:—

Always it is easy for us, looking back on

our life-decisions in the light of our experiences, to realize how much wiser, saner decisions we might have made. Could I have an opportunity once more to define my purposes and give direction to my ambitions the issue of the matter would be something very different from what it has been. It would have nothing to do with the stage. I am far from decrying art as a thankless or an unkind mistress. She spurs us on to a measure of achievement in spite of ourselves sometimes and her rewards are sweet. But she denies us the one thing in life that I have come to believe is best worth while, a strong personal influence exerted within a small circle, benefiting a few, and these few supremely.

And so if I had the great decision to make again—and knew what I know—it would be for those things which should cast my life in more peaceful walks and surround me with a family and a few intimate friends. I would have been worth more to the world than I am now because the influence I might have exerted would have won what is finer and sweeter than a line in a book—the gratitude of a few dear hearts.

The Lost Prince.

In forwarding for insertion in THE FRIEND the notice, which appears elsewhere, of the Dauphin of France, the aged contributor writes: "There is probably no one but myself acquainted with the fact that he met my uncle, Stephen Grellet, and was immediately recognized by him." Many of our readers have listened with interest to our friend Watson W. Dewees's graphic lecture in which he exhibits the probabilities of Eleazar Williams being the "Lost Prince." While we cannot judge the merits of the case, it is at least interesting to read the confirmatory link in the chain of evidence now thrown in by our friend John Collins.

Home Duties and Studies.

A woman whose writings have proved helpful to many, recently told some of her youthful experiences to a writer in *The Household*:

She resolved, on leaving school, to go on with the studies which she had begun. She allowed so much time for Latin, so much for science, so much for mathematics: music, painting and general literature, and proposed to take regular exercise.

But when she sat down to her Latin, her brother Will was sure to rush in with a coat to mend or a splinter to be taken out, or perhaps to tell her a long story of a football match or a fight at recess. She always pushed the Latin aside and listened to him.

When busy with logarithms she would catch

sight of her mother stooping over a basket of unended stockings or other household tasks. Books and slate were put aside while she took the task and sent her tired mother to rest.

When she wished to go to the gymnasium, the parlor had to be dusted; when she intended to glance over a novel, there was old Peggy in the kitchen spelling out a verse in her Bible.

Often the day appeared to be filled with nothing; a little sewing, a little housekeeping, a thousand little trifles done for her mother, for the boys, for the old servant.

She was irritated and rebellious. Her plans had been for a higher work and a higher life than this!

But looking back at the age of sixty, she said, "I have never found occasion for the use of the higher mathematics or Latin in my life. But the old negro in the kitchen died trusting in her Saviour, whom she learned to know as I read to her every day.

When my brother Will at twenty fell into bad habits and ran away from home, I was sent to bring him back. He had grown fond of me because I talked and sympathized with him, and he came. It was the turning point in his life.

"I know now, too, that if I had not taken some of my mother's hourly burden of little duties upon myself, she would have sunk beneath them. As it was she lived to a happy, helpful old age. God knew better than I what work was best for me in life."

Shall we, then, conclude that this woman's education was of no value to her? By no means. It may have been because of those studies faithfully carried on, that she was able better than all the rest of the family to sympathize with that brother and call him back from his wanderings. The lesson is that we should do the duties that lie nearest. If at school study faithfully and well. If at home, think no duty too humble for a follower of Him who came not to be ministered unto but to minister.

If an education does not make its possessor more capable of performing the minor duties of life then it is probably not the fault of the education; but of the misguided youth who thinks his education has been given him to enable him to escape the duties of life instead of to enable him to deal with them more intelligently and effectively.

It may be true that the higher mathematics will not help a girl in the housework,—though some evidence could be offered that they do, but the sustained effort necessary to master the higher mathematics will give training to mind and will which will be of service in many a household problem. Although mere information will not make a person wise, information furnishes the necessary basis for action. All knowledge is useful, but that knowledge is of most value which helps us in our daily duties. So, girls and boys, get wisdom, but with all your getting, get understanding.—*The Safeguard.*

Selected.

Elizabeth Smith.

Elizabeth Smith, of Burlington, New Jersey, was one whose deportment from a child was composed and steady. Frequently, while others sought recreation and amusements abroad, she chose to be at home employing

herself in the business of the family, or improving her mind by some useful application. As she grew up the reproofs of instruction became the way of life to her, and she was governed by a meek and quiet spirit; her conversation and conduct seemed to be almost one continued example of child-like simplicity and innocence. Her mother dying while she was young, the care of her father's family devolved upon her, a considerable time before his death. Her duty to him and behavior in general, gained the love of a careful, religious parent, and a blessing attended her, as her future life manifested. Her words were few, but savory and instructive; she had a feeling heart, and the distressed were often relieved by her charity; happy in herself, she endeavored to make all about her so.

She had a great regard for the Holy Scriptures; on taking up a Bible, she remarked, to a particular friend what a treasure it contained; and sought to inculcate the reading thereof, and to discourage the fashionable books of the times.

It was her concern to retire frequently to wait upon the Lord,—to know her strength renewed in Him, and the effects were visible by a cheerful serenity in her countenance. In her early youth she was called to the work of the ministry, in which she delivered herself in a clear, consistent manner; and it flowing from the right spring, was often attended with good effect. She was concerned to travel in the exercise of her gift as far to the northward as New England, and also in some of the Southern provinces, and frequently to the meetings near her home. . . .

The last summer before her death though much enfeebled in body, she had often very acceptable service in the ministry; alive and strong in the best sense her company was greatly satisfactory to friends about her. She waited for her change with a lively hope; and a serenity of mind attended her, being inwardly supported beyond mere human attainment.

She uttered many expressions during the conflicts of her illness, much to the comfort and satisfaction to those present.

In solemn supplication to the Almighty on her own account, to be near and support her, she expressed herself in great reverence to the following effect: "Thou who art the God of my life, who hast kept and fed me all my life long, be now near and support me by thy presence, and if it is thy will to put an end to my being here, I submit. Be graciously pleased to give me rest in thy mansion, with thy dear Son, the Lamb immaculate, for ever and ever.

She often said she had nothing to do but to bear her pains with patience. Once in great extremity of pain, she remarked that she reasoned, "Why am I so afflicted?" and had received this answer in her mind, "My beloved Son, who never offended me, drank of the cup before thee." "Thus," said she, "I am helped along with one kind hint after another." She frequently expressed the peace and consolation she felt in those trying moments, in having lived in the fear of her Creator.

She died the second of the Tenth Month, 1772, aged about forty-eight years.

Extract from an epistle left by her to Burlington Quarterly Meeting:

"In a fresh remembrance of the many favors of Divine favor we have been made takers of together, does my spirit affectionately salute the living, with fervent desires for the prosperity of truth and righteousness in general, that you may not fall short in up to the faithful performance of your respective duties, and discharging that which the Lord has committed to you, especially, as in his sight. I tenderly beseech all, both older and younger, who have known and may know the Master's will concerning you, that you may be obedient. Let no sinning with flesh and blood, or pleading excuses because of unfitness as you may think prevail. . . . Where that is the case of selfishness and weakness will be the consequence, and the best life is in danger of being lost; as it may with sorrow be remarked of some who profess with us, that a name taken and be accounted as wise virgins, has seemed to suffice, whose case I have often lamented.

"It is the ardent prayer of my soul for thee, while I am writing this, that they may be to righteousness, and diligently attend to the teachings of the Spirit of the Lord, who will not fail to fit and qualify for every good and work."

FOR "THE FRIEND."

Louis XVII., Dauphin of France.

It is generally believed that this unfortunate prince died in captivity, in the Temple Tower in Paris, which report was widely circulated there, after his royal parents had perished at the guillotine. Some facts prove that he was not the case.

In a school reader, published at York, England, entitled "*Recueil Choisi*" (Select Collection), a few years after the French Revolution, is an interesting statement, that a gentleman named Cléry had been chosen by the king as attendant and body servant to the little Dauphin while growing up, and was also entrusted with his education. He was separated from him when his parents were thrown into prison, and was exposed to the heartless barbarity of Simon the jailer, who sought by every means to destroy his sense of purity, honor and religion.

After weeks of solitary confinement, the poor little prisoner fell sick, and the report was spread around that he had died. A certificate of death was made out by the physician and the public had no doubt of the truth of the report.

Many years afterwards, a volume was issued by a firm in the United States, under the title of "*The Lost Prince*," attesting upon good authority the rescue of the young Dauphin. It appears from this publication (a copy of which is in the Mercantile Library of Philadelphia), that a lad of about the same age, height and figure, had died in the Tower prison at the same time that the young prince was slain at the point of death. A bold scheme was contrived by some parties to rescue the little prisoner. A plain coffin was ordered, and being taken into the darkened room, the Dauphin was placed in it. It was hastily taken away, the supposed deceased released from his short confinement and the conspirators fled to the city at once, taking their charge with them.

in the Biographical Dictionary edited by the late Joseph Thomas, we find the following statement, viz : Jean Baptiste Cant Hanet, the servant of Louis XVII., was born at Versailles in 1759. He served the King as valet-chambre in prison and published a journal of the captivity of the King in the Temple. No mention is made of the aforesaid Cléry. In Markham's History of France, page 517, Jacob Abbott, published by Harper & Brothers, occurs a brief notice of the appointment of M. Cléry as valet to the King. The same book contained a concise account of the brutality with which the Dauphin was treated by his inhuman jailer.

"The Lost Prince" gives very interesting details of the escape of the young prince, his emigration to Canada, and adoption into a large family of the St. Regis Indians, where he grew up as one of them, notwithstanding his fairer complexion. While recognized by the tribe as a member, he resolved to become a Romish priest, and as such he endeared himself to every one in after years.

It is stated in "The Lost Prince" that he had only a confused recollection of the terrible humanity that befell him in past years, but, when, after falling from a tree near his prison home he struck his head violently, and then the blow the memory of former events seemed to return with much clearness. Yet he carefully avoided any allusion to the sad story of the sufferings, imprisonment and violent deaths of his relatives.

After he had grown up and was established as a missionary work among several tribes of Indians, two French gentlemen found by persistent inquiry, his residence among the St. Regis tribe. They brought a very large amount of money as a gift and informed him that they were commissioned by a powerful party in the French government to offer him the crown of France, as a prince of the royal blood, the right to which he was justly entitled. Every attempt to induce him to accept the offer was in vain. He had no earthly ambition, but was determined to live as a missionary and to minister among his beloved parishioners.

Some years afterwards, public business called the Dauphin (known by his assumed name, Elazar Williams), to visit the United States, during that Stephen Grellet, the well-known French Quaker minister, resided at Burlington, N. J., he called at the house. No sooner did they meet, than Stephen, with uplifted hands, exclaimed "C'est le mème!"—"The very same!" proving by his Bourbon features to be the real son of the unfortunate monarch. As Stephen Grellet's father attended worship with the royal family and was on intimate terms of friendship with the King, as Comptroller of the Treasury, his son Stephen must have seen the young prince only twelve years younger than himself, and also when enrolled, afterwards was, as one of the royal householders of the King. Hence we have undoubted evidence that the Dauphin and Elazar Williams were identically the same person.

The above facts were made known to the writer by Rachel Grellet in a personal interview.

JOHN COLLINS.

102 N. 43rd St., Phila.

ALL life should be as sacred as a prayer, for we live in the immediate presence of God. Selected.

Science and Industry.

It takes about three seconds for a message to go from one end of the Atlantic cable to the other.

SECRETS OF TREES.—Nobody seems to know what cause it is which produces those delicate and beautiful lines in maple, known as bird's-eye. Some people think they come from the hundreds of little branches which shoot out all over the trunk of the tree as soon as a clearing is made around it. Expert timber men say that is not the case. The only way to tell a bird's eye maple tree is to cut it. There are no outward signs by which one can judge. The *Railroad Gazette* tells a story of the late George M. Pullman. Many years ago he was offered a mahogany log for \$3000, to be cut into veneers. It was supposed to be a very fine piece of wood, but this could only be discovered by cutting it. He declined the log, but agreed to take the log cut into veneers for what it was worth. The owner had it sawed and was paid \$7000 for his veneers. Any one who can discover the secret of determining the interior nature of wood from the outside will have a fortune.—*Popular Mechanics*.

THE YELLOWSTONE BEARS.—General Corbin, who has just returned to Washington from a trip to Yellowstone Park, tells how some bears in the park raided the Fountain House. "I investigated myself and found that the bears had broken into the kitchen of the hotel and simply ruined all the stores, leaving the hotel and its guests without food enough for a meal. It was side-splitting to listen to the Chinese cook attempt to describe the visit of the bears. He became excited, spluttered, grinned and squeaked, and went through all the supposed maneuvers of the beasts in his endeavor to explain the damage that had been done. It was really no laughing matter, for the proprietor of the hotel and Colonel Pitcher sent men to punish the intruders." "Would they kill the bears?" General Corbin was asked. "Oh, no; they would only whip them. They would take a big bull whip and lash the bears soundly. Experience has taught, so the park people say, that a good sound thrashing from a bull whip will last a bear, either brown or grizzly, for the remainder of the season."—*St. Paul Dispatch*.

DIVING FIFTY FEET.—The working crews of the Islands were quartered in suitable camps near their field of labor. They were native Hawaiians, good fellows, willing workers, admirably adapted to the duty required of them, which was largely in boats and in the water. I well remember one who excelled in diving. On a certain occasion, when the placing of a deep water mooring had just been accomplished, it became necessary to detach under water the end of a hawser, which had been made fast to the submerged part of a spar buoy, about forty or fifty feet below the surface of the sea. The man was told to take his sheath knife down with him and cut the hawser as near its end as he could, so as to lose as little as possible of the valuable cable. Taking his knife in his teeth he disappeared

beneath the water, and remained out of sight so long that he was almost given up for lost, when he suddenly reappeared, and, on being asked if he had cut the hawser as he had been told to, answered that he had unbent it without cutting off any part of it whatever.—*James D. Hogue in the September Century*.

SOCIAL INSTINCTS OF ANTS.—A swarm of *Formica pratensis* was closely pressed in its nest by an army of the same species, and crowds of alarmed defenders issued from the entrances to the nest, and flew to take part in the fight. Like Satan, the tempter of old, I placed near them a beautiful drop of honey on a piece of paper. At any other time the honey would have been covered in a few instants with ants gorging themselves; but this time numerous working ants came upon it, tasted it for scarcely a second, and returned to it restlessly three or four times. Conscientiousness, the feeling of duty, invariably prevailed over gormandism, and they left the honey to go and be killed while defending the community. I am bound to own, however, that there are ants less social in whom gormandism does prevail.

Compared to the manners of other sociable animals, and especially to those of man, the manners of ants exhibit a profound and fundamental aggregation of facts of convergence due to their social life. Let me mention devotion, the instinctive sentiment of duty, slavery, torture, war, alliances, the raising of cattle, gardening, harvesting and even social degeneracy through the attraction of certain harmful means of enjoyment. It would be ridiculous and erroneous to see in the fulfillment reasoning, the result of calculated reflection, analogous to ours. The fact that each is fixed and circumscribed within one species, as well as the fatalistic character it has in that species, proves this superabundantly. But it would be as grave a mistake to refuse to recognize the deep natural laws that are concealed under this convergence. Is the case different as regards our actions, though they are infinitely more plastic and more complex individually? I do not believe it.

I have been unable to give more than a short sketch of the social life of ants. Let each one study it for himself, and he will experience in doing so the deep enjoyment that comes from sounding the secrets and laws of nature, while at the same time he will enjoy the most delightful satire upon human wretchedness, and will perceive at least the main lines of a social example that we ought to be able to imitate, though we cannot do so, on account of the too large dose of egotistical and ferocious instincts that we have inherited from our ancestors.—*International World*.

THE KIKUYU COUNTRY.—The Kikuyu country in East Africa is famous for having within its borders one of the greatest snow mountains of Africa, Mount Kenia, whose summit is always white with snow, though it lies directly under the equator. All travelers have been enthusiastic over the beauty and fertility of this region of forest and plain that rises from a height of about four thousand feet to the summit of Kenia, more than 18,000 feet above the sea. In this land, exceedingly rich in agricultural possibilities, it is said that

the white man can live and work as he does in Europe, and very likely die of old age. It is practically the only region yet studied in tropical Africa of which it may be truthfully asserted.

Travelers, however, have given the inhabitants of these islands an evil reputation. In other words, the Akibuyu are said to be suspicious, treacherous and hostile to all strangers. But the latest testimony, coming from Major Richard Crawshaw, of the British army, who has lived among these people for years, is to the effect that they are the finest African people he ever met, and he has had long experience among many tribes in British East Africa. It will be interesting to read some things that Major Crawshaw says about the country in which white men may live in good health, and about the remarkable natives who inhabit it.

The first traveler to describe this region was the late explorer, Joseph Thomson, who wrote as follows of the large area of Kikuyu, lying between six thousand and seven thousand feet above the sea, where, it is said, white men may live and work.

Drought is unknown, and astonishing fertility is everywhere seen. Streams abound in great numbers. Enormous quantities of sweet potatoes, yams, Cassava, sugar cane, millet, etc., are raised, and the supply seems to be quite inexhaustible. On my return journey I found a caravan of over fifteen hundred men who remained a month, and carried away little short of three months' provisions, yet it did not seem perceptibly to affect the supply or to raise the ridiculously low prices. Extremely fat sheep and goats abound, and there are cattle in considerable numbers.—*New York Sun.*

The Need of Patience.

Patience is more necessary than the bread we eat; for when bread fails, or there is not enough of it, then patience takes its place. Most truly did Paul of Tarsus say: "Ye have need of patience." Patience makes a man who is foolish in other respects, victorious over both the devil and himself; the man who is armed with patience, may safely challenge the whole army of the adversary. The giant Philistine cried out: "Give me a man that we may fight together." Such an athlete was Job, who met the devil with every kind of weapon, and always bore away the palm. Patience is the bulwark of all virtue, as Gregory affirms. "Patience," he says, "is the root and guardian of all things!" And there is nothing by which a man can more powerfully win God than by patience; nor is there any more certain proof of love for God than enduring many sufferings for God patiently and willingly.

Lois of Blois, commends even moderate patience, and that which is shown in little things, in remarkable and noble words; nor do I think there is any writer who has set forth this matter in such natural and fitting language. I will quote his exact words: "Nothing," he says, "can happen to a man more useful than tribulation, whether it be external or internal. And there is no more certain sign of Divine election than if a man bear tribulation humbly and patiently for love of God. It is a precious and bright ring, with

which God betroths the soul to himself. To suffer for God is a matter of such dignity, that a man ought rightly to reckon himself unworthy of that honor. Even a little trouble borne with equanimity for God, is incomparably more excellent than frequent and laborious practice of good works. Every burden recalls some picture of our Lord Jesus Christ's most noble passion; by it a man may be made a partaker in that same passion of the Lord."—*Jeremy Draculus.*

Minor In sincerities.

From one point of view, nine distinctions between insincerities may well appear dangerous, and those teachers take a straightforward course who, without discrimination, brand all insincerity as wrong. But however simple the matter may be in theory, a great many people share the practical difficulty felt by a correspondent, who invites us to write on "Minor In sincerities." The suggestion is apparently prompted by the fact that, while admitting insincerity in the abstract to be wrong, there are certain concrete forms of it to which we somehow become half reconciled. It is not a subject with which it is easy to deal without being misunderstood, but its very delicacy is a sufficient reason for frankly facing it. Guides who never deviate from "safe" roads must forego the privilege of leading people out of difficulties. You cannot reach the entangled if you keep far away from the thicket.

There are, then, two kinds of minor insincerities to which it may be of some use to refer. First, there are those regarded as minor because trivial, and at least as to these our judgment need not be uncertain. Where right and wrong, truth and falsehood, are concerned, there is, strictly speaking, no such thing as the trivial. When we allow ourselves white lies, we are serving an apprenticeship to black lies. There is no falsehood so petty that it "does not matter," for morally as well as physically the great is made up of the small, and depends upon it. To be unfaithful in little is to be unfaithful also in much. To put it, if possible, even more strongly, if we were jealous of the tiniest speck on the mirror of our truthfulness, there would be no danger of its ever being smeared with a great shame. The first step may only carry us an inch, but it is still a step, involving downward momentum. This tells us plainly enough where our first and altogether most important duty lies: it is to keep undulled our sensitiveness to truth, to recognize that in this realm there is nothing trivial, and therefore no room for trifling. In Locke's words, "To love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues." Only so far as we recognize this shall we be able without risk to address ourselves to that aspect of the matter which is not quite so clear.

This brings us to what really exercises our minds—viz: the insincerities that are minor in the sense of conventional. In order to consider these properly, let us state the defence of them as it is usually presented. The argument runs somewhat on this line: If there is to be social life at all, there must be certain amenities and courtesies, and these in their turn necessitate some degree of departure

from absolute sincerity. What kind of intercourse, for example, should we have our fellows if we always said what we thought and never said what we did not think? If we are, here and there, people who pride themselves on this unalloyed social frankness, it is not too much to say that they are a terror to their friends. They indulge in brusqueness and *gaucherie* in a way that would make anything but solitary existence impossible. To take some common instances, are we frankly to tell an unwelcome visitor that he is not pleased to see him? Must we leave a party which has bored us, deny ourselves the courtesy of expressing gratitude for our host's endeavors? Or, again, is it morally blameworthy to announce ourselves as "not at home" to certain visitors, who are actually in the house? And, once more, is it not permissible to "regret our inability" to accept an uncongenial invitation? The suggestion is that all these are, so to speak, technical terms which, so far as social intercourse is concerned, have their own special meaning or lack of meaning. The recognized spirit of politeness, they are, it is contended, not to be looked upon as having any moral significance, and can therefore be used without injury to ourselves or others.

In all this there is a certain amount of truth, but it easily gets corrupted, and it becomes the stepping-stone to an habitual insincerity, which makes the whole life ring low. In particular, the "not at home" example is, to say the least, so near the borderline that it is far better to discard it altogether. When people call whom we do not wish to see, it is easily possible to intrude as much without giving them the impression that we are not in the house. Here, among every case, the important point is, are the words calculated to deceive, and do we mean them to deceive? It may be true that "at home" and "not at home" are terms which, under some circumstances, are acceptable bearing what might be called a socially technical meaning; but they are, on the other hand, often used with the intention and effect of suggesting what is untrue, and in clearly, they have no defence. People who are too little scrupulous on this matter, may be reminded that they have responsibilities for their servants, whose moral sensitiveness can hardly fail to be blunted when they are made the intermediaries of social equivocation. On the other cases not much need be said. We may express polite gratitude for what we have not enjoyed, and may be agreeable to unwelcome visitors, without committing any violation of truth. We can, at the same time, avoid the wanton insincerity of a dash in which so many indulge, and keep ourselves free from the quite unnecessary artificiality which so largely poisons social intercourse. There is great strength in saying to ourselves, with George Herbert, "Nothing need a lie!" If we make a habit of honor and practicing reality, the harmless conventions of speech will keep their place and remain harmless.

To one other point it may be worth while to refer. While scrupulous about our own sincerity, let us help others to preserve theirs. Untruths and half truths are often provoked by questions that are unwise, rude, or

reason improper. To ask what we have right to know, or what others have no right to reveal, is to make honesty difficult; it is lamentable to think of the harm in this way by idle or impertinent curiosity.

We, perhaps, pity the more or less persons to whom the interviewer the tyrant, storming the citadel even of intimate sanctities; but in our quieter we are sometimes hardly less exacting to another, forgetting that privacy still has rights. And in defending those rights, not fair that any of us should be tempted to insinuations, major or minor. No man has learnt to respect humanity until he understands that every life holds secrets and tendencies which ought never to be so much challenged.—*Episcopal Recorder*.

Learn to Understand Rightly.

What alone indeed hath merited redemption for us; but not in such a way as that for any proper merit's sake, he will freely lose his childhood by an outward adoption and so receive us for his children, when none. No. He himself is the merit, the open Gate that leadeth through life, and through that Gate we must enter. Heiveth no boast into his merit, but those that turn, and become as children. Those that thus come to him are his reward, and he hath merited.

Thus he said: "Father, the men were made and thou hast given them to me (as my Father), and I will give them eternal life." The life of Christ will be given to none, until they come to him in his Spirit, into his life, sufferings, and merit, and therein to true children of the merit.

Must be born of his merit, and put on Christ in his suffering and death; outwardly with verbal flattery only, and the comforting of ourselves therewith, while we remain aliens and strange children, of the flesh or nature. No, the strange cannot inherit the childship, but the true Essence it inheriteth it.

The innate Essence is not of this world, but of heaven, of which Paul speaketh saying: "Our conversation is in heaven. The filial Essence speaketh in heaven, and heaven is in

us. If heaven in man be not open, and the heart without heaven flattering himself, he is still without, but Christ will be in through his grace; is not his merit? Such a one is vanity and sin with his self man.

Therefore, learn to understand rightly, what has taught us, and done for us. He is given; he must get a form in us, or else he will not be in heaven. Thus then the outward man, with the holy body of the new birth, is in heaven, and the outward mortal man is in the world, and Christ spake, saying: My sheep are of the Father, and none shall pluck them away; for he who gave them to me is greater than I.—*Jacob Boehme*.

FOR "THE FRIEND."

Remembrance of John W. Foster.

At his residence in Western, R. I., on the 10th of Tenth Month, 1901, John W. Foster, a member and minister of South Kings-

ton Monthly, and Western Particular Meeting, aged seventy-one years, six months and four days. By the removal of this dear Friend our religious Society and the Meeting to which he belonged has lost a much beloved and valued member.

The labors and services of this faithful watchman commenced in very early life, through the heart-searching convictions of Truth, and a patient abiding under the preparing hand of his Heavenly Father. Being obedient to its tendering manifestations, as he came to mature years the fruits of the Spirit were abundantly shown forth in his life, enabling him to adorn the doctrines of our holy profession by a circumspect life and godly conversation, to the praise and glory of God.

His every-day demeanor was that of a disciple of Christ,—with a sobriety and gravity which bespoke his earnestness, and at once impressed those who met with him that he was endeavoring in sincerity to walk worthy of his high vocation and holy profession,—and it was truly said of him, "he was one in harmony with everything that ennobled life and that testified his faith in the Master.

He was noted for unquestionable candor, integrity, and uprightness—a soul so sweet and gentle, a spirit so loving, that he was a friend to all, both old and young, and to every class and denomination. He was naturally of a social nature, but deeply concerned to keep the world under his feet in view of that better country in which his hopes were centered; yet often constrained to admonish others in things pertaining to their souls' salvation, greatly to the comfort and edification of those whom he addressed.

His sufferings during the last few weeks of his life were of a very trying nature, through nervous prostration and partial paralysis of left side. Though he could move his hand and limb, the feeling of touch was not acute, and great numbness at times appeared. But the principal trouble was his extreme nervousness, and a great sufferer he was therefore. But it was a comfort the intellectual portion of his brain was not impaired. Often he said, "This poor, nervous body cannot enter the glorious city, but it will soon shake off these poor shackles. I do not want to have any will of my own, but as the dear Master sees fit."

At another time he said, "I am nearing the great white Throne, but all through mercy," giving evidence his faith was strong and "reached within the veil," anchoring fast to the Throne he felt he was nearing. He had no fear of death, yet said, "It is a solemn thing to die." He felt the gates of Heaven were open for him, but often saying, "I am so unworthy, and my shortcomings have been so many; but the Lord is with me, and it is through his mercy alone if I am able to enter the gates. He desires me to suffer a little longer, and I want not for one moment to lose sight of his Divine presence, yet I long for the land whose promise alone is changeless and sure as eternity's throne."

At various times he left loving messages for absent friends, and in a calm and solemn manner gave directions concerning his funeral and burial, and the Friends he desired specially invited to attend.

The third night before his departure he very impressively recited much of Longfellow's

"Resignation," dwelling particularly on the fifth verse: "There is no Death! What seems so is transition," etc.; then, after a time of silence, said:

"Jesus can make a dying bed
Soft seem as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there."

On seeing his beloved companion much affected, he said to her, "Do not grieve for me. It is hard for us to part, but I have the assurance hard things will be made easy and bitter sweet." At another time, "I would like to recover for thy sake, but feel it is doubtful; and when I am gone, go about the house cheerfully—try to be cheerful—try to be cheerful. It is thy duty to do so. Just think how much better off I shall be forever at rest on my Saviour's bosom."

Concerning the stripped condition of the little meeting to which he belonged and was much attached, he said, "Don't give up to discouragements. Christ is head over his church. He was never foiled in battle nor beaten in the field. He giveth abundantly even more than we could ask or think."

He often asked for a Psalm to be read to him, or a portion of the New Testament, and his frequent petitions to the Throne of Grace for those around him were most touching and beautiful, and his child-like faith and trust in his adorable Redeemer were unbounded.

This dear Friend from conviction of duty in the latter years of his life visited in Gospel love the Yearly Meetings of Ohio, Western Kansas, Iowa and Canada, and some of the meetings and families composing them, returning to his home "with the reward of peace, and feeling strength and ability to perform this labor had been mercifully granted by the dear Master who commanded him to go forth." He had a humble view of his own attainments, but was a steadfast believer in the doctrines of the Gospel. His confidence, however, was not placed in any sense of deserving service, but in the mercy of God; and his family and friends are comforted in believing that through this mercy he has been safely gathered into rest.

AS TRUE AS TRUTH ITSELF.—It is as true as truth itself that without the mortification of the flesh, neither prayer, nor piety, nor any work of the Spirit, can be ever perfected in man. And to figure out this to us the better, it pleased God to appoint that all the beasts should be put to death which approached the holy mountain of Sinai; which thing is an allegory, and is written for our instruction and edification; For by how much more ought we to slay our bestial lusts and brutal affections, if we would ascend into the holy mount of our God, would offer up the incense of prayer and spiritual sacrifices, and would meditate upon the Divine word, and give ourselves up to internal recollection? And if we do otherwise, are we not already judged? There remains, therefore, a fearful expectation for us, if we transgress this order; and if we think here to spare our own flesh, we are strangely mistaken. The beast, which is our flesh, must in this case die, that so we may live, live unto God; but if this live in us, according to the old Adam, then must we ourselves die the death.—*True Christianity*.

The Marks of Christian Perfection.

We must not build our salvation upon men's opinions. It is a matter of too great importance, upon which depends our eternal happiness. He that ought to teach us the way of salvation, and the means of perfection, is Jesus Christ and none other (John xiv: 6). He is the only Way that is sure and certain. Stay yourself there, and his doctrine will make it easy for you to discern true perfection from the false and suppositions. And if you would know what souls are possessed with true perfection, hear the Sermon which Jesus Christ made upon the seashore, when He preached the eight Beatitudes; where he clearly shows what souls are happy, or in the blessed state of perfection; for we must not foolishly believe, as many ignorant people do, who think that in these Beatitudes, our Saviour speaks of souls that are departed, and entered upon eternal happiness. For they have not any more need of a law, nor instructions; and Jesus Christ needed not to preach their Beatitudes unto them, seeing they know them well enough by the union which they had with God, and needed not any more, any other doctrine, or any other law, than that which proceeded from the love which they possessed. It could not then be for souls that are already saved that Jesus Christ preached thus, but for those that are yet on the earth, that he might declare unto them, in what state they ought to be if they would attain Christian perfection. Jesus Christ calls them blessed, to show the happiness which they have in this world, who are poor in spirit, and so of the rest. They are already pronounced blessed by Jesus Christ's own mouth, seeing he calls them blessed, and promises them eternal blessedness, with so many other even temporal graces; for unto every virtue he promises a reward.

Wherefore, we are not to judge of Christian perfection by visions, revelations, ecstasies, or raptures; nor believe that they who can speak well of God and of perfection, are therefore perfect; for Satan himself could do all these things, and speak more admirably of God than any man could ever do; because of his angelical light and understanding, which serves now as a hell and rack to him letting him see what he has lost by desiring to be equal with God. So as we must not judge of Christian perfection by fine discourses or external piety, but only by the marks which Jesus Christ hath set forth in the eight beatitudes.

We must diligently observe if those who say they are regenerated into the Spirit of Jesus Christ, or have attained perfection, have their souls truly ended with the eight beatitudes, without which none are truly to be called virtuous, or said to have Christian perfection; yea, they cannot aim at perfection without aiming also at the eight beatitudes, seeing Jesus Christ calls none happy, but those that are poor in spirit, those who mourn, those who hunger and thirst after righteousness, the merciful, the pure and clean in heart, the peacemakers, and those who suffer persecution for righteousness' sake. If there were any other "blessed" beside those, without doubt Jesus Christ would have declared them so; or said: "Blessed are they that have the gift of prophecy, or he that

worketh miracles, or speaks languages; or they that fast, or go to church, or preach, or read, or frequent the Sacraments;" and yet, he speaks not a word of the happiness of those that do all these things, and many more which men call piety and devotion. But he only speaks of the virtues which reside in the inward ground of our souls, and promises a reward to every one of them, for no good shall be in us, which shall not be particularly recompensed; neither any evil, for which we shall not be particularly chastised.—*Antonia Bourignon.*

Illustrious Dunces.

In reading the biographies of eminent men one is surprised to learn what great things have been achieved by men who, in youth, were pronounced dunces. Histories of their careers are full of encouragement to timid, self-distrustful beginners in life. Among the illustrious dunces—dull, and even stupid boys, but most successful men,—were Justus von Liebig, called "Booby Liebig," by his schoolmates, when he replied to a question by his teacher, said that he intended to be a chemist, and provoked a burst of derision from the whole school, yet lived to become one of the greatest chemists of the nineteenth century. Tommaso Gaudi, the great painter, the precursor of Raphael, whose works were studied by the latter and by Michael Angelo and Leonardo da Vinci, yet who was known as "Heavy Tom," when a boy; Thomas Chatterton, who was sent home from school as "a fool of whom nothing could be made." Isaac Barrow, a quick-tempered, pugnacious, and idle boy at school, but in manhood a celebrated mathematician and preacher; Dean Swift, "plucked" at Dublin University; Richard B. Sheridan, the brilliant wit, play-writer and author, but "an incorrigible dunce" at school; Thomas Chalmers, one of Great Britain's most noted pulpit orators; John Howard, the noted philanthropist; and even William Jones, who besides writing various legal and other solid works, distinguished himself as a judge in India, and, at his death, at the early age of forty-eight years, had mastered twenty-eight languages.

Not less illustrious than this roll of dunces were Robert Burns, a dull learner at school; Adam Clark, "a grievous dunce," as his father said, in his boyhood the "dull scholar," Napoleon and Wellington, characterized by his mother as a dunce, who was only "food for powder;" "Useless" Grant, as Ulysses was termed by his mother, and Robert Clive, who, a dunce at school, was sent, to get rid of him, as a clerk to India. Last, but not least,—perhaps the most marvelous blockhead of all in the long roll,—was Walter Scott, of whom his teacher, Professor Andrew Dalzell, said that "dunce he is, and dunce he will remain," and who, visiting the school when at the zenith of his fame, asked to see its dunce and when taken to him gave him a half sovereign saying, "There take that for keeping my seat warm."

Let no young man, therefore, despond or despair of success in his calling, because he thinks he has little ability. He may be mistaken; but if not, his one talent, if carefully cultivated and strengthened, may win for him an enviable success. If he is dull, his dulness

may be but temporary; like Oliver Goldsmith, he may be one of those plants that flower early. Like Stephen A. Douglas, when he was a young lawyer, he may be slow in grasping a people; but, as with "the little giant," who is once grasped, it may be his own fortune. *Wm. Mathews, in Success.*

NO EXCUSE ALLOWED.—A successful business man told me there were two things which he learned when he was eighteen years of age, which were ever afterwards of great use to him—namely, "Never to forget anything, and never to lose anything." An old lawyer gave him an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose that I should happen to lose it, what am I to do then?"

"You must not lose it," said the lawyer, frowning.

"I don't mean to," said the young man, "but suppose I should happen to."

"I shall make no provision for such an occurrence; you must not lose it."

This put a new train of thought into the young man's mind, and he found that it was determined to do a thing he could not do. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting a certain matter of importance was to be remembered, he pinned it down on his mind, and it was there, and made it stay. He told me, "When a man tells me that he forgot to do something, I tell him he might as well have said, 'I do not care enough about it to take the trouble to think of it.' I once had an intelligent young man in my employ who deemed it sufficient excuse for neglecting an important task to say, 'I forgot.' I told him that would not answer; he was sufficiently interested he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth. He worked for me three years and during the last of the three he was suddenly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy and careless habit of the mind, which was cured."—*Christian Epiphany.*

SOME persons view their life as a race towards which streams of pleasure, wealth, and prosperity, should flow. Others view life as a spring, with an intention to pour forth freely its deepest, and sweetest treasures, for the refreshment of the world. The first class of persons, under the leadership, though perhaps unrecognized, of Satan himself, who is incarnate in selfishness, sum up their law in the words, "Give." The other class, captained by Jesus Christ, and comprehending all the helpers of the law, by the royal law summarized in the words, "Give."—*Selected.*

As goldsmiths sweep up the very dross of their shops, that no filings of the precious metal may be lost, so does the Christian, when filled with the Spirit, use his leisure intervals. It is wonderful what may be accomplished in little spaces of time, and how much made to yield a great harvest of usefulness and a rich revenue of glory to God, as he is filled with the Spirit in that respect.

LECTING AND MANAGING MEN.—Many men only think that because they work hard they hard they must eventually succeed to an extent. This does not follow. Some carry on great enterprises with little apparent effort. Their success is due to skill in efficient executive heads.

A business man breaks down trying to supplement the work of incompetent heads in departments simply because he does not know how to choose the right men. A man commanding ability does not worry himself with details. He makes out his program, and selects men who can carry it out to the letter.

Indeed, it is a sign of weakness for a man to be of the concern to tinker about little things. It shows that he lacks the insight, business sagacity, the ability to select and use men who can do things efficiently. The heads of large concerns spend little time in their offices. They travel or remain at home, but the business goes on like clockwork simply because they know how to select men who can efficiently do the work assigned to them.

A great art to duplicate one's self in business and multiply one's self many times by selecting those who are vastly superior to oneself, but who did not happen to have had the opportunity to do the thing themselves.

CANNOT BE GRAFTED.—Do not graft any seed of Life upon the tree of knowledge; for it will not grow there; an appearance of likeness of the true fruit may grow but the true fruit itself will not. My knowledge, do not make a treasury of knowledge; the understanding-part which is to be used to know the true treasury of all the knowledge of Life, which is in the life itself; and understanding which is formed, kept, and used in the life. Lay no manna by to be used in the old store-house (lest the manna should be running thither, when the true appetite is kindled after food); but receive the continual bread from the life of Life. The wisdom of the Life, strikes wisdom and understanding; and if ever it grows wiser any more, thou lovest it; it cannot possibly retain it; for that when getting up in thee, in which it is held; but only a shadow, an image, a semblance and likeness of it, which feeds the flesh; that part which vain would have it; it cannot know it; and therefore is it used to make images and likenesses of the true, that it might have somewhat. —*Penington.*

DO NOT BE DISCOURAGED.—Never be discouraged because good things get on so slowly and never fail to do daily that good things next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime of the Lord. Be charitable in view of God can afford to wait: why cannot we have Him to fall back upon? Let us have her perfect work and bring forth celestial fruits. Trust God to weave a little thread into the great web, the pattern shows it not yet. —*George Burd.*

A complaint drags us down a degree toward course."

Items Concerning the Society.

FOR "THE FRIEND."

Judge Lurton remarks about the change of standard on constitutional points, "that men, their creeds and their institutions must be measured by the standards which were recognized at the time," and thus cites a letter written to one John Higginson by Cotton Mather in 1682 about Penn and the Quakers. It must be borne in mind that Mather was a graduate of Harvard, a minister of the gospel, and died in 1728, having the reputation of being the greatest scholar and author in America of his time. The letter is as follows:

"September ye 15, 1682.

"To ye aged and Beloved, Mr. John Higginson: "There is now at sea a ship called the *Welcome*, which has on board an hundred or more heretics and malignants called Quakers with W. Penn, who is the chief scamp at the head of them.

"The general court has accordingly given secret orders to Master Malachi Huscott, of the Brig *Porpoise*, to waylay the said *Welcome*, slyly as near the Cape of Cod as may be, and make Captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall only do the Lord great service by punishing the wicked, but we shall make great good for his minister and people.

"Master Huscott feels hopeful, and I will set down the news when the ship comes back.

"Yours in ye Bowels of Christ,

"COTTON MATHER."

B. L. WICK.

During a third trial for murder on the twenty-first of Fifth Month, 1902, in the Melbourne court, says the *Australian Friend*, an incident occurred which shows the respect paid to liberty of conscience.

"An elderly gentleman who said he was a member of the Society of Friends, and had a conscientious objection to capital punishment, brought those facts under the notice of the Chief Justice in the Criminal Court to-day, when he was summoned on a new panel to serve as a juror. 'You are quite right in bringing these facts before the court,' replied the justice, 'but I don't think it probable that you will be called to take part in any such case.' It is not at all certain that all citizens who have such conscientious objections always bring them before the court. It is said that there was one man on a jury not long ago who held such views, and in consequence of whose attitude the jury performance disagreed."

It is not argued that a person with a conscientious objection to the death penalty is blameable for voting in a verdict of murder if based upon reasonable legal evidence. To give a just and true verdict is a bounden duty. The responsibility for capital punishment must rest with the makers of the law. Yet the fallibility of all human judgment should be a deterrent. The after memory of compliance in a verdict which may have led to such an awful consequence as the death of an innocent person, could not be otherwise than a burden.

Men may well fear being carried away under such strong pressure as is sometimes brought to bear by the vehemence of counsel or by unreasonableness in a jury. In times gone by, the shape of the coat and hat relieved Friends in such cases. They carried their convictions apparent on their personal attire. The public prosecutor's "stand aside" would safeguard their consciences in the absence of the "challenge" of the prisoner.

The want of such symbols of their faith would have caused a necessity for them to verbally state their scruples.

When in earlier times the Quaker dress was the usual dress of the day, they did so express their

convictions, often to their own loss, as history shows.

In these days and countries where the value of life is too little regarded, it may be well that Friends should take advantage of opportunities to express their conscientious views, and bear their testimony to the sacredness of human life.

Friends have met with little favor in their objection to risking life in Africa, but the courts give them an opportunity, and their opinions will be listened to with attention.

The Chief Justice of Victoria honorably commended this expression, and it had approval in the court and by the newspapers.

S. P.

Notes From Others.

The *Christian Register* says there are disagreeable saints and lovable sinners. Each after his manner does harm by his example.

No woman ever sings in a choir of a Greek church. There are no organs, and no musical instruments of any kind are allowed.

The wonderful old volumes of the Scriptures in the wealthy monasteries and cathedrals of Russia are often bound in covers blazoned with jewels worth fabulous sums. The Scriptures are greatly revered in Russia, and the circulation of the Bible is free.

Senator George F. Hoar says: "I do not believe there ever was a man who attended church constantly through life, or who brought his children to church in their youth, or who was taken by his parents to church in his own youth, who ever regretted it as he looked back."

John Kelman, of Edinburgh, in an address delivered at Northfield recently, said: "The hope of the pulpit at the present time practically lies in the emergence of real prophets who can utter a voice, clear and convincing, which men shall recognize to be for them the word of God."

THE RELIGION OF A GOOD LIFE.—The real test of the average man's Christianity is found, not in what he does in church, but in what he does out of church. The best evidence of the worth of the Christian religion does not lie in the eloquent sermons preached by her ministers, nor in the rapt attention of large audiences, nor in the large enterprises pastor and people may together carry on, but in the way individual men and women live at home, and in the way in which they deal with their fellow men in the shop, the store, the school, and the court. —*Reformed Church Messenger.*

AGAINST SHOWING THE INDIAN IN THE ROUGH.—Acting upon the statement of the Washington correspondent of the *Public Ledger*, appearing in the latter paper a few weeks ago, that the Commissioner of Indian Affairs had planned an exhibit at the coming St. Louis Exposition, by which the Indians would be permitted "to dance and fight and gamble and run horse races just as their forefathers did—clad in their fantastic and highly colored costumes, with their faces painted," etc. Josiah W. Leeds sent a protest to President Roosevelt against this alleged governmental scheme for "showing the Indian in the rough," his argument concluding with the words: "Let the Government not parade, even for an assumed educational purpose, the old time Indian's weaknesses or vices. Possessing at Washington, in addition to many archaeological antiquities, a splendid pictorial collection of Indian chiefs and others attired in the traditional costumes, we may spare the red ochre and feathers on the living subjects, and excuse them from showing us how the red man can fight, gamble and run the horse races."

A reply was promptly received from the President that he had taken note of the foregoing representation, and that he had caused it to be brought

to the attention of the Secretary of the Interior. A satisfactory response from Acting Secretary Ryan, states that "the Department has for several years past positively declined to permit the participation of Indians in any exhibition having the character of 'Wild West' shows, and it is not the intention to allow them to be present to engage in such exhibitions in the future."—*West Chester Daily Local.*

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 11th says: With the double purpose of protecting the long-suffering Jews of the Balkan States and of averting the ever present peril of the immigration into the United States of a horde of paupers, Secretary Hay has adopted the unusual course of appealing to the Powers of Europe to observe the obligations of humanity in the case of the Jews. The appeal takes the form of a State paper, remarkable in several respects, which has been dispatched to every Ambassador and Minister of the United States residing in one of the countries of Europe which were parties to the famous treaty at Berlin of 1878, namely, Great Britain, France, Germany, Russia, Italy, Austria and Turkey. The appeal states that whether considered of purpose or not, these helpless people, burdened and spurned by their native land, are forced by the sovereign power of Rumania upon the charity of the United States. "This Government cannot be a tacit party to such an international wrong. It is constrained to protest against the treatment to which the Jews of Rumania are subjected, not alone because it has an unimpeachable ground to remonstrate against the resultant injury to itself, but in the name of humanity. The United States may not authoritatively appeal to the stipulations of the treaty of Berlin, to which it was not and cannot become a signatory, but it does earnestly appeal to the principles consigned therein, because they are the principles of international law and eternal justice, advocating the broad toleration which that solemn compact enjoins, and beseeching the Powers to lend their moral support to the fulfillment thereof of its co-signatories, for the act of Rumania itself has effectively joined the United States to them as an interested party in this regard." This appeal, it is said, has been favorably regarded in Europe, and that Rumania will be asked by the Powers to answer Secretary Hay's charges of her mistreatment of Jews.

A syndicate of Philadelphia, Pa., and Chicago capitalists has been formed to develop Santa Clara Province, in the Island of Cuba, by the building of an electric railway, and developing a tract of 350,000 acres of land by American colonists, 2,000 of whom have been engaged for this purpose.

Lieutenant Peary has returned to the United States after an absence of four years in the arctic regions. He was unsuccessful in reaching the North Pole, and the most northern point attained was 84° 7', or about 260 miles south of the Pole.

According to a paper just issued by the Bureau of Statistics of the Treasury Department, the public debt of the United States is now \$12.97 per capita. The highest point reached was in 1865, when it stood \$76.93.

It appears that the number of men who are legally qualified to mine coal in Pennsylvania, and who have been furnished with certificates to that effect number 34,740. To secure his certificate a man must show that he has had not less than "two years' practical experience as a miner or as a mine laborer in the mines of this Commonwealth." Practically all of these certified miners are now on strike, and each one who refuses to take out coal compels the idleness of three other men.

A recent cable in Pennsylvania, and who have been furnished with certificates to that effect number 34,740. To secure his certificate a man must show that he has had not less than "two years' practical experience as a miner or as a mine laborer in the mines of this Commonwealth." Practically all of these certified miners are now on strike, and each one who refuses to take out coal compels the idleness of three other men.

A recent cable in Pennsylvania, and who have been furnished with certificates to that effect number 34,740. To secure his certificate a man must show that he has had not less than "two years' practical experience as a miner or as a mine laborer in the mines of this Commonwealth." Practically all of these certified miners are now on strike, and each one who refuses to take out coal compels the idleness of three other men.

cine without due legal authorization, violated the law of 1878.

Internal Revenue Commissioner Yerkes has decided that where born or similar preservatives are used in butter in extremely small quantities, for preservative purposes only, the product will not be subject to tax as adulterated butter.

The announcement is made that an immense oil gusher was struck at Kotella, on the Southern Alaska coast, at a depth of 200 feet. The oil rose nearly 200 feet before the well could be capped. The oil is of good quality, and near to water transportation to the Pacific coast ports. A large body of coal was recently discovered near the same place.

There were 336 deaths in this city last week, reported to the Board of Health. This is 43 less than the previous week and 43 less than the corresponding week of 1897. Of the foregoing 176 were males and 160 females: 51 died of consumption of the lungs; 23 of inflammation of the lungs and surrounding membranes; 6 of diphtheria; 8 of cancer; 12 of apoplexy and 12 of typhoid fever.

FOREIGN.—A despatch from Washington states that officials of the State Department believe that current dispatches from China indicate a corresponding week of 1897. Of the foregoing 176 were males and 160 females: 51 died of consumption of the lungs; 23 of inflammation of the lungs and surrounding membranes; 6 of diphtheria; 8 of cancer; 12 of apoplexy and 12 of typhoid fever.

The wheat harvest in Russia is reported to be exceptionally large; barley and rice have been much above the average quantity, and grain crops are progressing favorably. Reports from Siberia are very unfavorable.

A despatch from Adelaide, South Australia, of the 19th, says: A severe earthquake experienced here this evening caused a panic. Buildings were damaged and several narrow escapes from death recorded. Many northern towns experienced earthquake shocks this morning.

Röntgen rays are now being successfully employed in Germany for treatment of animals. Professor Hoffmann, Director of the Royal Veterinary Hospital in Stuttgart, has employed them with uniform satisfaction. X-Ray pictures of animals, he says, are of highly practical value, enabling the detection of a variety of diseases. With cattle they are likely, he thinks, to play an important part.

A despatch from Berlin says: The Society for the Protection of the Interests of the German Chemical Industry, in session at Frankfurt, has unanimously passed a resolution against the prohibition of the use of boric acid for the preservation of meats, and has appealed to the Bundesrath to reverse its decision in this connection in view of the present scarcity and dearth of meat.

The Czar, who recently has been consulting peasants and nobles alike, with the view of social and political reforms in his Empire, has lately had before him deputations of the elders of the cantons and villages in the governments of Kursk, Poltava, Kharkoff, Tchernigoff, Orel and Voronezh. To these he said, after referring to the acts of violence into which many peasants were betrayed by designing men who represented themselves as his agents, some months ago: "Remember that a man gets his bread and his life from the soil, and that he must labor and thrift and by living according to the commandments of God. Repeat all I have said to you to the other people of your villages, and tell them further that I will not leave their real needs unheeded."

expressing the hope that the work of the tribune harmonize with the sublime idea which led to it. Fishment, and said a glorious result was anticipated at the Arbitration Court, namely, to facilitate the settlement of disputes between States on the respect for right.

A despatch from Manila of the 16th says: The Taal and Bataan volcanoes have been unusually quiet. Bataan volcano had been inactive for years. The residents near the Macon volcano are alarmed. No disturbances have resulted.

In the island of St. Vincent both craters of the friere were reported on the 17th instant to be active since the 11th.

The steamer which was sent by the Japanese government to the scene of the recent eruption at Taal has returned to Yokohama. The eruption had caused complete transformation of the island, and all the inhabitants and animals had disappeared.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol.

Milton Stanley, agent, Ind. \$5 for Joel Carter, Edmund Osborne and David Thomas Stanton, agent, O., for Mary P. Taber, and Grimshaw for Chas Grimshaw, Pa.; Marie Watkins, N. J.; Josephine F. Smedley, Pa.; Mrs. Herr, Pa.; William D. Smith, Kans.; Selders agent, O., for Abner I. Hall and W. M. J. Jacobson, Ia., to No. 14, vol. 77; Hans Smedley, Pa.; Margaret Jones, Canada; H. Moorhead, Ia.; B. H. Coppock, agent, Ruth Edmundson; Samuel Williams, N. J.; J. Smith, agent, Kans.; \$6 for Mary Ann Chas Sarah Ann Hinshaw and Joshua P. Smith; B. Leeds, agent, N. J., for Hannah R. Matz; John M. Roberts; Lindley M. H. Reynolds; Joseph C. Hall, O.

Remittances received after Third-day noon appear in the Receipts until the following week.

NOTICES.

The name of John M. Rasmussen, Chicago, omitted from the Receipts published on page 3, Friend, dated Eighth Month 9th, 1902.

WESTTOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.18 A. M., 4.22 and 4.32 P. M. Other trains are met when on Stage fare, 15 cents; after 7.30 P. M., 25 cents on. To reach the school by telephone, wire West Phone 1145.

EDWARD G. SMEDLEY, Jr.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters to instruction and discipline should be addressed to Wm. F. WICKERSHAM, President.

Payments on account of board and tuition, communications in regard to business should be addressed to EDWARD G. SMEDLEY, Superintendent, Address, Westtown Pa., O., Chester.

MARRIED, at Friends' Meeting-house, Fourth Street, Philadelphia, Pa., on the eleventh day of the Month, 1902, EDWARD F. BRACKEN, of Paoli, Pa., and Anna S. Bracken, of Colorado, by Virginia Lou SELLER of Colwyn, Pa., daughter of P. and C. Virginia Sellow.

DIED, at the residence of her niece, in West Chester Co., Pa., on the fifteenth of Eighth Month, 1902, DEBORAH W. SIMMONS, in the eighty-eighth year of age; a member of West Grove Monthly Meeting formerly of Upper Erusham, N. J. Her quiet walk and her death, gave evidence that she trusted in the Savior.

at his residence Stoke Newington, PHILIP SARGENT, on the eighth of Second Month of his fortieth year.

—, at Chez Nous, Hitchen, JULIA ANNE wife of the late Philip Sargent, on the 6th of N 1902, in her fifty-second year.

—, at his home at Salem, Ohio, Eighth Month, 1902, BAZILLIA FRENCH, a member of Salem and Particular Meeting of Friends, of Salem, Ohio, in the 70th year of her age. We believe her language is as Blessed are the pure in heart, for they shall see

WILLIAM H. FILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

Vol. LXXVI.

SEVENTH-DAY, TENTH MONTH 4, 1902.

No. 12.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

The Prophet and the Priest.

The prophetic and the priestly elements in religion have always contended for the ascendancy.

We read the Hebrew record with discrimination. We clearly see how the priest finally triumphed over the prophet. The prophets of Israel, from Isaiah to Malachi frequently and persistently protested against the ritualism of priest-

What purpose is the multitude of your sacrifices unto me? saith the Lord" . . . "Your sacrifices are an abomination unto me."

How shall I come before the Lord, and bow myself before the Most High God? Shall I offer with thousands of rams and tens of thousands of rivers of oil? Shall I offer my burnt-offering—the fruit of my body for the sin of my soul? . . . "Do justly, love mercy, and walk humbly with thy God."

This does not suffice to enumerate the many repeated protests against the priestly aspirations which have afflicted the church of Christ through at least three millenniums.

We naturally expect the *Gentile* world to be under the ban of so great a curse,—whether ancient or modern. But how shall we explain the inveterate tendency of professing Christians to revert to that crude and primitive method of worship, when they have the light of the knowledge of the glorious gospel of the truth as it is portrayed in the gospel of our Lord and Saviour Jesus Christ?

How can we account for the wave of ritualism which has recently swept so many of the leading members of the Church of Christ, in Europe and in America, into this age to forms and ceremonies with all the trappings of the priestly order?

And are we as a Society free from its baneful effects, when we resort to a prepared service of song or other vocal ministry? In short, are we on the prophetic, or on the priestly basis, when we go to meetings for worship to be entertained?

The priest has to perform in some outward and visible way; while the prophet has to hear and echo the voice of God.

If every Friend would seriously ask himself the question, "Do I worship on the prophetic, or on the priestly basis?" there might be an increase of spirituality within our borders.

That worship which primarily consists in reverent, silent dependence upon the invisible Source of all spiritual strength necessarily differentiates itself from one which relies upon some sound or ministry issuing from one or more voices—or perchance from a machine.

Such outward worshippers, however reverent, would the better fulfil the requirement, "They that worship the Father must worship Him in spirit and with true spiritual insight," if they clearly perceived the need of learning how to worship Him by direct communion.

We freely concede all are not equally capable of doing this without human assistance; and therefore infinite Love has condescended to supply such help in every generation,—qualifying those upon whom he has bestowed spiritual gifts for the edification of the Church. These "co-workers with God" have no spiritual or temporal rights apart from their brethren. They recognize the gift of prophecy as the apostle Peter declared it to be on the day of Pentecost. They recognize also "the gift of teaching" under the same heavenly authority with that of "discernment of spirits."

At least these three distinct gifts may contribute much spiritual assistance and comfort, but in no case are they to supersede the need and practice of each soul waiting upon God, in the silence of every thought.

The normal development and exercise of all our mental faculties is a duty no one will question; but there is a vital difference between a studied preparation and a spiritual endowment. The latter may crown and happily has often crowned the best mental abilities; and it is well when these are constantly dedicated to their highest service,—the consideration and expression of spiritual truths.

Yet the prophetic gift is in no wise de-

pendent upon any mental ability, and whenever it is exercised rightly it must be under the immediate and renewed prompting of the Spirit of Christ.

This is a fundamental distinction between the prophetic and the priestly function.

The priest has a certain prescribed ritual which he is competent to go through by virtue of a standing "ordination." And it is none the less an ordination of man when a sermon is prepared by virtue of his mental abilities and the demand of the congregation.

A crisis is at hand, and we must decide whether the prophet or the priest shall occupy the foremost place in our system of church government and practice.

The prophetic gift has largely disappeared, in its old time power, throughout large sections of our Society both in America and in England. The pastoral system has been established in several Yearly Meetings, and the cry for a spiritually baptizing ministry is heard in our streets.

What shall be the remedy? The Lord on high is still graciously disposed toward this part of his heritage. He is preparing "sons and daughters, servants and handmaidens" upon whom he may bestow his precious gifts. But they must be received and exercised in his power, and therefore ever in true humility.

If any have felt the stirrings of heavenly love in their hearts, and at times have been moved to speak "a word in season," let it be done in simplicity and discernment of a true call and commission.

This is often faint in the beginning, and the mind may at times be sorely perplexed to know what is really called for at our hands. But as there is a holy resignation and a patient waiting for the arising of the gospel stream in our own souls, and a willingness to wait indefinitely "if the vision tarry," there is apt to be an increase of the commission; and as we go on with the single desire of fulfilling the will of our Heavenly Father by keeping to "the gift" which has thus been entrusted, many a heart will be refreshed.

It requires an act of real faith, in the absence of any clear idea of what may be said, to begin to speak—trusting to that Heavenly Power which alone can make any message spiritually profitable. And yet this has often been required of those who have known the

prophetic gift to grow by faithful exercise. Certainly in so important a calling every talent ought to be brought to contribute all that it rightly can to the simple, clear delivery of the gospel message. Everything that diverts the attention of the hearer from the message should be avoided.

The ministry of gospel power and spiritual life through human instrumentality has been a great blessing in all ages. And if the priest and all that belongs to him, is not permitted to crowd out the prophet with his ministry, as has been the case repeatedly in the Jewish church and in the early and later Christian Churches—if the Society of Friends is to be maintained upon its original and true basis—we must preserve inviolate a worship based upon silence without vocal prearrangement, and cherish every gift which is exercised in the life and demonstration of the Spirit with a renewed heavenly "ordination."

And let all who are called and entrusted with any such precious gift be not too easily discouraged because sometimes they may misjudge their commission; but in humility and sincerity respond to each fresh prompting,—endeavoring to keep within the limitations Infinite Wisdom has put upon us all. J. E.

Schooling the Prophets.

[In keeping with the above remarks, extracts from a recent number of *Waymarks* also call for serious consideration, as to how far we are leaving our original prophetic basis to follow the insidious entering wedges of the sacerdotal basis, or of will-worship.]

One very important subject was brought this year before the attention of London Yearly Meeting by John S. Rowntree: this was, the need of a *prophetic ministry*, that is to say a ministry of men and women who speak or profess to speak forth a message from God, suited to the present need of their hearers. Where this is a true message, it can without prevarication, be called the word of the Lord, at that time and on that occasion.

Many months before this, the noted preacher Alexander MacLaren gave an address to the preachers of the Baptist Union, where he tentatively laid down lines, not as imperative but as desirable which, if acted on, would result in the entire dislocation of the prevailing plan, and the substitution of a prophetic ministry in its place.

The question of a prophetic ministry cannot be dealt with as if it were a beautiful Quaker thread that can be interwoven along with a lot of incongruous materials, to form a harmonious whole.

For the Church to be in a position to encourage such a ministry, it must be itself in the prophetic spirit, otherwise it will be imposed upon, and will itself impose upon the world at large: the requirements of that prophetic spirit must take the precedence of all other considerations whatever, and foremost among those requirements is spiritual discernment,—ability to try spirits, rather than words.

If any religious body of to-day can abide this test, there is no question at all, that there is a home for all who are thirsting after substance; for all who have tried those who say they are Jews of "the commonwealth of Israel," but have in the openings of Divine Light, proved them to be liars: here is Life, and here is fellowship in that against which no enchantment can prevail (Num. xxiii, 23): here the prince of this world is cast out, and the Kingdom of glory comes in.

On the other hand, any Society, if it cannot judge between sound and substance, if it cannot discern the voice of the true Prophet and true Shepherd, from the false prophet's voice, if it cannot place the judgment of Truth over the transgressing nature, even when the latter appears clothed with a form of sound words, such a Society cannot—do what it may—encourage a prophetic ministry.

A true prophet speaks the Truth from a measure of its own Life; a false prophet either preaches what is wrong in form as well as in substance, or sets forth a form of Truth out of the Life: the one gathers to Zion, the other gathers to Babylon.

Where individuals and the Church itself take heed to the prophetic Word which is not the letter, all subordinate questions of Church organization, testimony, outward walk, influence in the world and responsibility for others, are easily solved, because each individual member finds his proper work under the great Head, and is exercised with it: from this exercise springs a prophetic and living ministry. But where the ministry does not come from the operations of the Holy Word, it is a lifeless and unbaptizing one. Spiritual paralysis ensues.

It is impossible to graft the prophetic ministry on to the economy of a Church that is not gathered to this prophetic spirit, this testimony of Jesus "which is the spirit of prophecy." The [compromising bodies] may all look on it as a desirable addition to their equipment, but it will elude their grasp, and it cannot flourish side by side with a ministry of another origin. Two standards of ministry in one Society lead to confusion. A Society that encourages a prophetic ministry must as a matter of necessity discourage all other ministry; where there is a growth in the Life, that growth must overpower everything that opposes the Life, and can leave room for no other growth.

In a religious Society established on this foundation, there is no schism, no break, no want of harmony, no cause of weakness, for where the word of a King is, there is power, and the Kingdom of God does not stand in outward declarations, but in power. It is on this rock that a prophetic ministry is founded; on this it wholly depends. If we do not know where to find such a ministry, let us, at least, be so faithful as to come to abide in the Seed, to which is the promise of all that pertains to Life and godliness.

However it may be to-day, there is no doubt that there existed a powerful prophetic ministry in this country during the latter half of the seventeenth century, and during a much later period. What was the nature of its rise and progress?

First, there was in the minds of the youths, and young men who were its chief repre-

sentatives, a turning inward to the Word of God, and to the Light in which alone they saw they could serve God.

Secondly, a separation from all social engagements, where the call of the Word of Life was stronger than the call of the world, and the warrant for the work of the ministry, and from all where an imitation of the practices of old, was deemed sufficient to secure the leading of Life.

Thirdly, a meeting together with those who were like-minded for purposes of public worship, which meetings were often silent and nearly so.

There were these three stages—Concentration, Separation, Waiting, in which the prophets were schooled before they were sent forth to meet the mighty Goliaths and the roars and Nebuchadnezzars of their day.

We are not all called on to be prophets in public service, but we are all called to be exercised with the Word of Life in the Word of Christ, and were it our daily endeavor to be faithful here, the laborers in the great harvest field would be increased, and there would arise, even in our day, bright examples of a living, powerful ministry, of Prophets schooled by the great Teacher of his people, and of faithful souls who can say, "He wakeneth morning by morning, he wakeneth ear to hear as the learned." Is. i. 4. Here is the school, and here are the scholars, whose life, examples and testimony will teach and reach a lost world.

Seasons for Worship and for Information.

Our contributor under the heading "Seasons for Instruction in Truth," is right in showing that it is quite gratuitous to assume that the article entitled "Sub-Letting of Religious Meetings" animadverted on other companies, if kept in their place, which might be gathered for conference, consultation, instruction outside of any stated Friends' meeting for Divine worship. It animadverted on the substitution of these for any of our seasons for worship.

The concern was that these when they should be kept distinct, called by their right names, and no amalgamation sought between our meetings for worship in the freedom of the Spirit, and other gatherings set for special topics. On these latter we can pass no serious judgment. Each must be discerned in its own merits. The question will often have to do with confidence in the standing and character of the Friend exercised to have the company convened.

Neither was the article conceived to be applicable to any in the service of our Yearly Meeting's Committee who have apprehended their special calling lay in the line of bringing our distinctive doctrines into clearer view before the young. These have set the commendable example which we advocate, and are scrupulously declining to compromise a season for worship with a gathering called for the specific purpose of presenting Friends with history and doctrines.

Twenty-five years ago Robert Ingersoll declared in a public lecture that the Bible was an exploded book, that its sales were bound to fall off rapidly, and that within ten years it would be little read. The ten years have passed and fifteen more, and yet the Bible is not only still being sold, but is being sold in enormously increased numbers. Within the last twenty-five years six great Bible houses have been established and the sales of the book have more than quadrupled. The authority for this statement is the head of the American branch of the Oxford University Press. A book that sells up to one hundred thousand and beyond in these days is heralded as a tremendous success. It has recently been announced that "David Harum" has reached a circulation of six hundred and twenty-five thousand copies, and the presses are still running. But how small do all these figures seem in comparison with the sales of the Bible. The American Bible Society alone issued more than one million five hundred thousand Bibles last year, and in the same year the British Foreign Bible Society turned out more than five million Bibles. Other Bible companies show correspondingly large outputs. If the total number of Bibles in English alone produced in a single year were all added up the number would evidently be upwards of ten million. This is probably a greater sale than that of any other hundred books combined. Several years ago the competition in selling Bibles forced them below cost and there were rumors of a Bible trust. No such trust was formed, but prices were adjusted and no Bible house went out of business. These prices have been going down for twenty years through improved processes of production, but increased cost of manufacture has recently caused a slight rise in price. The British Bible Society sells a complete Bible for sixpence, or twelve and a half cents, and a New Testament for a penny or two cents. The American Bible Society sells a Bible for fifteen cents and a New Testament

for five cents. From these low figures, that put the Bible within the reach of the poorest, prices run up to sumptuous copies that cost many dollars. The secret process of making the famous Oxford India paper, so thin and tough and opaque, which came into use about 1875, has revolutionized the manufacture of Bibles that are compact and handy volumes. The Oxford Press turns out twenty thousand of these Bibles a week. More than forty thousand sheets of gold are used in merely lettering the volumes and the skins of at least one hundred thousand animals go into Oxford Bible covers each year. Not all these Bibles published in England and America are in English, although these statistics do not include those published in other Christian countries. The British and Foreign Bible Society prints the Bible in four hundred languages, and the American Bible Society also prints the Bible in many languages. The field in which the American Bible Society shows the most marked development is in the Philippines. For three hundred years before the American occupation the Bible had practically no circulation in these islands, but during the first year of American rule ten thousand seven hundred Bibles were distributed in them. The Bible is now being translated into five Filipino dialects. Representatives of the Bible Society report that the natives are immensely interested in this "new book" in their own tongues, and that in many villages where most of the natives cannot read, it is read aloud. It was to be expected that China would show a large falling off in the sale of the Bible after the Boxer insurrection, but the reverse has been the case, and more than four hundred and twenty-eight thousand Bibles formed the issue for China last year. It has been thought that the sale of Bibles falls off in good times and increases in hard times, on the theory that people are more religious when they are in trouble. But this is a mistake, and as business improves the Bible houses share in the prosperity and their sales increase. The fact is the Bible is the most popular book in the world to-day. In the midst of the flood of books that is constantly pouring from the press it not only holds its own, but is winning for itself an ever-increasing place. It is being bought and read to-day as never before. Let us pray that it may be read with the spirit and the understanding. "The entrance of Thy words giveth light."—*The Presbyterian Banner*.

Christ Manifest in the Flesh.

Great is the whole mystery of godliness, but especially Christ manifest in the flesh, viz., that the eternal love and light of God should dwell essentially in man; for since man might suffer his will and desires to enter into vanity and bestiality, the Lord said: "It is not good or safe for man to be alone," but promised him, "the seed of the woman," the holy principle of Divine Light and Love, which will bruise the head of the serpent in all that adhere to and follow its counsel; that is, it will destroy the works of the devil, and then all vileness and oppression depart from that man, and that saying is fulfilled: "The Lord is my strength, my safeguard and portion." And every man thus qualified is taught of God; Jehovah is his tutor, and his guide, the

mighty counsellor; so that he will no longer run after other lords, nor contend for anything but truth and righteousness, and to live a sober, harmless, innocent life in the sight of God and man, and doing unto all as he would be done unto. And such purified souls amidst all the hurries, the storms and agitations of the world round about them, do securely ride at anchor in a blissful calm, and are satisfied with their portions, and know their Centre, and to them all contention ceaseth, and there is peace on earth, as in heaven.—*Thomas Tryon*.

The Principles of Truth.

That the principles of truth are not held in the natural will and wisdom of man is a testimony that is needed to be kept closely before us. "Ye must be born again." That there is an effort in this day to do so is evident, to gain the crown without the cross. "That which is not of faith is sin." No one of the testimonies of Truth can be very long maintained except on the ground of conviction, taken up in faith, that it is required. In the felt absence of this amongst us, no manner of counterfeiting will avail. There is a representation in Babylon of all that is in Jerusalem. There would be no lack of real conviction, if there was a willingness to pay the price.

There has a wave of degeneracy overtaken the Society of Friends in the various situations. In some a tenacious holding to the letter and form, denying too much the spirit and freedom thereof, putting bands and burdens that were never intended to be borne. In some while in a goodly form indolence, unfaithfulness, not zeal enough, a resting satisfied with the form; forgetting that we are to be soldiers. In others denying the form in the Life, and departing from the principles in more or less measure, in a false idea of liberty, ceasing from the very ground upon which we were built.

Then when there is perceived an opportunity for the natural part, will and wisdom to take part and have sway, here such as are above the cross become stirred up from the very centre, which might be taken for Life, but true Israel cannot be deceived. Anything the enemy is satisfied with but the real Truth, by the way of the cross. Oh how precious this is to those who have bought it! How it has brought them down and does humble them, as they are called to sustain it by any act of obedience, realizing that if any good is done at all it must be really Christ within them,—"Thus saith the Lord,"—and feeling an holy fear lest it be not so. We cannot, cannot, reach the heart by head conviction, which man's wisdom and doings may, but it must be the Lord's spirit upon the hearts. "Be not deceived. God is not mocked."

Any organization can have activity, much going on, but none can in that way have Life, the essence which God alone gives, neither will he give it except as a witness to his own work. This cannot be except we are really his children by birth, having died unto ourselves. And there will be unmistakable marks not the high head and lofty looks, but meek and lowly, and the transforming evidence, Oh, saith my spirit, may this kind be brought forth! Such will know of no joining hand

with hand in any confederacy, but stand in their own conviction, which as it emanates from a full yielding unto the Lord will enable them to see eye to eye, and for the very reason of their not being willing to stand with any man as man, but looking unto our Heavenly Father, will they be found to stand straight together in Him. I would earnestly encourage those who would sell all that they have to buy the Truth, to be faithful; but to those who would have it some other way, *appear well*, I could only say, it will yield its very effects even; a tree without real fruit. "Ye shall seek me and find me when I will be with the whole heart," "He that entered not by the door into the sheepfold, but climbed up some other way, the same is a thief and a robber."

"Is there not a cause?" I would appeal to every one, examine our ground, in the Light, the searching one, for the day the Lord will try every one, whereon he will be judged, if from conviction and the cross he wins this work, but none other. Oh he is sick for willing and obedient ones, who are willing to humble themselves, who feel called to come apart, and be separate in spirit, and all that is felt to be not of Him, and not the unclean thing, no matter how and by any man or body of men, may own, wait, practice.

In true love for the everlasting Truth,
CYRUS COOPER,
SALEM, Ohio, Ninth Month, 14th.

The English School Question.

A friend has forwarded the following, and may supplement our recent selection of the same subject.—Ed.

The debate on the education bill, which occupied the attention of the House of Commons up to the recess of Parliament, was directed chiefly to the provisions for the control of the schools.

The bill represents an attempt to unite the English school system and to put its administration in the hands of local authorities. It deals with two classes of schools already existing, the "board schools," which correspond to American public schools, and the "voluntary schools," which have been established and maintained mostly by religious denominations. The bill puts both classes of schools upon the same footing, so far as maintenance and public cost is concerned, but it proposes to perpetuate denominational control of the "voluntary schools" by giving their representatives two-thirds of the places in the boards of management.

It was over this provision that the controversy raged, in Parliament and in the press, especially with reference to seven or eight thousand parishes wherein there are no schools, save the denominational or voluntary schools, and where the parents have consequently no choice as to the influences to which their children may be subjected. Most of these schools are Church of England schools, and Nonconformist sentiment, in Parliament and out of it, was aroused against the provisions of the government's bill.

In one sense the situation was not a new one. These schools had long been the only ones available in the parishes in question

onformist parents had sent their children home without complaint. But to make a denominational schools a charge upon rate-payers, involved the introduction of a principle.

is significant that in the vote on this ure of the bill the government majority ed to less than one-third of its normal ortions.

The bill will be taken up again after the re- next month, when it will become clear his leisure for reflection has made its sions more tolerable to its opponents or so.—*Late Paper.*

Science and Industry.

THE MAN WITH A PITCHFORK.—Now is the time that one may see on the shores of the bay at Great South Beach the industrious seagull gatherer. If he belongs to the "mainland" and conducts his business along the bay, he has with him his horse and cart; he drives his patient beast knee-deep into the water, he pitches the weed from the shore to the man. Then, when a load is made, there is a great straining on the part of the beast, a great creaking on the part of the man, and a great amount of urging and urging (if he be of an ignorant nature, such believes the most efficacious way to get a load to the top of a hill with a heavy load is to whip him unmercifully on the part of a man). If the business is being piled on the beach, the work must be all done by the man himself, he gathering the weed into heaps and then transporting it the best he may to his

place. It has been washed up of late in large quantities, for this is the time of year when it is to be most abundant. It accumulates in thick ridges along the water line, and if allowed to remain any length of time becomes unclean and offensive. So it is that property owners, who can make no use of it themselves, send the stuff away to whomsoever will cart it off. There are many who are glad to get it, for there are few better things for fertilizing fields. The weed is collected and hauled away, either to be dumped into pigpens or piled into stacks to allow it to rot sufficiently to spread. The process of disintegration gives its bulk about fifty per cent., but it is cheap and abundant that this is scarcely considered a loss. With a variety of sorts of "niggerhead" and cabbage and grasses—the "finished product" is of no little value to farmers and hucksters.

It is said that a layer of this over seed potatoes will guarantee an excellent crop, with but little care. There is no doubt about its value as an enricher of this peculiar island soil.

But for all its usefulness in this line, it is another use for some of it that gives humanity at large. That part of the weed crop which has been thrown highest on the beach, and lies out of reach of all but storm waves, dries in the sun, is washed by rains, loses its saltiness, dries again, becomes crisp and springy. The gatherer cuts this separately, presses it with his hands for that purpose into bales, such as are made of hay, and ships it to New York City, where it is used for mattresses. Thus that much of men's comfort and rest de-

pends on the labors of these seaweed gatherers, who work close to Nature and await their gifts without effort or impatience.

Away down the beach alone on the edge of the land, a black line against the white of the waves, pitchfork in hand and pipe in mouth, the lonely gatherer heaps up his weed, and saves for man's use and comfort the very waste of the sea. It is certainly not a high class of labor he has given himself to, nor one conducive of ambitious purposes. But the humble work, the mighty silence of the sea, the solitude, the expectation—all these elements go to make a man picturesque and exceptional. In the majority of cases he is a sort of human weed himself, and finds a congenial, sympathetic business in that he pursues.—*New York Press.*

COAL FAMINE AT CAPITOL.—The coal famine is causing much concern to government officials. There is just as much difficulty in getting coal for the government as for private individuals, and a failure is more serious because of the magnitude of the interests involved. Usually by this time every year the big contracts for coal for the Capitol and the immense department buildings have been not only made, but the actual work of hauling and stowing has been done.

It takes eight thousand tons to run the Capitol a year. The Senate end has a two months' supply and the House has about seven hundred tons, or enough to run till near winter. The supply for the last fiscal year ran short on account of the unusual number of night sessions. Unless the famine comes to an end it will be necessary to mix soft coal with anthracite and burn the blend in grates. This would make it necessary to put in a large number of grates, as in the forty or more new rooms lately constructed in the huge building no provision has been made for an emergency such as is now threatened.

Last year's supply of coal for the Capitol was bought for \$1.75 a ton, and the amount was seven thousand tons. It is used to heat and light the building, to run elevators, ventilate and perform a variety of service calling for power. When the bids were opened at the beginning of this fiscal year it was found that the price had gone up to \$7.50, and the contracts contained a strike clause, which relieved the bidders from responsibility in case of just such exigency as has now arisen. The officials rejected all bids, and decided to go into the open market. Contracts have been made for the one hundred and fifty tons required for the White House, at prices ranging from \$6.25 to \$6.60, but the contracts have not yet been signed. The White House is nearly out of coal.

The Interior Department has contracted for eighteen hundred tons of anthracite, at \$4.98, and twenty-five hundred tons of soft, at \$3.25. The Treasury has the largest coal bill to pay every year. It buys for the big building here and a number of other department buildings, and for customs buildings all over the country. For the buildings here in Washington seventy-five hundred tons are required. A contract was made early in the summer for this amount, at the low price of \$3.16, and the contractor gave a bond of eight thousand dollars for the faithful performance of his

agreement. In the soft coal contract there is a strike clause, but, in the anthracite contract there is none. The Department will hold the contractor to his bargain, although he will lose heavily by it. Unless things take a turn for the better in the mines, it is clear that the government will be forced to burn a good deal of soft coal, and Congress will, in self-defence, be obliged to repeal the anti-smoke law.—*Ledger.*

The Story of a Devoted Slave.

When, in 1835, Jefferson Davis, later President of the Confederacy, left the regular army his elder brother, Joseph, gave him Erieffield, a splendid plantation of two thousand acres on the Mississippi River, a few miles below Vicksburg, and a number of slaves. These latter included a growing negro boy called Ben Montgomery, whom J. Davis made his body servant. The lad was unusually intelligent, and Davis saw that in him were capabilities not common to the African race. He taught him to read and then to write, and soon he became an admirable assistant. He was not only Jefferson Davis's body servant, but also his private secretary, bookkeeper and general factotum. His penmanship was beautiful, and his plantation bookkeeping, in its simplicity and accuracy, was the envy and admiration of the countryside. He knew more of the business of the Davis brothers, except themselves, than anyone else.

After Jefferson Davis entered politics, Ben Montgomery became still more useful. When the master was on his long campaign tours, or in Washington, Montgomery had authority to open letters not marked as private, and to answer them; he had power, in writing answers, to transact any business necessary for the plantation. By this time Montgomery had come to have absolute charge of the Erieffield estate. He did not interfere with the management of the negroes, or with anything else under the overseer's purview; but the general business of the place he transacted without consulting anybody except the master.

When Jefferson Davis left Washington, in 1861, after resigning his seat in the senate, he went to Erieffield. His estate was his sole maintenance. It was certain that, during the impending struggle, he must be absent much of the time, and whom should he leave in charge of the estate? Finally Joseph Davis asked, "Why not Ben Montgomery?" and the suggestion was adopted. The usual white overseers were left in charge of the farming operations, but to the slave, Ben Montgomery, was intrusted the financial part of the business, under the direction of his master. The cotton crops of 1861 and 1862 were good, and, although there was some trouble about marketing the crop of the latter year, it was finally sent to New Orleans, and later, warehoused at Liverpool, to be sold when the money it might bring would be needed. There were not more than four hundred and fifty bales, for the south then needed corn and food supplies more than it did cotton, and so the land was devoted largely to food crops. Then, early in 1863 came the Emancipation Proclamation of President Lincoln, and with it, to the South, the equally dangerous Act of Confiscation. This latter was put into execution, wherever possible, with great energy. Treasury agents,

armed with all the forms of law, or without them, sometimes seized all property belonging to the list of suspects as soon as it came under the protection of the Union armies.

Then for the first time in his life, Ben Montgomery asked permission to visit Richmond.

"Dear Marse Jeff," he wrote, "I want to go to Richmond to see you, and I want to go right away. There is something that I want to tell you that I dare not write, so do please let me go to Richmond at once."

Jefferson Davis could not imagine what the negro had on his mind, but wrote him to come, and sent him the necessary permit for a slave to travel.

"Marse Jeff," said Ben, when he arrived at Richmond and had an opportunity to talk with his master, "you know Mr. Lincoln has issued what he calls an emancipation proclamation, and with it another proclamation confiscating the property of certain archrebels, as he calls them. Now, they are going to confiscate your property just as soon as they get a chance. Suppose you and Master Joe sell me your estates, and do it before the Yankees capture our country."

"Why, Ben," his master said, "you are a slave and can't hold property in Mississippi." "That is true," said Ben, "but you can set me free. Make out two sets of papers. Give me one set and keep one yourself. Then make out a third paper, which shall say that under certain conditions the free papers are to be canceled."

The conditions were that the Federals should capture the city of Vicksburg and the Davis estate which lay eighteen miles below.

"Why, Ben, that's an excellent idea. Let me think it over for a day or two," Mr. Davis said.

He talked it over with his brother Joseph. It was important to them that they should have the income of this estate. If the Federal soldiers should capture Vicksburg, about the first property they would confiscate and plunder would be the Davis estate. But if this property belonged to a negro, freed before the capture of Vicksburg, then, under the Emancipation Proclamation, it would be his, and could not be seized by the Federal agents. The plan promised well, and the Davis brothers, after consultation, decided to adopt it. Jefferson Davis loaned to Ben, for the purpose of making the sale, ten thousand dollars. The consideration for the estate was thirty thousand dollars, on ten years time, with interest at six per cent. Knowing that there would be some trouble about the matter, the legal papers were drawn with exceptional care. John A. Campbell, who resigned his place on the United States supreme bench when the war began, was the attorney: at the same time he drew Ben's free papers, with a clause in each that, under certain conditions, the free papers should become null and void.

Returning to Brierfield, Montgomery had all the papers promptly recorded in the proper offices in Warren County, Mississippi. Events speedily showed that he acted wisely, for in less than a week after Vicksburg fell, (Seventh Month), 1863, an agent of the United States treasury department appeared at Brierfield to take possession of the goods, chattels, and movables on the plantation, preparatory to formal confiscation of the property by the

United States. The agent traveled in state, escorted by a troop of cavalry, only to be met by Montgomery, who mildly asked his business.

"I have come," said the agent, "to take possession of all movable goods and stores on Jefferson Davis's plantation."

"Mr. Davis owns no plantation in this section of the country," Montgomery rejoined. "Then to whom does this plantation belong?" queried the astonished officer.

"These three plantations," answered Montgomery, calmly, "consisting of the Hurricane, Palmyra and Brierfield estates, are my property."

"You don't suppose that I'll believe such a lie as that, do you?" asked the agent.

"The story that I have told you is true in every respect," said Montgomery. "If you will come into the house, I will show you all the papers, and you can decide upon their legality."

The agent was a lawyer, and when he looked over the deeds, he saw that a correct legal transfer had been made. But he said, in triumph:—

"At the time this sale was made, you were a slave. You could not hold real estate in Mississippi."

Thereupon Montgomery, with a smile, handed the agent his free papers, made out and legally verified four days before the title to the real estate was passed:

"Now," said Montgomery, "this country is under the protection of the United States, is it not?"

"Why, yes," said the officer, "it is."

"And I am entitled to all the rights and privileges of a citizen of the United States, am I not?"

"I suppose you are," was the reluctant reply.

"Then, sir, under the Emancipation Proclamation of President Lincoln, and by virtue of these free papers made before that proclamation was issued, I am a citizen of the United States, with all the rights and privileges that any citizen has. You are especially enjoined by that proclamation to see that I and all my race are protected in our legal rights, are you not?"

"Yes," replied the officer, who saw that he was cornered.

"Then I request that you leave my property untouched, for otherwise I shall call upon the President of the United States to know whether or not this proclamation is more than an empty form."

The agent and his escort went back to Vicksburg. Montgomery at once addressed a letter to the commanding officer at Vicksburg, setting forth that he was a free man of color, the legal owner of certain plantations, which were specified by name; that an officer of the United States had called upon him and endeavored to deprive him of his property without due process of law, and he demanded of the commanding officer his protection and that of the United States. Still, the spoil was too rich to be relinquished by the treasury agents without a fight, and in despair, Montgomery decided upon a great stroke. He called upon the Federal commander at Vicksburg and asked that a lieutenant and guard be put in charge at Brierfield for ten days' time, and also for

leave of travel on a government boat for Cincinnati. He had resolved to visitington, see President Lincoln, and lay them before him personally. He chanced to Judge Holt, then judge advocate of the army. When he arrived in Washington, he attempted to see him, and asked to be taken to the President.

"I'm a free man, now, Judge," he said. "You have known me for many years. I am now to take me to Mr. Lincoln and tell him what my character is, for I have important business with him."

Judge Holt went with Montgomery to Mr. Lincoln.

"Mr. President," he said, "this is Ben Montgomery, who, for thirty years, has been the private secretary of Jefferson Davis."

"Private secretary?" queried Mr. Lincoln.

"Yes," said Judge Holt, "that is what it is. He is an honest man, and what he says is true. He wishes to see you on important business and I will leave you and him to transact it—and Judge Holt left them alone.

"Well, what can I do for you, my friend?" asked Mr. Lincoln, after the judge had explained.

Montgomery related what had occurred. "Mr. Davis has been very kind to me, he went on, "and I did this as much to help him as to help myself. This war is nearly over, I believe that your people will succeed. As you will do with Master Jeff, I do not know, but I am going to do my best to keep his wife and children from starving."

Mr. Lincoln was deeply moved. "Do not mean to tell me," he asked, "that you have been Mr. Davis's private secretary all these years?"

"I do not know what you would call it, Mr. President," the negro replied, "but for thirty years I have written his business letters, looked after the affairs of the plantation, carried the sums of money to New Orleans and to Cincinnati for him, and have had his fullest confidence in every way. In all his life he has never spoken to me an unkind word."

"Do you know of any other such cases, yours, Montgomery?" asked the President as he rose and paced the floor.

"No, sir, I do not," was the reply; "in doubtless, there are such cases. Now, Mr. President, what I want you to do is this: want you to give me a writing directing military and civil officers to protect me in the possession of my property."

The President sat at his desk, and then there wrote an order which enjoined upon military, naval and civil officers the protection of Benjamin Montgomery, the owner of the plantations that were named, and directed that he be given any assistance he might require for the furtherance of these orders. It was signed, "Abraham Lincoln." This was about Eighth Month, 1863.

Montgomery went home and at once showed his letter to the commander at Vicksburg, who issued orders that he should be protected in the possession of his property. The President directed the secretary of the treasury to instruct his agents to let Montgomery alone and he was not disturbed. After the war went quietly ahead with his business. He saved some money, and kept the hands pretty well together, though they were few. During the years of reconstruction, Montgomery was

h his cotton-growing, and attended close-business. His credit in Vicksburg and Orleans was equal to that of any planter country; his orders for supplies were promptly filled, and his payments were made as promised time.

1882, Montgomery felt that he was getting too old to manage properly the business estates. So a friendly suit of force was brought, and the great estate, which Davis having been dead some years, red to Jefferson Davis. He and Montgomery settled their accounts, and Montgomery, that settlement, which assured him some hundred thousand dollars, was the richest man in Mississippi. Two years thereafter he died, and no man, white or black, had been more sincerely mourned. Montgomery's funeral was attended by Jefferson Davis and by all the prominent planters in twenty or thirty miles. In an address to the grave, Jefferson Davis said: "I have in my life many true and faithful friends, none more faithful than was he whom this day have laid at rest."—*Rufus R. Wilson* "Success."

FOR "THE FRIEND."

to Know the Way Only by Walking in It.

the law of the Lord is perfect, converting soul; the testimony of the Lord is sure, giving wise the simple" (Ps. xix: 7).

the following anecdote taken from the *Christian Herald* seems an apt illustration of above testimony of the Psalmist, who to have been sensible of a higher law than that given by Moses.

T. H. W.

"I don't like the idea of your going about preaching," said the squire to a Cornish mill-boy who was a Methodist local preacher.

"I don't preach, sir."

"But you conduct the service, and go into the pulpit, and take a text and explain it. I must know you are very ignorant. I want you to consider whether a man ought to have few advantages as you have, to take upon himself the responsibility to teach others. Suppose you made a mistake."

"Now, sir, I've thought of that. I do pray every day to guide me by his Holy Spirit." The squire explained that university training was necessary for preachers who would be others.

"Squire," said the miller, looking at the squire, "is that the map of your estate?"

"The squire assented.

"Suppose you do know that map pretty well, squire? Every road, and every pathway, every water way?"

"Yes, yes."

"Well, squire, do you remember the other way was down to the mill and you asked Mary to show you the pathway through the woods? I've been thinking 't'es like this. You knowed the road 'pon the map. If I asked Mary 't'es was called 'pon the map—she wouldn't been able to tell me. But if I Mary showed you the way up the woods. You knowed the way up the map, but if I Mary knowed the way up the map in et, and if I don't know the way up the map so well as some people, bless the Lord, I do know the way to heaven by walken."

THE COUNTRY BOY'S OPPORTUNITIES.—In the country, boys dream of the city and its great opportunities. They see, in their minds, enormous stores, vast libraries and reading rooms, great opportunities for self-improvement; excellent day schools and night schools; Young Men's Christian Associations, evening universities, and other institutions where seekers after knowledge may satisfy their longings. In other words, to the country boy, the great city is a sea of opportunities.

On the other hand, the city-bred boy, who has breathed this air of opportunity from childhood, who has passed libraries and reading rooms so many times that their familiarity and commonness have taken the edge of his mental appetite for their contents, longs for the free air and wider space of the country.

If a country boy is made of the right stuff, instead of dreaming of great opportunity in the city, and longing for access to better libraries and larger schools, he will try to redeem himself from the meagreness and narrowing influences of his surroundings. Every book will be to him a precious luxury, an opportunity to open a little wider the door of his narrow life. If he is determined to get on in the world, the things that seem to hold him back will be converted into stepping stones to higher levels. Like Lincoln, Garfield, Grant, Greeley, Burritt, and the long list of our country's great men who had to struggle against far greater odds, without the advantages of the country boy of to-day, he will prove himself greater than his limitations.—*Success*.

Items Concerning the Society.

RECENT LETTER.—Living, as I do, in the midst of a people where the spirit that leads away from Quakerism (far away, I might say), so much prevails, I am often filled with sorrow and surprise, to see those in the older walks of life taken up with things that are so utterly at variance with the principles of Friends. Those who have been raised up to know what those principles and practices are, yet seem to know it not, but still think they are Friends. With sincere desires that the (Friend) paper may still uphold the standard of purity and truth in its pages, and that the editor may be strengthened to perform his duties honestly and fearlessly, I remain

Thy friend,

H. B. H.

RECORDS OF THE KINGWOOD MONTHLY MEETING OF FRIENDS, Hunterdon County, New Jersey, compiled from the Minutes and other Manuscripts, beginning in 1744. By James W. Moore, Flemington, N. J. H. E. Deats, 1900. (Price by mail, \$1.25).

The region about Quakertown, New Jersey, was settled by Friends at an early date, some families appearing to be there about the year 1726. The Friends who were early settlers were members of Chesterfield Monthly Meeting, of Burlington Co. In the minutes of that meeting under date of Tenth Month 4th, 1729, the following is found: "Thomas Williams, Samuel Schooley and others made application to this meeting, that, whereas, their settlement being remote from Friends, they request Friends' approbation and consent to meet together at one of their houses every First-day of the week to worship God; whereupon this meeting, well knowing the advantage the people of God have in meeting together in his name, approve of their so doing until there be an established meeting over them, or until Friends see some inconvenience in their so doing." This is supposed to be the authority for the establishing of the Beth-

lehem Monthly Meeting, which afterwards became the Kingwood Meeting, the name of the township having been changed to the latter.

It is believed no better history of Kingwood Meeting can be written than that which is contained in the Minutes. These are quoted at large in the carefully compiled volume before us, and in their quaint language tell the story. "These records are interesting to thousands of persons scattered over the United States, in whose veins some of this ancient blood is coursing. Names are found here which have taken a permanent place in the Nation's history; others once prominent have disappeared from this part of the country, are entirely unknown where originally they were a power, but have reappeared in other parts of the country; others again sound strangely and are generally unknown. These records and the minutes represent the every-day life of a sturdy race; there is a vein of sadness running through them and a puritanic idea of life which opens up to us the mental frame of those of our ancestors who came to this country to escape religious persecution."

A long list of Friends' marriages, with witnesses in cases where copies of certificates have been preserved; also of Births and Burials, is followed by copies of several goodly Memorials, Friends' Sufferings for War Taxes, Manumissions of Slaves, and Certificates of Removals.

Accompanying this volume of Kingwood Records, we have received from the same publisher H. E. Deats, the number of *The Jerseyman* for Fifth Month, 1902, containing

A GENEALOGY OF THE TAYLOR FAMILY, of Monmouth County. By the late Asher Taylor of Middletown and Jersey City, and a continued portion of an account of WILLIAM BOWNE, and HIS DESCENDANTS IN AMERICA. By M. K. Reading, M. D., Aden, Virginia.

Notes From Others.

CHANG CHIH TUNG ON OPIUM.—Chang Chih Tung, recently appointed the Chinese Imperial High Commissioner of Trade, says in his book, "China's Only Hope," in a chapter entitled "Cast out the Poison:"

"Opium has appeared with frightful rapidity and heart-rending results through the provinces. Millions upon millions have been struck down by the plague. To-day it is running like wildfire. In its swift, deadly course it is spreading devastation everywhere, wrecking the minds and eating away the strength and wealth of its victims. . . . Unless something is soon done to arrest this awful scourge in its devastating march, the Chinese people will be transformed into satyrs and devils! This is the present condition of our country."

"What grand results would follow if each household, each village, each institution of learning in the Empire would discontinue the use of opium. Then would the winter of our distress be made glorious summer by the coming of better times for China. . . . In all her history China has never been placed in such frightful circumstances. From these we might be delivered if Confucius and Mencius could live again to teach the Chinese a proper sense of shame, and inaugurate a better condition of things for our country, now under the influence of this awful curse."

In the same proportion that a street brawl figures more largely in public print than a Hague peace conference, so a threatened labor trouble settled by arbitration makes less "news" than a strike among a band of bootblacks. It is for this reason that comparatively little space has been given to the fact that a long and disastrous teamsters' strike in Chicago has been ended by arbitration, and that a similar difficulty among the street-car men of Richmond, Virginia, had been averted by the same means. Neither has public attention been called in any considerable degree to the much greater

and far more significant and momentous fact than on the 1st ult. the arbitration tribunal organized by The Hague peace conference holds its first formal session at Brussels to adjudicate the dispute referred to it by the governments of the United States and Mexico over what is known as the Pius Fund Claims. The two men selected as arbitrators in this particular case for the United States are Sir Edward Fry, formerly chief justice of the Court of Appeals of England, but now retired from the Bench, and F. de Martens, of Russia, the well-known international law writer; Mexico named Pagan Guaias Cheill, a judge of the Court of Cassation of Italy, and Savornin Lohman, a judge of the highest court in Holland. These four men will name a fifth to complete the number constituting the tribunal. The assembling of this court may be well and justly regarded as one of the greatest and most epoch-making events in modern history, the turning over of a new leaf in the annals of our race.—*Ledie's Weekly*.

THE WAY TO DISARM—A few years ago it was the czar of Russia who dreamed the dream of European disarmament. Now it is the king of Italy. And again Germany, with her splendid military blade of tempered steel which she thinks no other Power can match, puts a veto on the project.

If we wait for all the nations of Europe to agree to disarm it is not likely that this generation will ever see the scheme carried out. There will always be at least one country that will think its interest lies in keeping continually in training. But why should those nations whose backs are breaking under the weight of useless fleets and regiments wait for relief until the Powers that like such loads agree to join them in taking them off? Why should not Italy, for instance, do her own disarming without asking Germany's permission?

Suppose the Italian government should say: "We are going to stop loading our people with taxes for an army and navy that have never fought a civilized enemy since Italy got her natural frontiers thirty-six years ago, and to never likely to fight another. We are going to turn a quarter of a million young men from idleness to productive industry. We are going to organize a national militia system on the Swiss model, that will give us a million riflemen for home defense at less than half the cost of a quarter the number of regular soldiers. We are going to mind our own business, and leave international high politics to those who can afford the luxury."

Would the sky fall if that were done? Would France invade Italy for the mere pleasure of getting into trouble, with Germany growling over her own frontiers? Would Austria, with the present dominions of the Hapsburgs crumbling to pieces under their eyes? Would Switzerland? Would San Marino? These are the only neighbors Italy has.

The Power that first disarms will have such an accession of genuine national strength that the others in mere self-defense will have to follow its example. But some one Power will have to have the courage to take the lead. To wait for all to act at once is to wait forever.—*Sat. Evening Post*.

SUMMARY OF EVENTS.

UNITED STATES—On the 23rd ult., President Roosevelt submitted to a surgical operation in Indianapolis, for the removal of an abscess in his left leg above the ankle, which had been formed as a result of the bruises received in the collision with a trolley car near Pittsfield, Mass. By the advice of his physicians he returned at once to Washington, where he was enjoined to remain at rest for several days. On the 28th another opening was made in the abscess.

The President in his late journey has spoken in regard to Cuba as follows: "We urge reciprocity because it is for our interests to control the Cuban market, because we are bound to place the Cubans on a peculiar standing economically when they consent in our interests, as well as their own, to assume a peculiar status internationally, and because it is fitting for a great and generous re-

public to stretch out a helping hand toward her feeble sister, just starting to tread the path of independence. The case stands by itself, and there can be no other like it. Porto Rico, Hawaii and the Philippines have relations of varying intimacy to us; and they have either been admitted without economic system or have been given some of the benefits thereof."

In regard to the tariff he has proclaimed that it ought to be revised so that provisions which foster monopoly or that work injustice to the people should be removed.

The President of the Armenian National Union, composed of 20,000 Armenians in this country, has written a letter to Secretary of State John Hay, requesting his intervention with the European Powers in behalf of the Armenians in Turkey, who he says have suffered longer and more severely under the Turkish yoke than the Jews in Roumania and also that "The Christian Powers of Europe in the Berlin treaty declared that under their charge Turkey would reform Armenia and afford the Armenians protection from the Kurds and other tribes."

The sheriffs of Lackawanna County and other counties in the anthracite region of Pennsylvania have asked that troops should be sent to their assistance in preserving order, which requests have been complied with, and practically the whole of that region is now under military surveillance. Disorders of a more or less serious nature have been reported from various parts of the strike region. Several thousand men have left the neighborhood of the mines to seek employment in bituminous coal fields in the interior. The teacher R. E. Co., it is said, has now four of its largest collieries in operation.

The pension system has cost the Government \$2,992,509,019, according to the report of Eugene S. Ware, Commissioner of Pensions, in his annual report, exclusive of the establishment of soldiers' homes. The pension disbursements from Seventh Month 1, 1790, to Sixth Month 30, 1895, \$96,445,444. The total number of pensioners Seventh Month 1st, 1902 was 399,446.

A company has been formed to make use of the water power of the Potomac river in generating electric light for Washington city and also motive power.

The Commissioner of Immigration in his annual report states that immigration in this country is steadily increasing, and urges that the laws governing it should be made more stringent in order to stop the incoming of undesirable classes.

The announcement is made that a corporation has been formed with a capital of \$200,000,000, which will include six of the largest ocean steamship lines of the world, aggregating 118 vessels and 881,550 tonnage. The lines to be merged are the American, Red Star, International, Dominion, Atlantic Transport and Leyland.

A suit has been brought by certain citizens of Massachusetts in the Supreme Court of that State, asking that a receiver be appointed for the six coal carrying and mining companies and for the Philadelphia and Reading Coal and Iron Company and the Pennsylvania Coal Company. The proceedings take the form of a bill in equity asking for a receivership, in order that the Court may appoint such persons as it may select to carry on the business of mining and supplying coal to the public, which the operations are now being conducted.

There were 442 deaths in this city last week, reported to the Board of Health. This is 86 more than the previous week and 57 more than the corresponding week of 1901. Of the foregoing 197 were males and 225 females: 43 died of consumption of the lungs; 38 of inflammation of the lungs and surrounding membranes; 6 of diphtheria; 18 of cancer; 17 of apoplexy and 10 of typhoid fever, and 1 of scarlet fever.

FOREIGN FEELING. The appeal of the United States to the Powers on behalf of the Jews in Roumania has been favorably received in England, and has elicited much sympathy on the continent of Europe. It is expected that ultimately its effect will be to ameliorate the condition of the Jews in Roumania, although the immediate effect of the appeal appears to have been to cause the Government of that country to discontinue the issuing of passports for Jews to this country, which is regarded by them as an additional hardship.

Statistics recently issued by the British Board of Trade show that during the last year not a single passenger has been killed by a railroad accident in Great Britain or Ireland. This is the first time since railroads were established in Great Britain that so fatal accident to a passenger has occurred during a year. Moreover, the number of railroad employees who were killed and wounded during the last year was much less than during the preceding years.

The Russian forces are evacuating Manchuria, and have turned over the railroad to China.

An alarming increase in the price of meat in Germany has brought forth numerous appeals from municipal and other bodies for the suspension of the stringent rules

prohibiting the importation of live cattle into the from abroad.

A report has recently been made by a commission in England upon industrial conditions in a country, in which it is stated that "the influence of socialism is not nearly so strong nor so aggressive in the United States as in Great Britain." A recent report of the New York Department of Labor shows that while in Britain at a recent date there were 1,905,000 ironists, there were only 1,600,000 in the United States and Canada for about twice the population. The absolute freedom of labor has been the chief result whereby it has won such conquests in the field of socialism. During the last decade of a century all countries industrial processes have been greatly eased during that period, but in America the cost appears to have been carried farther than anywhere. Wages, in short, are generally so good, and the men's futures so much in their own hands, that the every encouragement to do the best they can, by their employers and for themselves."

A despatch from Winnipeg of the 27th ult. says the Government has taken steps to rescue the Don Colony, around Yorktown, from the consequences of a belief that it is a sink to hold cattle or any beast of to assist in their labor, in pursuance of which the abandoned their live stock. The Government agents seized all the cattle, sheep and horses, which were at large by their owners, and the live stock will be sent west not only make money, but be a public benefit. Hundreds of thousands of dollars are being expended, in experiments intended to perfect the machinery.

The failure to obtain anthracite coal has it given a great impetus in Canada to the manufacture from peat. It is stated that the whole gas making the inexhaustible beds of bog commercial value lies in the drying process, and that the peat will invest a machine to extract the moisture from peat will not only make money, but be a public benefit. Hundreds of thousands of dollars are being expended, in experiments intended to perfect the machinery.

A heavy earthquake shock was felt at Guayaquil on the 22nd ult. On the same day another occurred at the volcano La Soufriere on the island of Vincent. It is stated as a strange fact that St. Vincent, St. Vincent and Martinique, and other islands from the seat of the recent volcanic disaster has experienced no tremors during eruptions, and faintest sounds were heard on the occasion, while earth rumblings and loud detonations have been heard so far as St. Kitts, to the north, and Trinidad the south, both about 100 miles distant.

It is stated an earthquake shock was felt in the Mexican and in other towns and cities eastward to the Gulf of Mexico.

Mount Etna shows further signs of activity, a volcano of Stromboli is still active.

NOTICES.

BARTHRINUS L. WICK has been appointed agent for the FRIEND, in the place of Lars B. Wick, deceased.

Address, Magnus Block, Cedar Rapids, Ia.

MEETING AT LANDSOWNE.—A Meeting for Worship pointed by Chester Monthly Meeting, will be held at Meeting-house at Landsowne on the evening of Month 16th, 1902, at 8 o'clock.

WESTTOWN BOARDING SCHOOL.—For convenience persons coming to Westtown School, the stage will leave Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fares, 15 cents; after 7.30 P. M., 25 cents each. To reach the school by telegraph, wire West Chester, Phone 114x.

EDWARD G. SMEDLEY, Secy.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WM. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Secretary.

Address, Westtown P. O., Chester Co., Pa.

THE CALM QUARTER SUB-COMMITTEE of the committee of the Yearly Meeting, propose holding a meeting of worship on next First-day, the fifth of Tenth Month 2d, 1902, at 1 P. M. in the Friends' Meeting-house in Cent St. Those professing with Friends are desired to be present and all other who are drawn to attend are welcome.

WILLIAM H. FILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

DL LXXVI.

SEVENTH-DAY, TENTH MONTH 11, 1902.

No. 13.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Printed as second-class matter at Philadelphia P. O.

our present age, *Light within, a Law*
Spirit within, Christ within, is the
ing of some, and little regarded by many;
whether they know it or not, I must
them they scoff and slight the *Chief-
treasure*, that ever the soul of any man
possessed of; they slight the *Talent* that
ath given to every man to improve, in
to our rising from our fall, and return-
to our native country, to live under the
ment of the Eternal Spirit. Whosoever
out Spirit and Light within is without
the world. Take away this Treasure,
e shall have nothing in us that is good;
all be left quite graceless! *Hugh Tur-*
Grounds of a Holy Life, 1772.

That Labor, or Employ Labor, "Come
Unto Me."

rights of labor that overthrow or forfeit
right to labor, forfeit their right to
time. Any rights of capital that oppress
welfare in his wages, do the same. Any
who for no higher principle than personal
deliberately shut off from the people the
truth that God has stored up for the homes
lives of their countrymen, stand as ene-
mies to their kind. This despotism, held over
whether by peasant or by prince, is
sought by the root of all evil, and is of the
ground offspring whence wars and fightings
arise. It may for seasons be quelled
by the self-interest from which it sprang.
This radical remedy can never be realized,
in the grace of Christ operating in the
lives of men. In the present distress, would
the counsels of men would give way to
the Spirit, that Christ might be both operator
and operative.

COMPLETE INSTRUMENTS. Sometimes a
hard rock is valued for the five per cent
which it contains, rather than cast away
because it is not wholly gold. There are agen-

cies which, without declaring the whole counsel
of God, yet do good in part. For that por-
tion of good, we forbid them not; while yet
we could desire of them much more, and deeper.
Even if they simply furnished to young
men coming to cities, moral substitutes for
worse places, they would justify their existence
and we could bid them God speed, to that
extent.

It should be observed that our contributor
under the title "Religion without Piety," does
not impeach the Young Men's Christian Asso-
ciation, or the student movement, so far as
they go in the truth; but rather the inade-
quate popular religion of various churches
which are their feeders in membership and in-
struction. The Young Men's religious asso-
ciations are represented as an index of the
lowered religious standard of churches.

Many other articles appear in religious
papers of the day, and many sermons from
pulpits, deploring this same lowered standard
of spirituality, as attributable to the mam-
mon god of the present day, to militarism, to
intellectual criticism of spirituals, and to the
mind of the flesh craving its way against the
mind of the Spirit; also they are deploring the
dearth of the ministry, and of candidates for
the ministry, and discovering a loud call for
a ministry on the prophetic basis to be re-
asserted. So our contributor is re-echo-
ing a harmonious religious concern shared by
the deeply feeling heralds of truth in many
denominations, and by some prominent man-
agers of those associations themselves.

As regards the devoted pioneer of the Student
movement, what he generally held forth
we do not know. But we have had some oc-
casion to sympathize with the student mind,
and in dealing with it to appreciate the wisdom
of the Saviour, who acknowledged that there
were states and conditions before whom his
teaching must for a time be left short of its
true fulness. "I have yet many things to say
unto you," said he, "but ye cannot hear them
now."

The exercise of our friend serves as a call
upon us and all adherents of the religion of the
cross (whereby the true Christians are cruci-
fied unto the world, and the world unto them)
now to be found daily standard bearers of the
same, holding forth the word of truth in the
midst of a crooked and perverse nation; among
whom such shine as lights in the world, and

will signally do so, when, on the enemy coming
in as a flood, "the spirit of the Lord shall
lift up a standard against him."

MOTIVE COUNTS WITH GOD.

He cast his net at morn where fishers toiled,
At even he drew it empty to the shore;
He took the diver's plunge into the sea,
But thence within his hand no pearl he bore.

He ran a race but never reached the goal;
He sped an arrow, but he missed his aim,
And slept at last beneath a simple stone
With no achievements carved about his name.

Men called it failure, but for my own part,
I dare not use the word; for what if heaven
Shall question ere its judgment shall be read,
Not, "Hast thou won?" but only "Hast thou
striven?" *Selected.*

THOUGHTS AND ACTIONS.—Our thoughts are
a more true measure of ourselves than our ac-
tions are. They are not under the control of
human respect. It is not easy for them to be
ashamed of themselves. They have no wit-
nesses but God. They are not bound to keep
within certain limits or observe certain prop-
rieties. Religious motives alone can claim
jurisdiction over them. The struggle which
so often ensues within us before we can bring
ourselves to do our duty goes on entirely with-
in our thoughts. It is our own secret, and
men cannot put us to the blush because of it.
The contradiction which too often exists be-
tween our outward actions and our inward in-
tentions is to be detected only in the realm of
our thoughts, whither none but God can pen-
etrate, except by guesses, which are not the
less offences against charity because they
happen to be correct. In like manner as an
impulse will sometimes show more of our real
character than what we do after deliberation,
our first thoughts will often reveal to us faults
of disposition which outward restraints will
hinder us from issuing in action. Actions
have their external hindrances, while our
thoughts better disclose to us our possibili-
ties of good and evil.

Of course there is a most true sense in
which the conscientious effort to cure a fault
is a better indication of our character than
the fault we have not yet succeeded in cur-
ing. Nevertheless we may die, at any mo-
ment; and when we die, we die as we are.
Thus our thoughts tell us, better than our ac-
tions can do, what we shall be like the mo-
ment after death. Lastly, it is in the world
of thought that we must often meet with
God, walking as in the shades of ancient
Eden. It is there we hear his whispers. It
is there we perceive the fragrance of his re-
cent presence. It is thence that the first vi-
brations of grace proceed.—F. W. Faber.

The Divinely Qualified Man.

[Though we might have taken liberties with some words, we prefer to give from the *Presbyterian* in its own language a sample of many cries which are freshly arising throughout the religious press, combining to say, "If by the Spirit we live, by the Spirit let us also walk."—Ed.]

The man who has a mission and who executes it, is the man whom God qualifies for it. He is not self-sect, nor self-developed. He is the prophet of a Divine call and a Divine endowment. . . .

The Church up to the present day has advanced and developed in proportion as her ministers and her members have been possessed of a Divine qualification for their arduous duties and responsibilities, and have manifested it in all the walks of life and under all the leadings of Providence.

Nor is the inspired man a thing of the past. God is still putting his Holy Spirit into human hearts and lives for individual and public benefit. It is his function to endow, to quicken and direct. It is our privilege to be divinely qualified for our life-callings. Unless we are called and energized from on high, we are of little account in God's kingdom, and our work becomes evanescent and futile. We are to ask wisdom as well as grace at his hands. He is willing and able to bestow upon us whatever we lack. His Holy Spirit is a free conferment, and he is more willing to grant it to those who ask him for it than earthly parents are to give good gifts unto their children. He who has asked and received it not, has asked amiss—not in the right way nor to the right intent.

Not only in Church work but in every day affairs and pursuits is the Divinely qualified man needed. God has a place and a service for one and all. The Spirit's inspiration extends to all relations and activities. He must give the ready and skilful execution. He must be prompt to action, and must illuminate and sustain in every sphere of service. He must cause the pen as well as the voice to fulfill its true purpose. He must put the stirring motive into the soul and the quickening energy into the deed. He must inspire the parent in the home, the laborer in the field, the letter-writer in his effort, the reader in his reading, the merchant in his traffic, the physician in his healing, and the attorney in his counsel and pleading as well as the minister in his study and preaching, the missionary in his distant and difficult ministrations, or the benefactor in his errands of love and mercy. He of one talent as well as he of many talents requires the Divine qualification to the adequate and complete exercise and improvement of what is conferred upon him for use where God directs. Thus does life assume a new meaning and all relations take on special sacredness. A fresh courage rises with every difficulty and a mastering purpose presses on to realization. God is ever present to the mind, and everything is done as in his sight, under his direction and with his benediction.

REVERENCE FOR LIFE.—If we may say that we have lost what we never had, then the Gentile world has lost that reverence for life which has long found a place, and still finds, in the Jewish economy. The time is when

men will take their gun and go killing game for pleasure. Do they know what they do? What laws they disregard, what sacred precincts they invade, what right they destroy?

It was an old English usage to consider a butcher disqualified to act on a jury in cases of murder, because his senses were blunted by reason of his calling in the matter of shedding of blood; whereas the next best educated man among the Jews to-day is the man who kills the animals for food for the Jewish community. Before taking the life of the animal, he engages in prayer and thanks God that he is privileged to take a life which is not his by right, for the supply of food for his patrons. Suppose we go in search of devout prayer amongst the men who slay our food animals; we might travel far and find little; and another thing you will not find—that is a true Jew as a sportsman. He has been taught a reverence for life which others lack, and this is to his praise.

H. T. MILLER.

BEAMSVILLE, ONT.

The White House in 1800.

The renovation of the White House at Washington, and its restoration according to plans selected by Washington himself, recall the early days of the first building.

Washington, it will be remembered never lived in it, although he officiated at the laying of the corner stone, and went all through the house a few weeks before his death.

The wife of John Adams, therefore, was the first lady of the White House. In a letter to her daughter, in the autumn of 1800, she gives her impressions of the "castle." At a century's distance the letter makes very amusing reading, but as a matter of fact, the White House could hardly have worn a very welcoming aspect to its first mistress.

"The house is upon a grand and superb scale," she writes, "requiring about thirty servants. To assist us in this great castle, and render less attendance necessary, bells are wholly wanting, not one single one being hung through the whole house, and promises are all you can obtain. This is so great an inconvenience that I do not know what or how to do. The ladies in Georgetown and in the city have, many of them, visited me. Yesterday I returned fifteen visits; but such a place as Georgetown appears! Why, our Milton is beautiful—but no comparisons. If they will put me up some bells and let me have wood enough to keep fires, I design to be pleased. I could content myself anywhere for three months; but surrounded by forests, would you believe that wood is not to be had because people cannot be found to cut and cart it?"

"You must keep all this to yourself, and when asked how I like it, say that I write you that the situation is beautiful, which is true. The house is made habitable, but there is not a single apartment finished. We have not the least fence, yard or other convenience without, and the great unfinished audience room I made a drying-room of, to hang up clothes in."

"The vessel which had my clothes and other materials has not arrived. The ladies are impatient for a drawing room. I have no looking glasses but dwarfs in the house; not a twentieth part lamps enough to light it. Many things were stolen, many broken by the removal. Among the number, my tea china is

more than half missing. Georgetown nothing."

One would think such a condition of affairs sufficient excuse for the postponement of the capitalities, but such was the executive of the hostess that a great "levee" was on New Year's day, 1801.—*Late Paper.*

The Future of War.

Jean de Bloch, who died early in 1901, a Polish banker of first importance, a man whom the Russian government turned to for advice and help in its financial operations, was a man of thought, and therefore a social and economic conditions which made it necessary for governments to raise large sums of money. His studies led him to the conclusion that the maintenance of great armies is at the root of the matter, and that in the natural progress of events, armies will bring about their own destruction.

His argument is that the immense investment in the implements and methods of warfare, the withdrawal of a constantly growing element of the population from productive labor, and the ruinous drain upon national resources for equipping an armament and keeping it "up-to-date," will make it impossible for civilized nations to continue the present military system.

It is not a sentimental argument, but the conclusion of a hard-headed man of business. His book is such a storehouse of well-arranged facts that the Russian experts command the Tsar to examine it, advised the study by every staff officer.

Bloch's last work was to begin the organization of a "War and Peace Institution" at Bern, a museum which, by means of pictures, models, charts, and other legitimate devices, should exhibit the complete horrors of war. His large minded plan was to open similar institutions in all the great centres of travel and population.

Although there is no novelty in Bloch's story that the war system must break down of its own weight, yet it is so powerfully presented that the volume containing a summary of his argument will have a wide circulation and will exert a great influence upon public opinion.—*Late Paper.*

The Goal of this World.

Who has not felt the workings of a rivalry within him, between the power of conscience and the power of temptation? Who does not remember those seasons of retirement, when the calculations of eternity had gotten a temporary command over his heart, and to which all its interests and all its vexations dwindled into insignificance before them? Who does not remember, how, upon his engagements with the objects of time, he assumed a control, as great and as omnipotent as if all the importance of eternity added to them, how they emitted from them such an impression upon his feelings, as to fix and dominate the whole man into a subservience to their influence—how, in spite of every levity of their worthlessness, brought home to him at every turn by the rapidity of the seasons and the vicissitudes of life, and the ever increasing progress of his own earthly career, the visible ravages of death among his acquaintances around him, and the desolating

mily, and the constant breaking up of system of friendships and the affecting tale of all that lives and is in motion and hastening to the grave; and comes it, that in the face of all this excitement, the whole elevation of purpose, content in the hour of his better understanding, I be dissipated and forgotten? Whence light, and whence the mystery of that which so binds and so infatuates us to life? What prompts us so to embark on the strength of our eagerness and of our faith, in pursuit of interests which we know little years will bring to utter annihilation? Who is it that throws such an air of mystery over these earthly tabernacles as to make him look to the fascinated eye of man, these places for eternity? Who is it that pictures out the objects of sense, and so defines the range of their future enjoyment, that dazzles the fond and deceived imagination in looking onward through our life's career, it appears like the vista, or the perspective of innumerable ages? He who is the God of this world. He who can make the idleness of his waking dreams in the life of reality. He who can pour a seducing mystery over the panorama of its fleeting years and its vain anticipations.

This wondrous contest will come to a close.—*Thomas Chalmers.*

A Narrative.

BY LADY SOMERSET.

as in one of the mining centres of the north of Wales one warm autumn evening, a busy air scarcely stirred the coal dust along the side-walk. On the market square a tent in which services were being held for the miners. The colliers had eaten their dinners and were about to gather for their meeting that was to take place in that town.

Flowed them down the street and watched as they turned into the tent, small stunts of men who had worked under ground from youth. On many were the signs that time was doing the terrible work which takes the lives of those who labor in the mines.

Just before the hour at which the meeting was to begin the tent was full. The same men in the same places every night and the same coming in rather late had filled the tent near the door. Some had shawls drawn over their heads and babies in their arms. As I stepped up to the platform I could not help looking down the rows to see whether a man who I missed a night was in his usual place, and soon saw him.

Through the meeting I watched him during the singing of the beautiful Welsh hymns, his cadences seem to rise and fall like the waves of a summer sea. By and by when the preacher began I saw that the man had his face into his hands, in the same way as he had sat night after night, the attitude of despair. Perfectly still he sat until the audience began to disperse, then with lagging steps he left the tent.

As very late before all dispersed who had to have a personal word with the speaker, the workers.

As with almost a sigh of relief that I

came out of the close air of the tent. The stars were shining very brightly and I had almost reached the door of my lodging when something impelled me to turn to a knot of men who were standing round and ask if they knew where the man lodged who sat every night in the corner of the tent. They told me he was a stranger and lived in a lodging house at the other end of the town. Again I felt I should like to forget the man and go to rest, and again the same feeling pressed me that I must see him that night. I asked my companion if she would mind walking with me and we set out along the grimy streets until we reached the house indicated. I knocked at the door and the landlady told me the man I sought was in the kitchen, and there, with his head buried in his hands which rested on the dresser, I found him. He did not move as I entered and when I spoke to him he did not look up. I asked him how it was that night after night he seemed weighed down with grief and to get so little comfort from the meetings he attended so persistently?

At last without raising his head he said: "How could I be comforted? I am one for whom there is no hope. I knew it all, that was said there long ago. I taught Sunday-school, I have had a happy home, I left it all. My wife does not know where I am. I forsook her and the children. Some devil pursued me and hunted me down and will drive me down to hell." There is no moment more awful than to be face to face with the agony of a human soul, and I could only feel with the Breton Mariners who utter the prayer, "Help me my God, for Thy ocean is so wide and my boat is so small;" and yet I knew that in that supreme hour there was the hope to which that drowning soul could cling and be drawn in safety to the rock of ages.

"Do you remember," I said after a pause, that when Peter had denied his Lord he shrank away from his presence, and yet do you recollect that when Christ gave the message of his resurrection he said, "Go tell the disciples and Peter—Peter who had denied Him, Peter who in spite of his boast had failed, who was unfaithful in the time of bitter trial—single him out and tell him I care for him, I love him, I died for him." Little by little the man breathed more gently, and then as I knelt by his side, it seemed to me as though the heavens had opened and some vision had come to him of pardon and peace; and almost before I had done speaking he fell upon his knees and said, "I see it Lord! I see it, I will go back."

We stayed talking till a late hour and I had to leave town early in the next morning, but I went for a moment to speak to his landlady and she told me he had left for his work by sunrise. "What has changed him I know not," said she, "but he went as one who was marching to victory, and he tells me he leaves to join his wife at the end of the week."

Lady Somerset records that several years after in a Western city in America she was accosted by this man, who asked her to go with him to his house nearby. There she was ushered into a bright room where a canary sang in the window and a gentle wife greeted her warmly; two children were there and the scene was marked a bright one in her life.

A HIGHER AND DEEPER POWER.—It is much never to show impatience, to be always the same under disappointment, in weariness and pain, when things go wrong and people are stupid and vexatious; to go on steadily, without a sharp or fretful tone in the voice, without petulance or hasty judgment, or shaken trust, or slackened diligence and effort. Those who reach that point of self-mastery and self-possession may come to be leaders of men, and do great things. But I think there is still a higher, deeper power in the patience of those who are indeed crucified with Christ, crucified to the world, and whose life is hid with Christ in God; the patience of those who, as they move about the world, may set even thoughtless people wondering where that quiet, bright grace was learnt; feeling somehow that, after all, they that are Christ's have hold of something that the world cannot give, and have found a Way better than the world's ways, and that there is reality and truth in those words which have, perhaps, the strongest power words can have to touch the springs of longing in the hearts of men, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—*The Churchman.*

Religion Without Piety.

The Young Men's Christian Association at its origin claimed the respect of all sincere Christians, although Friends, if true to their principles, could not act strictly in unison with them.

When the Association was formed there was a gloomy forboding about the future of our government, and some of the best young men of the country were led to place more reliance than they had formerly done upon an Overruling Providence. Their belief that our Heavenly Father can turn the hearts of men at his pleasure, became more deep and practical, and they became willing to be humbled, so far as to seek for his help and direction.

The noon-day prayer meetings for business men and the cotemporaneous organization of the Christian Association, had a depth of sincerity about them, with which we could sympathize, though restrained from uniting in their methods for promoting devotional feeling.

The dark days of that period passed away. Not only were the misgivings about the stability of our government dissipated, but the nation entered upon a career of prosperity greater than it had before experienced. As a people we have become proud of our attainments. We are found glorying in our intellectual progress, and in the greatness of our country.

In a condition of things so far the reverse of that under which it started, I have at times been thoughtful what could be the present aspect of the Association and the demand for its continuance. An editorial article appears in a recent number of the *Outlook*, the purpose of which is to inform us of the Association's present capacity for usefulness. In doing this it tells us of the large sums of money at their control, of the millions they

have invested in buildings and other property and hence their great opportunity to act upon the minds of the people in magnifying the Christian name.

All this proceeds upon the hypothesis that talent and money can evangelize the world. This is in accord with certain lines of Longfellow,

"Were half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,
There were no need for arsenals and forts."

The writer tells us in this connection that the aggregate membership of the Association is very large, and this along with the statement of their costly buildings and ample equipment, he appears to see does not comport well with the idea that this large company of educated, refined, energetic young Americans, are men whose primary concern it is to "lay up treasures in heaven." Hence, he tells us that, though banded together in the cause of Christ, their religion is not of a pietistic character. The word religion has various shades of meaning. Some of these imply a character that men of the world are not ashamed to bear. But piety, whose essence is an humble walk with God, would be an inconvenient clothing for the mind of one wishing to live in subservance to earthly pursuits. As truly as the assertion that "the friendship of the world is enmity with God," the spirit that brooks no restraint in pursuit of the world's business and in the enjoyment of its pleasures, is antipodal to piety, the fruit of saving grace. It is no part of my purpose to find fault with the doings of this respectable association. So long as its members are called to no deeper experience than belongs to a religion of which piety forms no part, it is their individual concern. They may be no worse than thousands of others who have not yet realized the call to holiness as indispensable to the Christian. With them a compliance with the forms of religious usage may satisfy the demand for Divine service.

Their present attitude is understood to be a fair presentation of the standard now maintained by professors of religion. It is presumable that several of our leading sects are represented in this association, and it is because of the standard there avowed as being all that is practical in common life that this protest is written. It would appear that almost every sect in Christendom is lowering its standard of spiritual attainment, until they are induced to explain away the solemn truths uttered by Christ and his apostles, to promote a conformity with their principles.

The article in the *Outlook* proceeds to say: "There was a time when the Association was identified in the minds of many with religious work of a pietistic nature, and when its typical members were thought to be men of excellent intentions, but lacking in energy and manliness. This impression is not justified by the leaders to-day. They are wide awake practical men, religious without being pietistic." It would appear they have worked out a system of conduct as a substitute for religion, that imposes no restraint on the most strenuous devotion to all that administers to pride and ambition, and leaves its votaries in

the full tide of worldly pleasure and vanity. The same article reviews the "Student Movement," as one branch of the "Great Instrument" that constitutes its theme. There can be little doubt that this, too, originated in genuine piety on the part of a few young men. But in its extension it has embraced many, in whom but little change of heart has taken place. Some light is thrown on this wonderful movement by its association with the late Henry Drummond. He was a man in whom the virtues clustering around amiability, were naturally so dominant that it was easy for him to show forth most if not all of those traits which the apostle characterizes as fruits of the Spirit. Hence after writing the body of his essays on "The Greatest Thing in the World" and on "The Perfected Life,"—essays so excellent that one could not discredit an experience of the new birth in the writer, he replies to the assumed question, "How is this happy condition of mind to be attained?" by saying, put the virtue of loving in practice and it will become habitual. After speaking before crowded audiences of students in his own country, he made a tour through the colleges of the United States. In this, it would appear the students were eager to catch his words. He was a lucid speaker. The true inwardness of his teaching may have been mistaken. But the popular result in hearers would indicate their apprehension of a religion that involved no sacrifice.

So when the writer calls these combined movements "a great instrument," we may well concede the term. There is no doubt that these extensive combinations of influential men are working a great effect upon society, whatever that effect may be.

But the religion of the cross,—the religion that at its advent prevailed against the learning of the world,—that uplifted mankind from the depths of sin and degradation to lives of purity and happiness, and has worked the same marvellous results in every age, where mankind have passed from a state of nature to a state of grace, is different from the system they are carrying out. Happily for us, this soul-purifying religion that more especially shines in humble life, does yet command respect. In the time of Wilberforce it had been so covered with obloquy as to be treated with contempt by circles of assumed refinement. And if this tendency to popularize religion and do nothing deeper, a procedure that is wanting in what gives religion its vitality,—is now continued, the teaching of the New Testament will have been sadly perverted.

LYLOYD BALDERSTON.

CONTENTMENT.

How truly blest is he who knows content!

His life is calm and peaceful, and the light

Of sweetest happiness shines warm and bright

Across his path. His mind is not intent

On what God grants us, nor is his time spent

In vain complaining, but he finds delight

In Heaven's gifts, and walks with face as bright

As gladsome as the sunlit firmament.

He tastes life's sweetness, but avoids its gall;

He envies no one, nor is he oppressed

With those dull cares and sorrows that befall

The one who murmurs, and that wild unrest

Which makes men's souls dissatisfied, can ne'er

Rob him of sleep, nor dim his eyes with care.

—Boston Leader.

The United States as an Experiment

A writer in the *Savannah Morning News* deems that our government is as a true experiment—as inquisitive and inquiring as any sons. Whenever the government hears of a mystery, not only in the United States, almost any part of the world, it cannot until it has explained it, or tried to make it a desirable thing go right.

For a good many years it has not liked Great Salt Lake. It felt dissatisfied because it seemed such a wasted opportunity—a body of water that would not support an army. So it was determined to try if the lake could be made to sustain salt water and since it would not support fresh water fishes.

Thereupon fish experts collected the lake and healthiest clams, oysters and crabs and other similar edible creatures that they found, placed them in big tanks made for transporting fish, and loaded them on one of the great big railroad cars that have been used for the sole purpose of transporting fish. These cars are full of ingenious appliances and devices to keep the fish alive, though they may be taken clear across the continent. The water is kept running through the tanks in steady streams by pumps. There are ice coils to keep the water cold, and steam pipes to keep it warm, according to the requirements of the particular fish that are to be carried. Thus one can take snappers and other tropical fish out of their warm homes in the Gulf States and carry them to lower California. He can take mountain trout from brooks that arise by icy waters from snow clad peaks, and carry them through the hottest part of the continent without harming them. Indeed, his fish messengers possibly find the trip more comfortable than do the human passengers in the train.

Traveling at their ease in such a luxurious car, the government oysters and crabs arrive in the Mormon country in excellent condition and there was every reason to expect that they would do well in the salt water of a great inland lake. Men did not just carry them into the water, but placed them carefully into the best spots. They avoided places that were very briny, and selected coves in which fresh water streams emptied, making water brackish.

The government was much interested in the results, for it would have been a great triumph for the country if he could have raised oysters and clams and crabs, and perhaps even water fish, inland in the United States. But the experiment failed. All the creatures died. Experts had feared all along that they would.

The San Jose scale, which devours his trees, has kept the department busy. Several times it has sent men out to catch other insects that may be able to fight and destroy the scale. It imported a queer bug from Japan, several years ago, and tried to breed it and turn it loose on the trees that were infested.

Its experiments have given fruit growers the valuable knowledge that often, when they spray their fruit trees to kill obnoxious bugs, they also kill the insects that wage war with the bugs. So now a fruit grower knows that it is best to spray only at certain times and the beneficent bugs have not yet arrived.

The department has experimented with

of queer chemicals to kill both insects over fungus disease that attack crops. They found a way of covering trees with them and then smoking the insects off of them. They discovered mixtures that can be sprayed with a hose to disinfect them just as you would disinfect a house. In these experiments it has tried nearly everything from cod juice to kerosene oil.

has sprayed parts of orchards with one of preparation and other parts with another, and then studied the trees to find which was best. As a result fruit growers and others can get photographs from him showing just what the effects of different treatments were. They can get tables showing how certain mixtures should be for certain diseases. There isn't a bug or a disease that affects crops for which the agriculturist cannot get a prescription from the government.

He tried some odd experiments with oranges in the last few years. One thing attended now is to breed an orange that shall be—that is, proof against such frosts as we so frequently in Florida, often ruin the plantations in a single night. In this variety of oranges it works selecting parent stock and cultivating it in other strong plants of different species so that it strikes the right strain.

One of his men thought he had hit on such a few years ago in experimenting with a orange tree. He worked on original lines, instead of trying to improve the tree by giving it with other stock he set to work to get according to an elaborate and carefully planned plan. He loosened the ground around the tree and put in certain kinds of fertilizers which he had mixed especially. A good many experts watched the process with a ming of amusement and curiosity. But the fruit was ripe everybody, including the experimenter himself, was astonished, for oranges on the sour tree had become sweet so sweet as sugar, but sweet enough to eat.

A little story has had a sad ending. It is the story of lost mines that no one can find. A man who made the sour tree sweet has been able to repeat the achievement. The next year the sour tree bore oranges as usual. Perhaps the man did succeed in getting the right mixture of fertilizer. Perhaps there was some element of the first fertilizer that was lacking in the second. Perhaps his food had spoiled the digestive apparatus so that it has not been able to assimilate it again. There are all sorts of "perhappes" that wise men can suggest. But none of them can suggest a way to get the wonderful deed.

The experimenters did manage to cross a orange with a sweet one, and for awhile seemed that a new and valuable form of orange would be the result. But alas! the oranges were all seedless, so they could not be used to propagate more of their kind. The government commission has lost a fish. It is not a lesson to go by without asking why they play the ocean whether or not they find it. Besides asking questions the commission also sends out its own fishing vessels to look for it. That fish is wanted because it is a big and beautiful and delicious fish. It probably would mean added wealth

for the American fishing industry if the government could find it again, and new food for all its people.

The story of this fish is a real mystery story. One day a smack came into famous old Gloucester with a load of new fish such as no American fisherman ever had seen before. They were large, weighing from five to fifteen pounds each, brilliantly colored with orange spots and bright scales, and most excellent to eat, as the crew of the smack had discovered. The fishermen reported that the new fish was plentiful, and that there were enough of them on the fishing grounds to fill the holds of all the smacks in Gloucester harbor.

The commissioners heard of the catch, and its fish wise men identified the creatures as tile fish. At once the Government made ready to help the fishermen develop the new opportunity.

But, before anything could be done, before any other smack even reached the ground, a steamship arrived and reported that it had steamed for many miles through dead fish. The water, said the captain, was covered with them as far as the eye could reach. Some of the fish were scooped up and taken aboard to be examined. The description proved that they were tile fish.

The Government fitted out its own vessel, the Fish Hawk, at once, and she hurried to the scene. The ocean bottom was examined with a deep sea dredge, temperatures were taken at all sorts of depths, and the nets were used to scoop up the minute creatures that live in the sea, so that they could be examined to see if anything was the matter with them to explain the mortality among the tile fish.

But no conclusion was reached except that some unknown ocean accident had killed them. Years passed, and no fishing smack caught any more tile fish. Then, quite unexpectedly, a vessel came sailing in again with a good "fare," which is what the fishermen call a catch of fish. The Commissioners were pleased and at once sent the Fish Hawk out to look for the tile fish grounds and find the best way to catch the fish. But once more there was mystery. The Fish Hawk caught a few tile fish, but not enough to make it profitable for the smacks to go out for them. They are not going to give it up, however. They know that somewhere in the ocean off his coast there are immense schools of valuable fish, and the commissioners do not propose to lose them any more than it would lose money out of its Mint. So it is fishing as patiently as any barefooted boy ever fished.

The Government is annoyed whenever it thinks of all the deserts that are on its hands. Officers are planning all the time to change them into farms. Sometimes they try to do it by finding crops that can be grown there. This line of experimenting has led them to import date palms from the desert of Sahara in to Arizona. Other places are improved by watering them. Help has been given to build hundreds of miles of irrigating ditches. Some of them lead the water from the tops of mountains. Others lead the supply from rivers far away. In places where water is especially scarce there are locks in the ditches wherever they reach a man's land. Each lock is opened just long enough to give that particular land the water it needs. Then the next lock is

opened and the next man's land is watered, and so on.

Its ships keep the naval department thinking all the time. It is continually devising new things in lighthouses and buoys and landmarks that shall guide the vessels safely into harbor. One of the most interesting experiments is with great buoys with voices. Often when the great sea fog is very thick, no light, even the most powerful, can pierce the gloom far enough to be reliable as a guide to sailors. Now the Government thinks that if it could mark its channels with lines of floating buoys that make noises, the sailors would not need to be able to see. So it is trying queer contrivances now. Some of them toll deep melancholy bells as they roll and rise and fall in the waves. Others blow whistles with each motion that the sea gives them. Still others roar to different keys. Some of the contrivances do not depend on the waves to make them work, but are operated by electricity from shore. All are designed to roar or toll or whistle or clang so that the pilots shall be able to tell by the ear alone where they are. If successful in this, the Government proposes to line channels with them for miles from the open sea clear into the safe inner harbor of the great ports. Each buoy is to have a note of its own, different from any other in that harbor. Then, if a pilot comes into port on a dark, foggy night and can see no lights of any kind, he need merely listen. If he hears a great wailing sound on his right, he can say, "Ah, we are in the bend of the main channel, so many feet from so-and-so point. Starboard your helm!" Then he listens again as he leaves the wailing buoy behind, until he hears a whistling one ahead and he knows that he must turn again. Perhaps the next buoy he hears is tolling a bell. The next one may be tooting like a trombone. The next may be a shrieking buoy, and so on. The pilot knows just where each one of these sounding buoys is anchored. So he is as sure of his whereabouts as if he were sailing up the channel in broad daylight.

Selected for "THE FRIEND."

Which Way Dost Thou Lean?

If a tree fall toward the South or toward the North, in the place where the tree falleth, there it shall be. Eccl. xi. 3.

That there is a solemn meaning couched under this simple metaphor, no Christian can doubt. It seems to describe the change, so rapidly coming upon us all, of probation for eternal fixedness, when the awful sentence will be heard, "He that is unjust, let him be unjust still; and he that is holy, let him be holy still; and he that is filthy, let him be filthy still." But the tree will not only lie as it falls; it will also fall as it leans; and the great question which every man ought to bring home to his own bosom, without a moment's delay, is this—what is the inclination of my soul? does it with all its affections lean towards God, or from Him?

That the bent of all men in their unregenerate state, is in the wrong direction, Scripture, experience and history all unite in bearing testimony.

Man, by nature, is the child of wrath; he has inherited from his first parents, in the fall, a proneness to sin; and his distinguishing

characteristic is the absence of that love to God which is absolutely indispensable to true virtue and happiness.

Hence it follows, beyond all doubt or question, that we must "be born again," that we must undergo a radical and inward change before we can live to the glory of God in this world, or be fitted for the enjoyment of His presence in the world to come. "Except a man be born of water and of the spirit, he cannot see the kingdom of God."

WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,

But what have we done to-day?

We shall give our gold in a princely sum,

But what did we give to-day?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear.

We shall speak the words of love and cheer;

But what did we speak to-day?

We shall be so kind in the after while,

But what have we been to-day?

We shall bring to each lonely life a smile,

But what have we brought to-day?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth.

We shall feed the hungering souls of earth;

But whom have we fed to-day?

We shall reap such joys in the by and by,

But what have we sown to-day?

We shall build us mansions in the sky,

But what have we built to-day?

'Tis sweet in idle dreams to bask,

But here and now do we do our task?

Yes, this is the thing our souls must ask,

"What have we done to-day."

—Nixon Waterman, in C. E. World.

Science and Industry.

BOMBAST once signified the cotton that was employed to stuff garments, particularly the enormous trunk hose worn in the fourteenth and fifteenth centuries.

BETWEEN seven thousand and eight thousand packages of home grown figs are now being dispatched every week from Worthing, which is the centre of the English fig growing industry.

SCIENTISTS claim that the soil of the Everglades in Florida is the richest in the world, and would, if drained, produce marvellous crops of nearly anything planted. It is proposed to reclaim this immense tract, which covers nearly four thousand square miles, by building drainage canals to take off the water, at the same time serve as a means of transportation between plantations. Contrary to the general belief the Everglades are healthful, the water is sweet and pure, and there is almost a total absence of fevers and epidemic diseases.

THE productiveness of the banana is so great that it has been estimated that the ground that would give thirty-three pounds of wheat or ninety-nine pounds of potatoes would, as far as mere space is concerned, give four thousand pounds of bananas, and with a fractional amount of the same trouble. It has been called the "Prince of the Tropics," because it takes the same place, only to an even greater degree, in these hot countries that wheat, rye and barley take in West Asia and Europe, and that rice takes in India and China.

WILLIAM THOMPSON, now known as Lord Kelvin, a distinguished English scientist, has

lately said: "This world must depend on its water for power in the future. The supply of coal will soon become so exhausted that it cannot be profitably used for manufacturing purposes. America has millions upon millions of horse power in connection with her rivers that are utterly neglected. This power is bound to be developed in the near future. The start that has been made at Niagara Falls is only the beginning of a new era in the manufacture and transmission of power."

THERE are astonishing new agricultural possibilities of Cassava, a bushy shrub growing to about five or six feet in tropical and sub-tropical climates, its roots producing more starch per acre than any other vegetable or grain. In South Alabama, Mississippi, Georgia and Florida its cultivation is growing with great rapidity; all the more so because it thrives best in the light sandy soil which before was not worth much. As tapioca, everyone knows it. But as a fattening food for cattle, sheep and pigs (which all eat it greedily) its value is only just discovered. Experiments show that Cassava will produce beef at a little over a half-pence and pork at only a half-pence per pound. Only the roots are used, their average yield being eight tons per acre. The starch from these roots costs only two and a quarter-pence per pound, and according to recent experiments was six times better for plain and fancy laundry work than the best wheat starch at three pence per pound. The gain in using Cassava for fattening animals, as compared with the cost of fattening them by former methods is put at about thirty per cent. (on a seventy-day test.)

FARM LABOR IS POOREST PAID.—Besides the regular number of farm helpers, about one hundred thousand are employed in addition during the wheat cutting season in the grain belts. These are known as harvest hands, and are paid from one dollar and fifty cents to three dollars per day. These harvest hands are now forming themselves into unions for their own protection from overwork and low wages. Many labor unions for regular farm hands are being organized in Indiana, Ohio, Kansas and the Southwest. The young man who has made his home on the farm year after year is paid less than any other class of workers. He has had longer hours and no vacations. He has brought to his employer larger returns for the work than the coal miner, the steel worker, or the mechanic of ordinary skill. The total expense, for instance, on an acre of wheat is six dollars. Of this, four dollars and ten cents goes for horse hire, twine, seed, etc, while the remainder is paid to the two men who gather it and the one who plows the soil and sows the grain seeds. The profits upon their one dollar and ninety cents worth of labor, yield from five dollars to eight dollars to their employer. Corn is produced for five dollars and eighty-five cents per acre, of which two dollars and twenty-five cents go to the man and his team. Generally the horses are owned by the farmer, and the man is getting twenty dollars per month. The duties and the wages of the farm hand of to-day, it may be seen, are not commensurate with the profits of his employer.—W. R. Draper in Review of Reviews.

"ELEPHANT EARS."—A plant that has received very little attention as a source of food in this country is the caladium, elephant ear, *Colocasia antiquorum*, though it is not uncommonly grown for this purpose some parts of the Southern States, and it surprises some readers who know it only as an effective ornament of their lawns to hear as an article of food.

It is found oftenest in the coast region of South Carolina, Georgia and Florida, where it is known as "Tanya," a local name, probably derived from "Tannier," the West Indian name of a similar plant. In other countries, especially in the tropics, this plant furnishes food for many thousands of people. It is a very important food plant in Japan. The groves of the Gold Coast in Africa have under the name of "Eddoes." It is common to the West Indies. It is the "Taro" of the Sandwich Islands, where it is universally used as food, and from it "poi" is made by putting the roots in water till they are reduced to dough, which is then allowed to ferment for four days before eating.

In this country the tanya is cultivated to best advantage in rather moist, rich localities, and it requires a long season to bring to maturity. It is planted in rows, the plants two to three feet apart, and cultivated like other crops. It forms a large tuberous root with numerous smaller tubers clustered about it. These smaller tubers are used for the planting of the next crop.

To make them properly edible, the roots require thorough cooking, and must be boiled for an hour, after which the fibrous coat is stripped off and the rest served much the same way as we do potatoes. One who eats tanya for the first time is not likely to be favorably impressed, but on second view usually likes it better, though it is unlikely that this dish can ever compete with the potato for the favor of the American people.

Botanically it is related to the Indian turnip of our woods, and to the cultivated lily. Its virtue as a food plant is not so apparent by tasting the fresh leaves or uncooked root, but its relationship to the Indian turnip is easily recognized from the pungent, acid taste. The persistent smarting pain that even a small piece can produce remains long in the mouth and throat. The pungent quality disappears entirely on cooking, however, and the tubers may be eaten with impunity. The tanya is starchy like the potato, but compact and closer grained and somewhat lacking in flavor. It is entirely free from fibres or woody parts, and possibly might be cooked by a different method so as to appear to better advantage.—Country Gentleman.

AUSTRALIA'S BAD FORTUNE.—The grove and persistent drouth in Australia, contemporaneous with the coming of the years of excessive rain in Canada, is a subject that seems to invite scientific investigation. The collection developing in the island colony is very serious, and there is a marked decline in productive capacity of the sheep ranges. A correspondent of the *Financial Times* gives some facts of such a nature as to warrant speculations as to the possibility of the continent being blotted out as a country fit

a habitation. In portions of Western land the four-year-old cattle that are living have never yet had wet skins. The employed by the government as the council carriers have abandoned the mail con in Queensland in consequence of the aying rains from six thousand pounds to thousand pounds annually, and no mailing forwarded. Four thousand miles of and forty routes are involved. Commu- is paralyzed, the water-ways are com- dried up, and the banks of the rivers mply an exhibition of sand and stones. l correspondent wrote not many weeks hat for forty miles round the country s bare as a billiard table. Not a single of grass was to be seen anywhere, and e were dying in hundreds every day.—*To-Globe*.

The Riches of the Sea.

It is probable that few people except fisher- realize the immense value of certain s of sea. It is almost impossible to e that wide expanses of tossing foam t in the center of the North Sea should th more, acre for acre, than the green s and rich plow lands of good English . Yet it is quite easy to prove that the of that vast shallow known as the Dog- link brings in a bigger income than any area ashore which is devoted to crops or f. The Dogger is one hundred and sev- iles long by sixty-five broad—that is, an area of eleven thousand and fifty miles. All the winter long the fishing of the United Kingdom, of France, Hol- and Germany, and other countries are at n it, catching between them over four d and fifty thousand tons of fish—that is, forty tons to the square mile. Put these n pounds a ton, and it is easy to see e Dogger Bank returns an income of ndred pounds a square mile a year. uring that only seven-tenths of the land e can be profitably used for farming, the profit on the sea is plainly enough seen. The Essex coast lies patches of mud just low-tide mark which cannot be bought, able are they. To oysters they owe irth. A single acre of oyster bank on the shellfish have been allowed to grow e years old will yield eighty pounds to undred pounds worth of natives in a . Anyone who is exploring the Essex ean tell the oyster beds by the long, akes which rise above the water. There e very heavy penalty for yachtsmen who lly allow their craft to ground on mud marked in this way. All the oyster e the coast are in the hands of different tions, that of Whitstable being the exclusive. Each is extremely jealous of ers, and three or four years ago there e regular naval battle between the oyster e the Blackwater and those of Burnham. e question in dispute was the right to e up, shingle and shell from their rival's e, and use it for covering their own e beds. Young oysters—spat, as they e called—are first laid down on beds of this e stuff.

One apart from the many wrecks which e floor, there are portions of the Med- ean which are fabulously rich; one

thousand two hundred pounds' worth of sponges were taken, in 1887, from one patch of sea bottom near the island of Rhodes. The space was not more than one hundred and fifty by one hundred and twenty yards. Near Rhodes, too, is coral of great value, but much of it at a depth which is absolutely prohibitive for divers without dresses. Off Bengasi is a mass of branch coral said to have cost nine lives. These nine men went down one after another, and simply disappeared. The tenth was named John Cataris. Taking a large slab of stone in his hands, he dived into seventy feet of water. About fifty feet of rope were out when the men in the boat found it floating loosely. They began to haul back. The rope stuck, and then came loose again, and up was pulled John Cartaris, with his back scored by rows of wounds like those of saw teeth. His story was that he dived, stone foremost, into a hot dark place, and then was suddenly hurled back. His mates declare that he descended headforemost into the jaws of the huge shark which had swallowed the other nine, and, but for the great stone he held, that he would have shared their fate.

The discovery that a certain sort of sea moss can be used to clarify has added very much to the value of several small bays on the Massachusetts coast of America. At a place called Scituate there were gathered last year nearly a thousand tons of this sea moss, worth, in all, over twelve thousand pounds. Mosses make from one to two pounds a day during the season when this moss is fit to gather, and many a family has eighty pounds to ninety pounds to put by against the long, cold, stormy winter of the North Atlantic coast.—*Cas-salt's Journal*.

BEARING up against temptations, and pre- vailing over them, is the very thing wherein the whole life of religion consists. It is the trial which God puts upon us in this world, by which we are to make evidence of our love and obedience to Him, and of fitness for members of his kingdom.—*Clark*.

Items Concerning the Society.

We may as well suspend judgment concerning the Cotton Mather letter recently communicated to these columns, until proofs of its alleged forgery are found and shown.

In the account of John W. Foster last week published, after his remark "Hard things will be made easy and bitter, sweet," a subsequent letter adds that he said, "Lean on the Lord. His love is like the shadow of a great rock in a weary land."

We have received a compact booklet entitled "ABOLISHED RITES, or Spiritual against Ceremonial Worship. By A. H. Gottshall. Seventh Edition. Address "The Old Path," 250 Hummel street, Harrisburg, Penna."

This appears a scriptural argument against the prevailing outwardness of Christendom in regard to the true Baptism and Lord's Supper. "Perhaps," says the writer in his Preface, "the reader may be inclined to say, 'Why, these are the very views entertained by the Quakers.' Yes, we reply, they are, and in this part of their doctrine we lovingly follow and endorse them. Does not the Christian world in general recognize the Quakers as being a godly and spiritually minded people?"

Later on: "Though not a Quaker, nor a mem-

ber of the Society of Friends, we endorse much of their doctrine, and certainly love and respect them for the Spirit of Christ, the uprightness of life, and the peaceful and benevolent characteristics so universally attributed to them by Christians in general."

Many authors, ancient and modern, and apparently all available Scripture, are made use of in the extensive argument spread before us, and we judge that the reading of the pamphlet would be instructive and reassuring to every member of our religious Society.

A HINT ON DATES, for Readers of Old Records and History. Prepared by Gilbert Cope, of West Chester, Pa., and found in Moore's Records of Kingwood Monthly Meeting, N. J., in both the heathen and the numerical names.

OLD STYLE Before 1752 the year began "March" 25th.	NEW STYLE The year 1752 began "January" 1st.
March 1st month	January.
April 2nd month	February.
May 3rd month	March.
June 4th month	April.
July 5th month	May.
August 6th month	June.
September 7th month	July.
October 8th month	August.
November 9th month	September.
December 10th month	October.
January 11th month	November.
February 12th month	December.

OHIO YEARLY MEETING.—According to a private letter which has been received, the meeting of Ministers and Elders of Ohio Yearly Meeting was held on Sixth-day, the 26th ult., to good satisfaction. "Our aged Friend Asa Branson, now in his ninety-third year, was present."

Friends from other Yearly Meetings, with minutes, were:—from Canada Harvey Haight and companion, George Pollard; from Western, Eli H. Harvey and companion, Ezra Barker; from Iowa Yearly Meeting, Ella Newlin and companion, Susanna Ramsey; also Benjamin P. Brown from North Carolina, and several Friends, including Lloyd Balderston, Henry B. Leeds and Susanna Kite, from Philadelphia Yearly Meeting, whose company was acceptable. Benjamin P. Brown's wife and a son accompanied him.

On Seventh-day morning epistles from the five Yearly Meetings, with which this corresponds, were read, to the comfort of the meeting; and a committee was appointed to essay replies to them, if they should open. The answers to the Queries exposed deficiencies, which were occasions of much counsel being given forth.

The wet weather of First-day morning diminished the usual large attendance, yet the house was comfortably filled and good meetings were held.

"We miss Edward Stratton, and feel our loss in the decease of W. D. Smith. It was shown this year more perceptibly than ever, that the responsible duties of the Society are fast devolving upon the younger members."

The good social feeling amidst the nice company of Friends at the Barnesville school building, seemed to be enjoyed by all. Busy labor has been bestowed in installing some needed improvements in the building.

Further accounts may yet arrive.

WIDE-SPREAD anxiety has been occasioned by the accident which befel Isaac Sharpless, President of Haverford College, on his return from the West-ton Alumni Re-union on Sixth-day, the 3rd instant. The horse which he was driving, being frightened by a trolley car, became unmanageable, and President Sharpless and wife were thrown from their vehicle, he receiving such wounds in his head as to make him unconscious for two

bores. His injury, though now confining him to West Chester hospital, proves not so severe as was at first feared, and his wife escaped serious hurt.

The latter day attempts to draw out young speakers in meeting have been followed in an Eastern Yearly Meeting by such a waning in the number of acknowledgeable ministers, that loud complaints were heard in a recent Quarterly Meeting that pastors had to be imported from remote regions.

Notes From Others.

From the Philippines we are in receipt of a marked copy of *The Manila Freedom*, giving, under conspicuous headlines, the following statement:

"There is insurrection to the Papal authority among Filipino Catholics, and the Union Obrera Democratica have gone so far as to form a Filipino Catholic organization outside of the authority of the Church of Rome, named a bishop or rather President for the Philippine islands, and bishops for each province, all of which are renegade Catholic priests. The [assumed] honorary presidents of the new church are Governor Taft, Emilio Aguinaldo and Commissioner Tavera. The bishop or president of the Philippines is the former notorious renegade priest, Father Gregorio Aglipay; the executive president, Pascual Poblete. The pope is to be defied if he will not recognize this Catholic church in the Philippines. The churches are to be taken from the Spanish priests and friars and a general revolution of religious affairs is to take place."

A part of the oratory of the insurrection is eloquently represented in the paper, the best sentence of which is, "We will follow all the sacred inspirations from God, but not the injustice and mere caprice of men." Indignation against the friars is the chief burden, but the general savor of the remaining motives expressed seem to exhibit the movement as removed from that spiritual basis which is the Rock of true permanence.

BOOKER T. WASHINGTON'S recent volume on "Character Building," is made up of selections from his famous First-day evening talks to the students of Tuskegee Institute. It is said that quite apart from the literary value of these addresses—and this is by no means slight—the moral strength and earnestness of this leader of his race is nowhere else so well exemplified. The talks are on practical topics, and must have appealed with great force to the young negro men and women to whom they were addressed. These are a few of the topics: "Helping Others," "On Influencing by example," "The Virtue of Simplicity," "On getting a Home," "The Value of System in Home Life," "Education that Educates," "The Importance of being Reliable," "Keeping your Word," "The Gospel of Service," "Some Great Little Things," "The Cultivation of Stable Habits," "Getting on in the World," "Character as Shown in Dress," "Getting down to Mother Earth," and "A Penny Saved." In not a few of these addresses there is a suggestion of the real eloquence for which Booker Washington has been long distinguished, but the feature which gives them their value in their present form as well as when originally delivered, is their invigorating moral tone.

SUMMARY OF EVENTS.

UNITED STATES.—By invitation of President Roosevelt, a conference of the Presidents of several of the anthracite coal carrying railroads, and John Mitchell, President of the United Mine Workers, has lately been held in his presence at Washington with a view of ending the strike in the anthracite region of Pennsylvania.

While disclaiming any right or duty to interfere in any legal or official manner, President Roosevelt called the attention of the Presidents of the territories to the catastrophe impending over a large portion of our people in the shape of a winter coal famine," and said in justification of his invitation to those present to meet with him in conference, that the gravity of the situation con-

strained him to insist that they should realize the heavy burden of the responsibility resting upon each and all of them.

The miners offered to put their men back at work immediately, provided the operators would agree to leave the issues to President Roosevelt to decide and agree to abide by his decision or by the decision of a tribunal to be appointed by him. This offer was declined by the operators, who in their reply said: "We represent the owners of coal mines in Pennsylvania. There are from fifteen to twenty thousand men at work mining and preparing coal. They are abused and assaulted, injured and maltreated by the United Mine Workers. They can only work under the protection of armed guards. Thousands of other workmen are deterred from working by the intimidation, violence and crimes inaugurated by the United Mine Workers, over whom John Mitchell, whom you invited to meet you, is chief."

We are contending for the right of the American citizen to work without regard to creed, nationality or association. We seek to prevent this a crime, and we cannot by implication sanction such a course. We ask the enforcement of law and order in the State, that we be permitted to deal with our employees free from foreign interference, convinced that under such conditions we can fully perform our full duty to the public, our owners and to our employees. We will add to our offer 'to consider the wages claimed at the time of the strike, and make up at each colliery and adjust any grievance,' a further condition—that if the employers and employees at any particular colliery cannot reach a satisfactory adjustment of any alleged grievances, it shall be referred to the Judges of the Court of Common Pleas of the district in which the colliery is situated for final determination."

A Jewish rabbi in New York city has lately said in reference to Secretary Hay's appeal on behalf of the Roumanian Jews: "The note of Secretary Hay will for all time occupy a unique place in the history of our people. It is remarkable in several ways, but above all because the youngest country in the world thereby protests against the oppression of our people and stirs up the conscience of the nations."

The emigration from the United States into the fertile lands of Manitoba and the Northwest Territories of Canada has increased from 5,000 last year to 20,000 for the year ending Sixth Month 30, 1902. The values of the undeveloped lands in these sections of Canada are stated to be rising rapidly.

Professor Hermann V. Hilprecht, of the University of Pennsylvania, who has been abroad a year and a half engaged in excavating the buried cities of Babylon and Nineveh, has returned to this city. "We have unearthed 23,000 tablets," he said, "and the contents of these tablets when deciphered will altogether change the ideas of the world as to the state of civilization and knowledge of that early people. It will be seen that they knew then, 2300 B. C., that the earth was a globe, and that their astronomers took the same view of celestial phenomena as we now take."

FOURTEEN. The recent merging of six large steamship companies engaged in transatlantic commerce, under partial American management, has awakened the British public to the danger of losing the supremacy in the ocean carrying trade, and an agreement has lately been entered into by the British Government with the Cunard Steamship Company by which the latter will receive an annual subsidy of \$700,000, which will enable it to build the first class to its feet. The Government will loan the funds for the construction of the vessels, to be repaid in annual payments.

A late despatch from Russia says: The promulgation of the new laws for Finland removes the last hope of the Finns that their ancient rights will be preserved. It was thought in some quarters that the Czar might be induced at the last moment to intervene. New measures, will, it is said, almost "involve the complete abolition of all those securities for public and individual liberties which have hitherto existed in Finland, and which have constituted the just pride of the Finnish people."

A despatch of the 2nd from London says in reference to the bill which has been proposed to regulate the management of schools: The general body of the Presbyterian and Baptist independent ministers, at a special meeting this evening, passed a resolution calling on the Government to withdraw the education bill, and declaring: "We will do everything in our power to defeat the reactionary, tyrannical proposals of the measure, which vast numbers of loyal subjects will be conscientiously compelled to resist to the utmost, even to refusing the payment of rates."

The production of coffee in South America has increased within a short time from 5,000,000 bags to 12,500,000 bags. A congress of delegates from South American countries has lately met in New York city to

consider the subject of increasing the consumption of coffee.

A despatch from London says: Andrew Carnegie, according to his own computation made to a friend, recently given away nearly \$4,500,000 per annum. It is stated that the remarkable effect of electricity as applied to plants has been demonstrated at a series of experiments conducted by Dr. Lenstrom, of Rutgers University. Four seeds of barley, whose roots were sown in pots, the soil being connected electrically with the ground. Above the pots were suspended an insulated network of wire with a number of terminals. The electric machine was connected to the pots the electric current passed from the wire to the earth, while in others it passed in the reverse direction. For five hours daily electricity caused to pass through the soil, which was kept moist. After eight weeks the height of the plants affected by the electric current was found to be 40 per cent. greater than those to which no current had been applied. Experiments with other plants show the same result in different proportions.

Cholera continues to spread in the Philippine Islands and it is reported that the totals are 70,222 cases and 48,402 deaths. But the actual total of cases is estimated to be about 100,000, with deaths in proportion.

A despatch from Japan of the 29th ult. says: A typhoon, which reached the coast of Japan on the 28th, swept the Owadara district, near here, and overpowered many houses. Five hundred persons are reported to have been drowned.

It is said that there are 28 languages spoken in Russia and none of these are spoken by fewer than 40,000 persons. The most general is the mother tongue of 85,500,000. There are also a great number of dialects that are virtually unintelligible to outsiders. Attention is directed by the St. Petersburg Vindicator to a movement of laborers within the borders of the Russian Empire. It is calculated that 2,137,000 peasants are insufficiently provided with arable land, leave their homes in the central and northern provinces every year to work in the south.

In welcoming the delegates to the ninth congress of the International Association of Criminalists, now at St. Petersburg, Minister of Justice Muraviev said the following statement: "The publication of a new criminal law book is imminent in Russia. The Council of Empire has recently received a project for the reorganization of criminal court procedure. Important changes have been made in our penitentiary system. Suffice it to mention the abolition of deportation as a punishment of Court to Siberia, the transfer of management from the Ministry of the Interior to the Ministry of Justice; the reform of our prison system, especially prison labor; the establishment of correctional institutions, and the preliminary work in the matter of conditional sentences."

A violent earthquake shock was felt on the 26th at Terni, Italy, about fifty miles from Rome.

Reports from Mexico show that the tidal wave in the Gulf of Tehuantepec wrought damage estimated at \$700,000.

The French Government is about to lay a telegraph cable 1,500 miles long across the North African coast from Tunis to Lake Chad. A plough drawn by an camel will open a furrow thirty inches deep at the rate of one mile an hour, and the cable will be laid at the same rate.

NOTICES.

MEETING AT LANDSWOON.—A Meeting for Worship pointed by Christ's Monthly Meeting, will be held in the Meeting-house at Lansdowne on the evening of 13. Month 16th, 1902, at 8 o'clock.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will be ready leaving Philadelphia at 7.15 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, 15 cents; after 7.30 P. M., 25 cents each. To reach the school by telegraph, write West Chester, Phone 1144.

EDWARD G. SMEDLEY, Say.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in reference to instruction and discipline should be addressed to

WM. F. WICKESHAUS, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co.

WILLIAM H. PILES' SONS, PRINTERS.

No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, TENTH MONTH 18, 1902.

No. 14.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Mail from Walnut Street, between Third and Fourth,

articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

read as second-class matter at Philadelphia P. O.

circumcision gave many the name of *Jesus* imitating of *John's* Baptism hath given the name of *Christians*; but nothing can be a *Jew* or *Christian* the name of a *Saint* such, but an Heart made pure, single, up, and honest through the Mortification of called in Scripture the Baptism of the Ghost; for that is effected not by any *word* means but by our *walking* after the Ghost. "Till this is wrought, though we be a Christian Name, we cannot bring forth heavenly conversation; and so the Name is but little."—*Hugh Turford*.

A Voyage of Discovery.

He is a voyage of discovery, and they that are watchmen on the lookout are the first to discover what next is before them. But of discoveries given under heaven for each to meet and know, the highest and most precious to his true life is Christ. It is not that Christ is not near, if we do not recognize Him. It is not that He is not with us that we do not discover Him. "Have I been so long a time with you, and yet thou hast not known me?" said He. He yearns for us to turn our eyes to Him, and know Him, enjoy Him, and live with Him the true living. He, from the beginning, longed for a fallow to discover Him much sooner, and be content. "He was in the world, and the world made by Him, and the world knew Him not. He came unto his own, but his own did not receive Him. But to as many as he loved Him, to them gave He power to become sons of God, even to them that believed in his name."

bring the discovery still more near, He personally upon earth and spake as never man spake, and did as never man could do, revealed truths never before apprehended by man, and tasted death, the wages of sin, for every man. To get still nearer to all man-

kind than a condition in the flesh allowed, it was expedient that He should go away, and come again in the Spirit to quicken every man unto repentance, which if faithfully heeded, is followed by the witness of Divine forgiveness, and a following on still further to know the Lord.

A concern has pressed upon the writer for a greater willingness among us all to recognize our Lord Jesus Christ in every way, little or great, of his coming. For He often does especially present himself to each one to be owned and discovered, but the "god of this world" blinds our eyes to the chief privilege of our lives. With us, sustaining us, "upholding all things by the word of his power," He yet walks by our side as one companionless, and, except we be reprobates, is in us, but as a homeless stranger; for having eyes we see not.

He will not force our wills to acknowledge Him, but with loving kindness is drawing us; and to such as are willing and obedient to the secret monitions of Truth He will reveal Himself as they are able to bear it. In all our goings out and comings in, in all our employments, we cannot afford to be off the watch, as men that wait for their Lord, as men that would discover every token of Him in every duty, as servants, or rather friends of his that would look for Him rather than for ourselves at every turn of our course. In this alertness to recognize Him as the chief factor in our lives and daily doings, there would be many discoveries of Him in little things that have been overlooked as all his, and he that is faithful in these is the one to be trusted with those greater revelations of Himself, which crowd satisfaction to the full, when we can say "Lo, this is our God! we have waited for Him, and He will save us. This is the Lord! we will be glad and rejoice in his salvation!"

THE COLOR-WAR. — Agonizing details of Southern burning of negroes at the stake and other violent murders by lynching are forwarded to us from the London "*Daily News*." President Roosevelt, it would seem, was right in suggesting a comparison of American atrocities in the Philippines with those at home, to the greater discredit of the latter. Shall it be measured by the proportion of water-torture to fire-torture? The persecutions are fanned by, and mutually fan the color-contempt in unregenerate hearts of North and of South.

Lands of the brown have exposed us of both regions in a sin that is not sectional.

Professor Andrew Sledd, of Emory College (for whites) Georgia, says in his able paper on the negro question published in the "*Atlantic Monthly*," Seventh Month, 1902:—

"In the last decade of the last century of grace and civilization more men met their death at the hands of lynchers than were executed by due process of law. The total number thus hurried untried into eternity during these ten unholier years approximated seventeen hundred souls. He says that a mere suspicion of wrong doing furnishes ground for mob violence, that the mobs are the work of the lower and lowest classes. They make up as brutal a mob as ever disgraced the face of the earth. For them lynching is a wild and diabolical carnival of blood. The object of the mobs, he says, is to 'teach the negro a lesson,' and 'burn into his quivering flesh the consciousness that he cannot have the rights of a free citizen, or even of a fellow-creature.'"

It is perhaps idle to publish in this paper matter that will not reach the scene of the disease. But the disease is not local, for sin is not. We must reiterate that Christendom's greatest need is Christianity; and whatever legislation may do, and it ought speedily to do its best, yet it is powerless except as an echo of a Christianized public sentiment, of which the witness of the spirit of Christ in man is the root. Patiently, though obscurely, would we keep to the front the witness of his Spirit, believing that Christ crucified is the axe laid at the root of every corrupt tree. He is the spring and stream of every right reform and the antidote among men to all atrocity.

HE who is satisfied in Christ, is above the habit of dissatisfaction with lesser matters.

LET THEM LAUGH.

"Well, let them laugh!" said sturdy Johnnie Brown—

"I wouldn't mind if all the men and boys in this whole town

Should laugh and laugh and laugh,
Because I never smoke the poisonous cigarette,
nor quaff

Wine, ale nor beer!

What is there in a laugh or even in a sneer,
That any honest temperance boy should fear?

"A laugh is only just a little air noise
Mixed up to frighten weak-kneed boys
Into a course of wrong. Alas,
That any boy should fear a little gas!
A moral coward such a boy must be,
Lacking in common sense and vertebrae,
Unmindful of his highest destiny."

—*Temperance Banner*.

The Mystery of the Mammoth.

[The editor of the *British Friend* sends to us a copy of an article on the mammoth written for its columns by a competent geologist, in membership with Friends. He adds that his interest in the matter was quickened by an article in *THE FRIEND* of Sixth Month 21st. It was that which led him to get this written. We have omitted a few words for which many of our readers are not prepared.—Ed.]

It is now more than a hundred years since universal interest was aroused in this extinct elephant by the incontestable proof that its remains were preserved in a practically perfect condition in the northern parts of Siberia. This interest has been repeatedly revived. First, Mammoth bones and tusks were discovered in one place after another in nearly all parts of the northern, arctic, and sub-temperate regions. In Britain alone we may mention the finds in the limestone caves of the west, in the gravels beneath London, in the North Sea dredgings. Then came the discovery that, with the Mammoth, man was coeval. Then France gave us its very picture, graphically carved on its own ivory by primeval man. The recent discovery of another perfect "cold-stored" specimen in Siberia, by Dr. Hertz, has re-awakened public interest.

The Mammoth abounded to an extent almost incredible. The Wokey Hyæna den contained the remains of thirty, with a total of 1,300 wolves, foxes, hyænas, bears, lions, rhinoceroses, horses, oxen, reindeer, and Irish elks. Till lately arctic Siberia supplied Russia with nearly all its ivory; in two years nearly 3,000 tusks reached London. The fishermen of one English village, Happsburgh, dredged up 2,000 grinders in thirteen years of this and other elephants.

Among the many points of interest suggested we might consider three: the manner of its life; how some became subjected to "cold-storage"; and how long it has been extinct. Although the Mammoth was more than twice the weight of living elephants, its brain was decidedly smaller. This contrast is shared with others of its contemporaries, such as the cave-lion and the cave-bear. Indeed the growth of the "cephalic index," or of the proportion of brain to total bulk, is one of the most significant lines along which recent development has progressed.

From the carvings of the cave-man, and from the frozen carcasses, we learn that the Mammoth had a thick coat of black hair and reddish wool. Its tusks sometimes exceeded four yards in length, curving outwards spirally, sometimes making a complete turn. It was fond of forests, like the elephant. Pine leaves formed a favorite diet in Siberia, where the pine forests are still the most extensive known. In our country the forest land often included our present seas and channels, extending out possibly to the "hundred-fathom line," many miles beyond Ireland and Scotland. There must have been periods of comparative warmth, as even the hippopotamus frequented the rivers flowing out westwards. Our climate was then of course continental, like that of France at the present day. Hence the summer and winter would be much more extreme. These big-boned beasts were doubtless great wanderers according to the season. Therefore, though the bones of the Mammoth and his woolly rhi-

noceros comrade mingle with those of the hippopotamus, the creatures when alive may never have come within hundreds of miles of each other, remaining as far apart, say, as Paris is from Lyons, or even from Marseilles.

The Mammoth's . . . remains are found on the sea-shore at Cromer in the "Forest-bed," which represents the surface of the land just before the great access of cold overwhelmed Great Britain with snow and ice. But the earliest unequivocal signs of man belong to the period when the first great ice age had given way to a season of comparative warmth. This was man of the "Palæolithic" or "Old Stone" Age. The chief signs left by him are the massive Palæolithic flint tools, and his carvings on bone. The former are found in gravel beds, either on plateaux, or such as are deposited by our rivers high up their present valley sides. Both occur in cave deposits, usually imbedded in stalagmite, at times under layers many feet thick. These incrustations probably represent the recurrence of the long period of glacial conditions, when, possibly, the river gravels were also being washed into their present high-level terraces.

When at last milder conditions supervened, primeval man had disappeared. Instead we have man of the "Neolithic" or "New Stone" Age. Apparently this was a fresh race. They had learnt so to flake off fragments from flints that the flakes would form the smaller tools, such as arrow and spear heads, knives, saws, and scrapers.

The point of interest to us is that the remains of Neolithic man are *never more than surface deep*. In contrast to this, Palæolithic tools are extracted from under beds of river gravel, ten, twenty, or even thirty feet thick. Neolithic flint tools look as fresh as the day they were flaked. The Palæoliths nearly always possess a peculiar gloss, the result of age. Again, Neolithic man lived with the present-day creatures alone, at least in Western Europe. Not a sign of the mammoth, rhinoceros, hippopotamus, has been found, whilst the cave-bear, cave-lion, cave-tiger, cave-hyæna, etc., are replaced by their modern descendants of degenerate bodies but regenerate brains. These and similar indications compel the belief that, compared with Neolithic man, Palæolithic man and his contemporaries were exceedingly remote in time, at least in this part of the world.

But did he go elsewhere when the cold returned, or was he then annihilated? There is reason to think that the former was the case. The ice-sheet which spread out from Scandinavia west, south, and east, was after all local, though it overwhelmed most of western Europe north of the latitude of London. We know now, by the remarkable journey of Prof. G. F. Wright, that there was no equivalent glaciation over Asia. Western Europe condensed all the Atlantic moisture, then as now, and the Siberian snowfall never gathered into glaciers, even where, at the present day, the ground is frozen to unknown depths. It may well be that the Mammoth took refuge here,—and perhaps in parts of America, which it reached *via* Siberia. There is, indeed, evidence that it came back as far as Finland when the climate ameliorated, and existed there almost into historic times. With its thick coat

it naturally preferred cool climates, so did not as a rule go south of 40 degrees.

After the second great period of colder warmer period supervened, when the Siberian forests extended almost to the Ocean. Therefore the abundance of remains around Behring's Straits is quite natural. But doubtless the winters were too severe, and the ground would remain perennially, save for a few feet near the face.

We possess no direct evidence as to caused its final destruction. But there are some suggestive analogies in the blizzards of North America. The sagacious buffalo able to survive these by herding together, facing the storm. The less intelligent sheep rush before it and perish. We are reminded of the difference in Scotland between the high mountain and lowland sheep, when brought to elevated pastures. A heavy snowstorm the former to exposed points, where the blows over them. The latter huddle in sheltered hollow and are smothered.

We have seen that our mammoth was the most intelligent. A recurrence of the Siberian tundras would expose it to some of unenvied violence, especially if it wandered north during the blazing summers so far from our own. Did it act like the buffalo, or the lowland sheep? It would have sought shelter in hollows, some under lofty river banks. Overtaken suddenly by the blizzard and overwhelmed, it perished helplessly, and in spring the carcasses were swept with the ice to the Arctic Seas, and in the course of ages their remains were picked up by tens of thousands. At times the sudden onslaught of the blizzard overwhelmed it with its last mouthful unswallowed; then never melted from around it, and perished buried deep by flood deposits, ages might pass before it was released from its tomb. How this might come about we can learn from the same regions, or better yet from Hudson's Bay. The sunny slopes thaw superficially, and the mingled mud and bones slide down over the yet frozen sub-soil, like miniature avalanches. In this way snow-tomb and its contents might be as times overwhelmed and pushed upon the ice. Then, in turn, broke up, as so graphically described in Seeborn's account of the great rivers, and the ice-floes rushed onwards with ever rising flood. As this proceeded, the ice-floes and their burdens stranded. In some cases the debris above would be so thick for the sun's heat to reach the ice. Then, if only the river made one of its frequent changes of channel, the entombed mammoth could lie at peace for its thousand years.

Such is the most probable explanation of the "find" in 1799, as well as that by Dr. Hertz a century later. They may have been entombed for thousands of years. The present views of geologists would place its final extinction to a date when probably glacial extremes in Europe and America had placed to what are called normal conditions. It certainly survived many of its ancient grades, even in England: Indeed, it is in respect unique among mammals, as being the only one known to have lived through the ice epochs. G. St. Hilaire proposed, in 1800,

ce, to name it Dicyclotherium. Nor is change in place less remarkable. It has been found near Rome, and in Texas near Gulf of Mexico. These, indeed, are exceptions, but show that its capacity for adaptation to its environment was almost as flexible as man's.

Geologists are still very uncertain as to the cause of the great accession of cold. The first suggestion, however, that it was due to condensation of aqueous vapor, which previously, like a canopy, shrouded the earth's surface from earliest times, seems improbable. This must have ceased as a potent factor ages earlier. Two of many reasons may be given. First: during the glacial and the Great Salt Lake twice grew to their present area. But in the interval it was acted by evaporation to its present size. It could not have occurred without direct rain, any more than the enormous evaporation implied by the salt deposits of numerous periods in geological history. Second: a sudden entirely fresh condensation would liberate so enormous a quantity of heat, so intensely latent, that milder rather than harsher conditions would surely result. Nor is this vast precipitation have been confined so largely to the regions which are near oceans, and are wet because the evaporative moisture first comes in contact with the ground. It would have been much more widely distributed. Geologists generally will not accept this very hazy hypothesis in preference of the two which at present find most favor. These are: changes in level, and changes in the earth's orbit combined with the position of the equinoxes. Land elevation tends to increased cold, though the effect might lag considerably behind the cause. Numerous have proved that our orbit was recently more elliptic than at present. One who leans to this cause, associates the striking difference of the sun's heat in summer and winter with the question as to which is turned towards the sun when we are at it. Just now . . . it is the North which therefore has a shorter and warmer year. In the interval the South Pole claimed its advantages, which, by complex association with oceanic and aerial currents, may probably affect the climate of the pole in proportion. The greater the ellipticity the more the supposed contrast of climatic conditions. Which of these is the real efficient cause, or, rather, how much each has relatively contributed to the result, is far from decided. Nor would geologists be surprised to find cause as yet unsuspected superseded by new probability. But this is not likely to assist in the form of the "canopy" theory.

J. EDMUND CLARK.

USE DIFFERENT MEANS.—As many varieties of dispositions as there are amongst men, so many different means doth God use to bring to peace. That which is the life of one is death to another; wherefore, grace is dispensed, in common, according to the frame and disposition of men. Be careful not to imitate man's ways, except it be in their essential virtues, for the essential path which leads to God is but one and always the same. Be without attend to thy religious call, and do what God requires of thee. He who

properly attends to what passes in the inward centre of his heart, and is right sensible of his natural corruption, will renounce himself, and follow God, in that path into which He pleases to lead him; such an one remains stable in himself, and receives all which happens to him, whether inward or outward, as coming from the hand of God. He submits to God's hidden judgment, having the will of God and not himself sincerely in view. He will not be in doubt what he ought to do, and will soon overcome all obstacles, however strange and difficult they may be; such a state is of more worth than the most sublime exercises. God will not permit such a man to go astray, however dangerous his way may be.—*Plain Path.*

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,

There are souls that are pure and true;

Then give to the world the best you have,

And the best will come back to you.

Give love, and love to your life will flow,

A strength in your utmost need;

Have faith, and a score of hearts will show

Their faith in your word and deed.

Give truth, and your gift will be paid in kind,

And honor will honor meet;

And a smile that is sweet will surely find

A smile that is just as sweet.

For life is the mirror of king and slave,

'Tis just what we are and do;

Then give to the world the best you have,

And the best will come back to you.

—M. S. Bridges, in *The Christian World*.

Facing Death and the Future Life.

The greatest living English philosopher may dispose of the entire matter of the life beyond the grave by a positive avowal of his disbelief in such an existence, but that does not dispose of it, nor disprove it; nor need it disturb anyone's faith, nor disappoint his hope. This philosopher we are told, "thinking carefully over the claims of revelation, and collating them with the facts of experience and observation, has found no real grounds for expecting that if a man dies he shall live again, and he says so without apparent regret." If the philosopher can view the contingency of non-existence, or annihilation, without regret, his condition must be lamentable indeed; and one wonders whether his devotion to his favorite scientific studies and investigations has not dulled his spiritual perceptions and turned the edge of his religious faith. "If in this life only we have hope in Christ, we are of all men most miserable."

Over against the cheerless and despondent utterances of the philosopher it may be well to place the simple but equally positive testimony of several men from the humbler walks of life. A short time ago a little company of coal miners were entrapped in a mine in Tennessee. There was no possibility of escape or rescue, and the doomed men gave themselves up with uncommon fortitude, based upon their Christian hope, to contemplation of their fate and of the life beyond the grave. Fortunately these imprisoned men found a few scraps of paper and on these wrote their last messages of love and hope to those who were near and dear to them. Four of those pathetic and triumphant messages were as follows:

We are shut up in the head of the entry with a little air, and bad air coming on us fast. It is now about twelve o'clock. Now, dear wife, put your trust in the Lord to help you and my little children. . . . Woods says that he is safe in heaven, and if he never sees the outside again he will meet his mother in heaven. . . . Elbert (his son) said for you all to meet him in heaven. Tell all the children to meet with us both. . . . Ellen, I want you to live right and come to heaven.

J. L. VOWELL.

Dear Wife and Baby: I want to go back home and kiss the baby, but cannot; so good-bye. I am going to heaven. Meet me there.

JAMES A. BROOKS.

To George L. Hudson's Wife: If I don't see you any more . . . I want you to meet me in heaven. Good-bye. Do as you wish.

GEORGE HUDSON.

Darling Mother and Sister: I am going to heaven. I want you all to meet me in heaven. Tell all your friends to meet me there, and tell the church I have gone to heaven. . . . I have not suffered much.

Your boy, your friend,

JOHN HENDON.

Those who have partaken of the Spirit of Jesus Christ, the supreme consoler of stricken and suffering humanity, will accept the testimony of the imprisoned and doomed miners rather than that of the profound philosopher, who, it is feared, knows nothing experimentally of that hope which is big with immortality, and is not strengthened with the assurance that is as an anchor to the soul and that entereth into that within the veil.

Horace Bushnell once wrote a letter to a friend, who was not far from the margin of the river, in which he said:

"I hear that you are in a suffering way, and that a cloud is over your prospects of continuance. If so, I am sure that there will be no cloud over your heart and the longer, better prospects of your Christian expectation. It is a very great thing to leave this world, and yet I cannot think it a specially frightful thing. True, we make a plunge into the unknown, which is so far appalling. We do know a great deal about the matter, after all. We know Christ, which is to know pretty much everything; we know what He is and can be to us, so that if we know all about the city and the river and all the figures of paradise it would not add much to our knowledge. It comes indeed to this, that our plunge into the unknown is plunging into a sea of knowledge—the same we have been sailing in before only in a coasting way. May God be with you and help you to be lifting your sail gladly."

This note of Christian faith and triumph is infinitely better, because truer, than the despairing minor of the great philosopher. It is the word of one who counts the assertions of Jesus Christ as valuable and worthy of dependence, and who has had experiences of the things of God which justify his saying, "We speak that we do know."—*Christian Advocate*.

When the devil speaks he makes men ready and eager to accept dignities, but he makes them reject humiliations and self-abasement.—*John of the Cross*.

LOVE.

True love is but a humble, low-born thing,
And hath its food served up in earthenware;
It is a thing to walk with, hand in hand,
Through the every-dayness of this work-day world.
A love that gives and takes,
Not with flaw seeking eyes like needle points,
But, loving kindly, ever looks them down;
A love that shall be new and fresh each hour.
—J. Russell Lowell.

The Jews' Legacy from an Age of Persecution.

In the current number of a Jewish publication there is an interesting comment on the health of the modern Hebrew. Dr. Maurice Fishberg says that the most common diseases of the Jewish race are neurasthenia and hysteria, while they are less affected by contagious diseases and diseases of the digestive organs than any other people. Both these phenomena he attributes to the long continued influence of historic conditions. The highly strung nervous system of the Jew is the outcome of centuries of life in cities; while his immunity from disease affecting the internal organs is also indirectly due to these conditions.

A process of selection went on during the centuries of Jewish urban life, which weeded out the weaker and less enduring natures, preserving the nervous, alert and sensitive individuals. It is a well known fact that when it comes to epidemics of any kind, the full-blooded, vigorous people who never have known what it is to be ill usually go down before the wiry, tough, nervous individuals, and are less likely to survive the attack.

Some day a book will be written on the mediæval and modern history of the Jewish race, and the influences which have developed the unique constitution, temperament and individuality of the Jew. Among these the book of Leviticus will be given a prominent place.

Through all the hundreds of years when Jews were herded like sheep and hunted like rats, when their quarter of the city was unfit for human beings to live in, when their water supply was cut off at sunset, and the gates locked on them, the stern law regarding the preparation of food and the care of the health acted as no modern sanitary law has ever acted to preserve the people from extermination. Had it not been for the steadfast religious faith and stubborn persistence with which they held to the law of Moses, the unnatural conditions in which they lived must have killed them off. As it was, their environment destroyed only the weaker ones, while the stronger were preserved through the observance of that unequalled sanitary code, and perhaps also by the very persecution which kept the race apart from the debauchery and license of the Middle Ages.

It is not always misfortune in the long run, to be segregated, especially when the people who do the segregating are not over fit to associate with. If anybody doubts that there was enough animalism and vice and lack of moral stamina in the Middle Ages to have wrecked the Jew, had these influences been added to his other disadvantages in the race for life, he may read "Boccaccio." The Dark Ages are not nearly as pretty in history as they are in romance.

The upshot of it is that by a peculiar process

of artificial selection and race improvement, working through several hundred years, the Jew has risen from the position of an outcast to that of a leader, and there is a lesson in this for all students of social conditions. The moral of it is that in history there is nothing quite so likely to happen as the unexpected. What would Shakespeare, whose "Shylock" gives the Hebrew his due, far beyond the meed awarded by any contemporary playwright—what would even he have said if anyone had prophesied a Disraeli?—*L. L. in the Washington Times.*

Diminution of Marriages.

From a volume of short lectures by Dr. Gladden, which has just been issued we quote the following on "Social Evils:"

"A large number of the young people of the more cultivated classes seem to shrink more and more from family life, or at least to defer to later and later periods, the setting up of the home. The standards of social decency and respectability are constantly rising; the amount of money supposed to be necessary to begin the married life increases decade by decade. Young men say that they will not marry until they are able to support a wife in good style, and as the wealth of the land increases and their neighbors live more and more luxuriously, the phrase, 'in good style,' is constantly undergoing changes of meaning. Young women become accustomed in their parental homes to a certain amount of comfort and of leisure, and they do not relish the thought of beginning to live more plainly and more laboriously in homes of their own. Thus an increasing number of young men and women decline or postpone marriage. It is true that the family life does require of both men and women the relinquishment of a certain amount of liberty, the assumptions of new burdens, the incurring of pain and privation and sacrifice. The unwillingness to meet these demands is the prime cause of the diminution in the number of marriages which the census reports to us and one of the inevitable consequences is the increase of social immorality. The condition of France, a prosperous and luxurious nation, where the number of marriages is lessening and the birth rate is decreasing, and social vice is assuming appalling dimensions, points out the path in which the nation must travel whose young men and women undervalue the family relation.

"I do not believe that there is any remedy for this social disease but the restoration of a more wholesome sentiment concerning this whole subject of family life. The morality of what we call our respectable classes needs toning up all along this line. Many parents discourage the marriage of their sons and daughters under conditions which would be far more favorable than those under which they themselves set out in life bravely and happily. They are unwilling that their children should meet the responsibilities which they met and bear the burdens which they bore, and in meeting and bearing which they won their own manhood and womanhood. Many a father refuses his daughter to a young man whose circumstances and prosperity are far more favorable than were his when he was married; many a mother warns her son against alliance with a girl whose heart is as true and brave

as hers was when she set up her own life. The father and mother, in their prosperity, have lost their sense of the value of character; they have come to put far too much emphasis on the mere accidents of life. For it is not only of a man's life, but of the life of a man and a woman together, that it consists not in the abundance of the things that they possess. They can be happy and true and brave with but few things. To begin as our parents began, to live simply and frugal, to face the problems of life without flinch, to exercise their wits together over a household menage, what is this but the discipline in which all the best qualities of life are won?"

"The habitual thought of the entire community upon this subject is largely perverted by the practical materialism which prevails. The sacred function of the family is dishonored when it is made subordinate to the demands of style and the claims of luxury and of leisure. It is a good for which right-minded human beings should be willing to pay in toil and sacrifice. No great good is obtainable at a low price; and the refusal to accept marriage and parentage on these terms is a cowardly delinquency to the highest claims, which nature surely to punish."

The Condition of Forgiveness.

John Nile, of Cornwall, was many months ago convinced of sin; he attended the preaching constantly at Trelake, and a little while ago he came to this circuit he invited me to his house to preach. I went, and found a penitent destitute both of the power and form of holiness.

However, the novelty of preaching at his own doors induced many to attend, he heard with deep attention, and felt power attending the words.

But while the Spirit was poured out from on high, and several on the right hand and on the left hand were changed, poor John continued to walk disconsolate, though recently following hard after God. At length his spiritual burden was removed in the following remarkable manner:

Sitting in his house late at night, he felt a very powerful impression on his mind *to rise and walk out*. He knew not what this meant, and when he went to the door knew not what to go. The impression continuing, he went into his orchard, where he knelt down and spent some time in prayer to God. His finished, and being about to return into his house, he felt the same unaccountable impression urging him to visit a turnip field which he had at some distance. Walking into the field, he discovered something by the help of the star light, which, on a nearer approach, proved to be one of his neighbors stealing turnips. John spoke to him concerning the iniquity of his conduct, and the poor fellow, having nothing to plead in his own vindication, was speechless. He then ordered him to take up the sack (which was pretty well filled) and follow him to his house. The thief, without daring to gainsay, obeyed.

When John and his prisoner had returned to the house he made him empty his sack, and if he had got any of his seed turnips, taking two or three large ones which he had reserved for that purpose, he laid them out and ordered the thief to return the rest.

ck, and then helped him to lay them on his shoulder, and bade him carry them home to his wife, warmly exhorting him to steal no more, and adding: "If at any time you are distressed, come to me and ask, and I will give you a burden." He then shook him affectionately by the hand and said: "I heartily forgive you, and may God for Christ's sake do the same."

Having thus dismissed the poor, trembling man, he went in private and began to wrestle with God in earnest prayer. The Father mercies instantly heard him and filled his mind with a clear evidence of his pardoning him, which he holds fast to the present day. Having forgiven his brother his trespasses, his heavenly Father also forgave him.

He continues to evidence by an unblamable life the sacred fruits of that grace which he received from the hand of a merciful God. *Selected.*

John Woolman.

John Woolman, of New Jersey, in America, born at Northampton, Burlington county, N. J., of parents professing with Friends, had a tender care over him, and being good examples themselves, promoted every appearance of good in him.

About the seventh year of his age, he became acquainted with the operations of Divine love in his heart; and as he went from school to school, while his companions were at play, he went forward out of sight and sitting alone, read the 22d chapter of the Revelations: "I showed me a river of water, clear as crystal, proceeding out of the throne of God and of the Lamb," &c. In reading of which, his heart was drawn to seek after that pure habitation in which he then believed God had prepared for his servants.

The place where he sat, and the sweetness attended his mind, remained fresh in his memory for many years afterwards. This and the like gracious visitations had such an effect upon him, that when he heard boys make use of ill language it troubled him, and through continued mercies of God he experienced revulsion from it himself; and the pious reflections of his parents would recur fresh in his mind, when he happened to be among bad children.

His parents who had a large family of children, frequently on the first day of the week, after meeting, employed them in reading the scriptures, or other good books, one after the other, the rest sitting by for instruction. . . . As in his very young years, through the wings of Divine love on his tender mind, he was preserved from many snares incident to youth, until he had attained about the sixth year of his age; when, as appears by account, through unworthiness he suffered his mind to be carried away by a love of paper company, and, though preserved from profane language or scandalous conduct, he was still a plant alive which brought forth wild grapes.

Though at times he was brought seriously to consider his ways, which affected his mind with sorrow, yet by an inattention to these results of instruction, vanity was added to humility, and repentance to repentance, and his heart became alienated from the truth, and led toward destruction, "Whilst," said he

in his memoirs, "I meditate on the gulf towards which I traveled, and reflect on my youthful disobedience, mine eyes run down with water." Nevertheless, afterward, he ran greater lengths in vanity, until it pleased the Lord to visit him with sickness, which appeared nigh unto death; in which state darkness, horror and amazement seized his mind, and he thought it would have been better for him never to have had a being in this world than to see such a day of confusion and affliction of body and mind. Herein he bewailed himself, and cries ascended to an offended God, who in his mercy at length heard him, and that word which is as a fire and a hammer, broke and dissolved his rebellious heart into a state of contrition, which was succeeded with inward consolation and desires, that if the Lord would be pleased to restore his health, he might walk humbly before him. Though the first part of his desire was granted, he again relapsed into folly and vanity; of one instance thereof I take his own account, viz.: "I remember once having spent a part of the day in wantonness; as I went to bed at night, there lay in a window near my bed a Bible which I opened and first cast my eye on the text, 'We lie down in our shame and our confusion covers us.' This I knew to be my case, and meeting with so unexpected a reproof I was somewhat affected by it, and went to bed under remorse of conscience, which I soon cast off again."

But at length, through the powerful operations of Divine love, he was enabled to take up the cross, and lived a very retired religious life, until it pleased the great Author of our being about the twenty-second year of his age to commit to him a dispensation of the gospel ministry; through faithfulness thereto, he witnessed an increase of those talents committed to his care, and visited most of the American provinces at different times. About the year 1763, during the Indian war, he traveled about two hundred miles into the back parts of Pennsylvania, though attended with great fatigue of body and danger of his life, in order to pay a religious visit to an Indian settlement there; which was favorably received by the natives, and doubtless was attended with peace to his own mind, as he found many of them susceptible of Divine impressions. He was for many years deeply exercised on behalf of the poor enslaved Africans, and both by word and writing, endeavored to convince mankind of that unrighteous traffic, and injustice of keeping them in slavery.

In the year 1772 with the concurrence and unity of his brethren, he came over to England, and landed at London about the 8th of the Sixth Month.

The Yearly Meeting being then sitting he attended that meeting, in the course of which he had to drop divers weighty and instructive remarks. His mind being drawn toward the north, he soon departed from that city and by the way of Hertford, Buckinghamshire, Northampton and Banbury quarterly meetings he proceeded to the Quarterly Meeting at York, where after having attended most of the sittings thereof, he was taken ill of the small-pox, in which disorder he continued about two weeks, at times under great affliction of body, and then departed in full assurance of a happy eternity, as the following expressions, amongst

others taken down from his own mouth, plainly evidence.

One day being asked how he felt himself, he meekly answered, "I do not know that I have slept this night. I feel the disorder making its progress, but my mind is mercifully preserved in stillness and peace." Some time after he said he was sensible the pains of death must be hard to bear, but if he escaped them now, he must some time pass through them, and did not know that he could be better prepared, but had no will in it. He said he had settled his outward affairs to his mind; had taken leave of his wife and family as never to return, leaving them to the Divine protection; adding, "and though I feel them near to me at this time, yet I freely give them up, having an hope they will be provided for." A little after he said, "This trial is made easier than I could have thought, by my will being wholly taken away; for if I was anxious as to the event it would be harder; but I am not, and my mind enjoys a perfect calm."

In the night a young woman having given him something to drink, he said, "My child thou seemest very kind to me a poor creature, the Lord will reward thee for it." A while after he cried out in great earnestness of spirit, "O my Father! my Father! how comfortable art thou to my soul in this trying season." Being asked if he could take a little nourishment, after some pause he replied, "My child I cannot tell what to say to it; I am nearly arrived where my soul shall have rest from all my troubles." After giving her something to put in his journal, he said, "I believe the Lord will now excuse me from exercises of this kind, and I see no work but one, which is to be the last wrought by me in this world. The messenger will come that will release me from all of these troubles, but it must be in the Lord's time which I am waiting for." He said he had labored to do whatever was required according to the ability received, in the remembrance of which he had peace; adding, "and if that is mercifully continued I ask or desire no more." . . . Having repeatedly consented to take a medicine with a view to settle his stomach, but without effect, the friend then waiting on him said through distress, "What shall I do now?" He answered with great composure, "Rejoice evermore, and in everything give thanks," but added a little after, "This is sometimes hard to come at."

One morning early he broke forth in supplication on this wise: "O Lord! it was thy power that enabled me to forsake sin in my youth, and I have felt thy bruises since for disobedience, but as I bowed under them, thou healedest me; and though I have gone through many trials and sore afflictions, thou hast been with me, continuing a father and a friend. I feel thy power now, and beg that in the approaching trying moments, thou wilt keep my heart steadfast unto thee." . . . Upon his giving the same friend directions concerning some little matters, she said, "I will take care, but I hope thou mayest live to order them thyself." He replied, "My hope is in Christ; and though I may now seem a little better, a change in the disorder may soon happen, and my little strength dissolved, and if it so happen, I shall be gathered to my everlasting rest." On her saying she did not

doubt that, but could not help mourning to see so many servants removed at so low a time, he said, "All goodness cometh from the Lord, whose power is in the same, and He can work as He sees best. . . . My dependence is on the Lord Jesus Christ, who, I trust, will forgive my sins, which is all I hope for." . . . I believe my being here is in the wisdom of Christ; I know not as to life or death." . . . He deceased the 7th of the Tenth Month, 1772.

Science and Industry.

ANCIENT DENTISTRY.—False teeth are by no means a modern invention, as is proved from the fact that jawbones of mummies have been found with false teeth in them, and also with teeth stopped with gold. Indeed, the ancient Egyptians were no mean dentists, and in Greece the art was also practised with much skill, says Homes Notes.

There is plentiful evidence of skilled dentistry among the Romans, and many of the ancient Latin authors have references to false teeth. There is a distinct notice of them in the "Roman Laws of the Twelve Tables." The first part of No. 10 prohibits useless expense at funerals, but an exception is made in No. 11, which permits the gold fillings of teeth, or the gold to which they are bound, to be buried or cremated with the corpse.

About a couple of years ago an ancient grave was discovered near Rome. It was opened, and in it was found the skeleton of a woman with a complete set of false teeth, admirably made and wrought out of solid gold.

PERSIMMON AS AN EATABLE FRUIT.—Why is the persimmon is not more highly regarded as a fruit? True, it is difficult to get it at just the right stage to avoid the "pucker," but well ripened and frosted fruit most persons would consider delicious and worth a little trouble to produce. Possibly it is because the ripe fruit is difficult to handle.

What is known as the Japanese persimmon is more encouraging to grow than our native ones, in respect to the size of the fruit, being fully twice as large. But it will not thrive further north than Philadelphia, and even there it is uncertain. The flavor is a little less sweet, but with less "pucker."

Of late attention has been given to the improvement of our native persimmon, and it has been attended with more or less success. Some are almost, or entirely seedless, and absence of most of the puckering is noticeable. One promising variety has been named Gold Drop, for which it is claimed earliness in coming into bearing, extreme hardiness, unusually large and good shape, fine, yellow color, flesh melting, and with little pucker when ripe.

The American persimmon makes a handsome tree ornamentally considered. It has dark green leaves that remain on late in the fall. —*Mechanics' Monthly.*

TOOL THAT WORKS AS IF HUMAN.—The most highly developed of machine tools is the automatic screw machine, and, like many other contrivances for saving labor, its home is New England. It is a development of the ordinary steel working lathe, the intermediate step being the monitor lathe, in which the various cutting tools protrude from the side of a

steel turret-like thirteen inch guns from a battleship turret. In the non-automatic screw machine the turret is revolved by the operator so as to bring each tool into play, just as the turret on the old monitor was revolved to bring one gun after another into action. But in the automatic machine the work is done without human guidance.

In making screws, nuts, bolts, studs and other small pieces that must be turned, drilled or threaded for watches, clocks, typewriters, electrical instruments and other mechanisms all the operator has to do is to feed the "stock"—a long thin rod of steel or brass—to the machine. The feeding mechanism carries the rod slowly forward into the field of action. The turret advances and puts its first tool at work on the end of the rod. When this tool has done its task, the turret withdraws it, turns and advances a second tool into action. Each cutting tool around the turret has its distinct work to perform—one cutting a thread, another shaping a head, another putting on a point, another drilling a hole, still another putting on knurling. The turret automatically brings each of perhaps six tools into action, and when the work is finished the completed screw drops into a pan, while the "stock" is automatically fed forward to begin the complex operation again. A stream of machine oil pours continuously on the work to carry away the heat, and the little metal cuttings that collect in a heap under the machine.

Hour after hour this wonderful automaton goes through its cycle of operations, the turret clicking every moment as it brings a new tool forward. Small brass pieces, on which but one tool cuts, are dropped at the rate of four a second. Large screws of complicated design, upon which a whole turretful of tools must work, are cut from a steel rod at the rate of one or two a minute. So perfectly are these screw machines constructed that an unskilled workman can operate a row of them. All he is required to do is to keep them fed with "stock." In some shops girls tend the machines. —*Success.*

Culture and Religion.

As facts and doctrines form the intellectual outworks of faith, historical criticism must make good the one, and sound philosophy must so far warrant the other. But when all that argument can do has been done, it still remains true that the best and most convincing grounds of faith will still remain behind unshaped into argument. There is a great reserve fund of conviction arising from the increased experience which Christian men have of the truth of what they believe. And this cannot be beaten out into syllogisms. It is something too inward, too personal, too mystical to be set forth so. It is not on that account the less real and powerful. Indeed, it may be said that once felt it is the most self-evidencing of all proofs. This is what Coleridge said, "If you wish to be assured of the truth of Christianity, try it." "Believe, and if thy belief be right, that insight which gradually transmutes faith into knowledge will be the reward of thy belief." To be vitally convinced of the truth of "the process of renewal described by Scripture, a man must put himself within that process." His own experience of its truth, and the confident as-

surance of others, whom, if candid I feel to be better than himself, will be the sufficing evidence. But this is an evidence which, while it satisfies a man's self, he brought to bear on those who stand out the pale, and deny those things of which they have not themselves experienced.

A clear and trained intellect is one spiritual discernment quite another. The former does not exclude, but neither does necessarily include the latter. They are less of two different sides of our being, but the spiritual nature in a man is always active, it is in vain that he works at religion merely from the intellectual side. He is not awake in a deeper region than intellectual, though he may be an able or dialectician, a vital theologian or a religious man cannot be. It is only the person who has the original datum, in virtue of communion with God, on which the religious lays hold.

So soon as the "original datum" of the divine spirit is there, everything else becomes simply a matter of right reasonableness. As a thoughtful English scholar lately expressed it:—"Of all qualities which a theologian must possess, a devotional spirit is the chief. For the soul is larger than the intellect, and the religious emotions lay hold on the truth to which they are related on many sides at once. A powerful understanding, on the other hand, seizes on single points, and never enlarged in its own sphere, is often never safe from narrowness of view. For every office is to analyze, which implies that thought is fixed down to particular details of the subject. No mental conception has more no expression in words, can give that significance of any fact, least of all of the divine fact. Hence it is that mere reasoning is found such an ineffectual measure against simple piety, and devotion is such a safe guard against intellectual errors." Yes, "the original datum," that is the main thing.

And what is this but that which our forefathers meant when they spoke of man "having the root of the matter in him?" The devout spirit is not fed by purely intellectual processes, sometimes it is frustrated by them. The hard brain work and the seclusion of the student tend, if uncounteracted, to dry up the springs alike of the human sympathies and the heavenward emotions. It is said Dr. Arnold, certainly no disparager of intellect, that no student could continue long in a healthy religious state unless his heart was kept tender by mingling with children, by frequent intercourse with the poor and the suffering. —*Herald of Truth.*

SONNET—WORDSWORTH.

In my mind's eye a Temple, like a cloud
Slowly surmounting some invasions hill,
Rose out of darkness, the bright Work stood
And might of its own beauty have been proud
But it was fashioned and to God was vowed
By virtues that diffused, in every part,
Spirit divine through forms of human art;
Faith had her arch—her arch, when winds were
loud,
Into the consciousness of safety thrilled,
And Love her towers of dread foundation laid
Under the grave of things; Hope had her spire
Star high, and pointing still to something far,
Trembling I gazed, but heard a voice—it said
"Hell gates are powerless phantoms when we

The Best Winter's Schooling.

Cyrus Hamlin, in some reminiscences of his cousin, the late Vice President Hannibal Hamlin, once told about their early life in Maine. Of his cousin he said:

"In farming he beat us in the productive-ness of the acres. He had more hired help; did little. His land was better to begin with, but we put in the muscle, and were not out of the result. But in one thing we were ahead of him, as he was always ready to acknowledge. But that came by the sheer force of circumstances. Our farm tools had gone to the bottom of the sea. Our father died in our early childhood, seven months old, and my brother Hannibal was only two years and six months. We had to be self-reliant. While we were boys, and we had an ambition to be so. Our father left us a richly supplied with every implement in use. The ox yoke, the hay cart, the wheelbarrow, the cart, tongue and axle had given out. My father, fourteen and sixteen, resolved to go to their places. Fortunately there was no district school, owing to some local dissensions. With earnest labor, working in the field by day and the kitchen by night, we completed an ox yoke, to our great delight, and then turned it in boring the holes for the oxen. 'Make another,' said a neighbor, 'I will bore the holes for you.' As he came, we invented a guide for the auger, and made the holes exactly parallel, and triumph was complete. We obtained a red paint and painted it a brilliant red. It was so overwhelmingly magnificent, that it seemed as if it could equal it. So we had a tongue and axle, a hay-cart, and a wheelbarrow for potatoes. When they were complete, we had risen to a higher level of being. 'I have beat me.' I couldn't tell. But, had his environment been like ours, he would have done it much better. In later years he has said, 'Cyrus, that was the best winter's schooling you ever had.' The hard school of necessity turns out good and noble men. Circumstances make men, and such men then make circumstances. Disappointments are often blessings, necessities are mercies. The things which most untoward may prove most profitable. 'Therefore I take pleasure in inflicting reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong' (2 Cor. xii: 10.)" *Safeguard.*

The Harvest of a Tract.

A tract, entitled "The Bruised Reed," led to the conversion of Richard Baxter. He wrote the "Saint's Key," which was blest to the conversion of Philip Doddridge who wrote "The Rise and Progress of Religion in the Soul," a book which has been translated into many languages and has led many to Christ. A critical period in his history this little book fell into the hands of William Wilberforce, the great emancipator of slaves in the West Indies, and led him to the Cross. Wilberforce wrote "A Practical View of Christianity," which was the instrument in opening the eyes of a young clergyman who was preaching a gospel he did not know—John Chalmers. Doddridge's book also led to the conversion of Leigh Richmond, and

he wrote the "The Dairyman's Daughter," which has been translated into a great many languages and has been blessed to the salvation of thousands. It is related of Dr. Goodsell that when he was passing through Nicomedia, he left with a stranger a copy of "The Dairyman's Daughter," printed in the Armenian Turkish language. Seventeen years afterward he visited Nicomedia and found a church of more than fifty members, and a Protestant community of more than two hundred persons. This tract, with God's blessing, did the work. The author of the tract himself received information of three hundred conversions by its instrumentality. It was William Wilberforce who introduced into the British Parliament "The Emancipation" act banishing slavery from the West Indies. Every student of history knows that William Wilberforce in spirit influenced American politics until the foul blot of human slavery was swept from the Republic, in the liberation of four millions of bondsmen. Only eternity will reveal all the fruits of that one tract read by the lad—Richard Baxter. It has been said that through this same line of agencies, created by the reading of that tract by Richard Baxter, the Czar of Russia received an inspiration which resulted in freeing forty million serfs.

A lady in a railway car, while it was passing some laborers, with a silent prayer to God for his blessing, threw some tracts out of the window for the men. She afterwards learned that the workman found the tracts, read them and were turned to a Christian life. A flourishing church was the result.

The sudden decease of our beloved Friend Debby Cope, of West Chester, Pa., on the 14th instant, who two days previous was engaged in her last public ministry, brings members of the Yearly Meeting under added solemnity, in view of the evidences that the Spirit of the Lord is at work among us, through death and through life and the earnest travail of many to turn sons and daughters to his salvation and service.

Items Concerning the Society.

OHIO YEARLY MEETING.—A second account, more complete than any which was possible last week, is here presented:

The Eighty-ninth Session of Ohio Yearly Meeting, was held at Stillwater, near Barnesville, Ohio, from Seventh-day, Ninth month, twenty-seventh to the following Fifth-day inclusive.

The meeting of Ministers and Elders held Sixth-day morning was considered a favored season as was also the session of Second-day.

Shortly after ten o'clock Seventh-day morning, the clerk read the opening minute and on calling the names of the Representatives found them all present except four. Minutes were read for Harvey H. Haight, a minister, and his companion, George Pollard, from Norwich Monthly Meeting, Canada; for Eli Harvey and Ezra Barker, the former a minister, from Indiana, also for Ella Newlin a minister from Iowa, with Susannah Ramsay as companion. Satisfaction was generally expressed with the company of these Friends.

A reference from one of these Quarterly meetings requesting the Yearly Meeting to interpret the clause of the Discipline regarding the affixing of monuments to graves was given to the consideration of a committee to be reported on at a later sitting.

Epistles from Canada, New England, Western, Iowa and Kansas Yearly Meetings were read. These tokens of affection and unity of purpose were encouraging to the meeting and a committee was set apart to prepare essays of replies.

First-day.—On account of unfavorable weather the attendance at the meetings for worship was not as large as sometimes, although the meeting house was well filled. Both the morning and afternoon meetings were satisfactory occasions. . . . In connection with the meetings for worship, one can hardly omit mentioning the evening collections at the boarding-school building—where many Friends lodge during Yearly Meeting week. These collections were indeed times of refreshing; when many, especially the young people were encouraged to greater faithfulness and exhorted to press onward toward the heavenly goal.

Second-day, the twenty-ninth.—The Representatives proposed Nathan R. Smith for clerk and James Walton for assistant, with which appointments the meeting united. The consideration of the state of Society as shown by the answers to the Queries was entered upon. The substance of which was about as follows:—

First: Excepting a few small meetings, unavoidably omitted, all meetings have been held and mostly well attended.

The answers to the second, fifth, seventh, and with little exception the fourth and eighth were satisfactory. It was generally felt that greater faithfulness in those particulars queried after in the third was greatly needed, and some Friends had not maintained our testimony against a hireling ministry.

On Third-day: Through the obituary notices we were informed that three elders had died. Many desires were expressed that the younger members would be willing to take up the falling mantles, and having received these mantles to run with patience the race that is set before them. . . . The quarterly meetings reported five hundred and sixteen children of school age, a majority of whom had attended Friends' school. The Minutes of the Meeting for sufferings, read at this time, were satisfactory.

The report of the Boarding School Committee was satisfactory to the meeting, and they were encouraged to keep the school on its original foundation,—not looking to any other institution as a guide, but to have the religiously guarded education of the youth their first concern.

Fourth-day morning the meeting for worship was again a favored time, in which many testimonies to the Truth were handed forth.

Fifth-day. The committee which had under consideration the reference from one of the quarterly meetings reported that they had no new interpretation to give the clause of discipline referred to, than that which had always been given it by consistent Friends everywhere.

After reading Epistles to the five corresponding Yearly Meetings a solemn silence covered the assembly, under a feeling of which the meeting adjourned. Taking the meeting as a whole we are willing to consider it one of the most harmonious and satisfactory Yearly Meetings we have ever attended.

THE caution expressed in these columns last week, has been confirmed by the following, dated "Friends' Intelligencer, Tenth Month, 10th, 1902":

DEAR FRIEND.—The "Cotton Mather letter" was a hoax—an absolute forgery, by a man named Shunk, of Easton, Pa. Its character has been again and again stated,—several times in this journal.

Very truly,

HOWARD M. JENKINS.

[The above note was received the next day, Tenth Month eleventh, and a little later on the same day the tidings of the writer's sudden death, by drowning, at Buck Hill Falls, Pa., began to be spread in this city. He had for several years conducted with uncommon ability the Journal of which he was editor—was a conspicuous standard-bearer of the cause of righteousness in those departments

of morals and benevolence which have especially appealed to Friends, and had become an historical authority highly respected not only on all matters relating to Pennsylvania and the Society of Friends, but over a wider range. The sense of their loss cast an obvious sadness on the next day over the meetings of the body of which he was so useful and representative a member,—a loss long to be felt.]

By information of commemorations to be observed on the 18th instant, it appears that the day represents the two hundred and second anniversary of the establishment of a Friends' Meeting at Moorestown, N. J., and the one hundredth anniversary of the building of the present older meeting-house.

Notes from Others.

A LITERATURE OF ITS OWN.—A denomination should have a literature of its own; not that it is to know nothing of what others think, say, and do, or to be limited in its scope of thought, knowledge, inspiration and accomplishment, but that it should have its own constructive and defensive lines of information and operation. It has its own peculiar polity, doctrine, agency, history, life, and activity, and it should keep its people as well as others informed on all these phases of existence. It has its own thinkers, scholars and institutions, and as its own they should emerge those who are able to enlighten the public in regard to what it has been, is, and proposes to be. It has its special mission in this world, and the pen is one of the greatest and most telling agents of the day for making known what it stands for and what it is doing. It holds a vital relation to the advancement of Christ's Kingdom at home and abroad, and it should be giving out instruction and help in all directions whereby this end may be accomplished.—*Presbyterian*.

There has risen a class of preachers who are proclaiming a social gospel, a scientific gospel, a literary gospel, a reformatory gospel. The cry seems to be—anything to get rid of the old Gospel, which the orthodox religion upholds and preaches. The gospel of culture and all kinds of sensational subjects are treated from the pulpits of many of our churches, while Christ and Him crucified, Christ the Saviour of the world, the atonement, conversion and evangelical repentance, are scarcely, if at all, emphasized, or even mentioned. With many there is no need of conversion; we are already divine, only give evolution a chance, and all will be well. According to their opinions, apparently Christ was mistaken when He said, "The Son of man has come to search for those who are lost and save them" (Luke xix: 10).—*J. W. G. Herold*.

SUMMARY OF EVENTS.

UNITED STATES.—On the 6th instant the entire division of the National Guard of Pennsylvania was ordered on strike in the anthracite strike region by Governor Stone. In promulgating this order Governor Stone says that in certain parts of the Commonwealth "tumults and mob law reign. Men who desire to work have been beaten and driven away and their families threatened; railroad trains have been delayed and the tracks torn up."

President Baer asserted in the presence of the President of the United States that "only the lives and property of the members of the secret oath bound order which declared that the locals should have full power to suspend operations at the colonies until the non-union men joined their order are safe."

On the 6th instant, Carroll D. Wright, Commissioner of Labor, acting in President Roosevelt, submitted to President John Mitchell the following proposal: that if he would return to the immediate return to work of the miners in the anthracite region, the President will at once appoint a commission to investigate thoroughly into all matters at issue between the operators and miners, and will do all within his power to obtain a settlement of those questions in accordance with the report of the commission." This offer was declined by President Mitchell,

as other officers have been which do not recognize the Mine Workers' Union, of which he is the official head. In his reply to President Roosevelt, he said: "Having in mind our experience with the coal operators in the past, we have no reason to feel any degree of confidence in their willingness to do us justice in the future; and inasmuch as they have refused to accept the decision of a tribunal seated by you, and inasmuch as there is no law or authority which could enforce the findings of the Commission you suggest, we respectfully decline to advise our people to return to work simply upon the hope that the coal operators might be induced or forced to comply with the recommendations of your commission."

Other conferences before high officials intended to end the strike have taken place in different places, but they have been apparently fruitless.

In a recent address in New York, Secretary Shaw, of the United States Treasury said: "Our foreign commerce, like the productive and consumptive capacity of our people, has increased more rapidly than our population. Since 1860, population has multiplied by two and one-half, while our foreign commerce has multiplied by three and one-third. Thus, our very prosperity requires the advantage of those across the seas, who supply that which we do not produce."

A late decision in the United States Circuit Court by Judge Lacombe holds that a citizen of Porto Rico is not a citizen of the United States and, as such, entitled to land here without interference from the immigration authorities, but is, the insular decisions notwithstanding, an alien within the meaning of the laws of the United States. In the year ending Tenth Month 4th the Penna. R. R. Co. has carried 19,803,869 tons of soft coal, as against 15,003,701 tons during the same period of last year, a gain of nearly 5,000,000 tons.

In reference to the steamship company lately formed in this country by the merging of six different companies, an officer of it lately said that in tonnage the International Navigation Company is by far the largest shipping company in the world. It requires more capital and will employ more labor than any maritime business enterprise ever undertaken. It will engage largely in the export, import and passenger trade of the United States. Its success, therefore, rests upon the material growth and welfare of the whole country.

In a recent meeting of the Farmers' National Congress, one of the speakers discarding the labor problem said: "One of the most annoying, difficult and vital problems of farming is to get a sufficient supply of good labor. In farm work so much machinery is used nowadays that the greater part requires intelligence and dexterity and application rather than muscular strength. Woman has taken man's place to a large extent in the school room, the store, the office, even the pulpit and the courts; why not to farms? The farmer must, indeed, much prefer seeing his daughter helping him in the field than amid the artificial, unwholesome and dangerous conditions of the city."

Of the 397 passengers who arrived at Portland, Me., on the 6th instant by the steamship *Colombian*, from Liverpool, 320 were boys and girls ranging in age from 5 to 19 years from the Dr. James Watson, who were forwarded to homes in Canada and the West.

In a recent interview with three colored persons representing a considerable body of their people in the Southern States, President Roosevelt remarked that he did not believe a man's color should operate against him anywhere, and that in appointments the character, intelligence and the esteem in which the applicant was held in the community in which he lived would be the first consideration.

In a recent case before the Supreme Court of Indiana, where a person was arrested for practicing as a physician without a license, having treated a boy who was a cripple by what is known as magnetic healing, the Court upheld only reputable schools of medicine, and decided against the practice of Christian Science or healing by faith.

Permission has been granted by the Board of Commissioners in New York City, to the Penna. R. R. Co., to carry out their plans for constructing a terminal station in that city, a tunnel under the North river, a tunnel under the city of New York to the terminal station and a third tunnel under the East river to a connection with the Long Island Railroad, which the Pennsylvania owns. It is probable the work will soon be commenced, involving the expenditure, it is estimated, of \$50,000,000.

The experimental shipment of American peaches and pears to Europe this season by the Department of Agriculture is it is stated has proved a substantial success.

FOREIGN.—At the meeting held in Birmingham, England, called by Colonial Secretary Chamberlain, to discuss the Education bill he declared that if the Government was defeated on the bill it would resign, but stated that he

had several suggestions to make towards amendment of the bill.

A dispatch from Paris says: The National Council of the French Miners' Federation has decided to make a general strike.

The committee has issued a manifesto addressed to the miners' comrades in the United States, England, Belgium and Australia, which declares its aims.

The cause we are defending is common to all, pushed to the last extremity in fighting to obtain a slight improvement in our miserable condition, no suitable remuneration, with regulation of our work in present, and legislation sheltering us against the needs of old age. We are sure you understand our cry: we leave to you the initiative in such measures of convenience to you in aiding us in this struggle.

It is stated that the French miners number one hundred and sixty-two thousand men, of whom only six thousand belong to the Federation.

The probability of a rise in the price of domestic factory coal is beginning to be seriously discussed.

A number of engineers who represent certain New York capitalists, have arrived in Santiago de Chile for the purpose of building railroads and other public works in Chile. It is said that twenty-five million dollars have been expended on railroads and other improvements.

The German Government is considering plans for the emigration of Germans to the United States to reduce them to go to the colonies, especially to those which offer inducements to desirable immigrants where German labor is in demand. The Pacific cable between Canada and Australia has been laid from Vancouver island to Fanning island, a distance of three thousand four hundred and fifty-nautical miles.

On the 6th instant, one hundred thousand tons of coal were sold in Newcastle, England, for shipment to America. It is estimated that two hundred thousand tons of coal have lately been sold from this country to America. The Pacific cable between Wales has advanced in completion of the demand from America.

More than five hundred and twenty-four thousand acres of land in the Indian possessions of Great Britain have been voted to the cultivation of tea, nine-tenths of which are in Assam and Bengal. The production is officially estimated at one hundred and ninety-one million tons and fifty thousand pounds. It is stated that the amount of tea sent to market in India is increasing and amount sent from China is diminishing.

The reports of the commissioners sent to Scotland from England to investigate trade openings have been published. They emphasize the enormous opportunities for trade in engineering, mining, agricultural and electrical machinery of all kinds, street car and ship equipments, and iron and steel constructional work.

A dispatch from Athens says Dr. Stradiotis, the guardian of antiquities, announces the discovery of new treasures, the place where, according to Plutarch, the Athenians buried their dead after the defeat of the Achaean and Theban by Philip of Macedon 338 B. C. of a mass of skeletons in a good state of preservation.

A Norwegian inventor, Captain Oscar, has patented a lifeboat, which, it is said, the Norwegian sailing society has proved a success. It is a globe to carry sixteen persons, about eight hundred a few pounds of provisions, and one hundred gallons of water. It has an air pump and water pump, and is equipped with sail and rudder. Its diameter is eight feet.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the station is at Philadelphia 7:16 and 8:18 A. M., and 4:32 and 4:52 P. M. Other trains are met when required. Stage fare, 15 cents; after 7:30 P. M., 25 cents extra. To reach the school by telegraph, wire Westtown, Phone 114x.

EDWARD G. SMEDLEY, Jr.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters of introduction to instruction and discipline should be addressed to

WM. F. WICKESMAN, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WILLIAM H. PILE'S SONS, PRINTERS.

No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

L. LXXXV.

SEVENTH-DAY, TENTH MONTH 25, 1902.

No. 15.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(From Walnut Street, between Third and Fourth.)

Circulars designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Printed as second-class matter at Philadelphia P. O.

"Is the Strike Off?"

"Come ye into the vineyard, and whatsoever I will give you." Is the strike of us over, wherein we enter not into the vineyard ourselves, and them that are in it, in our hinder?

"Hinder others, and block their way, by stopping our own service, or cease to move forward. Much more when this sort of active duty is found a misery than company, and seeks to justify itself in the idleness of idlers, and obstructors of who are pressing on towards the mark prize of their high calling.

"Idleness, loss of interest in the work of the vineyard of our own hearts or humanity, dropping out of the ranks of usefulness because a tempter diverts us or if ease advises that we are faint and weary or the music of entertainment drowns all small voice of the inspeaking word, whatever may be the motive of our cessation from labor in the Lord, it makes a real strike that smites the Shepherd, to the uttering of the sheep. "For we are one of another," and "if one member shall the members suffer with it."

"I am Jesus whom thou persecutest!" was said to one who was striking at the Word of grace, and kicking against the reproofs of instruction, because he was proceeding to the least of the Lord's brethren and was doing it unto Him.

"Such was our obduracy that it required the path of the loving son of God to reconcile us by so great love, and by his life much to save us,—shall we not under a living Word if it be melted into a reconciliation of us to Him, and by his grace declare our work of rebellion and sin forever off, and

ourselves willing and obedient laborers together with Him who has bought us with a price? Is the strike of the carnal mind's enmity against God ended, the surrender to his holy will yielded, and our peace made?

For Christ is "our peace, who hath made both one, having abolished in his flesh the enmity; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Passive Enough to be Active.

The true Christian activity has its basis in passiveness to the Divine will. The victories of true aggressiveness have their spring in the victory of true submission, on the part of the soldier of the cross, to his Captain and Leader. He must be moved before he moves. He must be subject to orders before he can subjugate. There is not among us aggressiveness enough in the service of Truth, we admit, but it is because there is not absolute submissiveness enough to the secret behests of the Spirit of Truth. If the gospel can say, "when I am weak, then I am strong," or "Let him become a fool, that he may be wise," or "poor that he may be rich," it must likewise say, and in various forms does say, "Let him be passive that he may be rightly active,"—passive enough to be used, as a surrendered instrument of the Holy Spirit, waiting on the voice of his Word, to do it.

The writer of the following letter says that "we are too passive." We may be too passive to our fears, or to love of ease and undisturbed quietude, or to a long-enjoyed respectability; but we cannot be too passive under the hand of God and the will of Truth. For passiveness to Him means uncompromising obedience, which is the true aggressiveness of the "valiant for the Truth upon earth." The correspondent would probably join us in this view, and so we will quote his letter to the *British Friend*:

Dear Friend.—In reading thy full and interesting report of the late Yearly Meeting, I noticed my friend William Cooper, in referring to Friends in Australia, is reported to have said, "It was not to the credit of the Society in Australia that its present numbers were less than ten years ago." I regret I must admit the truth of this statement. While all the "denominations" around us can show a large increase, the Society of Friends has to record a serious decrease, and this, too, under circumstances the most favorable the Society

could enjoy. I have no reason to think the religious character of Friends in the different States here will not compare favorably with that of the "churches" around us. In all good works I am satisfied Friends are not behind others outside the Society. Then, what is the cause of the falling off? Why are we not also increasing in numbers? These are questions which have been very much in my mind for many years, and have cost me, as I am sure they have others, much earnest thought and close observation. I am more than ever persuaded that there is but one answer to be given, and it is this: We are too passive.

We have a great message for the world,—a liberty-giving message has been committed to our trust, to deliver to thousands who are needing their spiritual freedom. And it does seem to me that, through fear of offending, we are holding the message back. I have no desire to speak or think hard things, but I am deeply impressed with this thought, that we are much at fault in withholding our testimony against those things which so seriously hinder many earnest seekers after Truth, who are at present searching among the tombs of a dead theology for that Living Power which is obscured from their view by mere form and man-appointed ordinances. Our past history would justify people in looking to us as the advanced guard in the march for religious freedom. We fail in our mission to men if we slacken our zeal in that for which we believe we have been commissioned by our Divine Head.

Judging only from my many years of association with Friends in Australia I am inclined to think most persons who seek membership with us over here, are moved to do so by the good name the Society enjoys abroad, but alas! this influence, as might be expected, in time wears off, and they drop out. Whereas those who come among us, being convinced that our principles are in harmony with the teachings of Jesus, seldom lose their hold of Quakerism—seldom depart from that rest and peace they find the Society of Friends affords.

I should be sorry indeed if any of thy readers should understand me to advocate any change in our meetings "for worship." These are refreshing times for those who have attained that state in which they can partake of such spiritual communion. These holy seasons I trust Friends will guard jealously lest there should be a going back to that which pertains to the outward or lip service, from which we trust we have been delivered.

The true spiritual man and woman needs these foretastes of better things, but these meetings are more for those who have been gathered in than for those among the highways of mere worldliness, or accustomed to a religion of forms and symbols.

If we are to hold our place as a progressive

body, we must be prepared to publish abroad, by word of mouth, "the more excellent way." We cannot afford to rest on our laurels. As our forefathers have left us a great heritage, we are called upon to improve it, and leave for those who follow us the Divine truths of Quakerism, a living force in a world that ever needs them. Thy friend,

ALFRED ALLEN.
LAWSON, Blue Mountains, N. S. W., Seventh Mo. 1902.

THE DOUKHOBOR RIPLE.—The Doukhobors by their self-denial for conscience sake are a unique advertisement to this generation of a testimony for the supremacy of the spirit as against the flesh and of conscience as against convenience. Being thus a standing rebuke to the worldly mind and a worldly press, the overstrained conscience of a few is held up to the discredit of them all, with a contempt that is absent from the same popular sheets against woful sins. Calls have for months poured in upon us for explanations of recent eccentricities among that scrupulous people. Our silence, construed perhaps as an abandonment by us of their case and a confession of unworthiness on their part, has yet been the silence of a confidence that they would be vindicated. We have waited for those who could speak with authority. Material for the restoration of our readers' confidence in the Doukhobors' general worth of character is at hand, soon to be produced in our columns.

The Simple Life.

BY CHARLES WAGNER.

Within the present year a book has been published in New York, translated from the French, entitled "The Simple Life," by Chas. Wagner.

From a notice of the life of the author by Grace King, we learn that "from Paris the complex city, comes this volume of little essays, upon the simple life."

"A limpid, bubbling spring, fresh and cool from its forest source, running down one of the boulevards, would hardly appear more miraculous to the eye, nor more refreshing to the senses."

But, quoting our author, "As the fevered patient devoured by thirst dreams in his sleep of cool brooks to bathe in, of clear fountains to drink long draughts from, so in the complicated agitations of modern existence, our fevered souls dream of simplicity."

"The appeal is so obvious, direct, earnest, simple, that the reader seems rather a listener to the sympathetic words of a friend. Cheering, warning, encouraging, chiding, rising in the course of a personal talk with kindling emotion from the small subtleties of life about us to the great sublimity of life above. From our own obscure struggle to the great struggle of humanity until, within the heart, there vibrates in response the feeling of what man was, what man is, and what man may become."

"A return to the simple life is no new adoration from pulpit or press. It is a remedy that perhaps sounded as commonplace to the

man who asked what was Truth, as to the world-to-day. From time out of mind, men have been asking for bread and receiving something else. But there have been bread givers as well as stone givers, to medicants for food.

"Wagner is a bread giver, and his originality in a world full of originals, perhaps consists in this: that the bread he gives is the bread he feeds upon. The bread of the soul—the bread of life, that recurs over and over again on his pages, is with him no mere symbolical expression. He knows what it means to hunger for it, to labor for it. It is no flight of imagination for him to write of wheat thus:

"By the bread that Christ broke one evening in sign of redeeming sacrifice and everlasting communion, we can say that wheat entered into its apotheosis. Nothing that concerns it is indifferent to us. What poetry in its sowing! in the black furrows, to which laborious hands are confiding the bread of the morrow. From the day that it comes out of the earth to the harvest in the late summer, our anxious attention follows the evolution of the tender green blade, destined to become the nourishment of men. In midsummer the fields look like gold. And when the wind blows and rustles the stalks together we seem already to hear the grain running in the bushel measures. The bread sings it in fine weather; but if the horizon darkens a shiver runs through the stalks, as in the heart of the peasant."

"At last is the harvest, the barn, the threshers. Then comes the grinding in the mill, and the kneading by bakers, or housewives. The bread is on the table. Before eating it, think that it is the fruit of the labor of men and the Son of God. Take it in gratitude and fraternal love. Do not suffer a crumb of it to be lost. Break it willingly with those who have none. As the wind blows, as the fountain gushes, as the morning brightens so wheat grows, for all."

Some pertinent observations on the use of tobacco by Friends in the *Westonian* for Seventh Month led to copying these lines:

PIPES.

The pipes at Lucknow music made
To Scottish ears entrancing,
And pipes that smokers use have oft
Set all their nerves a dancing.

But nerves that dance too much while young,
In age oft break and quiver,
And opiates fail to give relief,
When weakness makes them shiver.

How shall we best our strength preserve?
'Tis well for each to ponder,
How keep the force and power of nerve
Of which age makes us fonder?

Now call the wise ones, let them tell,
Does smoking make them stronger?
Do those who earliest begin
Retain their vigor longer?

Old Germany comes forth to say
'Tobacco shall not be
Used by her troops.' If strength it gives,
Why should she thus decree?

West Point is following suit in this,
With Yale and Harvard, too;
While other colleges and schools
Unite in the taboo.

But college training all can't have,
All may in this unite,
That Wisdom, Knowledge, far excels
To robe the soul in Light.

Then Wisdom's ways may we now choose
And keep in view our guide;
Resolved no more the weed to use
We'll lay its traps aside.

*This was written in 1883, when the statement was made in regard to Germany, West Point, Harvard, Yale, &c., been recently in papers.

A MAN WHO DARED.—How a young man who went to Paris to study surgery states his principles is told in *The New Voice*. As he was bidding his friends good-by, he betrothed, obeying a sudden impulse, his friends as her parting word:

"Charlie, dare to be a Daniel!"
"Only that old saw," said he, while a look of disappointment shadowed his face.
"That only, Charlie; but it may mean a lot to you," was the answer.

The young American, the bearer of a new introduction to a distinguished nobleman and scientist in Paris, was soon received with marked kindness.

In a few days he was the recipient of an invitation to a small banquet at the residence, at which were present some of the savants of the great city.

During the progress of the feast, the young man, filling his wine glass, proposed a toast "to the wives, daughters and sweethearts of America," to which he invited a response from a youthful guest, motioning a servant to bring a glass while to fill the glass with red wine.

What followed can best be told in the man's own words:

"Mother," he wrote, "for a moment we have faced a cannon. All had risen, and in the hand of each was a cup of wine, and I had been pledged from my childhood to 'touch, taste, nor handle.' My head swam. Suddenly I heard the words, 'Dare to be a Daniel!' They shot through my head like an electric flash. Instantly my resolution was taken. I touched my white glass—a sea filled it with water. Rising, I said, and as I could for the great lump in my throat, 'I beg leave to say that the typical daughter and sweetheart of America, the purity of this, nature's own beverage, illustrates the lives they aim to lead and the dangers which they seek to avoid. Permit me to drink it in their dear names.'

"Following the example of Count Bismarck, every white glass was instantly raised."

NOT ALONE.—A good minister was recently sent to a wild and dangerous part of Australia, on an errand of duty and mercy. He ended up too poor to be in any great danger from bush-rangers or robbers, but as he came back had to bring in his saddle-bags a large amount of money, not his own, but belonging to a young man he had been sent for to comfort him. He knew that a dangerous robber was aware that he was riding along this track through the bush with all this money about him, and he got to one part of the road he felt so frightened that he thought he was not trusting as a Christian should. He wanted a quiet, so he got off his horse and stood with his eyes shaded against it—prayer.

faith and courage not to be afraid of bush-ranger robbers, and to be guarded against them. He prayed till he felt calm enough to ride on, and then he mounted his horse and reached the town in safety with the money which he had in charge.

Some time later he was once more called to visit a man on a sick bed, and he recognized him as the robber of whom he had been so afraid in his ride. This man had told him he might be able to get the money without confessing that he had followed him, in order to rob and murder him but could get no opportunity.

"Why did you not do it when I got off my horse?" asked the minister in surprise. "I did not then," said the bush-ranger. "There were too many of you." "What do you mean?" asked the minister; "I was quite alone in the room, standing with my head resting against the bush-ranger's side for a long time. You could have killed me then."

"You were not alone," said the bush-ranger. "You were standing as you describe, but there was a man standing on each side of you." "Certainly there had been no other men with the minister in that hour of terror when he was alone," said the bush-ranger. "But it is just possible that God was with him, and that his angels were guarding the robber's eyes, and showing him the danger of his duty, as Elisha's servant's angels were opened to see celestial guardians around his master. But, whatever may be the explanation, God did send his angels to warn away the robber, and by so doing he saved him from a great crime as well as the minister from death."—*The Christian*.

The Accord of Science with the Bible.

It is equally a mistake to go to the Bible for science, or to science for the historical and moral teachings of the Bible. But in each case we can go to the other for confirmatory evidence. In history and morals the Bible is our main witness, while in the realm of natural philosophy science is the main witness. The evidence for the moral teachings of the Bible may be strengthened by the analogy of nature, and as a historical witness the Bible may be cross-questioned to see if its contents conform to the natural conditions of the world. On the other hand, science may be questioned to see if its purported conclusions conform to the plain teachings of the Bible regarding morals and history. In this way I will submit some of the most important portions of Bible history to the cross-questioning which is made possible by scientific investigations.

The Bible most unequivocally makes the work of a personal God. "In the beginning God created the heavens and the earth." To this bold statement, which the philosophers never dared to make, science can make no valid objection, but must be supported by her own positive testimony. The physicists there are no greater names than those of Lord Kelvin, Faraday and Clerk-Maxwell, all of whom are, or were, devout believers in the Bible. Two famous sayings of Clerk-Maxwell voice the sentiments not only of the physicist, but of all profound students of chemistry and physics. After tracing the protean changes of matter down to the ultimate atom, which the chemist deals with all his sci-

entific methods, Clerk-Maxwell affirms that they bear every mark of being "manufactured articles," and, after having traced to its limits every variety of evolutionary theory, he affirmed with the utmost confidence that every one of them must have a God to make it work. Thus are these philosophers brought back to almost the identical opening words of Genesis as the statement of their highest philosophy.

2. The first verse of Genesis is followed by a more detailed statement, indicating that the original creation was followed by an orderly development, progressing from the simpler forms of matter and life to the complex forms which we see at the present time. This involves periods of time, even if one should restrict the meaning of the word "day" to twenty-four hours, which is by no means necessary when one considers the great latitude given to the meaning of the word "day" both in Bible and in general literature. Now it is that most striking fact which cannot be lightly disregarded that the order of the creation brought to light in the first chapter of Genesis is so closely parallel to that which is brought to light by modern science, that even the most carping critics can find but little fault with it; while a large array of our most eminent geologists, like Guyot, Dawson, Dana and Winchell, emphatically declare that the scheme is so perfect as to preclude the idea of its being of human origin.

No inspired man, three thousand years ago, could have hit upon such a scheme, according to so closely as this does with the ripest fruits of modern science. The criticisms of Huxley and others are based upon such small matters, involving such a doubtful interpretation of literary phrases, that they are scarcely worthy of notice. The production of such a scheme, so accordant with the actual facts, by a Jew twenty-five hundred or three thousand years ago, without the aid of Divine inspiration, would be a greater wonder than its production through Divine inspiration.

3. In the story of the flood the Bible indicates a period of instability in the earth's crust such as does not now exist. Hence there has been a strong tendency either to regard the story as entirely unhistorical, or to minimize the event to such an extent that it loses its significance. The Bible says that the flood was largely occasioned by the breaking-up of all the fountains of the great deep, which is a very good geologic phrase for the subsidence of the land. It also affirms that the destruction was so extensive that an ark was necessary to preserve not only Noah and his family, but the species of animals most closely associated with him.

But it is to be noticed, in confirmation of the account, that the dimensions of the ark are scientific in their proportions; its length, breadth and depth being almost exactly the same as those of the latest steamships made to cross the Atlantic. That such correctness of proportions could not have been ignorantly obtained by guesswork is shown by the fact that everybody else who has dealt freely with the subject has destroyed the harmony. The cuneiform tablets make the vessel so broad and high that it would be utterly unseaworthy while Perosus makes it twelve hundred feet broad and Origen claimed that it was one hundred and thirty-five thousand feet long and

three thousand seven hundred and fifty feet wide. What kept the biblical writer from making a fool of himself as these others have done? The simplest answer is, that he confined himself to the facts which had come under his observation.

Returning now to the scientific question of a recent abnormal instability of the earth's crust, such as is implied in the biblical account of the deluge, let me cite as evidence the well-known geological facts that all the high mountain systems of the world belong to the latest geological (the Tertiary) epoch and received their main elevation shortly before the advent of man; while there is abundant evidence that since man came into the world there have been extensive oscillations of level fitted to cause extensive catastrophes beyond anything of which we have had in modern experience.

More and more of these oscillations of land level are seen to connect themselves with the glacial epoch, which came on at the close of the Tertiary period and, continuing until after the advent of man, ended in a series of rapid changes of level affecting a large part of the northern hemisphere. The general public has yet scarcely begun to realize the extent of the tremendous shifting of forces which took place during this epoch. Six million square miles of territory in the northern hemisphere was covered with ice a mile deep, making sixty million cubic miles. This ice was formed by the accumulation of snow which represented water evaporated from the ocean and was sufficient to lower the ocean level two hundred and fifty feet the world over. In weight the ice was twice as great as the whole of the North American continent, amounting to twenty-four thousand million million tons.

Anyone who appreciates what it means to have that amount of weight transferred from the ocean beds to a limited portion of the land surface of the northern hemisphere will have such a sense of the instability of the earth's crust at that time, that Noah's flood will be easily credible from any point of view. The means for its accomplishment will be seen to be so ready at hand that the calamity will make no excessive demands upon our credulity. The means and the end will not be disproportionate. If there is any plasticity to the earth's crust, such a loading and unloading of a portion of it as occurred during the glacial period and at its close is clearly seen to be a cause capable of producing almost any changes in land level.

Still, we do not, by this deductive reasoning, prove the flood. We simply accept the evidence of the Bible, and by this means remove the exaggerated objections to the occurrence of the event which have hindered belief. The Bible narrative is brief and aimed principally at giving the moral effects of the catastrophe. Still the sobriety of the account goes far to establish its genuineness and accordance with fact.

4. In like manner, recent studies into the geology of the Jordan valley go far to confirm in a remarkable degree the biblical account of the destruction of Sodom and Gomorrah and of the crossing of the Jordan by the children of Israel under the leadership of Joshua. In both these accounts it is to be observed that there is remarkable brevity, leading to the ex-

clusion of all superfluous matter and of everything which is out of harmony with physical conditions. One who is familiar with the general tendency of the human mind to enlarge such narratives by the addition of explanatory comments and legendary surmises, cannot read these Bible accounts without being convinced that they are the records of eye-witnesses with which no one has ventured to tamper.

The Jordan valley is a great crack in the earth's surface along which the western edge has slipped down to the extent of four or five thousand feet. This is what the geologists call a "fault," and, all things considered, it is probably the most remarkable of its kind in the world. Along the line of such a fault further movement is likely to continue and be connected with earthquakes which would lead to openings in the depths of the earth. In this case the movements are in an exhausted oil and gas district, the signs of which are abundant, both in the existing rocks and in the large quantities of bitumen or asphalt which are found about Jericho and the Dead Sea.

The description of the destruction of Sodom and Gomorrah fits so perfectly to the explosion and burning of such a combustible reservoir that it could not have been invented, but must be the simple tale of an eye-witness. It is a striking commentary upon the matter-of-fact character of this description that in a recent number of the *National Geographic Magazine* Robert T. Hill, who was sent by the society to Martinique to report upon the recent calamity there, opens his report with the graphic words of this Bible story: "The Lord rained fire and brimstone and the smoke of the country went up as of a furnace."

Thus, in general it may be confidently affirmed that the Bible history is so in accord with the physical conditions involved and is so far from making extravagant demands upon our belief in the miraculous, that its credibility is supported rather than lessened by scientific cross-examination. Space forbids my showing this here, respecting the crossing of the Jordan and of the Red Sea, the experiences of Israel in Egypt and numerous other crucial instances; but all would tend in a similar manner, to confirm the general credibility of Old Testament history. — *G. Wright, in Christian Advocate.*

PUSSY AND THE ELECTRIC WIRES.—The only cats on record as investigators of electrical science have made a deal of trouble for the street railways of New York State, according to the *New York Sun*.

A cat climbed a trolley pole between Buffalo and Lockport, and tried to walk on the feed wire, that brings the power from Niagara Falls. Her tail touched the parallel wire that carried the current back to Niagara Falls. There was a flash that could be seen for miles, as the twenty-four thousand volts of electricity passed through her body, which fell across both wires and didn't drop to the ground.

This short circuited the current and caused a fuse at the Niagara Falls power-house to be burned out. The power was immediately cut off from all the lines running out of the power-house. It was two hours before the cause of the trouble was located and the charred remains of the cat removed from the

wire. In the meantime, almost all the electric railways and street-lighting plants in Western New York were without power.

The next day the pet pussy in the Utica power-house, underterred by the fate of the Lockport cat, short-circuited a fourteen-thousand-volt current, blowing out the fuses on several generators and stopping the trolley cars, until repairs could be made. As this cat was little harmed, it would seem that a cat can stand fourteen thousand volts, but that twenty-four thousand are too much.

Science and Industry.

STRIKES IN TWENTY YEARS PAST.—The report of the United States Commissioner of Labor shows that in the twenty years from 1881 to 1901 there were 22,793 strikes in the United States, involving over 6,000,000 working men and 17,000 establishments. The loss in wages was \$257,800,000, and the employers lost \$122,730,000. The general average was 1,100 strikes a year and \$19,000,000 loss annually. These figures do not include the losses sustained by businesses indirectly affected, or by the general public; neither of which can be estimated.

"HERE sit I, an Englishman, by a sea-coal fire," Dr. Johnson was heard to murmur by James Boswell after their famous "Journey to the Hebrides." The term sea coal arose from the fact that it was once wholly, and is still largely, carried by sea. Graphic descriptions of these grimy coasting collieries may be found in W. Clark Russell's nautical novels. The first discovery of coal in America was made by the missionary priest, Father Hennepin, near what is now Ottawa, Ill., while all the Western territory was still nominally in the possession of France. Nothing came of the discovery, however, nor were mining operations begun until 1813, when five boat loads of flinty coal were floated down the Lehigh and the Schuylkill rivers and sold in Philadelphia for \$21 per ton, the war between Great Britain and the United States having put an end to the importation of Liverpool coal.

The *Baltimore Sun* gives the following description of a simple contrivance to use gas in the ordinary cooking range for heating purposes:

The "converter" consists of a horizontal piece of gas pipe, about eight inches long, with two upright skeleton burners, about four inches high. An iron platform or base supports the pipe. In the horizontal pipe, which can be attached to any gas bracket by a piece of rubber tubing, there are two small holes, through which the gas passes to the burners above. Between these holes and the burner there is an open space to admit of air entering into the gas before it reaches the flame at the top of the upright burner. This gives greater heating power to the gas, which burns with a greenish flame.

The contrivance is designed for use in the firebox of a range, the flame acting directly on the lids. By a stopcock arrangement one of the burners can be cut off if desired.

By tilting the converter so that the blaze plays on the waterback the water in the boiler can be heated in the same time as with a coal fire.

— McCahan, the inventor, said the converter was not a new idea, but had been in use in his establishment for about ten years. The likelihood of a coal famine and the inability of finding substitutes caused him to make the matter public. He claims that both burners going the amount of gas consumed is only twelve cubic feet an hour.

ABOUT WALKING.—An old postman gave down the following rules for walking: "The first place you must go along with your feet pretty far apart. This is one important thing. Most persons walk with their feet close together—very close. That's all right in summer, but in winter it's all wrong. If your feet are close together, nine times out of ten the one that slips will knock the other under you, and down you go. If it doesn't get so thoroughly mixed up with it that your ankles will curl together like grape vines, before you can get them straightened out, you go. If your feet are well apart, as you should be, you have time to think, reflect or get ready before the crash comes, and perhaps save a bone. Another important thing is to land well on the ball of the foot when you walk. If you can't get the ball of your foot down first, bring it down just as soon as you do the heel, anyhow. Come down flatfoot. Every time you slip and fall, if you notice the thing, you will notice it was your heel slipped and not the ball of your foot. It is always the heel that slips. I don't know unless it is that the sole of the shoe, or the broader, gets a firmer hold."

These two rules, if you follow them out fully, will save you the price of a good pair of bottles of arnica. There are some other rules, but they are not so important. One is to keep the body limber as you go along; the legs limber at the knees, too. It is a stiff, dignified sort of a man that goes on, because he holds himself so that he is not prepared to lean quickly one way or the other and save himself.

MEMORIZING SCRIPTURE.—During the terrible persecutions of the Huguenots in the South of France, the persecution flamed against books as well as against men and women. It is an account of a single book burning. One day in 1730, the Intendant of Languedoc, M. de Frismes, escorted by four battalions of troops. On arriving, the principal Catholics were selected and placed as commissaries to watch the houses of the suspected Huguenots. At night, while the inhabitants slept, the troops turned out, and the commissaries picked out the Huguenot houses to be searched. The soldiers entered, the houses were ransacked, and all the books that could be found were taken to the Hotel de Ville. A few days after a great *auto-da-fe* was held. There the Catholic population turned out. There were the four battalions of troops, the gendarmes, the Catholic priest, and the chief dignitaries of their presence all the Huguenot books were destroyed. They were thrown into a pit the usual place of execution, and the learned man set fire to this great mass of Bibles, books, catechisms and sermons. The people laughed, the priests sneered, the multitude cheered."

And this is but a single instance. Stead

gh the long and bloody years of the per-
tion, the Bible-burning went on, together
the slaughter of the saints.

a consequence, Bibles became a scarce
in that ravaged "Church in the Des-
are in this way they offset the scarcity:

by any means, a New Testament had
ed capture and the flame, persons—often
and girls—were put at learning it. And
in some midnight, and in some cave or
ed place among the mountains, the
rch in the Desert" met for its worship,
who had memorized the Scripture recited
nd thus the Scripture was fed on by the
nd saints. We owe no thanks to the Ro-
Church that we are not thus forced to
memorizing of Scripture, but I am sure
lugenot habit is still a good one for any-
though, amid our gracious religious free-
he is not thus forced.—*Wayland Hoyt.*

What State Names Mean.

What's in a name?" asked the poet; yet
names are full of meaning, and contain
rical associations well worth remember-
For example, see what is to be found in
ame of the States:

ine takes its name from the province of
e, in France, and was so called as a com-
nt to Henrietta, the Queen of Charles I.,
was its owner.

w Hampshire took its name from Hamp-
England. New Hampshire was original-
lly Laconia.

rmont is French (Vert mont), signifying
en mountain."

ssachusetts is an Indian word, signifying
ntry about the great hills."

ode Island probably gets its name be-
of its fancied resemblance to the Island
hodes, in the Mediterranean Sea.

he real name of Connecticut is "Quon-eh-
t." It is a Mohican word signifying
g river."

ew York was so named as a compliment
e Duke of York, whose brother Charles
granted him that territory.

ew Jersey was named for Sir George Car-
who at that time was governor of the Isle
rsey, in the British Channel.

nnsylvania, as is generally known, takes
ame from William Penn, the "sylvania"
of it meaning "woods." Literally it is
n's woods."

llaware derives its name from Thomas
e, Lord de la Ware.

Maryland was named in honor of Henrietta
a, Queen of Charles I.

rginia got its name from Queen Elizabeth
e Virgin Queen."

ntucky does not mean "dark and bloody
nd," but is derived from the Indian word
n-tukee," signifying the "land of the
s of the river."

Alabama comes from a Greek word, and sig-
nifies "land of rest."

Louisiana was so named in honor of Louis

ssissippi is a Natchez word that means
ree of waters."

ree of our Indian interpretations have
e given to the word Arkansas, the best be-
cause it signifies "smoke waters," the
ch prefix "ark" meaning "bow."

ennessee, according to some writers, is

from Tenasea, an Indian chief; others have it
that it means "river of the big bend."

Ohio has several meanings fitted to it. Some
say that it is a Sawanee word, meaning "the
beautiful river." Others refer to the Wyand-
dote word, "Obeza," which signifies "some-
thing great."

Indiana means "land of Indians."

Illinois is supposed to be derived from an
Indian word which was intended to refer to a
particular class of men.

Wisconsin is an Indian word, meaning "wild
rushing waters."

Michigan is an Indian word, meaning "great
lake."

The name of Kansas is based on the same as
that of Arkansas.

Iowa is named from an Indian tribe—the
Kiowas. The Kiowas were so called by the
Illinois Indians because they were "across the
river."

The name of California is a matter of much
dispute. Some writers say that it first ap-
peared in a Spanish romance of 1530, the he-
roine being an Amazonian named "California."

Colorado is a Spanish word, applied to that
portion of the Rocky Mountains on account of
its many colored peaks.

Nebraska means "shallow waters."

Nevada is a Spanish word, signifying "snow
covered mountains."

Georgia had its name bestowed when it was
a colony in honor of George II.

The Spanish missionaries of 1524 called
the country now known as Texas "Mictexpah,"
and the people "Mictecas." From the last
word the name of Texas is supposed to have
been derived.

Oregon is a Spanish word, signifying "value
of wild time."

Dakota means "leagued," or "allied tribes."

Wyoming is the Indian word for "big
plains."

Washington gets its name from our first
president.

Montana means mountains.

Idaho is a name that has never been satis-
factorily accounted for.—*Morning Star.*

A Carpenter's Shop in Nazareth.

The little town of Nazareth has now three
carpenters, whose workshops join one another.
They are very small, and only from four to six
metres wide. The soil is not paved, and the
walls which support a flat roof, are roughcast.
As there is no light in these little shops, save
from the door, the men work on its thresh-
old or else in the street. Sitting on the ground
they make use of their feet, which they draw
close together, to serve as a vise to fix the
pieces of wood which they polish; or branch-
es of elm bent in a crook, and forming very
light carts, enough to transport small ob-
jects; or primitive yokes with four little per-
pendicular pieces, which they can put over the
heads of the beasts employed in this labor.
The tools are simple enough. Two trunks of
caroub tree or sycamore placed on the floor
make their bench. Certainly it was in a poor
little workshop of this kind that Jesus at
twelve years old, began to work.

The house of a workman in these countries
is always distinct from his workshop. A house
in Nazareth, where the workman comes at mid-
day to take his meal and return at night to

sleep, does not have a little dome like those of
Jerusalem and other parts of Syria, but has a
flat roof forming a terrace. It is, in fact,
built on the old Jewish plan. One enters by a
little courtyard, where provisions or animals
are kept; then mounting a little staircase or
gallery, you come to the single room where the
family eat and sleep, and carry on all domestic
occupations. The traditional addition to
this department is the terrace, which is reached
by a few steps, and on this flat roof of glazed
mortar the family meet to breathe the fresh
air in the evening and to spend their leisure
hours together; while in the day time the wo-
men wash and dry their linen on the terrace,
and often place upon it the grain they have
collected during the dry season.

The house in which we are about to enter is
that of a carpenter. The door is open which
is necessary to give light to the large room.
There is a little window to give air, but not
much else. At first the darkness seems com-
plete!

What strikes one most, in the singular in-
terior of this house, is the very little required
by man unless brought into contact with mod-
ern civilization. First, there are neither beds,
nor tables, nor chairs. Beds are replaced by
thick mats, which are rolled up in the morn-
ing and put away. The table, which is re-
moved when the meal is over, is sometimes a
barrel, but if not, a round bit of wood on a leg
eight inches high, on which is laid a disc of
copper or of tin and upon which is placed the
rice or vegetables for the family meal. Seats
are needless, as whether they are eating or
working, or talking, they squat on the mats
which occupy the end of the room.—*The Child-
ren of Nazareth.*

WHAT DO YOU KNOW?—Here are some ques-
tions about things you've seen every day and
all your life. If you are a wonder you may
possibly answer one or two of the queries off-
hand. Otherwise not.

What are the exact words on a 2-cent
stamp, and in which direction is the face on it
turned?

In which direction is the face turned on a
cent? On a quarter? On a dime?

How many toes has a cat on each fore foot?
On each hind foot?

Which way does the crescent moon turn?
To the right or left?

What color are your employer's eyes? The
eyes of the man at the next desk?

Write down, offhand, the figures on the
face of your watch. The odds are that you
will make at least two mistakes in doing this.

Your watch has some words written or
printed on its face. You have seen these
words a thousand times. Write them out cor-
rectly. Few can do this. Also, what is the
number in the case of your watch?

How many teeth have you?

What are the words on a policeman's shield?
How many buttons has the vest or shirt
waist you are wearing?

How many stairs are there in the first flight
at your house?

How many steps lead from the street to the
front door of your house or flat?

What is the name, signed in fac-simile, on
any \$1, \$2, \$5 or \$10 bill you ever saw?
You've read dozens of these names. Can you
remember one?—*Washington Times.*

"DOING SUMS."—Many of us remember the "sums" which we were set to "do" in the early days of school life. Some of the examples had the answers affixed, and we would try to bring out, by some means, corresponding results. It was not always easy, and sometimes it was impossible. But, alas! oftentimes the answers were not given, and that was the case with the most difficult problems in the entire list. We worked at them our very best, only to be told at last that we were wrong, and must try them again. Perhaps we knew that the teacher had a "key," in which all these knotty questions were explained in full, and "worked out" to the last figure. If we could only get a peep into that key, it seemed to us that our happiness would be complete. But no; we must work in the dark, guided only by rules that were very ambiguous, and by principles that had little meaning to us.

What a parable of life! How often, in the storm and stress of life's conflict, we have thought of those far-off school days, and of the "sum" without any answers! If we only had a "key," that somebody had worked out who knew all the problems from beginning to end, somebody who actually made the problems for our training, and therefore thoroughly understood them before hand! This very day there have doubtless come to us questions, very perplexing and seemingly insoluble, that we must find some answer for, uncertain whether they are right or wrong. O for a "key" of life! The whole of conduct and character, and civilization itself, seems to consist in solving problems.

The Master seems to have something like this in mind when he tells us "to count the cost," and he suggests that there is a way whereby life's puzzling questions may be turned to the highest advantage, and the true answers found in Him, who prepared the problems, for a purpose and will lead to the right solution.—*Examiner*.

THE PRAYER LIFE.—Prayer is a life, rather than a series of isolated acts. It is an attitude of the soul, a temper, that at times must express itself in words, but also time and again is best heard when it is silent. It is communion, and for communion speech, is unnecessary. It is often deepest and most precious when nothing is said. In fact, its highest preciousness is when such perfect understanding exists between God and the soul that silence is most eloquent speech.

Prayer is the outgoing of the soul toward God in everything it does and says. It is the home-life of the soul, of which the heavenly Father is both the source, the centre and the goal. Its eloquence is that of deeds and its breath is aspiration. It is as unceasing as breathing, and like breathing, it is an inhalation of the pure air of heaven.

Nothing in life is foreign to prayer. Everything, both small and great, are swept within its sacred circle. The centre is the soul's outgoing toward God. The circumference includes the remotest province of the individual life. Not more truly does a man live and act for his home and family than the prayer-filled soul lives for his heavenly home. Everything feeds the fires of devotion, and from them a warm glow irradiates his life.

We know a man who has made it the habit

of his life to pause in his day's work and for a moment or two give his mind and heart a chance to live with his wife and little ones at home. It quickens his soul. It makes arduous tasks light and consecrates his doings to a noble use. In just such a way the prayer-filled soul gives itself a chance now and again to live the home-life of God. . . . The prayer life is the praise life, made sacred by the intimacy of the soul with Him who calls us "not servants, but friends," and makes known to us all things He has heard of the Father.—*Latet Paper*.

VULGAR FRACTIONS.—If you will not amuse nor inform, nor help anybody, you will not amuse, nor better, nor help yourselves; you will sink into a state in which you can neither show, nor feel, nor see anything, but that one is to two as three is to six. And in that state what shall we call ourselves? Men? I think not. The right name for us would be numerators and denominators. Vulgar Fractions.

May we not accept this great principle—that, as our bodies, to be in health, must be generally exercised, so our minds, to be in health, must be generally cultivated? You would not call a man healthy who had strong arms but was a paralytic in his feet; nor one who could walk well but had no use of his hands; nor one who could see well if he could not hear. You would not voluntarily reduce your bodies to any such partially developed state. Much more, then, you would not, if you could help it, reduce your minds to it. Now, your minds are endowed with a vast number of gifts of totally different uses—limbs of minds, as it were, which, if you don't exercise, you cripple. One is curiosity; that is a gift, a capacity of pleasure in knowing; which if you destroy you make yourselves cold and dull. Another is sympathy; the power of sharing in the feelings of living creatures; which if you destroy, you make yourselves hard and cruel.

Another of your limbs of mind is admiration; the power of enjoying beauty or ingenuity; which if you destroy you make yourselves base and irreverent. Another is wit; or the power of playing with the lights on the many sides of truth; which if you destroy, you make yourselves gloomy, less useful and cheering to others than you might be. So that in choosing your way of work it should be your aim, as far as possible, to bring out all these faculties, as far as they exist in you; not one merely, nor another, but all of them. And the way to bring them out, is simply to concern yourselves attentively with the subject of each faculty. To cultivate sympathy you must be among living creatures, and thinking about them; and to cultivate admiration, you must be among beautiful things and looking at them.—*John Ruskin*.

If we let the love of unity hush the voice of truth, we shall drive out true religion. We may put off for awhile the day of conflict, but we shall thereby accelerate the triumph of a sleepless, skillful system of religious error. The silent inaction under which an unbalanced sentiment would hush all Christian boldness and zeal for the truth, is the very mood for the successful propagation of wrong doctrines and practices, which deprecates nothing more than controversy, and desires nothing more

than to be let alone to do its own work of silence under the dim shades and hushed atmosphere of wide-spread mental bondage.

There is in every true Christian heart a depth below which the love of unity ought to strike its root, and another depth where the love of truth should be found growing alone, deeper down than any other sentiment, because identical with the love of Him who is truth itself. And for the sake of this we should be willing to give up life itself, to be driven into solitary orthodoxy, beyond the bounds of any outward fellowship or communion. May a spiritual baptism of gentle and zeal united come on us in its fulness that we may neither be bitter against a self-opponent, nor abashed before a host; neither wounding charity by our harshness, nor betraying the gospel by our timidity; content earnestly for the faith, without spiritual pride or worldly prudence, and let us then draw back from our labors, even at the sacrifice of ease, property, or life itself.—*Stone*.

THE number of books in the world, according to the conservative estimate of *The New York Times*, is 3,200,000,000, or two billion per capita for the entire race. This is an astonishing record, and shows the fertility of the human brain and the vast variety of subjects, literary, scientific, political, social, moral and religious, that evokes man's thought and consideration. It is said the yearly output of books in different lands is about 1,000,000.

THE poor that are naked shall be clothed, and the soul that will strip itself of all its desires, likings, and dislikings, God will clothe with his purity, his own joy, and his own crown.

Notes from Others.

It will be a glad day both for labor and capitalists the *Morning Star*, when the principles of Christianity can be applied to the conduct of great enterprises, or even to the lesser transactions of the country store, for that matter.

Great good is said to have been done in prison State reformatories, hospitals, poorhouses, asylums, lumber camps and many other places all over the United States, by the Good Literature Exchange of Chicago.

Of late years we fancy that the term "spirituality" is much more frequently used in our pulpits than it used to be. This concession is much in itself, yet we are profoundly glad of it, and we trust our observation has been correct. We look on this change for the better, as a "shadow of good things to come." The frequent mention of spirituality in the pulpit proves to us that the current of religious thought is tending in this direction.—*Christian Instructor*.

HOW DOES THE BIBLE SOCIETY HELP ALL FOREIGN MISSIONS?—The British and Foreign Bible Society's Lists of Versions now contains complete Bibles in one hundred languages; complete Testaments in nearly one hundred others; a portion of Scripture in more than one hundred fifty others. To print these, over fifty different sets of characters are required. More than one hundred languages have been added to the Society during the reign of Queen Victoria.

In type for the blind, the Society has helped provide Scriptures in nearly thirty languages.

The Bible Society becomes more conspicuous

year as the indispensable storehouse and from which all British Foreign Missions draw their necessary munitions of war. And supplies them with no grudging hand. As Scriptures for the foreign field are granted in "missionary terms," i. e., the books needed are not free, and carriage paid, to the missionaries who remit any proceeds from copies sold defraying expenses of circulation. At best, a small fraction of what the Society expends in preparation and delivery of these missionaryaries can ever come back to it as the result of sales.

provided thousands of Gospels and Testaments for British reinforcements embarking for the Cape. In Africa many thousands of Scriptures in English, etc., have been supplied, irrespective of race or party, to the sick, wounded, refugees in hospitals and camps; to Boer prisoners at the Cape, at St. Helena, and in India and elsewhere. Only, each fresh advance in the mission field evokes an imperious demand on the Bible Society. No genuine application for a grant of Scriptures has ever been denied. No Missionary's request to print and publish a properly-illustrated version of the Scriptures in a new language has ever been refused.

The Society employs in the East, through some of its different missionary organizations, over six hundred native Christian Biblewomen. The total for last year exceeded three thousand eight hundred.

These Biblewomen are not mere vendors of books; but they are living epistles themselves of which they sell. Themselves enlightened with pure truth, they are able to enter into the hearts of men and able to meet the questions of necessities and the sins and the sorrows due to whom they sell the Scriptures."—R.

In 1804 the Society has circulated altogether thirty thousand short of one hundred and fifty million copies of Scripture, at a total cost of thirteen million pounds.

OF LIVING.—Hugh Peters, an Englisher of the seventeenth century, left as a legacy to his daughter, in the year 1660, some rules such as "Whosoever would live long and blessed, let him observe these following rules, by which he shall obtain that which he desireth." 1. Thy Thoughts be Divine, awful, godly; let thy talk be little, honest, true; let thy Works be holy, holy, charitable; let thy Manners be courteous, cheerful; let thy Diet be temperate, frugal; let thy Apparel be sober, comely; let thy will be confident, obedient; let thy Sleep be moderate, quiet, seasonable; thy Prayers be short, devout, often, fervent; thy Recreation be lawful, brief, seldom; let thy end be of death, punishment, glory."

The London Missionary Society will soon publish its "Pilgrim's Progress" in the Matebele (Central African) language.

There are forty-six distinct and separate Protestant churches in the German empire. These stand in no organized or official relation to each other, and they cooperate in no

WILLIAM ASHMORE of Swatow, China, declared that the heathenism in Asia to-day is being freed by the philosophy, the science, and—of all—the scepticism of the West.

PROFESSOR WILLIAM JAMES of Harvard University is considered the foremost psychologist of the United States, has been making a study of religious experiences. The results of his investigations have been highly commended by men of opposite schools of religious thought.

The Buddhists of Japan are taking active measures to counteract the influence which the Young Men's Christian Association in that country is exerting among its young men.

The Fiji Islands contributed last year \$25,000 to foreign missions. The first Wesleyan missionaries went to these then Cannibal Islands in 1835, facing martyrdom.

The Pacific declares the International court of arbitration, provided for by the Conference of the Hague, to be "the expression of the world's best thought and judgment. It is the morning star of a new day." The latter day glory is distinctly brought nearer, as looked at through this glass.

It is probable that there never has been so large a number of scientists of ability engaged in the search for the Supreme Being as in the century which has just closed. But they have accomplished nothing. St. Paul states that the failure to find him in his day was because it was contrary to the Divine will to reveal himself to the intellect.—E. H. Rogers.

E. H. JONES, a missionary at Sendai, Japan, writes a graphic letter to the Baptist Missionary Magazine concerning his work in that city—in which is one of the six colleges of the empire and various private and Government preparatory schools—in which he says: "Those who think the non-Christian nations are anxiously awaiting the coming of the Christian evangelist and that they will gladly accept the gospel are not well informed. All our fruit here is hand-picked.

PROFAT CHUNDER MOZOOMDAR intends, he says, to spend the remainder of his days in quiet seclusion on the Himalaya Mountains. "My thirst for the higher life is growing so unquenchable that I need the time and the grace to re-examine and purify and reform every part of my existence. The spirit of God promises me that grace, if I am alone." is one of the many reasons that Mozoomdar gives for retiring from the world.

ZION'S HERALD has the following: The worst of all heresies is the heresy of the heart, the most perilous of skepticism is the atheism of the affections.

The Chinese are now making a translation of the Bible for themselves. This work is in progress under the imperial sanction, and is being performed by two of the first scholars of the empire.

ONE of the most interesting chapters of Dr. Cuyler's autobiography just published under the title of "Recollections of a Long Life," is his section devoted to Great Britain sixty years ago. As a boy of twenty, fresh from Princeton, he crossed the ocean in an old packet. He traveled solely for recreation, but his energy and interest in the great writers made him, as he has said, a "lion hunter." He visited Wordsworth at Rydal Mount Cottage, the land of Burns, Joanna Baillie, then called the "female Shakespeare," Carlyle in his garret at Chelsea, Dickens and many others. Dr. Cuyler's remarkable memory of the conversations with these famous persons links the great names of the Victorian era more closely with the present than probably any living American could do. Dr. Cuyler was but a boy—as Carlyle said when he first received him—"You are a very young man," in his broadest Scotch. In America, too, Irving and Whittier were well known to Dr. Cuyler, as were also Greeley and other famous editors, and practically all of the great preachers, hymn writers, temperance workers and statesmen were close friends and sympathetic workers with the vigorous Brooklyn clergyman.

A YOUNG converted Jewess is said to have spent a good deal of time reading the church histories,

in order to find out at what time the Christians ceased to become like Christ. This is caustic criticism. But who shall say that it is not well merited and to the point. It is an alarming truth that so many of the professed Christians are anything but like their Master. And if you call their attention to it, they flare up and would have you understand that they are old Christians, and that they know their business from A to Z.—Exchange.

The denomination rejoicing in the name of Disciples of Christ was to hold their annual convention at Omaha last week. This body is better known as Campbellites. They are a very vigorous body of people, who have not been afraid to meet the world in debate on every occasion. In season and out of season, they are ready to stand up for their two items of creed, viz., profession of belief in the Bible and immersion. These two things are indispensable to their membership. Each one may interpret the Bible as he pleases and hold what doctrines he may choose, and still enjoy their fellowship. It is evident that these easy terms are in their nature agreeable to human nature, as requiring no adherence to the particular truths of the gospel. As a consequence this body, though comparatively recent in origin, has met with a rapid growth. Alexander Campbell, the founder of this sect, was a son of a United Presbyterian minister, in the Associate branch. He was educated with a view to the ministry in that branch of the church. But owing to a change of views on baptism his father was suspended and the result was the founding of this at present large sect.—*Christian Instructor*.

TO THE FRIEND:—General Booth of the Salvation Army, has arrived on this side of the Atlantic and will doubtless receive a cordial welcome. His methods may not commend themselves to members of our Society in all particulars, but it is good to remember that he is the largest exponent of non-sacramentalism to be found in our day. He is at the head of millions, and these are not within hail of either water baptism or bread and wine communion. "By whom shall Jacob arise, for he is small?" H. T. M.

BEAMSVILLE, Ont.

Items Concerning the Society.

WESTERN YEARLY MEETING convened with the representative Meeting at ten o'clock on Seventh-day morning the 4th instant and Meeting of Ministers and Elders at two o'clock in the afternoon. The Meeting for Worship on First-day was well attended, though not as large as usual, on account of the inclement weather. They were favored and satisfactory meetings. Meeting for Discipline commenced on Second-day morning. We had the very acceptable company of Ella Newlin, a minister from Iowa, and Susanna Ramsay, an elder and companion of Ella Newlin and some other Friends without credentials, who were very acceptably with us.

We received and read Epistles from all the Yearly Meetings with which we correspond except one. The reading of them was very satisfactory and encouraging. On Third-day morning Albert Maxwell was reappointed Clerk and Joseph Allen for assistant. A very satisfactory letter was read from our dear friend Thomas H. Whitson. Then the consideration of the state of Society was entered upon, by reading of the Queries and Answers to them, which showed that there were many deficiencies amongst us, which was a cause of sorrow to many concerned Friends, and much wholesome counsel and advice was handed forth.

On Fourth-day two public meetings for worship were held, which were much favored seasons and good order seemed to prevail throughout.

On Fifth-day we had reports of standing committees and Epistles were read, one to each of the Yearly Meetings with which we correspond, and

then we had a very solemn conclusion; and it seemed that we could all say, "It has been good for me that I have been here."

Sarah Halleck, a minister from Western Yery Meeting, accompanied by Frelove Pyle, from Poplar Ridge, has been visiting several meetings in Philadelphia and its vicinity. Harvey H. Haight, from Canada, on his return from Ohio Yery Meeting, is reported also to have had some service in this vicinity.

The Nantucket home of the late Mary Mitchell, widow of Peleg Mitchell, which strangers have been accustomed in past summers to visit at the birthplace of the astronomer, Maria Mitchell, daughter of William, is in prospect of being purchased by the "Nantucket Maria Mitchell Association," to be used as an astronomical museum. Her brother Henry donates to the association her scientific library. It was in this house, now one hundred and twelve years old, that William Mitchell reared the chronometer for the great Nantucket whaling fleet, a task which necessitated observations every day, when possible, during the year. Aaron Mitchell bought it eighty-six years ago, and sold it in 1818 to his cousin William, who sold it in 1837 to his brother, Peleg Mitchell, whose family has ever since owned and occupied it. In the yard of this house Maria Mitchell made her first astronomical observations, which pursued steadily in after years, made her distinguished, bringing to her from the king of Denmark a gold medal, which she showed to the present writer fifty-three years ago, and placing her in the professorship of astronomy at Vassar College when that institution was first opened; and at Vassar she and her beloved father passed the remainder of their days, adorning their membership in the Society of Friends.

WHAT IS IN A NAME?

To the Editor of the *British Friend*:—With all the changes and developments we are watching in the Society of Friends, one sometimes wonders how far the old name belongs to the new thing.

The name "Quakers" is so associated with the bitterness and scorn encountered by the first members of the Society, that one would gladly give it the go-by. The name "Friends" is supposed to have stood in the early days for "Friends of Truth," or "Friends of Light." May we not now leave behind these abstractions, and boldly date back to John xv: 15?

Anyone who has tried to take the place of a "hired servant" in the Father's house, and to justify his position by work done, would, I think, feel the force of that gentle message, and gladly take it for his motto and his standard, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you 'Friends,' for all things that I have heard of my Father I have made known unto you." S. P.

SUMMARY OF EVENTS.

UNITED STATES.—After a conference at Washington on the 14th inst. in which President Roosevelt, J. Pierpont Morgan, Robert S. Bacon and Secretary Root participated, a basis of settlement of the coal strike was reached, by which the coal operators agreed to the appointment of a commission to be appointed by the President of the United States, to whom shall be referred all questions at issue between the companies and their own employes, whether they belong to a union or not, and the decision of the commission shall be accepted by the operators.

After a conference with President Root and some other conference with representatives of the coal operators, President Roosevelt appointed the members of the Commission to inquire into, consider and pass upon all questions at issue between the operators and miners in the anthracite coal fields. The Commission consists of six members, and includes George Gray, of Delaware, a judge of the United States Court. A convention of the Miners' Union which met on the 24th to consider the proposition to refer these matters to a Commission, it is expected will agree to it.

The loss to miners in wages by the strike is estimated at \$27,400,000. The total amount of relief funds received by the men on strike is placed at \$3,235,000.

It is estimated that 30,000 men have left the hard coal region since the strike began.

In a recent lecture upon the tablets in cuneiform characters lately discovered in Babylonia Professor Hilprecht said: "Hitherto the whole history of the time prior to 3000 years ago has been regarded as largely mythical; but only a moment ago we said that, in these tablets, Israel's old name had arisen from the dead to testify to the truth of the Old Testament Scriptures. 'These tablets,' he said, 'show the daily life of the people, their manufactures, manner of households, methods of training, their irrigating and cultivating systems, their customs of marriage and adopting children, and vividly bring before us life as it was in the days of Belshazzar, Nebuchadnezzar, Cyrus, Darius, Sardanapalus, and carries us back thousands of years before the Christian era.'

A recent decision has been made in the Court of Appeals in Washington in a case in which it was sought to overrule the action of an Episcopal ecclesiastical body in expelling a member. The Court of Appeals held that the ecclesiastical court had jurisdiction over the appellant and that the temporal courts had no authority to intervene unless the case had jurisdiction.

The annual report of the Commissioner of Education shows that the grand total of pupils in schools, elementary, secondary and higher, both public and private, in the United States for the year ended Sixth Month 30, 1901, was 17,299,230, an increase of 278,520 pupils over the previous year. The average attendance of each pupil for the entire number enrolled was sixty-two days for the year, an increase of twenty-four days over the previous year.

During the year ending Sixth Month 30, 1902, 648,743 immigrants arrived in this country, more than one-third of whom were unable to read or write.

Smallpox appears to have almost entirely disappeared in the United States, excepting in two or three places. One of these is Cleveland, Ohio, where, for the three months ending Ninth Month 30, there were 532 cases and 73 deaths. The chief of the Cleveland Board of Health in Fourth Month last stated that he had entirely eradicated smallpox in that city by fumigation and other sanitary means without a resort to vaccination.

A despatch from Tokyo, Kans., says that on account of the difficulty of getting hired help for the kitchen in all of the large cities, a movement has been made to import 10,000 Chinese servants from California. It is also stated that 2000 men to cut up the great corn crop into fodder are needed. A heavy apple crop may suffer for lack of pickers.

John P. Brown, secretary and treasurer of the International Society of Arboriculture, has contracted for the planting of 25,000 catalpa trees in Southern Illinois. The growing of these trees is for the purpose of supplying telegraph poles, and the Society has the contract with twenty different railroads to plant similar orchards. The Illinois Central Railway Company has arranged to plant 200,000 trees in different parts of Louisiana.

The President has directed that the army be reduced from 55,000 to 59,600 men.

The growth in the production of rice in Louisiana and Texas is very great. In 1890 the output was 75,753,856 pounds in Louisiana, and 17,919,233 pounds in Texas.

"Rarely, if ever," it is said, "has there been such a superabundance of fruit as now abounds in the New England orchards. In some localities fine apples may be had for the picking, and an offer of half a dollar a barrel for the fruit on the tree is eagerly accepted."

FOREIGN.—In a recent discussion in the French Chamber of Deputies, the Premier Combes said in reference to the recent enforcement of the law closing the schools which were not authorized by the Government: "We have reached a point in our history, the country would perish if we yielded to the congregations. We wish to arrest the monastic invasion, and depend on the support of the Chamber." The action of the Government was sustained by the Deputies.

The Paris correspondent of the *Times* says that several members of the Society for the Prevention of Cruelty to Animals having asked the Government to prevent the use of animals in the circus, the Government has declined to interfere. The Premier took this attitude on the ground that the present state of legislation in regard to cruelty to animals does not warrant action on the part of the Government.

It has been stated that thirty-five years ago there were about 2000 Protestant Christians in China. Their number has lately been estimated at 1,000,000.

According to the census of 1901, the total number of persons living in the administrative county of London was 4,536,541, showing an increase of 308,324, or 7.28 per

cent, on the number enumerated in 1891. The length of public highways maintained by the local authorities in the county of London was estimated fewer than 2017½ miles.

The International Arbitration Court sitting at The Hague in the Pius Fund case has decided in favor of the claims of the United States and that Mexico should pay the United States \$1,420,682.67 in Mexican currency. The decision of the court was unanimous.

The outbreak of eruptions from the volcano St. Pierre on the island of St. Vincent occurred on the 15th inst. The break was accompanied by an incessant and deafening cannonading. There were incandescent clouds, and the ground beneath was ejected. After several hours the eruptions gradually decreased, but the noise of the boiling water was still audible in the districts near the volcano. Rain came and fell heavily at some points, the sand falling deep, the depth increasing towards the volcanic cone, where there were showers of large pebbles and cinders.

The United States Department of Agriculture, in a survey of the crops of the world shows that a cool summer damaged grain in a large part of Europe.

It is estimated that the Dominion of Canada is in a position of sustaining at least 750,000 people. The output of briquettes in coal producing regions of the Continental Europe is estimated at more than 500,000 tons annually. Coal dust mixed with a 7 per cent portion of lime makes the ideal briquette. It is as hard as briquettes, which will answer every purpose of anthracite coal, and which have many advantages not possessed by the coal, can be turned out at a profit for \$3 a ton.

NOTICES.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westwton School, the stage will be trains leaving Philadelphia 7.16 and 8.18 A. M., at 2.20 and 4.32 P. M. Other trains are met when regular Stage fare, 15 cents; after 7.30 P. M., 25 cents each. To reach the school by telegraph, use West Chester, Phone 114x.

EDWARD G. SMEDLEY, Secy.

The sub-committees set apart for religious work within the limits of Calm and the Western Quaker Meetings, from the committee of the Yearly Meeting propose holding a Meeting for Divine Worship in Friends' Meeting-house, at Ericldon, on First-day, the 23rd inst., at 10 o'clock, and in the evening of the same day at 7.15 in the Methodist place of worship in Coatesville. It is hoped that Friends, especially, in these places named, and all others are cordially invited to favor the work, the company and unite with them in exercising the spirit that the meetings may be held to the honor of Christ.

Bible Association of Friends in America.

The ANNUAL MEETING OF THE CORPORATION will be held in the Lecture Room of Friends' Select School, N. 19th St., N. 16th Street, on Fourth-day, Eleventh Month 1902, at 8 o'clock P. M. Friends generally are invited to attend.

WILLIAM T. ELKINSON, Secy.

DIED, at the home of his parents, on the nineteenth of Seventh Month, 1902, DAYTON J. MAXWELL, son of Mr. and Mrs. H. Maxwell, in the forty-fourth year of his age, a member of Plainfield Monthly Meeting of Friends, Indiana. By a life of piety from his early youth he won the esteem of all. He was concerned for the prosperity of Truth and the preservation of those who loved it; and his earnest thought and enlightening suggestions were often material for devout reflection. His return during a lingering illness leave abundant assurance of preparation for the change.

He was, at her home, Beethlewood, Camden Co., N. Jersey, Ninth Month 29th, 1902, CAROLINE WOOD RACON, wife of Josiah Bacon, aged sixty-seven years; a beloved member of Haddonfield Monthly Meeting of Friends. The devoted wife and loving mother having served that by a life of usefulness here on earth, we humbly trust and fully believe, has entered into that rest prepared for the people of God. Her bright, cheerful disposition, her unselfish Christian life, was a loving example to her own household. "Blessed are the dead which sleep in the Lord from henceforth; yea, said the Spirit that they may rest from their labors, and their works follow them."

—, at the residence of her mother, Debo, Chester, Pa., on the twenty-ninth of Ninth Month, 1902, DEBORAH SMEDLEY, in the twenty-first year of her age; a member of Birmingham Monthly and Chester Particular Meeting of Friends.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, ELEVENTH MONTH 1, 1902.

No. 16.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,
PHILADELPHIA.

Entered from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Printed as second-class matter at Philadelphia P. O.

Praying in the Language of Conduct.

My Friend, who was passing where a woman was sinking upon her knees in prayer to scrub a floor, said to her: "Well, the faithful work is prayer, in the doing of which might as well kneel."

At himself for the moment taking in the scope of the impromptu words, and she began brightening up under them as one above their literal sense, he was moved after to contemplate the language as unto him for his own, if not for another's.

It soon occurred to him that the good remembrancer had, perhaps, given a glimpse of Martin Luther's words: "*Bene studiuisse orasse*," which are oftener quoted as a stimulus to students than to any other class, with this interpretation: "To study well, pray well." But if Luther intended his words in its classical sense, he did not confine language to study, but embraced every class of workers as with the language, "To be right-tuated in a devoted zeal for duty, is of true spirit of prayer." And see 2 Tim. ii: 15.

To observe the injunction, "Whatsoever they find to do, do it with thy might, as unto the Lord," is surely to observe the spiritual mode of prayer unto Him. In a sense of daily duty as being the Lord's work and as in his sight, it will be done prayerfully. It will be done upon the knees of submission and devotion, and with the secret shining of eyes that are looking unto Him for help and with hands suppliant in terms of faithful work,—not with eye-service as to pleasers, but doing the will of God from the heart.

Which may have been the view of the poet who said, "Oh prayer and action, ye are one." What are the faithful actions which

speak louder to heaven than words, but a rendering unto God of a measure of that life which came from Him, the Giver, and is expressed through our hands in submissive prayers of practice? As our right attitude of spirit is to "pray without ceasing," and daily toil must coincide with much of this time of prayer, to do our work with a heart uplifted to Him, puts work into terms of prayer, and prayer into terms of work.

Yes, in the doing of all right work "we might as well kneel,"—no other posture of spirit is safe but that of watching and praying. Therein we could not long be doing wrong work. How often while the inward man is kneeling, does the outward man find himself strengthened to work in good heart,—to "run and not be weary, to walk and not faint!"

The inconsistency of prayer without work is apparent. Many words are offered that our Father will keep us in the practice of certain virtues, and we are loud preachers of righteousness or of holiness to ourselves on our outward knees, and then go away unconcerned to keep our prayers sincere,—not thinking it worth while to try to be the very men and women we profess to pray that we might be. The work is his, but there is something for us to do in proving practically that we mean what we said,—that we think our prayers worth answering enough, as it were, to be helping Him to answer them. The principle is true, that we need to go to meet Him at least part way, and prove our faith by our works, or try to stretch forth the withered hand in faith, if we wish to find it true that "the Lord helps them that help themselves." So faithfulness must be the "amen" to our prayers. If we fail to supplement them with the amen of practice and earnest conformity, what if He should take our prayers at our own valuation of them?

It is trusted that nothing in the above conflicts, with Isaac Pennington's statement on Prayer, sent to us by a valued English friend, in a concern lest one of our writers had treated Prayer for the church "as though Prayer is at our own will or in our own power, or command."

Prayer is the breath of the living child to the Father of life in that spirit which quickened it, which giveth it the right

sense of its wants and suitable cries proportionable to its state in the proper season thereof. So that prayer is wholly out of the will of the creature, wholly out of the time of the creature, wholly out of the power of the creature, in the Spirit of the Father who is the fountain of life, and giveth forth breathings of life to his child at his pleasure.

The Institute for Colored Youth.

The opening of the Industrial Department of the Institute for Colored Youth during the present (Tenth) month has resulted in large classes in all the industries, with the exception of cooking and millinery. Not only are the classes large, but the work has been entered upon with much zest. The Board of Managers accept this as a good token for the race and feel assured that there is a definite need for this line of work in the city.

The work in academic lines pursued without interruption for more than thirty years past, has been suspended for the present year. The advance in public school education, especially in the direction of normal training in the great school at Thirteenth and Spring Garden streets has so changed conditions that the Board found their efforts to train teachers paralleled by the public system, with the balance as regards equipment and staff and opportunity for practice quite against the Institute. In other words the ambitious colored youth could get more out of the public system than out of the Institute. Reasons were not wanting even in the face of these facts to draw a large patronage to us, but it is a serious question whether it is right to screen colored children from social conditions that are to be overcome only as they are bravely faced.

At the same time a loud call, voiced by Booker T. Washington and his associates, for a teacher of a new type has claimed the attention of the Board. This is not a teacher in industrial lines exclusively, as is often represented. Not a little indignation is afloat at what is said to be the denial of liberal culture to the Negro under the new systems of education. The recent article by Dr. DuBois put this thought with much eloquence, but probably fails to make clear the type of training intended by Tuskegee and similar efforts. In saying the Negro should be trained as an industrial factor in society, we are only saying that this is an industrial age and the call for black and white is to conform education to meet the needs of the age. A right relation between intelligence and labor is needed for every race and in every country. It forms the basis of happiness under the Divine blessing in human society. The teacher therefore who can train pupils into this relation is needed everywhere and the whole educational system is getting recast to supply the need.

What does this recasting mean as regards

the Institute for Colored Youth? Much in many ways, but some points are fundamental and may be briefly mentioned as follows:—

Candidates for this special training should have the advantage of good High School courses as a preparation for entrance. Educators must be educated.

The special training should include a suitable home environment, with an opportunity for practice in several industries, especially in farming and in all home economies.

The style of living should be simple and practical, and demonstrate the essentials of happy home life and the possibilities of self-help and thrift.

The theoretical training should be scientific and vigorous. A teacher who is a mere formalist can have no place under the new order.

All this means for the Institute for Colored Youth a revised administration, a new course of study and a change of site. Fortunately the first step is inaugurated in securing the man that Booker Washington has pointed out as best qualified to administer such a project. Naturally he is at work on the second step and the Board of Managers are industriously pursuing the third. The new site should give the institution a farm of one hundred acres and buildings to accommodate about two hundred students. These students will come from all the States of the South and carry the training they get back into all States of the South. Hampton and Tuskegee and all institutions of this grade, will want our new teachers, as in the past the district schools of Virginia and Maryland have been glad to secure them. So the good work of the past should have larger fruition, and the best hopes of the best friends of Negro education be fulfilled.

One hesitates as he reflects that all this demands toil of mind and hand and much money. Friends supplied both in the past, but public sentiment is with them now and other purses doubtless will open at the call. Only, Friends must not hold back at this new demand for service, but rather rejoice if they can lead the advance of a great cause.

The industrial work in the city may go on. There is a distinct call for that, but the special mission of the Institute is that outlined in the will of Richard Humphreys to train teachers "in school learning and in the various branches of the mechanic arts and trades and in agriculture.

J. HENRY BARTLETT.

It is a just criticism of the lack of courtesy which too often appears in Christian homes that leads so many to remark that "our best behavior, like our best dresses, is reserved for visitors." Guests are welcomed with bland smiles by parents and children who a moment before were frowning or grumbling. The appearance of a deep and appreciative interest is worn while the guests discuss some theme which in the family circle would be treated with indifference, and perhaps with impatience. If we could have company manners at the fireside, and always hear the pleased and persuasive tones made use of in the social gathering, many homes would be far more attractive than they now are, and many people would have less occasion for complaining that they cannot abide the incivility of their brothers and sisters.—George S. Payson.

A Call for Confidence in the Doukhobors.

BY THE COMMISSIONER OF IMMIGRATION OF CANADA.

The interest taken by the public in the recent peculiar actions of a few of the Doukhobors makes the following interview with the commissioner of immigration a matter of some importance in order that the public may not be misled by what, after all, is only a set of temporary circumstances which are often met with in the experience of the immigration department among all classes of people, although, perhaps, not to the same extent of peculiarity as in the case of the Doukhobors.

Public notice has been given of an auction sale of certain cattle which the Doukhobors did not desire to keep, and which the department, acting as their agent, is now selling, and were it not that certain newspapers, for political reasons, had given the matter much more serious attention than it deserves, the occasion would have been one of general interest only. It appears to the department that so many piecemeal statements have been made regarding the Doukhobors, that the whole situation is in danger of being misunderstood, and the commissioner of immigration, in the following interview makes the matter clear enough for any person, who desires to understand the truth, to do so without much difficulty.

Speaking to a *Manitoba Free Press* reporter the commissioner said:

"The policy of the department, is sufficiently comprehensive to cover all classes of immigrants of every nationality, and every different race, English-speaking or otherwise, has to be dealt with upon their merits and according to their individual needs. The Doukhobors have been dealt with from the standpoint that they would, and do form a most valuable acquisition to Canada and are much needed settlers upon our vacant lands. When immigrants arrive in Canada they can be dealt with satisfactorily only by a careful understanding of their habits and usages so that they may be gradually conformed to our own laws and customs.

"To those who are so disposed to criticise the presence of the Doukhobors I would say that the sociological condition of these people (except the few who have lately imbibed strange notions) before coming to Canada and now must be taken into consideration, and results will prove from that standpoint alone the real value to the country of the community of Christian Brotherhood as the Doukhobors delight to call themselves. Imagine a community of agricultural peasants who, for generations, have had no literature, nothing but simple tradition handed down from father to son to guide them, and those who have been with the Doukhobors are immensely surprised to discover such excellent traits of character. It is true they have ideas which, to civilized Canada, seem peculiar, but they are peculiar and not malicious, and surely our land is wide enough, and the administration of our laws generous enough, to enable good living people to secure a chance of gaining a livelihood. Results have already shown marked success of our deep-seated belief in the final dominance of Canadian institutions and Canadian laws. Take a community who, for generations, has been at war with an autocratic government like that of Russia, and taught by

surrounding circumstances there to believe that all governments are tyrannical; the seclusion is the lot of those who disagree with religious authorities; and add to these the fact that the Doukhobors were entirely ignorant of the English language, and without book-learning were unable to understand the tremendous gulf existing between democratic Canada and autocratic Russia, and the results which are evident to an observer among the Doukhobors themselves, after their three or four years under the control of the Canadian government, and the unyielding pressure of Canadian laws and institutions, form not only a vindication of the worth of these people, but rather a delight to all true Canadians who believe, as the department does, in the final dominance of those Canadian ideals and in the welding a homogeneous population of a great and mighty land, much has been accomplished.

"The religious faith of the Doukhobors is plain and simple one, but their lack of education prevents that extensive knowledge of the Bible which is the privilege of every person who can read. Their truths are learned by heart, are passed from mouth to mouth, have been so for many years. It is, accordingly, very difficult to persuade them that anything different from what they have learned is really from the same inspired source. Those who have visited their villages say that they truly what they declare themselves to be, members of a Christian brotherhood. They all attend sunrise worship each Sunday morning with the rise of the sun, no matter how early that may be. They clothe themselves in their simplest and best, and, standing in a row, the men on one side the women on the other, each one recites the verse of Holy Scripture which was taught them as children. This is interspersed with chants or psalm-singing, and each one salutes the other with a holiness and a triple bow, recognizing the holy Trinity in the brother or sister. This is their simple faith, and this service frequently occurs from four to five hours. The Doukhobors are hospitable and kind to a degree, and the English-speaking settlers living near their villages have much reason to thank them for the sympathy and practical assistance which they have afforded, for even in the case of locusts, fire or storm, the Doukhobors have more than once given the sufferers horses and cattle and helped to rebuild destroyed houses and barns, and in every other way they have won the respect and affection of their English-speaking neighbors, when such neighbors have represented their presence on land which was formerly a range for other settlers' cattle.

"The habits of the Doukhobors are frugal, and any discrepancy between their actions and those required by our laws is not wilful, but in the opinion of those able to judge, is caused by a fear which has its root deep in the past from whence they came, where they were systematically deceived by officials, who secured their signatures to all kinds of false documents, and they have not yet got over the fear that signing any document—whether it be a list of members in the family, an application for marriage license, or an application for a homestead—may, even in Canada, result in their signing something against their conscience. This timidity is caused by their ex-

education and their sad experiences before escaped from persecution in Russia.

Many have already learned to trust Canadian and Canadian laws and the department is of opinion that Canada's laws, administered with justice and tempered with mercy, naturally secure the willing respect of all. The simple Christian faith is the faith of the Doukhobors, and this accounts for them being found so strong, self-sacrificing and true in the Quakers of England and America, which people they have freely given confidence, and who have accepted and adopted the same. One can hardly imagine any of the class such as compose English American Quakers would spend their money and ability for and with the Doukhobors if they were not a desirable class in every respect.

The present difficulty in connection with the Doukhobors in the Yorkton district (for it is only a portion in that locality are affected with the recent notions), is another instance of the teaching of a false prophet who apparently has come from among the anarchists of Russia. Directly antagonistic to the teachings of the Doukhobor community and greatly to the sorrow of the American English Quakers, this 'new teacher' has stirred the poison into the affected Doukhobors and has taught them that the Bible, which they so respected, is utterly untrustworthy, and the affected ones have followed him, and they are those who have given up the life of animals as beasts of burden.

To correct a mistaken impression, I might say that the Doukhobors never would eat meat, they being strictly vegetarians, and if they desire to give up their live stock (which is largely purchased for them by the Quakers) and thus remove the temptation to eat meat, that may surely be considered a privilege of every person under the free institutions of the British crown, and they are not to be considered unworthy citizens because they are vegetarians. The teachings of this new teacher led the affected ones to believe it to be sinful to use animals as beasts of burden, and those desiring to do so, having given up their live stock they did not want, the department have taken charge of the same, and are to sell it at public auction for their benefit.

This must not be in any way construed as a justification that even those Doukhobors who have given up their live stock are in destitute circumstances; nothing could be further from the fact; and no person who makes any suggestion that these people are denying themselves the means of subsistence, or that they are not ample means of subsistence, knows anything of the facts of the case. There are many people in the world who apparently exist without meats of any kind, and as the Doukhobors have so existed up to the present they are not likely to suffer in the future. Some of these men have earned as high as one hundred and five dollars a month at their work on the railways, and they would therefore be able to take care of themselves physically. All these people have good, and excellent ones at that, they have visions of their own growing without stint, the very villages who have given up the raising of live stock have as good crops of all

kinds of grain and vegetables as any part in Western Canada. In some cases they have from two to three hundred acres in crop around the one village. Besides this three of the villages in question are each now building a flour mill complete in which to grind their own wheat this winter; and the proceeds of the sale of the live stock is not intended to be used for the purposes of furnishing food for the Doukhobors, as they have sufficient good sense to attend to all their physical needs without government aid, and the proceeds of the sale will be expended as the Doukhobors desire for their own benefit.

The Doukhobors on the Saskatchewan River have not been contaminated by the presence of an anarchical people from Russia, and the following list of homestead entries will show the result of three years' residence in Canada under normal conditions:

The village of Petrovka has fifty-eight persons eligible for homesteading. All have entered.

The village of Terpenie has forty-eight persons eligible for homesteading. All have entered.

The village of Ispenie has sixty persons eligible. All have entered except three.

The village of Spasovka has fifty-three persons eligible for homestead entry. All have entered.

The village of Pozerewka has twenty-nine persons eligible for homestead entry. All have entered.

The village of Hawrelowka has sixty-three persons eligible for homestead entry. All have entered except a few who desire their homesteads in a township which is only now being surveyed.

The village of Troitzka has forty-five persons eligible for homestead entry. All have entered except a few.

The village of Tombovka has thirty-one persons eligible. All have entered, so that it will be evident that the affected ones are confined to a small area.

"In proof of this *Free Press* readers will recall the report in its columns that Rudolph Bach, a Montreal journalist of national reputation, has, during the last week, visited six of the villages in the Yorkton district, and reports them as progressing in every respect, and amongst the very best and most desirable people in Canada.

To this testimony must be added that of Senator Jansen, of Nebraska, who expresses the same opinion regarding others, and as these men can speak to the people in their own language, their statements must be worth attention.

"The public need have no apprehension regarding the Doukhobors. They will, in conjunction with every other class of immigrants, be guided and cared for by the department, and the department has no fear of the ultimate result. The affected ones are only a very small portion of the community, and the quantity of stock to be disposed of at auction sale for their benefit is only a fraction of what is held by these people who number between seven and eight thousand souls, and have shown such marked intelligence and ability since coming amongst us. In practically every Doukhobor village there are some of the villagers who can already make themselves well understood

in English. The tradesmen of all the towns with which they do business welcome their trade, which is an immense item in the business community and I am of the opinion that when the business men of a country welcome among their purchasers people like the Doukhobors who pay a hundred cents on the dollar, the opinion of the business men is surely worth having.

"The department is not in any way troubled over the outcome of the present situation, believing it to be merely of a temporary character, and confined to a small number."

"Have you noticed the remarks made by one of the morning papers in this connection?" inquired the reporter.

Commissioner Smith said that he had, and, so far as rescuing the Doukhobors from their folly was concerned, other races of people had need of departmental advice and assistance as well as the Doukhobors.

"The department have many thousands of dollars every year sent to them to expend for the benefit of Englishmen, Scotchmen, Irishmen, Welshmen, Germans, Galicians, Doukhobors and all other classes and I do not think it strange to have money to disburse for the benefit of the Doukhobors.

"The live stock which is now being sold, together with a much larger quantity that was also purchased for the Doukhobors, was paid for by the Quakers or by the Doukhobors themselves; and the statement that the government in any way furnished the stock in question is altogether untrue.

"I am not aware that the department has ever expended any money or given any public grants to prevent these Doukhobors from starving in the past, nor will there be any necessity for so doing in the future. The government have paid into the committee of the Patagonian Welshmen the same bonus per head as was paid in to the committee for the Doukhobors, and any suggestion that the government has paid more in connection with the Doukhobors than for any other class of immigration is altogether without foundation.

"The only assistance the government has given the Doukhobors is that given to English and other settlers in Manitoba and the Northwest, by way of advance of seed grain, etc., protected by lien upon the homestead. No such assistance was given to the Doukhobors except they had a homestead, and in every case the amount loaned has been repaid with interest."

There appears also in *City and State* the following reassuring article by Joseph Elklinton, confirmatory of the commissioner's statement:

RECENT EVENTS AMONG THE DOUKHOBORS.

The civilized world has recently been informed of a fanatical outbreak among the worthy although somewhat benighted Russian peasants. It is a fact that a few of the Yorkton Doukhobors liberated their horses and cattle, believing it to be contrary to the will of God for them to be retained in servitude. This delusion spread through a tenth of their villages, and one hundred and twenty horses with two hundred and eighty-five head of cattle were thus turned loose, for conscience' sake, and sold by the government in order that the Doukhobors might have the benefit of the proceeds.

When the sale "came off" they bought back most of their own stock, paying a high price, as the animals were in splendid condition and the bidding was lively. No one was disappointed so much as the settler who thought he was going to buy a fine animal at a low price and so take advantage of these superconscientious colonists.

I saw these horses and cattle when among the Doukhobors about three months ago, and greatly admired the care they had evidently received at the hands of their owners.

On one occasion I also saw a wagon being drawn by seven men and two boys through sloughs that were dangerous for any horse to enter, and one knew not which to pity most the minds or the bodies of these deluded men. Their faces were honest and their spirits Christ-like. When I remonstrated with them, the leader quoted: "The whole creation waiteth and groaneth even until now for the manifestation of (mercy on the part of) the sons of God."

They have probably learned a good lesson by this experience and will continue to make better use of their opportunities, for they have done marvelously well since coming to America, and the Canadian government knows perfectly well that they will eventually prove among her most desirable citizens.

This report was instigated by the political opponents of the present administration, and one marvels how quickly the press seizes upon anything so trifling and heralds it to the ends of the earth, when evils of infinitely more importance are passed over without comment or are excused. Here are a few poor, ignorant peasants on the remote frontier of the Dominion of Canada led into some absurd notions, chiefly affecting their own comfort, by a few designing men,—who did not belong to their community originally. And these held up to scorn because they were too tender hearted to be practical in all respects; whereas a war craze can sweep over our country like the fire of the prairie and bring desolation to thousands of homes and endanger the morals of the whole nation and be applauded from the pulpit throughout the length and breadth of the land as "the will of God."

The two thousand Doukhobors in Saskatchewan were entirely opposed to this interpretation of God's will on the part of their Yorkton brethren, and sent representatives to remonstrate with them and to buy up their stock when offered for sale.

There are noble souls among these people—those who "have resisted even unto blood, striving against sin," and who are willing to sacrifice any personal comfort in order to keep a conscience void of offense toward God and man.

All of their leaders were sent into Siberian exile, so they have been at a great disadvantage on this account. Only three or four in a hundred can read or write, and their community ideas keep them from developing individually as they otherwise would; but in spite of these disadvantages they are lovable.

Their women are more numerous than the men, and are often quite as capable of directing the affairs of their community. As one visits from village to village, the substantial character of these women who have suffered so much because their fathers, husbands, and

brothers have been sent into exile grows upon one. They have their Oriental ideas about the inferior position of women, but practically they show their superiority to the men, and with education their children will give a very good account of themselves.

As they have suffered so much from the hands of the Russian government, they are naturally suspicious of all governments. I did what I could to disabuse them of any wrong opinions about the Canadian government, which has done so much for them.

It is their good fortune to have secured the services of a young man who was born in Russia and educated in one of our eastern colleges in the management of a school now being started in the Saskatchewan colony.

There is hope for any people who have such a conscience as these long persecuted Russians have, and their principle of non-resistance will survive all the armaments of the world.

An illustration of the true character of these Russians was witnessed when they were seen loading up their wagons with clothing and food supplies, and distributing these gratuitously among the poorer Galician neighbors—often traveling a whole day to find those who were most in need.

Tenth Month 6th, 1902.

JOSEPH HOAG'S LETTER.—I feel like adding that it is best not unduly to dwell on past mistakes, but "leaving the things that are before, press forward toward those that are before." Also, that some of the most eminent servants of our blessed Lord and Saviour, Jesus Christ, even when far along in their Christian journey, have caused themselves and their friends concern and suffering, and had to amend their ways. One instance is related of that eminent minister of the gospel, Joseph Hoag, who was "minded" to reprove a wealthy and influential Friend near Providence, R. I., but shrank from the duty. Leaving Providence, he thought the uneasiness of mind would wear away before he reached a meeting to be held at Portland, Maine; but the suffering grew heavier, and ere he reached Portland he felt he was a castaway, his gift in the ministry gone, and his peace gone. In deep prostration and repentance he saw a little ray of light and a hope for acceptance again, by returning to Providence. It took several long days' travel, for an old man and an old, poor horse, but it was accomplished, and Joseph Hoag's Christian Armor was again brightened and ability again given to wield the sword of the Spirit aright.

Thy friend, E. L. P.

Tenth Month 6th, 1902.

THE true Christ-life is nowhere tested more severely or more continuously than in the domestic circle. And when in that sphere of duty we learn to "bear one another's burdens, and so fulfill the law of Christ," we have acquired a liberal education in the life that is life indeed.

EVERY man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.

Science and Industry.

WHITE lead is said to be the most effective agent for mending broken crockery, and one of the few cements that resists both water and heat. Apply thinly on the edges of the broken pieces, press them together and set aside to dry. A water-proof glue is exceedingly useful for repairing marble. Portland cement is made by mixing plain white glaze with milk. Unslaked lime mixed with the white of an egg makes a good cement for ordinary work. As does also plaster of paris blended with cream with the white of an egg.

IN THE FRIEND of Ninth Month 20, 1901, a reference to the salt-fields near Ithaca, which is stated as being in Colorado. The Salton referred to is in San Diego Co., California, and not in Colorado.

The name Colorado Desert is properly applied to the desert extending along the Colorado River, but no part of it is in Colorado. As the elevation of Colorado is from 4,000 to 14,000 feet above sea level. The error in the statement that there is a part of it six feet below is apparent.—ALVA J. SMITH.

Emporia, Kan.

A YOUNG Friend (Joel Cadbury, of Birmingham, England), who had recently arrived in Philadelphia in 1820 says: "There is nothing here that I can learn only all the folk here, coal, and it is as perceptible to the taste in the air we breathe, as to the smell in Philadelphia! May thou be preserved from the nuisance! For they are not content with the smell only, but they put the ashes in the street so that we may have the full benefit of the dirt they can make!"

ELECTRICITY AS DIVINING ROD.—Electricity is now being used after the manner of the divining-rod to discover metallic veins underground. According to some particulars given in an American technical paper, wires are run across the land which is to be surveyed and the resistance between contacts placed at the ends of the wires is measured. A fall resistance indicates proximity to a vein. On a certain occasion it is stated, a resistance of fifty-four thousand ohms fell to fifty-six and there was found beneath a rich vein of copper.

ANNIVERSARY OF ANTHRACITE.—The following clipping has been sent us, from a newspaper of Second Month 1858. "On the 11th ult. the fiftieth anniversary of the first successful experiment of burning anthracite coal in an open grate was celebrated in Wilkes-Barre, Pa., in the same room where the same old grate and fire-place used by Judge Jesse Fell in the experiment. The following is a copy of the original record by Judge Fell: 'On the 11th, 1808, made the experiment of burning the common stone coal of this valley in a grate in a common fire-place in my house and find that it will answer the purpose of fuel making a clearer and better fire at less expense than of burning wood in the common way.' "JESSE FELL."

ONE of the preacher's best friends, the Boston religious journal, is the old-fashioned

despised saw-horse. It is not exactly a thing of beauty, and there are few to proclaim its excellence; but it may become a veritable horse, or nerve, and as a recreation will rival golf, or tennis, or baseball. It is a great aid to meditation. The rhythmic movement of the gently gliding saw is both a mental and physical stimulus, while the mild resistance of beech or maple is sure to induce a grateful moisture upon the reddened brow. To impart a relish to the humblest meal, the spring of the year it may be safely recommended as one of the best liver invigorators known; and as a blood purifier it is unexcelled. It can be taken in doses suited to the patient's needs.

WILDS OF EATING QUICKLY.—The *London Mirror* says: It is a mistake to eat quickly. Digestion performed in haste must be imperfect even with the best of teeth, and due mixture of the salivary secretion with the food cannot take place. When a crude mass of inadequately crushed muscular fibre or undigested solid material of any description, is taken into the stomach, it acts as a mechanical irritant, and sets up a condition in the mucous membrane lining that organ, which greatly impedes, if it does not altogether prevent, the process of digestion. When the practice of eating quickly and filling the stomach with unprepared food is habitual, the digestive organ is rendered incapable of performing its proper function. Either a much larger quantity of food than would be necessary under natural conditions is required, or the system suffers from lack of nourishment. The matter may seem a small one, but it is so. Just as a man may go on for years with defective teeth, imperfectly masticating food, and wondering why he suffers from indigestion, so a man may habitually live upon an infliction of hurried dinners and endure the consequent loss of health without knowing why he is not well, or how easily the cause of his illness might be remedied.

UNIQUE CITY OF DALNY.—At present there is being founded on the shores of the Pacific Ocean in Siberia the Russian city of Dalny. This city will form the terminus of the new Trans-Siberian and Manchurian Railway, and its site heretofore been known as Talienwan. The unique thing about this new city is that it begins its municipal life with all modern improvements. There are piers of stone and cement; a large breakwater, with no ships to be refuged behind it. The streets are graded and paved, although there is no traffic for them yet. The different quarters of the town have been laid out, space provided for parks, schools, churches, etc. Gardeners are already beautifying the parks. Electric lights and electric railways are already in operation. Not yet not a foot of land has been sold, although over six million dollars has been expended for improvements and public buildings. The population now exceeds fifty thousand, and thirty-three thousand of which are employed in building the railroad, which is to be owned by the Russian government.

It is calculated that the city will cost eighty million dollars before the present plans are completed. It is provided that when lands are sold taxation will begin, and the city's

government will be placed in the hands of a Council elected by the taxpayers, of which two members must be Russian subjects and not more than two Chinese or Japanese. The port will be an absolutely free one, as the government wishes to encourage trade.—*Municipal Journal*.

BLACK, WHITE AND OTHER INKS.—"For all ordinary writing purposes," said a man acquainted with the ink trade, "colored inks, once used to some extent, have now been almost entirely superseded by black ink. They are still made, and in many colors, and red ink is still, as ever, a standard, and various other colored inks are sometimes also used in counting rooms, as in the preparation of statements or exhibits, in which, for purposes of convenience, the several divisions are made each in a separate color. But for the ordinary purposes colored inks, as violet, have gone almost wholly out of use; black is the thing."

"Among the inks for special use might be mentioned white ink, made for writing with on black paper, and especially employed for writing cards for window displays and like purposes. Black inks are largely comprised between the blacks and the blue-blacks, the former putting on black as it leaves the pen, and the latter putting on blue and turning black. There is now used in this country more blue-black than black, and the proportion of blue-blacks sold is increasing."

"Countries have their peculiarities in this respect. In France, for example, more black ink is used; while England has long been distinctively a blue-black country. Writing ink is sold in a great variety of packages, ranging from two ounce bottles to sixty gallon casks. School boards are the chief purchasers of ink by the barrel.—*New York Sun*.

HIS WIFE'S TRIUMPHS.—It has been the lot of many men of letters to have ill health bearing them down as they struggled on toward literary achievement. Thus beset in recent times were Stevenson, Richard Jeffries and J. R. Green. Each of these, it happened, had a high-hearted wife to keep him up, even to help him with the actual labor of writing. "The Life and Letters of J. R. Green" show forth a great and sweet man; they show, too, a wife whose sympathy and fortitude helped to make his accomplishment possible.

In copying the vast amount of manuscript of her husband's books, his wife contracted writer's cramp, and was forced to stop using her right hand. This looked like a final obstacle in the way of the invalid, who did much of his thinking in bed, and could not write himself. But she set to work at once learning to write with her left hand.

One of her first practice pages, which she was about to destroy with the rest, her husband took quietly and put in his pocket. Years afterward, when ill health seemed unbearable and in discouragement he felt he could not work, he used to take out that piece of paper, a living record of his wife's triumph over difficulty. When he saw the painful, patient strokes by which his wife had learned to write with her left hand he could work on with something near to inspiration.

"I FEEL, I grieve, but, by the grace of God I fret at nothing."—*Wesley*.

THE DEATH OF THE FLOWERS.

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and bare,
Heaped in the hollows of the grove the withered leaves lie dead;
They rustle in the eddying gust, and to the rabbit's tread,
The robin and the wren are flown, and from the shrubs the jay;
And from the wood top calls the crow through all the gloomy day.

Where are the flowers, the fair young flowers, that lately sprang and stood
In brighter light and softer airs, a beauteous sisterhood?
Alas! they are all in their graves; the gentle race of flowers
Are lying on their lowly beds, with the fair and good of ours.
The rain is falling where they lie, but the cold November rain
Calls not from out the gloomy earth the lovely ones again.

The wind flower and the violet, they perished long ago,
And the briar rose and the orchid died amid the summer glow;
But on the hill the goldenrod and the aster in the wood,
And the yellow snailflower by the brook, in autumn beauty stood,
Till fell the frost from the clear, cold Heaven as falls the plague on men,
And the brightness of their smile was gone from upland, glade and glen.

And now, when comes the calm, mild day, as still such days will come,
To call the squirrel and the bee from out their winter home;
When the sound of dropping nuts is heard, though all the trees are still,
And twinkle in the smoky light the waters of the rill,
The south wind searches for the flowers whose fragrance late he bore,
And sighs to find them in the wood and by the stream no more.

And then I think of one who in her youthful beauty died;
The fair, meek blossom that grew up and faded by my side,
In the cold, moist earth we laid her when the forest east the leaf,
And we wept that one so lovely should have a life so brief.
Yet not unmet it was that one like that young friend of ours,
So gentle and so beautiful, should perish with the flowers.

—*Wm. Cullen Bryant*.

FOR "THE FRIEND."

A Further Salutation of Brotherly Love.

[Forgetting, when judgments seem quiet, to learn righteousness.—How to observe the First day of the week.—Behavior of children in the streets.—Contrition under impending pestilence turned to libertinism later on.]

DEAR FRIENDS:—Having, as occasions offered, heretofore addressed you, with such counsel and caution as appeared needful, we are again incited by the same motives of duty, and a solicitude for our present and future mutual happiness, to revive in remembrance that the season of outward prosperity, ease and

tranquility wherewith the inhabitants of this land are so remarkably favored, through the long-suffering and mercy of infinite goodness, loudly claims adoration and reverence from every heart susceptible of the ennobling sensations of filial gratitude to the Father of mercies. And the gracious interposition of his delivering arm in the late awful day of mortality with which this city was visited, when inferior help was vain, ought also to be considered as an additional obligation unfeignedly to desire and strive, through Divine assistance, so to redeem the time yet allotted us that we may be enabled to bring forth those good fruits by which our blessed Saviour informs us his heavenly Father is glorified.

May we all therefore keep in daily remembrance the necessity of watchfulness and care, that our conversation may be such as becometh the gospel of Christ; avoiding, as inconsistent therewith, the corrupt communications, manners and maxims that many in this favored city are unhappily indulging in; which lead to the attendance of vain shows and sports, the exhibitions of the theatre, those houses, gardens and other places of public resort, evidently productive of dissipation and licentiousness, which have been so many engines of Satan to delude unwary youth and others, to alienate their affections from God, render them regardless of their duty towards Him, and finally piercing their own souls with many sorrows.

Among the many obvious marks of declension from true virtue, especially to be lamented at this time, is the increasing inattention and disregard of the solemn duties for which the generality of Christians have set apart the first day of the week. Our faithful predecessors, although they did not attribute any inherent holiness to one day above another, well knowing that every day is the Lord's day, and ought to be spent in watchfulness and fear; nevertheless, freely united with others to observe the first day as a day of rest from bodily labor and their worldly affairs, and to employ it in the sacred duties we owe unto God, and the most weighty concerns of the immortal soul. But, alas, how many professing the Christian name are sorrowfully prostituting it to purposes diametrically opposed to these indispensable obligations! Is not the great cause of religion and virtue more injured and the holy Name more dishonored on that day than on any other day of the week, by those loose and careless professors who spend it in the pursuit of sensual indulgences and vain amusements? When we take a view of the borders of this city, what reveling and rioting, wantonness and profanity are in the houses and gardens of those who thus make a gain of unrighteousness! And indeed such is the prevalence of injurious customs, that many otherwise accounted respectable members of civil community, and more moral than to be engaged in the most reproachful scenes of reveling and wantonness, are much employed in a manner not consistent with the truly rational as well as holy purposes of the day, in needlessly visiting each other and joining in unprofitable conversation, or in riding or walking merely for recreation, business or pleasure, or in collecting and feasting together; to the great oppression of those employed in their service, and depriving them of

the privilege of attending their several places of worship, which is the reasonable duty of all, without distinction of rank, station or color; but to many of these, instead of being made a day of rest and religious improvement, it is frequently so perverted as to become a day of labor and hurry than any one of the seven. On serious reflection we hope all will acknowledge that these things ought not to be. Works of mercy, humanity, or unavoidable necessity, such as visiting and consoling the sick and afflicted, or other occasions of Christian duty, may sometimes lawfully interfere with our attendance of public worship. But if habits of non-attendance are indulged from lukewarmness and indifference towards God, or want of a due sense of his manifold mercies to us, and the obligations we are under to reverence and adore his goodness, such are in imminent danger of falling into unbelief and departure from the living God. We therefore tenderly exhort all in religious profession with us to a diligent attendance of our respective meetings held on the first and other days of the week, with reverent and devout hearts, impressed with an humbling remembrance of the Lord's unmerited goodness, and with unfeigned desires to worship Him in spirit and in truth; and between meetings on the First day, labor to keep yourselves retired, exampling your families therein, avoiding unnecessary visits and unprofitable conversation, and as strength is afforded (by Him that will, if He be diligently sought unto, strengthen the weak hands), gather together at suitable times those entrusted to your charge and enjoin them the reading portions of the scriptures of truth, and other religious books. Habituate yourselves to silent meditation and contemplation upon God; that, thus under his blessing, you may be made instrumental to lead the youth and others under your care to embrace the same pious practice; which, although it is irksome to the unsubjected mind, to those who love God with sincerity will become the most profitable, refreshing and delightful exercise.

Deeply affecting also to those who are religiously interested in the well-being of the rising generation, is a disorder not only disreputable and unbecoming a people making a Christian profession, but so far a nuisance in civil society as to engage the public animadversion and care of the chief magistrate of the city—that is, the profanity and unrestrained behavior of children and youth in our streets, which must have been obvious and long beheld with sorrow by every pious observer, much desiring that this charge may not in any degree continue justly to be laid upon us. We earnestly admonish all parents, guardians, masters and mistresses of children, schoolmasters and mistresses, to exercise a vigilant care over those whom Providence has committed to their trust, restraining them more than has hitherto been the general practice, from associating in the streets or other places with those who are corrupt and disorderly; and (as stewards that must render an account) warning them against all profanity, rude and unseemly behavior. Endeavor to train them up in the knowledge and fear of God. Instruct them early in the principles of our holy religion, that their minds may be prepared to receive Divine impressions and

brought under the discipline of the crucifixion of Christ, which only can make them fruitful and honorable members of civil and iust society.

Now, dear children, we tenderly entre in the words of the apostle, that ye obey parents in the Lord, for this is right: thy father and thy mother (which is the first command with promise), that it may be well with thee.—Eph., chap. vi.

And, dear friends of every rank, may we frequently and instructively remember the solemn impressions and covenants made in this awful season, when the Lord's chastening hand was so signally evident that thousands of our fellow citizens, amongst whom many of our near connections and relatives were suddenly summoned to appear before the judgment seat of Christ—when nothing less than the interposing mercy and almighty power of our heavenly Father could have prevented this great and populous city from becoming desolated of its inhabitants. In that day the looks of the proud were humbled, the persecutor after perishing riches restrained, and the people in a general manner excited to call upon the Lord, that He would pity and spare them. But how painful is the reflection when those petitions were answered in the Lord's compassion eminently manifested, may have so suddenly forgot his works and turned again unto folly, that it appears lamentably evident libertinism, and we fear infidelity, have greatly increased since that day, and here let us caution all to beware how they suffer their minds to be drawn away by vain philosophy of this world from the serious, divine and most consolatory faith in Lord Jesus Christ, the only mediator and redeemer. Many have been the attempts of men of corrupt minds, by artful publications and fallacious arguments, to deceive the unguarded and rob them of that inestimable treasure, the hope of salvation through the Son and sent of God. These deluded a multitude of the enemy of your soul's peace would involve you in the deepest misery and distress if given place to. We beseech you, therefore, wisely to reject and bear at all times a faithful testimony against their insinuations.

And under a daily sense of our deplorable condition, and of the abundant mercies received, let us hold fast the profession of our faith in all things, studying to show ourselves approved unto God, without whose favor and blessing we can neither be happy in this life nor in that which is to come.

Signed on behalf and by appointment of the said Monthly Meeting held in the Seventh Month, 1795.

JAMES PEMBERTON
JOHN ELLIOTT,
JOHN PARRISH,
WILLIAM SAVERY,
DANIEL DRINKER,
JONATHAN EVANS.

BIRDS CAN TALK.—It is not a little singular that while the so-called dumb animals have all some language of their own, a method by which each species can hold converse with its kind, it is in the feathered world alone that we find any creatures capable of being taught to use the speech of man. Certain birds only are capable of producing articulate vocal

ences, but it would appear from many authenticated instances as if they possess some measure the reasoning faculty enables them to apply their acquired speech with peculiar aptitude. The raven, the jackdaw, the magpie and the jay all be trained to imitate sounds and other words and even sentences, distinctly more familiar to most people are talking of the parrot tribe, which acquire the use of speech in far greater perfection than other of their species. The voice of the parrot is also much more human in its tones; it is not so hoarse, the jay and the magpie to shrill; but there are modulations in the parrot's notes when speaking that are sometimes absolutely uncanny in their weird resemblance to the "human voice divine." The superiority is due to the construction of the beak, its tongue and head. The parrot, too, has a wonderful memory and rarely forgets what it has once thoroughly learned.—*Young Folks.*

UNION AND NON-UNION WORKMEN.—Our country is not in taking sides with industrial wars, but we readily give place to statistics to show the *Friend* by a correspondent, leaving to the reader such conclusions as are obvious to the mind.

Recent events bring into more than ordinary interest the following information recently published by the U. S. Commissioners of Labor, Carroll D. Wright:—

The union bricklayer works 51.5 hours per week and receives an average of \$3.80 per week. The non-union bricklayer works 57.4 hours per week and receives on an average wage of \$2.17. A bricklayer's dues are in excess of \$12 a year, and he receives \$8 a year more and works 312 hours less than his non-union brother.

The union carpenter works 53 hours per week and receives an average of \$2.53 cents per week. The non-union carpenter works 58 hours per week and receives \$2.13 per day. A carpenter's dues are 50 cents per month, and he receives \$1.20 a year more, while working 240 hours less time.

The union painter works 48 hours per week and receives an average of \$2.50 per day, while the non-union man works 57 hours per week and receives \$180 per day. The union mason pays \$8 a year dues, and receives in wages \$210 more in a year and makes 468 hours more time than the non-union man.

THE PROMISE OF LIFE.—My religious discernments are in need of culture. My sense of the Infinite requires refinement. My perceptions of God must be sensitized. The more I realize the tendrils of my spirit must be drawn out, that I may apprehend the length and breadth and height and depth, and know the love of God which passeth knowledge. My religious discernments are in need of culture. My sense of duty requires invigorating. I require a keener discernment between the selfish and the disinterested; my intellectual discernments are in need of culture. The power of seeking and acquiring truth requires strengthening. A man's intellectual development is greatly helped by his moral growth. Thought expands as by a natural process when the presence of selfishness is

removed. The moral and religious principles of the soul, generously cultivated, fertilize the intellect." My social discernments need to be cultivated. My affections require enlargement and purification. They must receive purity and dignity. They must be converted from wavering instincts into fine and illumined principles. Holiness is more than spiritual freedom: it is spiritual culture. Holiness is therefore *aliveness*. This is the promise of life in Christ Jesus.—*J. H. Jowett.*

PROF. JAMES, in his "Talks to Teachers and Students on Some of Life's Ideals," says: "Action and feeling go together; and by regulating the action which is under the more direct control of the will, we can indirectly regulate the feeling, which is not. Thus the sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully and to act and speak as if cheerfulness were already there. If such conduct does not make you feel cheerful, nothing else but inspiration on that occasion can. . . . To wrestle with a bad feeling pins our attention on it, and keeps it still fastened in the mind; whereas, if we act from some better feeling, the old bad feeling soon folds its tent like an Arab, and silently steals away."

WHICH WAS THE NARROW LIFE?—A mother once said to a popular teacher, who had been admired by her pupils for a score of years: "What a wide and beneficent influence you have exerted while I have been housed up at home managing servants, dosing the mumps and measles, and patching and darning! How narrow my life looks beside yours!"

Narrow!" cried her friend. "Only think how you have sent forth into the world every morning your flock of boys and girls full of health and cheer! What a model home you have made for your dear ones and for your friends to see!"

"It is I who have lived a narrow life rather than you. What is the slight touch which I have given to a thousand or more lives, compared with the deep determining influence, which you have wielded over the half dozen children in your home?"

"Is it possible that you can think so?" exclaimed the tired mother, incredulously.

"I know so. I have watched your children in school and out. They radiate an atmosphere of love and light, and a disposition, which, whilst they are born of heaven, were given to them by their mother.—*The Lutheran.*

If you fail in the practice of self-denial, which is the sum and root of virtue; every other way is but beating the air, and you will make no progress, notwithstanding most profound meditations and communications.

A CELEBRATED Italian used to call time his estate.

Items Concerning the Society.

JOHN G. WHITTIER.—From Theodore L. Cuyler's "Recollections of a Long Life" the following reference to Whittier is selected:

"The pleasant little town of Burlington, N. J., in which I spent my earliest ministry, was the headquarters of orthodox Quakers. I was thrown much into the society of their most eminent people, and very delightful society I found it. The wittiest Quaker in the town was my neighbor,

William J. Allinson, the editor of the 'Friends Review,' and an intimate friend of John G. Whittier. One afternoon he ran over to my room, and said: 'Friend Theodore, John G. Whittier is at my house, and wants to see thee; he leaves early in the morning.' I hastened across the street and, in the modest parlor of Friend Allinson, I saw, standing before the fire, a tall, slender man in Quaker dress, with a very lofty brow, and the finest eye I have ever seen in any American, unless it were the deep ox-like eye of Abraham Lincoln. We had a pleasant chat about the anti-slavery, temperance and other moral reforms; and I went home with something of the feeling that Walter Scott says he had after seeing 'Robbie Burns.' Whittier was a retiring, home-keeping man. He never crossed the ocean and seldom went even outside of his native home in Massachusetts.

"In the course of my life I have received several very pleasant letters from my venerable friend, the Quaker poet; but immediately after his eightieth birthday, he addressed me the following letter, which, believing it to be his last, I framed and hung on the walls of my library:

OKA KNOLL,
12th Month 17th, 1887.

"My dear Dr. Cuyler,

"I thank thee for thy loving letter to me on my birthday, which I would have answered immediately but for illness; and my friend, I wish I was more worthy of the kind and good things said of me. But my prayer is, 'God be merciful to me.' And I think my prayer will be answered, for His Mercy and His Justice are one. May the Lord bless thee.

"Thy friend sincerely,
"JOHN G. WHITTIER."

NOT ASHAMED OF IT.—It is surprising how many I have run across here in Colorado who are of Quaker ancestry; and they never are diffident about announcing the fact. I have often thought that if the past few generations of Friends had all held to their faith, what a strong, able and influential body the Society would be in this country to-day.—*Correspondent.*

PARDON TUCKER, OF JAMESTOWN, R. I.—An aged Friend in Westbury, R. I., has felt concerned to contribute to these columns a testimonial concerning a valued friend of his, who was a Friend in principle; but because not a member he is noticed here in a letter, rather than among our regular obituaries.

Pardon Tucker departed this life in Jamestown, R. I., on the sixth of Ninth Month last, at an age above four-score years. His father was Simeon Tucker, who was of marked Christian character and superior abilities, while entirely illiterate as to school learning; a most kind-hearted, sweet-spirited and loving Christian man in the Baptist connection, having withal a strong predilection for the Friends also. While not a public speaker, he was yet an earnest and deeply religious man in all the relations of life. Generally reputed in his neighborhood to be a seer, or spirit-sighted, he was endowed with ability to detect incorrect or mistaken readings of the Scriptures, while yet unable to read a word in the book. Becoming an earnest friend and admirer of John Wilbur and his ministry, he was greatly distressed when the latter was arraigned as an offender and kept for a long time under dealings; so that when he could no longer bear it, he walked away down some miles from his home back in the woods to inquire of my father, Othniel Foster, about the matter. On arriving there his first demand was, "What are you doing to John Wilbur? I know you are stoning him, for I can feel the blows!" He and J. Wilbur were, I think, about of an age, and died at nearly the same time.

Now to return to the notice of his son, Pardon Tucker, who settled on Jamestown after nearly all the sound Friends once there had left or been re-

moved by death. While a worthy, high-toned and active business man, his mind and time were doubtless much absorbed, especially in the development of property there, understanding well the laying out of real estate, and of roads and streets, and his duties as director in two banks in Newport. Yet sickness and disease came in to claim another part, a painful and disfiguring malady confining him to the house for the last few years, so that he welcomed death as an end of his sufferings.

While not a member of any religious society, Pardon Tucker was yet a firm believer in the great and important truths of the gospel as ever held by our religious Society, and often enunciated, more or less, in the pages of *THE FRIEND*, and commended to his mind and understanding as consonant with Bible truth. Looking to our holy Redeemer as the alone Saviour of all men, he was "ready and willing to go," and "thought he was going fast and rejoiced at it;" his mind being clear to the last, and bearing his sufferings not only patiently, but cheerfully; his nurse saying, "there was no repining, from first to the last," and his daughter bearing witness that more might be said, but that she "would not wish to say too much"—a sentiment which I also desire to follow.

GEORGE FOSTER.

SUMMARY OF EVENTS.

UNITED STATES.—The meeting of the United Mine workers, held on the 20th and 21st ult. agreed unanimously to the proposition made by President Roosevelt, referring the matters at issue to a commission appointed by himself, and on the 23rd instant a large proportion of the miners returned to work. The usual output of the anthracite mines is about 240,000 tons of coal a week, but it is probable that for some weeks not over half that amount may be mined. Governor Stone has issued orders for the withdrawal of troops from the coal region.

The Arbitration Commission held at Washington on the 24th inst., and after organizing decided that their meetings should be open to the public.

It is said that some sixty vessels have been chartered to bring coal from Wales to this country, some of which are now on their way.

President Baer, of the Reading Railroad Company, has issued a circular directing that if coal dealers ask more than a fair profit the company shall be bound to supply the public direct. He fixes \$6.75 as a maximum price. To compensate for increased cost of production, due to damages to the mines, 50 cents a ton is to be added to the circular prices until First Month 1st, 1903.

The Census Office has issued a statement giving a compilation of figures regarding illiteracy among children of immigrants and children of natives. The statement says: "Comparing the comparison to children in the United States, of 10 and 14 years in the United States as a whole, 95.6 per cent. of the native white children of native parents, and 99.1 per cent. of the native white children of foreign born parents are able to read and write. This surprising difference in favor of the children of the foreign born population is due largely to the fact that the children of the foreign born immigrants live mainly in the Northern and Western States, where the public school systems have already reached a high degree of efficiency, while great numbers of native white children of native parents live in the Southern States, and in that region about 10 per cent. of such children are illiterate."

A recent report of the Geological Survey contains a compilation of statistics showing the number of working days lost in strikes in the coal industry. These figures include the present year, up to date, and show that the total number of days lost for the present year is placed at 20,000,000 compared with 738,802 days in 1901, 4,878,102 in 1900 and 2,124,154 in 1899.

A despatch from Washington states that "The annual report of the Dawes Commission appointed to treat with the five civilized tribes says that if all the pending agreements should be ratified by the tribes practically all necessary arrangements will have been secured for the complete administration of the five estates entrusted to the Commission, an end entirely sought for nearly ten years. The conclusion is announced that the bitter anti-allotment sentiment of the Indians has now largely yielded to reason and time, and the five tribes are fairly upon the threshold of a new era."

A despatch from White Plains, New York, states that the remains of a girl who had died from malignant diphtheria as a result of Christian Science neglect, and a "Christian Science healer" were held by a grand jury on

the charge of manslaughter for having failed to take proper means to save the life of the child.

A despatch from Sault Ste. Marie, Mich., says the opening of the new water power plant on the Michigan side of the St. Mary's river marks the completion of an engineering work of great magnitude, which has been in progress for four years, and which has been accomplished at a cost of about \$4,000,000. This is the second water power canal constructed by the subsidiary companies of the Consolidated Lake Superior Company, the first canal being one of about 10,000 horse power, the second, the St. Mary's river, which has been in operation for about seven years.

A report has been made by Attorney General Knox on the title which the new Panama Canal Company can transfer to the United States. This he states is "good, valid and unincumbered." The Canal bill which was passed at the last session of Congress authorized the President to purchase the rights and plant of the French company, he would secure a valid title, and then to proceed with the construction of the canal after a perpetual lease was obtained by treaty from Colombia to the land through which the canal passes.

It is said that women lawyers are now admitted to practice in the highest courts in almost all of the States of the Union.

It is stated that during the Fourth, Fifth and Sixth Months of this year 616 persons were killed and 9520 injured on railroads in the United States.

A great gas well has lately been opened in Armstrong County, Pa., in which the pressure of gas has been so great that it has been impossible to curb it, and for several days a volume of more than 20,000,000 cubic feet of gas has escaped into the atmosphere every twenty-four hours; an amount it is estimated sufficient to supply a city of 10,000 inhabitants.

It is stated that more than 26,000,000 children of school age in the United States are now under temperance education laws.

In a recent circular issued by the Women's Christian Temperance Union it is stated that in regard to cigarette smoking that a very careful statistical examination has been made by educators of boys drawn by lot. This table shows the average efficiency of non-smokers is 95 per cent.; that is 95 per cent. out of 100 would probably acquire a good education. On the other hand, only 6 out of 100 cigarette smokers could hope to battle successfully against the mental inefficiency produced by the cigarette habit. Of smokers, 60 per cent. had poor memories, 40 per cent. were untruthful, 50 per cent. had bad manners, 90 per cent. were poor thinkers.

The Supreme Court of the State of Washington has decided that a Japanese cannot become a citizen of the United States.

A manual training school for the education of negro youths has lately been completed at Washington, D. C. It is named after General Samuel C. Armstrong, who until his death a few years ago was the head of the school at Hampton, Va., for the training of negro and Indian youth. He did more to teach American educators, North and South, and the men of all races, the value of hard training than any other American who has ever lived."

FOREIGN.—A despatch from Paris states that France, Great Britain and Germany have concluded an agreement providing for the military evacuation of Shanghai and their forces. The negotiations have been brought about by the extension of the open door policy, as urged by Secretary Hay. The agreement effects not only Shanghai, but the entire Yangtze-Kiang Valley, which the Powers are seeking to develop for commercial purposes."

Premier Combes of France has been encouraged by a resolution of the Chamber of Deputies to use his influence to cause both parties to the strike of the coal miners in that country to accept arbitration and has had a conference with the representatives of the labor union, and proposes consulting the delegates of the mining companies to bring about a settlement.

It is officially announced that Colonial Secretary Chamberlain has decided personally to visit South Africa and examine on the spot the problems presented by the termination of the war and the settlement of affairs in the new territory.

A group of model buildings is being erected in Pine Woods near Potsdam, Germany, as a sanitarium costing about \$2,500,000. The institution, which is now partially occupied, accommodates 600 persons, one-half suffering from tuberculosis and the other half from chronic diseases of the nerves, heart, kidneys, etc. The sanitarium was designed for restoring persons threatened with insanity. The maximum period of their stay is fourteen weeks, during which they have plenty of fresh air, good food, medical attention, and all the advantages of a holiday. The theory on which the State maintains the in-

stitution is that it is an economic duty to restore to the head of a family or any skilled worker.

In Odessa earnest efforts have been made by authorities to rid the city of the plague, among which has been the killing of a great number of rats, which believed to have had a part in spreading the disease.

Foucault's experiment for demonstrating the pendulum of the earth has lately been repeated in Paris by a pendulum 220 feet long to swing above a table with sand. The pendulum swung across the table, a trench through the sand, each swing widening the trench slightly until the table appeared to be broken.

A despatch from Rome says it has been decided to establish wireless telegraph apparatus at all stations on all passenger trains on Italian railways.

The rates for the journey through Russia or Manchurian Railroad, from the frontier on the west Manchuria, on the Russo-Manchurian frontier, has not been fixed at about \$63. The Siberian express will arrive Moscow, which may be reached by way of the Far East or the Warsaw branch.

Stanley Spencer, an aeronaut, has recently made a successful trip over London, traveling twenty-five miles in one afternoon in his airship.

King Oscar of Norway and Sweden has lately asked the question of damage referred to him for article 23 of the Convention of 1902, which relates to the United States and Great Britain in bombarding A. S. surrounding country in the Samoan islands in 1899, in order to stop the war between the native factions and prevent the further destruction of property. The claim made was in favor of the claims of Germany.

In a despatch from Rome it is stated that the Italian Government has been informed that the American navy is disposed to pass a bill excluding illiterate immigrants from the United States. Such a bill it is stated would exclude three-fourths of the Italian emigrants to America.

The proposed treaty with Denmark for the cession of the United States of the Danish islands in the West Indies has been rejected by the Upper Branch of the legislative assembly by a tie vote.

The volcano Icazo in Salvador, Central America, reported to have been in a state of violent eruption from First Month 7th, and also on Second Month 23d.

The Soufriere volcano on the island of St. Vincent reported on the 23d ult. to have been active five days, keeping the people in the Windward district in a state of continuous unrest.

There have been renewed earthquake shocks in Japan.

NOTICES.

WESTWON BOARDING SCHOOL.—For convening of persons coming to Westwton School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., 2.20 and 4.32 P. M. Other trains are met when regular Stage fares, 15 cents; after 7.30 P. M., 25 cents per way. To reach the school by telegraph, see Westwton, page 114-5.

EDWARD G. SMEDLEY, Principal.

WESTWON BOARDING SCHOOL.—Application for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WM. F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westwton P. O., Chester Co., Pa.

Bible Association of Friends in America.

THE ANNUAL MEETING OF THE CORPORATION WITHIN the Lecture Room of Friends' Select School, 14th N. Sixth Street, on Fourth-day, Eleventh Mo. 1902, at 8 o'clock P. M. Friends generally are invited to attend.

WILLIAM T. ELKINTON, Secretary.

DIED, at the home of S. L. Comfort, her son, Pasadena, Cal., on the morning of the thirtieth of First Month, 1902, MARY V. M. MICHENER, wife of M. V. M. Michener, and daughter of the late John and Mary Vail, aged sixty years; a consistent member of Friends Monthly Meeting of Friends. In her short and afflicted life she gave much encouraging evidence of her mind was stayed on the Prince of Peace. Her spirit triumphed death is our joyous consolation. She is the dead who die in the Lord. Ye, saints, who rest from their labors and their works of duty, follow them.

WILLIAM H. FILE'S SONS, PRINTERS.
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, ELEVENTH MONTH 8, 1902.

No. 17.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

scriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Order as second-class matter at Philadelphia P. O.

While churches claim the function of setting members to work, the genuine Friend for his work to the Head of the Church.

Wherever there is a mourner, there is a mother.

Every success achieved for mere self-interest is a downward step towards failure.

To place to start from for eternal life, is where thou art.

An article by "Penn" in the Philadelphia *Eng. Bulletin*, on the city's burial places, on occasion to say thus of the Friends:— "I have sometimes thought that the Quakers' indifference to the body—forgotten usually is, after all, by most of us when this generation has passed—show sense that sacrifice of the fine feelings of humanity. The flesh and bones are to them things to be commemorated or preserved; they love only the spirit and the memory of good and useful lives, and to the strictest of the Quakers a simple headstone is a mark of humanity. The supremacy of the Inner Light as their guide of life and oracle of duty saves them from superstitious veneration of the inmates of a graveyard and fastens their thoughts on the souls of the departed and not outward emblems of sorrow and mourning. When a cemetery like Laurel Hill or the Mount and others like them, with mausoleums and columns and statuary and stones and epitaphs, are only examples of the blindness of worldly pomp.

With the recurrence of a series of Quarterly Meetings, the diary of Mary Jessup has been open to us at the following paragraph, when she was seventeen years of age: "I attended the Quarterly Meeting; Rebecca (not from America) was present, who I learned that in her early years, when she attended our Meetings for Discipline, she was to consider the great importance of the

Queries, with desires that she might come up to them in every point; and that she had found much satisfaction in these meetings. These observations led me to reflect how unconcernedly I have often sat in them. At this time a desire attended my mind that I might endeavor after greater solidity on these occasions, as well as in Meetings for Worship.

An article in the Boston *Transcript* has this to say about the Society of Friends, as their principles observed heretofore have made them factors in the betterment of their times:—

The Quakers have always had a sociological importance out of all proportion to their numbers. Never counting more than two hundred thousand of their faith in the whole world, they have had, especially in England, a large share in prison reform, the restriction and final abolition of slavery and many minor reforms which all of us enjoy, without knowing their source. In their peace teachings, in their standards of practical morality and philanthropy, to some extent even in their ideas of theology, they have always held doctrines that men of all sects or of no sect are now coming to as discoveries. The surprising thing is that they could live as a sect while the world was catching up with them.

If, as it is a fashion to assert, the Society's "Middle Ages" (when it was adhering to its testimonies), was a "desert," how could it have been blossoming with so many roses?

We are content to leave events to prove whether modern endeavor is throwing itself upon substitutes for that inspeaking authority which once made Quakerism efficient "out of all proportion to its numbers." Many an eloquent vaunter of the victories of Quakerism needs to be reminded that they are the outcome of principles which he is disparaging. As to the largely changed theory of public worship under the still unchanged name, the writer of the above article pronounces the old Quaker meeting a thing of the past. We have heard it publicly prophesied by the late Edward L. Scull, that if Friends should fail to occupy in spirit a waiting public worship, the privilege would eventually be taken away from them. Wherever now it is a thing of the past, so must those eminent fruits be.

"As I stepped upon the steamboat to leave Nantucket," said Andrew P. Peabody (then preacher to Harvard University) in a conversation with the writer, "there was handed to me by William Mitchell a copy of Bates's *Doctrines of Friends*;—'not that I aim to indurate thee,' said he, 'but that thou may understand us better.' I took the book and

have read it with deep interest, and there is not a volume in my library that I prize more highly. I believe that the various denominations of Christianity will ultimately come under a united view of Christian truth, the principles of which will be those now called Quakerism."

The Lot of the Christians in Russia.

By Michael Sherbinin, (at J. S. Elkinton's request).

Beloved Friends and Brethren in Christ. It is with a sense of awe and fear of God, before whom all flesh shall appear and all men shall give account of their words in the day of judgment, that I take up the pen to convey to you the record of some facts of which I was eye-witness and which might be interesting to you in our common cause of service to which our Divine Master is calling us.

Russia, where I was born and which received a name and form of Christianity one thousand years ago, has recently heard the Word of God and is 'arising out of a sleep of centuries. Young men and women of both the higher and lower classes begin to respond to the Divine calling, and, with hearts enraptured by the glory and sweetness of that calling, step out to Christ *without the camp* of the conventional state religion, bearing their Lord's reproach. They gather the air into their lungs and we are at the moment when the hush of conventional silence and compulsory form of speech will be broken by a triumphant song of those who have tasted the true liberty which Christ alone can give, and who as the true Israel of God have emerged out of the threatening wave of the Red Sea of judgment and of the Egypt of fleshly wisdom and tyranny of thought, to follow and serve Him who of God is made unto us wisdom and who is the Prince of the kings of the earth.

Russia realizes the necessity of public instruction, but this instruction has as its aim not so much to raise the moral level of the people as to help to bring up enlightened soldiers and officers of the state. The schools, started in the second half of the Nineteenth century, helped for the most part to corrupt people rather than to have a moralizing effect. I heard a very correct saying in South Russia, where I spent eight years of my married life: "Before our people had the public schools, a peasant could leave his plough in the field over night, but since we got these schools he can no more leave his implements in the field, because they will be stolen."

The schools went on with their educational work but the children got in them little religious enlightenment and the rich Russian landowners preferred to take managers of the German, English and Swedish nationality rather than to entrust their estates to a Russian. The large restaurants of Moscow and St. Petersburg also recruited their waiters from Mo-

hammedan Tartars, as most of the Russian waiters were drunkards and the Tartars were not drunkards and were more honest. It is for this same reason that the menials of the Imperial palaces of Russia are chosen from the Tartars.

This is also the reason why many Russian statesmen and aristocrats take as their coachmen members of the sect called "Old Believers," who do not use intoxicants, rather than to entrust their persons and lives to the "orthodox" sons of the State Church. This is also why the German and foreign banners and capital owners find the doors of Russia open to them while those doors close again upon the wealthy Russians of the same profession; and lastly this is also the reason why poor Russia, liberated by Alexander II. of serfdom, enters, if she has not already entered, upon a period of enslavement to the wealthy foreign millionaire; who in spite of the profession of patriotism heard on the lips of the Church, state and press, is much more favored in his enterprises than the sons of the land.

Time and space would not permit me to state other instances which make the following saying too true: "Russia gives her adopted children what she refuses her own children." This was true since the Slav tribes living one thousand years ago near lake Ilmen, half-way between Moscow and the Baltic Sea, sent a message to the Scandinavian princess called Varingar-Russ saying: "Our land is vast and rich but there is no order in it. Come to rule and have dominion over us." The ritual of the Greek Church is somewhat like that of the Roman Church, and in fact these two churches have much ground in common. The poor Greek priest is as much a slave to his holy image as a pagan is a slave to his idol. Perhaps there have existed holy men in the Greek Church who could pray to their God "in spirit and in truth" and for whom a picture was but a remembrance and symbol of holy events and facts or martyrs, but now-a-days, I am sorry to say, the holy image is to the priest what the graven idol is to the heathen. If a man happened to burn or destroy a holy image he is treated like a gross criminal and sent to Siberia. The same lot awaits a man if he dares publicly declare, that an image howsoever holy it may be, is and remains a wooden board with some oil paint on it. No marvel that the common people call the images *gods*, and no marvel that such dissenters as the Molokans, Doukhobors and Stundists abhor them as a weapon of the wicked one. A Russian merchant steals and cheats, and then goes to a temple and presents to it an expensive holy image with the gold and precious stones or offers other propitiatory sacrifices to the Church. A woman who owns a house of ill-fame moves with her establishment to the annual fair of Nizhni and before starting sends for priests to hold prayer and ask God's speed and blessing for her trade. A party of workmen erect a distillery where brandy will be sold to the neighboring villages, and affix a nice white cross on the front piece of the building to show that their work is done in the name of Him who triumphed on the cross over the prince of Darkness.

Surely things have come to an extreme and they cannot go further in Russia. The time of the crisis has come. The world is enthroned

on the seat of the Church, and laughing to scorn her most sacred traditions and legacy, crucifies with irony the members of that blessed Head, crowned with thorns. The great Russian poet Poushkin well expressed this irony when he saw an officer of the state who had reached his rank through theft and bribes and was adorned for his merits with the order of some cross. Poushkin's verses on account of this knight could be thus rendered in English:

O Christ, who from eternal loss
Didst save the thief upon a cross,
From a new curse now send relief
And save the cross upon a thief!

After the Russian troops returned triumphant from the Turkish War in 1877 the blood-stained banners and standards of the enemy were hung up in a large "Temple in honor of Christ the Saviour," especially erected a few years later in commemoration of the victory. The banners brought by the Russians when they returned from Paris after the fall of Napoleon, were deposited in the Kazan Cathedral in Petersburg, where they can be seen up to this day. In both cases the followers of Christ forgot that their God was not a god of bloodshed like Jason of old, to whose temple the Romans brought their trophies of war.

In the chief town of Russia, St. Petersburg, the gospel was preached by godly men during the reign of Alexander I. However it seems that the work of God in which Lord Rodstock and Colonel Pasil Pashkof were instrumental at the close of the Nineteenth century had such a lasting influence that it brought in motion all the classes like the waves produced on the surface of the waters by the propeller of some gigantic ocean steamer, waves which are transmitted to an incredible distance. The work was sound and deep and good not only in quantity but in quality. While these worked in the North, other workers labored in the South, and the vast population of European Russia was put into commotion. The conflagration was general and the persecutions, imprisonments and banishments helped as always only the more to spread the fire. Alexander II., under whose reign the movement arose, was not unfavorably disposed towards it and the prefect of Petersburg, General Trepof, showed a friendly disposition, by ordering the whole city police to help and protect the good work. However after the death of that liberal emperor, those cruel persecutions, just mentioned, broke out and several Christians, especially of the poorer classes, were deported to such barren places of the Caucasus where they were half starved to death or where they caught deadly diseases from being obliged to find their dwellings in damp and filthy huts often dug out in the mountains. These troubles have not yet ceased, and the South Russian dissenters especially are much restricted in their worship and in their liberty; but it seems now that the exodus of the Doukhobors has given the start and there is quite a wave of Southern dissenters, which carries and brings them to the shores of America. I hear that during the last two years one hundred Russian families settled in North Dakota, a few settled in Saskatchewan, Canada, and about fifty-five families have passed through Winnipeg this summer on their way to the West.

During my present visit to Winnipeg, I am spending some hours of leisure in studying the educational system and schools of the country, I have the privilege of meeting frequently with some Russian brethren who not words enough to say how their so grateful to God, whose providence brought them and their children out of this condition of thralldom, where even their wives and children would not be acknowledged by the government,—into that land of abundance and freedom. One of them, Kapoustin, told me he dreams often that he is still in Russia pleading with the Russian government to sell him the passport, without which subject is allowed to cross the frontier, and adds the brother,—"I often awake from my dream and to my great joy and amazement have to realize, that what I so much yearn after in my dreams is already a blessed reality." I quite sympathize with that fraternal as I have passed through an analogous experience in Russia and have dreamt during the year of my being settled here, at least ten times a similar dream.

My prayer and endeavor is to put your reach all the interesting facts connected with this persecution and this exodus, so that you may be able to judge what you could do in helping these persecuted friends to lead "a simple and peaceable life in all godliness and honesty."

Receive, respected friends, this short letter I promised to send you, and do not forget your prayers your humble and grateful friend.

MICHAEL SHERBIN

Letters from Doukhobors in Siberia.

EXPOSTULATING WITH SOME IN CANADA.

From a man among the Doukhobors in Siberia, to Simeon Vasilievitch Vereschagin, who lives in the village Terpenie, Saskatchewan.

DEAR BROTHER SIMEON VASILIEVITCH: I received a long letter from Evan Ersavitch Konkin, who writes of his daughter's illness and of the runaway of three Doukhobors in Siberia to Canada, and about your refusal to hold cattle. The note about the latter in sending you with this, thinking that it was important for you and all your brothers and sisters to know what Evan Ersavitch told about it.

I think that man and beast should be treated alike and to manage the work there should be one to whom God gave the knowledge, not a man. Without the management of man the animals will suffer and perish, not only in a cold climate, but in a warm one also. You make man and animals wiser and better. When the animal is let loose it gets wild and foolish. It is a sin to beat and ill-treat an animal, but there is no sin in that the animals and gives man its extra wool, milk and other things. I think that if a man also treated his animal with love, it would desire to work with man and serve him because in light work there is no suffering or pleasure, especially in regard to the animals.

Do you not know the unanswerable statement of a dog to a man he loves? And pitiful if the man, desiring to liberate, sends it away. I think that your aim which you have liberated will itself return.

you and profit by your love. Is it possible you will send it away again? If it was for the cattle to live with you and work you, then being liberated it would not be back to you. But it will surely come unless you send it somewhere far away, without your care it will probably die. So don't find it a sin to feed on milk and

base write what you feel in yourselves you remain alone before your conscience God. Do you feel that it is a sin for you to use animals for work, and to feed on milk, eggs? And why has such a thought been in the minds of your brethren? Is it from this, that being settled down and comforted materially, you and your brothers and sisters have begun to long for more spiritual food? You in your souls have begotten a desire to do good around you, and, knowing that the animals are suffering in captivity, you have desired to liberate them, that way to do, if only pretended good animals who are not at all in need of it, so doing you want to satisfy your thirst for good.

My dear brethren and sisters, why are the unexisting suffering of cattle, there is so much of real, actual suffering which our brethren are afflicted? . . . harvest truly is great, but the laborers are few."

My dear brother, to think, please, the brethren and sisters, and let us know what God has put on your hearts and minds. May God help us to do his will, and to serve as our strength will allow to forward the kingdom of peace and love.

I have given the copy of Evan Evsaevitch's and my letter to all.

Your loving

EVAN TREGUBOFF.

Get your mother and all brethren and sisters.

Enclosed is a letter of Evan Evsaevitch to Tcherkoffs.

OLEKMINSK, YAKOOTSK.

My dear friends, Anna Konstantinovna and Vladimir Grigorievitch! Letters received lately from Canada in which I am informed that one of the Doukhobors is forty days and nights, and is still alive. Being taken up with that foolish act, given up taking milk, butter, eggs, etc., and working themselves, having let loose the cattle. Where do our brethren dig out absurdity? It is a terrible and incurable disease, and compels others to suffer, being less.

Will the Almighty Father send them light, that they might heal their sickness, and stop abusing his majesty and his mercy with their unaccountable actions?

How much bitterness we have to read and find the absurd tidings and think: What, this all our hard suffering for, when there is no leaning on nothing, and instead of it they are making a heavy and grievous

heavy thoughts oppress the sore heart and lead it to suffer!

EVAN KONKIN.

Letters on the Doukhobor Situation.

From William Halstead, Methodist minister, Portage la Prairie, Manitoba. Eighth Month 25th, 1902.

"Looking back and thinking of the kind Providence of God regarding the Doukhobors, it seems to me very fortunate that they were brought to our West at the time they came, as it would have been now much more difficult to have procured land for them. It is marvelous how the land in our West is being sold and taken up. From all I hear, the Doukhobors see that it was a very good thing for them to come when they did. They have been able to get plenty of work, and have been raising stock, cultivating land, and earning good wages on new railroads, building and in helping in harvest fields. . . . The wages are \$1.75 per day and board.

"In yesterday's *Free Press* there is published a letter of thanks expressing gratitude for the great kindness of American Friends in bringing them to this country and in helping them to get a start."

Letter to a Friend from Joseph S. Elkinton.

"Many statements have of late been made in the public papers concerning the Doukhobors in Canada which have been greatly exaggerated. It cannot be denied that agitators and deceivers have wrought mischief among them by discouraging them from taking up homesteads and inducing some very strange practices, but not nearly to as great extent as is represented. There were no such sights as that they were reduced in flesh, as the papers state, when I was among them in the early summer, and my son some weeks later reported there was no appearance of starvation, nor does my correspondence from those living among them speak of starvation. It was thought when I left that as a body they were practically self-supporting, and had excellent credit with the storekeepers. The Doukhobors in Saskatchewan had ten thousand bushels of wheat for sale, and have been reported as having very generally taken up homesteads.

"The agent of the Swan River district told me that 1,500 Doukhobors living in thirteen villages had no disorder among them, except that two or three of them did not do as well for their wives as he thought they might (by sending of their wages to them).

"Whilst it is a grievous consideration that there should have been estrangement through deceivers and agitators, which has led into some fanatical excesses, they, as a body, are a very interesting people, learning the English language faster than might have been expected for the time they have had to do it in, and have done themselves much credit with their industry in the erection of their dwellings, and in their eagerness to possess agricultural implements.

"The Yorktown district has been the most afflicted by evil-designing and crafty impostors, some of whom left Canada; but with pernicious publications continue to perplex and injure. But those who have had a considerable number of Doukhobors in their employ have said they had no better class of men to work for."

Sarah Boyle to J. S. Elkinton, from Devil's Lake, Yorktown. Ninth Month, 15th, 1902.

"I believe that the men here will take up their land. The others, who, I think, must be crazy, won't take their land. Indeed, some of them made a bonfire of their harness and fur coats, and they wear rubbers, not leather; they won't drink milk, or eat butter or eggs, and some are looking for 'the coming of the Lord.' I am sorry to say that they don't believe even in Peter Verigen. The Doukhobors here are not keen on the school, and will not send their children. But still the boys say that they will come in the winter. I feel that it is a great test of patience, and even if the school work should have to be given up for a time, I dare not leave these people. No one has ever lived long enough among them to gain their confidence. I get many things in return for medicine, such as chickens, eggs, butter and vegetables; and they show me so much kindness in many ways that I feel grateful to God that He sent me here."

From J. T. Reid, M. D., of Winnipeg, to the *Montreal Weekly Witness*. Tenth Month 6th, 1902.

"Believing that this deflection of the young men (to liberal ideas and railroad workers' habits) had been brought upon their own heads as a Divine retribution for some disloyalty to truth on their own part, a few of these old men thought it to be their duty to follow still more closely the 'law of conscience,' and they therefore resolved not only to adhere to former principles, but to carry those principles to a still greater and (to us) a less pardonable extreme. They discarded the use of boots and shoes, harness and all other articles made from the skins of dead animals, and many of them went to such an unreasonable extreme as to doff all clothing made from the product of living animals. Another short step revealed to a few of the more fanatical that it was wrong to use animals for any purpose whatsoever. These few set out over the colony, preaching from village to village this new doctrine, which they claimed was a revelation from heaven. Barnum said that 'all races of men like to be humbugged.' In this crisis the action of the Doukhobors proves that to that rule the Slav is no exception. The result of the missionary tour of these few fanatical Doukhobors has been that quite recently the Dominion Immigration Department has taken charge of several hundred head of cattle and horses which had formerly been the property of the Doukhobors, but which were found wandering at will on the prairies.

"But this aberration is not 'epidemic,' only a small minority of the Doukhobors are involved. The statements of *The Illustrated London News* that 'taking no thought for the future they are making no preparation for the winter,' is incorrect. Their this year's crop of cereals and vegetables is sufficient for the sustenance of all their people for more than one winter. The statements of the *New York Tribune* that they have 'abandoned their fields' and are 'gaunt and hungry wrecks' are likewise incorrect. Those who have abandoned their horses and oxen are themselves cultivating their fields for next year's crop. If the editor of the *New York Tribune* could, at close quarters, look upon the amount of wholesome homemade bread and highly nutritious vegetables assimilated by the average

Doukhobor (their fanaticism has not by any means impaired their powers of assimilation) he could then understand why it is that they are not only not 'gaunt and hungry wrecks,' but that they are evidently so 'well fed' that in their more natural life they have been able to develop a physical organism which in freedom from acute and chronic disease, in avoidance and in power of endurance, is superior to that of the Anglo-Saxon.

"It is equally untrue that the men now 'sit around idle' and 'compel the women to do the work formerly done by the cattle.' The Doukhobor is nothing if not industrious. Both men and women are hard-working. Those of them who now do the work formerly done by beasts of burden do it spontaneously and do it gladly, for it is done from a sense of duty in obedience to what they sincerely believe to be the voice of conscience, which to the Doukhobor is the voice of God.

"We do not censure the Puritans as a class because there were many religious fanatics amongst them. To censure the Doukhobors just because a minority of them are religious enthusiasts is as unjust as the Doukhobors themselves are in judging all Canadians by the more uncivilized minority of our people whom they occasionally see on the frontiers of our civilization in the west. To censure them as a people on account of the fanaticism of their minority is as illogical as it were to class the whole American people with those who follow Dowie and Mrs. Eddy.

"In the west there are six classes of men who have at all times seemed to glory in the abuse of the Doukhobors:—

"1. The politician of a certain school whose political game is 'to get in,' and who makes political capital out of every opportunity 'to get the other fellow out.

"2. The rancher, who wants the whole earth within the bounds of his own ranch.

"3. The class who cannot appreciate the high moral tone of the Doukhobors and therefore look upon them as hypocrites.

"4. A fourth class who are so narrowly sectarian that they are unable to see any good outside the pale of their own particular creed.

"5. A fifth class whose grasping propensities in the west are being daily put to shame by the more Christian brotherly kindness of the Doukhobor, to whom Christianity is nothing if it do not include the love of neighbor.

"6. Some of the most unjust things said against them have been said by disappointed would-be missionaries who thought the Doukhobors were spiritually benighted and were anxious to enlighten them.

"Just as every Anglo-Saxon 'craze' runs its course, declines and disappears, so will it be with this fanatical exuberance of the Doukhoborts.

Visited the Doukhobors.

The following appears in the *Manitoba Free Press* of Tenth Month 29th, as a report of an interview with Frank Pedley, Superintendent of Immigration, who had left Winnipeg for Ottawa:

"Did you visit the Doukhobor Community while you were away?"

"I visited ten or twelve of their villages," replied Mr. Pedley, and found the Doukhobors to be very comfortably situated. Their

houses are well built, well arranged and scrupulously clean. In every case that came under my personal observation—and I was at pains to make very full inquiries—and from all that was reported to me, I found they had provisions for the winter. Their crops have been abundant. In addition to the revenue thus derived, many of them have been at work in harvest fields other than their own, and many have been employed on railway construction, and by these means they have been enabled to gather considerable money. In a number of instances the Doukhobors have bought modern agricultural implements, indicating that these people are acquiring Canadian methods of farming at a reasonable early period. The general reputation of the Doukhobors, too, for business honesty and integrity, is above reproach.

"The merchants and other residents all bear testimony to their promptness in meeting their financial undertakings as well as to their peaceful dispositions and industrious habits."

COXEY ARMY CANARD.

"Did you see a statement made to a city paper last week, Mr. Pedley, to the effect that a Coxeys' army of one thousand Doukhobors were marching to Yorkton to demand food."

"I heard of it," answered Mr. Pedley. "There's not a little of foundation for it. It's a yarn manufactured out of the whole cloth, as I said, they have food enough for a year, many of them for two and three years; why should they demand food."

"The Doukhobors," went on Mr. Pedley, "frequently visit and discuss matters of common interest. I noticed that this was being done while I was driving through their settlements of some considerable extent. It is possible that some of them have carried to an extreme limit some of their views regarding the ownership and working of cattle and horses by releasing them, as they did some time ago. Some of the extremists, I understand, are endeavoring to engraft their views on their more moderate compatriots, and are traveling through the settlements with this view. Whether they are prepared to go further than this in their religious doctrines is doubtful, although the matter will in all probability be decided with them at an early date. Large numbers of them are perfectly contented with their present condition, and indicated their intention of staying where they are, working their land.

MAKING HOMESTEAD ENTRIES.

"I found several cases where applications had been made for homesteading, and a growing disposition to conform in other matters to departmental regulations. Whatever may be the result of the so-called agitation, it is at present confined to only two colonies of all those that the Doukhobors have established. From information I have received I see no reason to believe it will extend further."

Extract from a letter from Laura Snider to Joseph S. Elkinton—Portage La Prairie, Tenth Month 27th, 1902.

"The money you left with me I carefully distributed among some needy Doukhobors in the hospital. It was very gratefully received. I assure you—one poor man ill with typhoid fever, with wife and family at home unpro-

vided for, was especially thankful for. "In looking over one of the hospital reports for 1900 I found to my surprise the Doukhobors ranked third in the number of patients who had been treated during the year. I presume, however, that the number has been lessened in the last two years.

"We always found the Doukhobors patients very tractable,—very grateful, and willing to submit to treatment, even though painful—knowing that it was for their own good, and always willing to do their part to hasten recovery—which was not always the case with other foreigners.

"They seemed to have confidence in a physician and nurse and exhibited no suspicion—in fact were more intelligent with regard to the value of the treatment than people from other lands. It was often hard to persuade them to stay in the hospital till completely cured—as soon as they felt themselves beginning to recover they wanted to go home, wanted to go to work. Many foreigners are too willing to stay long after recovery, feigning ailments as an excuse to remain."

Laura Snider was nurse in the Winnipeg Hospital at the time of my visiting there on my two last visits, at the hospital in Winnipeg. She is a widowed daughter of William Halstead, a minister in excellent standing among the Methodists and one who had devoted himself for the welfare of the Doukhobors. He grew up in that section of the country and was what might be called a successful farmer and could encourage the Doukhobors as one experienced in the hardships of pioneer life, as also in having reaped the benefit of steady perseverance, as he added, with a Divine blessing. J. S.

WHEN, instead of saying, "The world is not a living," men shall say, "I owe the world a life," then the kingdom shall come to power. We owe everything to God but ourselves.—M. D. Babcock.

GROWING PAINS.—"I think William suffers from growing pains this morning," said grandfather. "William is growing in grace, and it pains him very much some times."

"What is growing in grace?" asked Oscar. "Growing good; growing like Jesus," said grandfather.

"Did he grow this morning?"

"I am sure he did. He wanted very much to ride with me. He knew his little brother and he could not both go, as there was only one empty seat in the carriage. So he sat out under the tree and thought something like this: 'I always have to give up to Oscar, just because he is little. I hate this growing up.' When William felt this way he has very bad growing pain indeed. It hurt him a long time, and then he said: 'I promised myself that I would try to be strong, and kill everything weaker than myself. I had a pony and a bicycle; let Oscar have them with grandfather.'

"Why, grandfather, how did you know Oscar cried William."

"Because I have had that kind of growing pains myself for thirty years, and I know I shall never get over them till I go to heaven."—Selected.

FOR "THE FRIEND."

ODE TO THE FLOWERS.

of the earth, whose perfumes floating ever
in hill and valley, mount and prairie sod,
e in incense to the glorious Giver
In paths He trod ;

l some lone traveler o'er the desert dreary,
and disheartened, clod his toilsome way,
nted floweret may his spirit weary
Revive and stay.

sions far remote—in Arctic highlands,
where the sun beams forth with tropic glare,
ing o'er continents, and seas and islands
Your odors rare.

to the simoon's blasting breath still seething
from a furnace, does your fragrance rise,
alth and joy and thanks forever breathing
Beneath the skies.

h the fair flowers may lose their transient
glendor

fall upon the soil that gave them birth,
and their faded leaves a perfume reader,
Of higher worth.

ve not thus a solemn lesson given
than, ere yet he yields his mortal breath,
raise continual should ascend to heaven
Through life to death ?

ere the words and actions of the living,
se souls glow "brighter into perfect day,"
ke the flowers, their memory surviving
Shall ne'er decay.

J. COLLINS.

Science and Industry.

FARMING IN ALASKA.—Within the last
years the new industry of "fox farm-
ing" has been developed in Alaska. It origi-
nates in the desire to preserve the valuable
fox from extermination. The experi-
ments begun by placing twenty foxes on
occupied island. In the course of a few
some thirty islands were thus turned into
ranches. It was found that the ani-
mal became sufficiently domesticated to
wearing their keepers, and to assemble
ding places. Eight hundred or a thou-
sands are included in a ranch. At the
age a certain number are killed for
pelts. The business appears to pay very
and it is suggested that other fur-bear-
ing animals might be domesticated and prop-
erty in a similar manner.

PORTABLE FOOD.—Here is a suggestion
over the water concerning the prepara-
tion of easily carried food for use when one
is unable to be on a physical or mental strain
unable to procure food. This especial
is called meat lozenges. These are
very dissolving slowly two full ounces of
blatine (this is more often to be had
the druggist than the grocer) in a quart
of strong, well-flavored clear-meat stock,
into the boil, then cook sharply till it is
added to a gummy syrup, skimming care-
fully the cooking till no more scum
appears. Pour the liquid on plates and cool.
The may be cut across in diamonds, the
then packed in little tin air-tight

STATES PRODUCED BY ELECTRICITY.—The
interesting sight which Lord Kelvin re-
corded that he saw in his recent visit to

America, was the working of an apparatus at
Niagara Falls in extracting nitrogen from the
air. When it is remembered that the world's
food supply depends in the long run on the
presence of nitrates in the soil, a practical
method of producing nitric acid enough to re-
pair the drain of constant cultivation becomes
an important matter. By the apparatus of
Charles S. Bradley and D. R. Lovejoy, of Ni-
agara Falls, about two and a half per cent.
of oxides of nitrogen are yielded from the air
passing through. If the gases are brought in
contact with caustic potash they produce salt-
petre, if the base is caustic soda they yield
nitrate of soda. With this as a fertilizer,
land that produced twelve bushels of wheat to
the acre has been made to produce thirty-six,
and the yield of hay has been increased from
\$15 to \$28 per acre. A power of doubling
or trebling the world's food product is thus
indicated.

BEGINNING OF OSTRICH FARMS.—Fifty years
ago the domestication of the ostrich was an
idea scouted by most of the zoologists who
had given time and thought to the subject.
Their young, it was believed, could not be
raised in a state of captivity. The great de-
mand for ostrich feathers was then met by
hunting and killing wild birds, and there were
indications that the species would soon be-
come extinct. But, in the early sixties, a
French scientist named Gosse issued a pam-
phlet in which he argued that the domestica-
tion of the ostrich was feasible and prac-
ticable, and not long afterwards a brood of
ostriches was reared in the city of Algiers.
Gosse's pamphlet and news of the experiment
in Algiers became familiar to two farmers in
Cape Colony, who determined to undertake
the domestication of ostriches in South Africa.
Beginning with two birds, which they caught
and placed in an inclosure, in a twelve month
they had a brood of eighty, which marked the
birth of a new industry, which has played a
potential part in the development and com-
merce of a vast region. Large tracts of land
in South Africa, which could not be profitably
used for any other purpose, are now devoted
to this business, and feathers to the value of
\$6,000,000, from nearly 400,000 domesti-
cated birds, are now annually sent abroad
from Cape Colony.—*Success.*

THE DURATION OF A HORSE'S AFFECTION.—
The affections of a horse are not inferior to
his intellectual qualities, and, especially if
made a pet, he becomes very fond of his mas-
ter. In case of separation he remembers him
for years. But his affection is different from
that of a dog, which continues to love his
master even though the latter abuses him
greatly. Rough, unkind treatment will quickly
strange the affection of a horse. Good horse
sense discovers no particular reason why a
horse should be devoted to a master who ha-
bitually maltreats him.

The intellect and affections of a horse point
out two things so important to a trainer that
he must bear them in mind until they become
fixed habits of thought:

First. Never, under any circumstances, al-
low a horse successfully to oppose his will to
yours. If you do he will remember it and
(reasoning by experience) try it again.

Second. Always keep his affection. If he
dislikes you he has no wish to please you;
and, if his disobedience is always perfunctory,
you will make but little headway in training
him.

These two points assured, he will almost
invariably try to do whatever you require of
him—if he only knows what it is.—*David
Buffum, in Success.*

The immense demand for paper and the
great quantity of wood used in making pulp,
call for the replanting with some hardy,
quick-maturing tree of the acres denuded by
this industry. A future crop of wood must
be assured. The silver poplar or abele, an
importation from Europe, now become wild in
this country, will answer this purpose well.
It is found in every great city and is almost
the only shade tree that will survive the nu-
merous vicissitudes of city life. The suckering
is a nuisance in the city, but helpful for
planting. The tree frequently surrounds it-
self with several thousand sprouts suitable for
forest planting or it may be grown from cut-
tings of the branches or of the roots. The
silver-leaved poplar is of rapid growth under
favorable conditions. It will flourish upon
the mountain slopes of the eastern States,
increasing from three-fourths to one inch in
diameter yearly. The wood is white and sim-
ilar to that of the cottonwood. There are
many places where it would serve a good pur-
pose for lumber. In twenty years there may
be grown from 50,000 to 60,000 feet b. m.
of lumber per acre from the abele—estimating
170 trees per acre, 20 inches in diameter and
20-foot length of trunk, which it is capable
of attaining. Or considering it for pulp pro-
duction, there would be 6,500 to 7,000 cubic
feet of wood per acre.

RUSSIA'S FLOATING FARMS.—We are accus-
tomed to think that America leads the world
in farming methods. But our Department of
Agriculture is fairly distanced by the Russian
Government, which not only furnishes seed to
the farmers of the land, and recommends to
them improved ways of farming, but sends
model farms floating round among them as an
object lesson for their benefit.

These wandering agricultural experiment
stations have for their foundation, so we are
told, immense barges, holding enough pre-
pared earth to raise goodly crops. On the
deck is a comfortable building for the profes-
sors of agriculture who are in charge of the
"farm," and a smaller house for the crew.
There are vegetable patches, grain beds, bee-
hives, and so on, on each barge. Built at the
headwaters of the great Russian rivers, and
launched by the spring freshets, these barges
loiter down the streams and through the con-
necting canals all the summer long. When-
ever they reach a village, they are tied up to
the landing, the church bell is rung, and the
starosta, or mayor, leads his flock of villagers
on board, to take a lesson in farming.

The professors often give illustrated lec-
tures to the peasants. They show them how
to use farming machinery, and give them the
seeds of new plants. The visiting peasant is
dull, indeed, if he does not learn something
that will help him in farming his own little
field. After the village is satisfied with its

lesson, the barge casts loose and moves on to the next one.

When the summer is over, the crops on the floating farms are reaped, and the wood of the barges is sold in the treeless southern country along the river's mouth for enough, often, to pay the expenses of the trip, outside of the professors' salaries. So the whole thing is economical enough, after all.—*Barbara Griffiths.*

DON'TS FOR USERS OF COAL OIL STOVES.—Coal oil is a good servant, but a bad master. Treat it well, and it returns the compliment; grow careless in its use, and it may destroy life and property and cause lasting and painful injuries. In view of the winter's prospect it is well to lay down a few rules in every household about the use of coal oil for fuel. They are here summarized in a "dozen don'ts":

1. Don't fill the reservoir when the stove is burning.
2. Don't fail to have a thoroughly good stove in the first place.
3. Don't burn any oil but of the best quality.
4. Don't spill oil upon the stove, or, if you do so by accident, wipe it off carefully before approaching it with a lighted match or other flame.
5. Don't fail to fill the tank out of doors, if the stove be provided with a detachable tank.
6. Don't forget that the less oil there is in the tank the more gas there is generated from the oil, and unless the gas-escape hole in the stopper is sufficient for the escape of this gas it is likely to flame up when the wick is lighted, causing a small explosion that may have big results. The well-filled lamp is safest.
7. Don't fail at frequent intervals to boil the perforated wick tubes in soda water or lye, that the ventilation may be free, or an ill-smelling stove will result.
8. Don't try to force the wick too high, or smoke and odor will be inevitable. Some stoves have automatic wick regulators.
9. Don't expect good combustion unless you turn the wick low at first until the cylinder is heated through.
10. Don't fail frequently to scrape off the charred incrustation on the extinguished wick with a knife, to secure a clear flame.
11. Don't forget that little oil in the tank causes rapid consumption of wicks.
12. Don't set your burning stove near the draft of a door or open window, or you lose heat and gain an unpleasant odor.—*Baltimore Sun.*

DEPENDENT AND INDEPENDENT.—No class of men, as a rule, are more independent than farmers. They can stand strikes without any great loss. They raise enough to depend on for their living, and can exchange one with the other. Neighbor Thompson had a lot of hay out, help was short, a storm was brewing. A neighbor stepped in with the salutation, "Well, neighbor, I thought I would step in and see if I and the boys couldn't help you get that hay in before the rain comes on. We can put off the cultivating of our potatoes a day or two, and besides, we may get caught as you are, and a like favor from you will come good."

"Well, now, if that isn't kind of you. You couldn't have offered me help in a more acceptable time. I will certainly pay you back; and, by the way, neighbor, I see one of your road horses is lame. There is my roan in the pasture doing nothing. Send one of the children over when you wish to use him."

"Thank you! My wife was saying this morning she wanted to get to town to-day."

So it went on all through the season, each helping the other, and so it should be between farmers. The joint work, the sociability, the kindly feeling, make life more enjoyable.—*A. M. Purdy, in Tribune Farmer.*

A Terrapin Farm.

A diamond back terrapin farm, with more than fifteen thousand in stock, and worth fully sixty thousand dollars, is one of the interesting industries of Crisfield, Md.

When Washington and Lafayette were forced to eat terrapin at Yorktown because the army supplies were low; when counties in Maryland passed laws prohibiting the feeding of slaves oftener than twice a week on terrapin meat in order to save pork, and when the succulent "reptiles" were cooked for food for fowls and swine, and could be bought for one dollar an ox-cart load, no one dreamed that the day would come when the terrapin would be almost extinct and worth as much as one hundred and sixty dollars a dozen. But such is the situation to-day and in this region the most productive of the luscious diamond back of the Chesapeake, they are cared for and guarded with greater anxiety for their safety than were the slaves in the days when they protested against being gorged on terrapin meat.

Believing that good money could be made in "cultivating" terrapins, A. T. Lavalette, decided to embark in the business, and he has no cause to regret this decision. He knew the Chesapeake thoroughly, having been engaged actively in the oyster, crab and terrapin business for more than fourteen years, and there was no question in his mind but that it would only be a few years before terrapins would bring almost fabulous prices. Selecting a pretty site for a home on the shore, adjoining which he built his terrapin farm, covering about seven acres, everything was arranged to suit their habits. The farm is divided into pens, with high board fences, and wire screens cross the sluiceways. In these pens there is water, grass and sand, and the terrapin can take his choice as to where to spend his time. Plank walks high above the water and marsh are constructed over the farm, and when Lavalette wishes to feed his valuable reptiles he simply goes out on one of these elevations and clasps his hands together, making a loud noise. In an instant the terrapins come helter skelter from the sand, marsh and water and huddle under the walk where he stands while those in the other pens crawl against the wire screens and fences in an effort to get through. They sometimes crawl on one another until they are three feet thick, and occasionally there are some pretty lively fights, though a terrapin is not generally very pugnacious. They are fed on crabs, fish and meats of every kind, but are small eaters. It is seldom that a terrapin will attack any living thing larger than a fly or a small bug.

A. T. Lavalette has terrapin of all sizes. Their growth is remarkably slow, and it is estimated that at least forty years is required for a terrapin to attain its full growth. Diamond back seldom grows to be over twelve inches in length, measured by the stomach under shell. The terrapin is by nature a blooded reptile, and with the coming of the first frost he begins to locate himself in the winter, and it is necessary on this farm to keep a close eye on the weather and use all means for keeping the terrapin from freezing. The favorite place for the hibernation of the very large sizes is a few inches below the soft, oozy mud at the bend of a three or four fathom V shaped channel in the bed of a stream about the same distance from shore to shore. Thousands of such creeks penetrate the marshes and islands of the Chesapeake, and those frequented by man are instinctively selected by the terrapin for his haunts. No matter how long they may remain hibernated they never lose an ounce in weight, and come out in the late spring as gay as crickets, though for months they have not tasted food nor water. The time of hibernation usually lasts about six months. They bury a few inches in the mud, and leave at the spot they designate a small mound, in the middle of which the mound may be discerned. It is the mound on which the first attract the hunter and fisherman. During this period the terrapin is caught in the torpid state. At least ninety per cent. of those taken from the beds of deep creeks will measure from six and one-half to eight and one-half inches, with an average weight of two and three-quarter pounds, and the males, while eighty per cent. of those taken in marshes have an average weight of one pound, and measure less than five inches and are males. The latter always bed in the marshes and among the rushes of slow ponds, only venturing in cold water during the summer and warmest spring months in which time they lead a migratory life in sea of food, consisting principally of small shellfish and crabs.

The terrapin is easily tracked, and their market value being so high, the shores are dotted with hunters, and it is mainly on these that A. T. Lavalette buys. A few of the hunters still employ dogs in tracking, but a dog trained to track terrapin is seldom suited for anything else, and the result is that few dogs are kept engaged in the business. Years ago nearly every resident of the eastern shore had his terrapin dog. When along tracks and finds a terrapin he places his hand on him and holds him until the hunter comes. Dogs also locate the nests of terrapin, and the hunters take the eggs, worth but little food, but going far towards hastening the termination of the terrapin. It requires a skilled hunter to catch a terrapin with net or dredge. Nothing has, perhaps, hastened the scarcity of terrapin more than the draining of the marshes in the early spring, causing the reptiles to come from their places of hibernation under the impression that it was spring, and that it is safe for them to venture out. Thousands are burned to death in this way, and stringent laws have been enacted against firing the marshes, but the hunters evade the law by declaring the fires accidental.

le the people of this region are noted for honesty and square dealing. Lavalette no chances. He has a one room house centre of his terrapin farm, built twenty above the marsh on piles, and in this are Winchester rifles. One of his employees sleeps in the house every night, and it would be unwise for any one to go to make a raid on the farm. Large game him more trouble than thieves, as occasionally get into the pen and kill and eat young. Rats will also dig and eat the eggs, as a terrapin deposits her eggs only once a year, the breaking up of a "hatch" means a heavy loss. A. T. Lavalette it is a great error to state that terrapin are hatched by the sun's heat. The eggs are laid in wet sand and covered to a depth of five or six inches. It requires forty to forty-two days for the eggs to hatch. It is from three to five days after the hatch before the little terrapin can go around. The young receive little attention from the mother and almost from the father left to look out for themselves and along the best they can. After a few days the little fellows sport around in the water and crawl out on the sand banks as young cubs. —N. Y. Tribune.

Items Concerning the Society.

REPORT CONCERNING IOWA YEARLY MEETING.—The Yearly Meeting, held this year at Earlham, commenced the fifteenth of Tenth Month and continued by adjournments till the twentieth of the same month. Meeting of ministers and elders took place at 8 A. M. Meeting for Worship at 10 A. M., and singing for Sufferings at 3 P. M. The attendance was fairly representative. Death and other causes due to diminish the roll, but a few names were added from time to time the actual decrease of membership is not large. And it is evident that interest exists all over the body for maintenance of the distinctive characteristics of the Society. The exercises of gifted ones during various sessions were clear and emphatic in direction, and encouraging to all to faithful obedience what might appear small matters. Letters were received from all of the Yearly Meetings in correspondence, and the reading of these was occasion for marked response in evidence of great value of this means in the hand of the faithful of the Church for drawing into closer fellowship those concerned to walk in the simplicity of the truth as it is in Jesus. With Ann Hobson, a minister from Ohio Yearly Meeting, and Beulah Cameron, her companion, also Mrs. N. Brown, a minister from Kansas Yearly Meeting, and Alvin Lawrence, his companion, all who were present, were acceptably present, whose ministry and service from day to day had large usefulness in stirring up the pure mind of the Society, and reminding all of their immense responsibility for the revelation of Jesus Christ in the world, and in pleasing engagement of spirit engaging every one to come from under condemnation and enter into the liberty of the children of God. Their voices were heard in testimony, and with their spiritual power, and fresh presentation of the Kingdom of God, it manifested that citizenship therein is close following in the footsteps of the Redeemer, and sharing his fellowship. Hence, away from dependence on, or acknowledgment of, material devices of men which lead into confusion and, far apart from the revelation of the pure in heart who are perfect—marvellous revelation!—to see God. We considering the state of the Society, in-

duced by the Answers to the Queries, much seriousness took hold of the meeting. And while it was clear there was much to cause sadness because of manifest deficiencies, travail of soul was the engagement of not a few, finding expression in fervent prayer that submission to the yoke of Christ might be known by all in our holy profession. Grateful acknowledgment was also made for assurance that the cause of truth and righteousness in the earth was still measurably upheld within our borders.

A letter was received from Thomas H. Whitson, a minister of Philadelphia Yearly Meeting, and one from Benjamin Vail, a minister of the same body, expressing warm interest in this Yearly Meeting, with appreciation of having visited it on former occasions. The counsel and encouragement contained in these epistles were felt to be tokens of Christian love and deep concern for the welfare of our Zion, provoking a sense of gratitude in many hearts to God and the writers for thus remembering us.

Clarkson T. Penrose and Milton Mills were appointed Clerk and assistant clerk.

As usual the concluding session was a joint one, and proved to be a season when the heart-rendering influence of Divine favor rested on the assembly with contrition, humbling power, a fitting complement to the continuous exhibition of brotherly love and condescension prevailing in all former sessions, making separation difficult.

A. C.

WEST BRANCH, Iowa, Tenth Month 31, 1902.

Notes from Others.

THE UNIVERSITY EXTENSION LECTURES.—We have not every year been able, from the religious standpoint of Friends, to publish with the implied commendation that the act might carry, all the topics, or the expected treatment of them, offered in the program of the University Extension lectures. Now the thirteenth annual announcement is before us, showing promise of instructive courses of lectures by able thinkers and learned speakers. In a time when so much is aloft to waste it and with shallow entertainment, it is a relief to be afforded means of instruction for winter evenings, which may deepen the thought and reflection in the younger and the older. We see nothing likely to conflict with this purpose in the lectures announced to be delivered in Association Hall, Philadelphia, as follows:

"On Greece and the Rise of Rome." By Cecil E. Lavell. Six lectures.

"Some Aspects of the Greek Religion." By John H. Wright. One lecture.

"Imperial Rome." By W. Hudson Shaw. Six lectures.

"The Philosophy of Plato and its Relation to Modern Life." By Edward Howard Griggs. Six lectures.

"The History of the Republic of Venice." By W. Hudson Shaw. Six lectures.

"The Life and Teaching of John Ruskin." By W. Hudson Shaw. Six lectures.

G. Stanley Hall, in *Ainslee's*, gives what he calls "the logic of the Sabbath"—As a psychologist, I believe one day in seven should be kept holy from work and sacred to man's primitive paradise of leisure. I am no Puritan pietist or even Sabbatarian in any severe sense, but hold that this is one of the greatest of all human institutions, and that the command to keep it as a day of rest is written in our physiological constitutions. If need be, it may be kept in sleep, man's great restorer. Our nerves and brain must be refreshed, and we must start a new weekly rhythm on a higher plane than we closed the old one. The mental scenery must be changed. The brooder's overthought must have enlarged our plans and given us both momentum and direction. What form the rest cure should take differs perhaps for each person. I go

to church, but for all there should be peace, tranquility, repose, surcease of worry and relaxation. In no land should the "Sabbath" be so hallowed as in this land of hustle, tension and Americanitis.

Canon Rawlinson of Canterbury has recently died at the age of ninety. His reputation as an historian is still high. Egypt and the Eastern empires were the chief fields of his historical labors. He wrote also on Bible history and criticism.

George A. Gordon, in his lecture on "The Quest for a Theology," delivered at Yale last week, said: "The final thing to remember in the quest for a theology is that the soul in Christian experience is the foundation of theology. To be a great spiritual thinker one must be a great spiritual liver."

The religious world, says the *Boston Transcript*, rings with cries for men. Trustees of institutions and of churches say there is a growing difficulty in securing men competent to fill vacancies of the first grade. Time was when men were imported from England, but sentiment is against that course, save in a few religious bodies and under exceptional circumstances. There is at the moment needed a general Secretary for the United Society of Christian Endeavor, a corresponding secretary for the American Baptist Home Mission Society, a general financial agent for the six Congregational benevolent societies, a dean for the General Theological Seminary, and a rabbi for Temple Emanuel, New York, the greatest Jewish place of worship in the world. Tremont Temple pastorate, Boston, is vacant, and no one in sight for the place. Discussion is already being had of names for Methodist bishops. Since the removal of the pastoral time limit there is a demand for greater supervision, and because ministers who are located are determined to stay, there is a decreased source of supply for Episcopal material. Finally, there are in most of the large cities pulpits of the first grade in large numbers looking for occupants. Salaries offered by these vacant places are hardly in a single instance lower than \$5,000 a year, and some of them run as high as \$12,000. Harder conditions are coming to be attached to these important positions; conditions which make them compare in ability requirement with the great prizes of the commercial world.

A writer in the *Pacific* declares: "A new era of revelation is opening. What is wanted would seem to be a common ascent of Christian scholars to the higher levels of life and thought from which they may overlook minor differences and realize the unities of faith."

Sir Bartle Frere, formerly the governor of Bombay, has declared that the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are extraordinary.

The *Churchman* says: "The relation of the Bible to public education seems to be attracting attention simultaneously in all parts of the English-speaking world."

MANY FINNS COMING HERE.—The loss by Finns of their autonomy as a people to Russia caused a year or more ago a movement to send Finns to this country. The final act of the czar in taking away the last vestige of Finn peculiarity had the effect, it is said, of determining vast numbers of Finns to quit Finland, and this winter and spring at least twenty thousand are coming to these shores. Some of these Finns speak Finnish and others speak Swedish. None speak Russian, and therein lies one of their grievances. There are two churches in Finland, the Lutheran and the Evangelical. In this country most Lutherans call themselves evangelical, but in Finland they do not. Finns coming to America are seeking Lutheran connection, and

there are three large Finnish Lutheran synods. Some others, and especially those of the evangelical type when at home, are seeking union with the Congregationalists. There are now five Finnish Congregational churches in America. They are located in Fitchburg and Quincy, Mass., in Cincinnati and Ashabula, Ohio, and in New York city.

Penn's "Holy Experiment" is the subject of an interesting article by Ernest E. Taylor in the *Gentleman's Magazine* for Tenth Month. The writer gives a very clear picture of the main features of that great experiment, and brings out forcibly "the distinguishing mark of greatness placed upon Penn's government—his treatment of the natives and his relations with them over a long course of years;" those relations being based upon the natural rights of mankind—not upon the supposed interests of trade. "It is a distinct gain to have sound Quaker teaching in magazines for the general reader. Friends of to-day too little utilize the general press for promoting their conception of truth."—*London Friend*.

SUMMARY OF EVENTS.

UNITED STATES.—The members of the Commission have been visiting the anthracite region in Pennsylvania, entering coal mines, and inquiring personally into the methods of mining and transporting coal, and the wages paid. The Commission has decided that if any award is made affecting existing rates of wages, such award shall take effect Eleventh Month 1, 1902. The miners wanted the new scale of prices, one is made, to date from the time they returned to work. The operators left the matter to be decided by the Commission.

A despatch from Washington says: The rate at which the bubonic plague is increasing in California is causing alarm, and the action of the New Haven conference of Health Boards last week has served to arouse the General authorities to the necessity of prompt efforts to stamp out the disease completely. It is said that the business men of San Francisco have used their influence to keep the health authorities from publishing the facts in regard to the cases that have occurred, and have in this way aided in the spread of the disease. It is now believed that the time has come for the general Government to act.

A despatch from Jackson, Miss., says: The alarming growth of the use of cocaine among the negroes of Mississippi has caused the suggestion to be made that medical laws should be enacted for the suppression of the evil. The cocaine habit is demoralizing the race in this State, and its growth in recent years has been phenomenal. Thousands of victims may be found among the negroes.

The statement is made in Chicago that between 40,000 and 50,000 colonists have gone into the far western, northwestern and southwestern States during the Ninth and Tenth Months. The movement of home seekers and settlers has never before been so great in the history of Western railways.

The new steamer *Korea* of the Pacific Mail Company's line has been ordered to make the voyage from Yokohama to San Francisco in ten days, a distance of 4,000 miles in a straight line. This is the shortest passage between these two ports on record.

Prof. Hillebrand in a lecture on the results of explorations in Babylonia, has stated that tablets have been discovered which confirmed the Biblical account of the journeys of Abraham and the entrance of the children of Israel into Palestine.

The aggregate horse power now being developed at Niagara Falls approaches 500,000.

Nearly 6,000,000 acres of land in Northern California have been withdrawn from the area of public lands by a late order of the Secretary of the Interior for the purpose of growing forests.

FOREIGN.—A despatch from Washington says that the Chinese minister is endeavoring to induce the Powers, parties to the treaty of Peking, to consent to arbitrate the important question as to whether the indemnities to be paid them shall be paid on a gold or a silver basis. The issue is of the utmost importance to China; in fact, it is said that the insistence of the Powers upon a settlement on the gold basis would mean the ruin of the Chinese Empire, which is only ready to pay the rest of the world nearly 50,000,000 taels in gold. He has appealed to the United States for help in influencing the other Powers. Secretary Hay has met the appeal favorably, and has consented to accept the proposition in behalf of the United States if the other Powers agree to it.

The Chinese Benevolent Society, of Victoria, B. C., has received cablegrams from South China asking for relief, and for the famine stricken people. Their crop has failed in five large populated districts as a result of a drought, which has lasted five months.

A despatch from Berlin, says: Increasing pressure is being brought to bear on the Government in Germany with the object of opening the frontiers for the importation of foreign animals and a relaxation of the regulations created to exclude meat exports, or for something which will afford relief from the excessive prices of meat, which have now risen to levels which are prohibitive for the laboring people and which are seriously affecting the resources of middle-class families. The best beef retails at 44 cents a pound, and other meats are proportionately high. The wholesale prices in the German markets are from 15 to 25 per cent. higher than in those of neighboring countries.

The discovery is reported of the site of the ancient city of Gezer, in Palestine, formerly occupied by the Canaanites, the king and people of which were slain by Joshua.

Recent despatches from Yorkton, in the N. W. territory of Canada, state that several hundred Dookhobors, under the influence of religious excitement, have left their country to exclaim from view, and to live among their own people, and it is reported are moving towards Winnipeg. The Colonization Agent Speers is reported to have said on the 31st ult.: "Exhaustion, hunger and sleeplessness have rendered their condition such that they can no longer be reasoned with. I have worked night and day with the misguided people, and must confess defeat so far as inducing them to return to their homes is concerned. One thing is certain, the Dookhobors must be taken care of. I have wired the authorities at Ottawa to give the question of their condition the most serious consideration."

A despatch from Vienna says that the migration of Roumanian Jews to the United States has again commenced, and that large numbers of men are now on their way. The former parties of emigrants were mostly women and children.

The last section of the British Imperial Pacific Cable was laid at the Fiji Islands on the 30th ult. A message was received on the 31st at Ottawa, Canada, from Premier Seddon, of New Zealand, on the completion of the great undertaking.

It is estimated the cases of cholera that have occurred in the Philippine Islands since Third Month 29 last aggregate 75,000, with a mortality of 75 per cent. Some of the towns have lost 10 per cent. of their population, and the epidemic continues severe. Cholera has also caused great mortality in Japan, China and Egypt.

A despatch from Paris, says: Foreign Minister Delcasse has announced that Germany, Great Britain and France had agreed with Japan to submit to The Hague Arbitration Court the exact interpretation of existing treaties dealing with the holding of perpetual leases of property by foreigners in Japan.

Earthquakes have occurred recently in Southern Mexico, and the volcano of Santa Maria in Guatemala is reported to have lately been in a state of eruption. Dust from this and other volcanoes has spread several hundred miles over the surrounding country. For fifty-three hours the towns of Tapachula, in the State of Chiapas, Mex., was almost totally dark.

The eruption of the Soufriere volcano in the island of St. Vincent on the 28th ult., and tremors of the earth were continually felt, causing much alarm.

The Agricultural Department of Russia is taking steps which will prepare the way for that country to play an important part in supplying the leading markets with beef, in opposition to the American meat exporters. Special steamers are being built with freezing chambers, to connect between a Russian port, via the Kiel Canal, and London, with huge cargoes of fresh meat.

Prof. Hillebrand in describing the eruption of Mont Pelee on the 30th of Eighth Month, said: "I saw for the first time the column of steam and ashes rising not less than five to six miles above the summit of the mountain. It was about 1500 feet in diameter, and had a velocity of about three miles a minute."

RECEIPTS.

Received from George Sykes, agent, England, £22 3s and 9d, being 10s each for himself, Mary Ashby, John Anderson, Robert Bigland, Elizabeth M. Bellows, R. B. Brockbank, Birmingham Friends' Reading Society, E. and G. Brodribb, Horatio Brindley, J. C. B. Stephens, J. C. B. Stephens, A. J. Deewes, Thomas Francis, William Graham, W. B. Gibbins, Rachel Hall, Ann Holmes, John Hine, William Knowles, Elizabeth Knowles, Frances Kennedy, W. J. LeTall, Joseph Lamb, W. C. McCheane, David McCaughrie, Anna Moorhouse, August Marshall, Wm. R. Nash, Daniel Pickard,

George Pitt, John Sykes, Eliza M. Southall, E. Southall, J. H. Shield, Isaac Sharp, Stewart, F. B. Sainty, E. C. Thompson, Sarah Wood, John H. Walker, William Williams, de Chronosoff to No. 27, Vol. 77, and J. Ellen K. Watkins, 25d for J. A. Braithwaite 15d for P. T. Moffat; from James Hobson, 1s Ireland, £5 10s, being 10s each for Henry Edwards, Bell, William Bell, John Duguid, F. Duguid, Charles Elcock, Forster Green, P. Green, T. M. Haughton, Charles B. Lam, William White.

NOTICES.

WESTOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the stage will train leaving Philadelphia 7.06 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, 15 cents; under 7.30 P. M., 25 cents each. To reach the school by telegraph, wire West C. Phone 114x.

EDWARD G. SNEYLEY, Secy.

WESTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in relation to instruction and discipline should be addressed to WM. F. WICKESHAIR, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SNEYLEY, Superintendent.

Address, Westtown P. O., Chester Co.

MEETING AT LANSOWNE.—A meeting for worship pointed by Chester Monthly Meeting, will be held Meeting House at Lansdowne on Fifth-day evening Eleventh Month 20th, 1902, at 8 o'clock.

Friends' Library, 142 N. Sixteenth St., Philadelphia.

Open on week-days from 11.30 A. M. to 2 P. M. from 3 P. M. to 6 P. M.

Circulation of books free.

Among the new books are the following:

BENSON, Jane.—*Quaker Pioneers in Russia.*

CUTLER, T. L.—*Recollections of a Long Life.*

HENDERSON, C. H.—*Education in the United States.*

HENSTREET, Charles.—*When Old New York Was Young.*

HOSMER, J. K.—*Louisiana Purchase.*

MYERS, O. S.—*Stepping Stones.*

MADEN, A. C.—*Immigration of the Irish Quakers.*

Pennsylvania, 1682-1750.

PETERS, J. P. (ed.)—*Labor and Capital.*

WASHINGTON, B. T.—*Character Building.*

WINSTON, H. M.—*Literary Boston of To-day.*

WANTED. A teacher in the Friend's school for children at Tunesassa, New York. Application made to CAROLINE C. SCATTERGOOD, 626 Spruce Street, Philadelphia, or HANNAH F. CARTER, Moorestown, N. J.

DIED. at the residence of her brother-in-law, Steer, near Barnesville, Ohio, Ninth Month 7th, 1902, the eighty-first year of her age, HANNAH G. TAYLOR, beloved member and elder of Stillwater Particular Monthly Meeting. She was firmly attached to the tenets and customs of the Society of Friends. "Blessed are they whose names are written in the Lamb's book of life."

At her residence in West Chester, Pa., fourteenth of the Tenth Month, DENNIS E. CORP, seventeenth year of her age; a beloved member and sister of West Chester Particular and Birmingham Monthly Meeting. On the 12th she attended the usual Friends' meeting, in which she was engaged in a tendering communication, particularly addressing the young. Her welfare she was deeply interested. In the evening that day she wrote as follows to a friend: "The day has been short, and happy one to me, the vast, delightful and earth so beautiful. I have felt as if that has been meted out to me of suffering and pain, and that 'God is good,' and desires for myself and that our faith may not fail in the time of trial, time passes on, that the needful preparation for spirit's departure from this scene of change and pain may be perfected as us, through the power of the grace of God, to have sufficient to overcome the world; and that through mercy, we shall be safely entered into the haven of unending rest and peace, prepared for the redeemed." Her death occurred after an exhausting about half an hour of a disease of the heart which she was subject. "Blessed are those whom the Lord when He cometh shall still be watching."

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, ELEVENTH MONTH 15, 1902.

No. 18.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Printed from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.
Sent as second-class matter at Philadelphia P. O.

CHRISTIANISM nursed by Imperialism became
in of Rome, has wrought the decline of
and is visibly producing that of France
it is feared, that of England. Can that
is an ultimate blight to other great na-
be a strength to ours?

THE BEST.—It is wrong to do anything
takes the place of something better or
for which the way is open for. A deed inno-
itself is a sin, when chosen instead of
temptation "come up higher." It is not
to be doing good things,—are they
ing us back from better things? Then
the better things entered upon become bad
as, as soon as they hold us back from get-
ting the Best. We shall never ascend to the
of the golden ladder by abiding steadfast
to midway step, nor upon the next to the
when the call is still upward.

Labor-Learners and the Waiting-Learners.
These laborers in the vineyard who waited
for the Lord, received the same reward with
those who had been waiting on the Lord in the
of being waiters in active service. The
of hour laborers, like the others in the
vine, yielded to their first call for that
service. But the Master's language repre-
sents them as standing "all the day," thus far
from work"—not necessarily idle in the
sense. The service of waiting eleven
hours for right authority, together with the
of our open service, was rewarded as being
the eyes a day's work. The waiting for his
coming that they might serve Him, was ap-
peared equally with the waiting on Him of
the earlier ones actively—the will taken for
speed, the waiting for the work.

The Lord will have "a willing people in the
of his power." It is a right disposition
towards Him, it is a responsiveness to

his will on immediate call, that He would train
and prove, dividing unto every man his work
or his waiting, as they severally need.

Thanksgiving by Grace, by Prescript, and by
Calendar.

No one who has not the anointing power for
thanksgiving, has the appointing power.

Neither can we mortals command "one of
the days of the Son of Man," or days of grace,
because we cannot command his grace.

When chief magistrates in proclaiming one
of the days of the Son of Man, and Son of God,
year after year usually escape the mention of
his name, then their implied confession that
they do not look upon theirs as a Christian
country, becomes conspicuous.

We could be glad when by grace it is in a
chief magistrate's heart to commend the spirit
of thanksgiving to his people. It would be
much more impressive, however, if he did it
when the spirit of the service was upon him in
whatever part of the year, without waiting for
a perfunctory notch in the calendar to come
round. Prayer-wheels and thanksgiving-wheels
are one in principle. Whatever thanksgiving,
however, animates one's heart on any day, let
him make the most of it, and it will make the
more of him.

Friends' Institute.

*Annual Report of the Board of Managers of the
Friends' Institute for the year ending Fifth
Month 9th, 1902.*

The work of the Institute has been carried
on very much as heretofore. The rooms have
been well patronized, both by residents of the
city and by Friends coming from nearby or
more distant points, the visitors numbering
seventeen hundred and thirty-two more this
year than last.

We are especially desirous that all should
avail themselves of the conveniences thus af-
forded for meeting their friends, etc.

The Lyceum Committee makes the following
report: "Nine meetings of Friends' Institute
Lyceum were arranged for by the Committee
the past year. One of these was omitted
on account of the Peace Conference and one
on account of the sleet storm that made the
streets unsafe for travel. The list of those
held is as follows:

Eleventh Month 15th, 1901. Roentgen Ray
Phenomena: Prof. Arthur H. Goodspeed.

Eleventh Month 29th, 1901. The Making
of a Book: J. Horace McFarland.

First Month 24th, 1902. Abraham Lin-
coln; William H. Lambert.

First Month 24th, 1902. The Mediter-
ranean: Henry A. Bryant.

Second Month 7th, 1902. Brain Paths;
Henry H. Goddard.

Third Month, 1902. A Neglected Scottish
Poet; Francis B. Gummere.

Third Month, 22nd, 1902. Tony's Hard-
ships; Jacob A. Riis.

The first lecture on this list was tendered to
the Lyceum by an interested Friend in ac-
knowledge of his appreciation of the work
of the Institute. The last lecture was made
possible by funds collected privately by mem-
bers of the Committee and admission to it
was by ticket to prevent an overcrowded room.

The attendance during the year has been
fairly satisfactory, but not up to previous
standards. Not a few Friends have failed to
get seats so frequently in the past that they
have given up the habit of attendance. In
addition to this fact, free lecture courses quite
like the Lyceum course have become common
in many centres in the city and an evening
rarely passes now, without some attraction of
this kind. This may be a signal to a new
committee to make some modification in the
future programmes of the Lyceum.

As heretofore, the Lyceum is under deep
obligations to the speakers who have so kindly
contributed their services. The programmes
have been attractive and the audiences have
been pleased to welcome such able lecturers.

For the Committee

(signed) J. HENRY BARTLETT,
Chairman.

PHILADELPHIA, Fourth Month 28th, 1902.

One important feature of the work of the
Institute is the care for young men and young
women who come to the City from distant
points, without the advantages of a large ac-
quaintance; and for these we have been in
the way of holding a reception about once a
year. In the second month of this year such
a reception was held which was attended by
about one hundred. It was a very pleasant
occasion, and the courtesy and interest shown
by the Board of Managers was much appre-
ciated by those who were present, and judging
from appearances they had a thoroughly en-
joyable social evening.

We would ask for the kind interest of
Friends and trust that our membership may be
increased.

Application may be made to any of the Board
of Managers or the person in charge of the
Institute rooms.

LET us labor to make the heart grow larger
as we become older, as the spreading oak
gives more shelter.—*Ex.*

WHAT we need is not a new compass every
year, but a determination to steer straight by
the old compass, which is the Word of God in
Christ.—*Henry Van Dyke.*

Letter from Joseph James Neave, with a Russian Reminiscence.

The Lord is wonderfully good to me and far more than compensates for any apparent loss. I seem like a water-logged vessel no longer fit for sea, moored in a little harbor just outside the desired haven, where we would be! Several fine ships have passed in since I thought I was going, with whom I sailed in former days; dear John Bellows among them; but mine is a happy lot, it could not well be more so, except by knowing that my dear relatives, friends and acquaintances, my enemies—if I have any were partakers of the same; while the film seems to thicken over the outward eyes, it seems rather as if the inward vision were clearer and beheld the dawning of God's bright eternal day wherein the shadows and sorrows of time pass away for ever; time is lost in God's glorious and ever blessed now, and the river that appeared to separate the saints militant from the saints triumphant is lost sight of in the unity and union of the whole around his throne, for there is no more death and the former things pass away for ever.

Now and then the thought will come, it is so beautiful it must be a dream or a delusion and will pass away; and I often marvel at the wonderful goodness of God toward me who am as the least in our Father's house. In this store-house there is abundance for all, and all may take what they will of his abundant grace and treasure . . . In our interviews with the Stundists in South Russia, the subject of baptism was alluded to on more than one occasion. They were not exiles, but eleven of their places of worship had been closed there and in the neighborhood by orders from the government six weeks before.

We gathered by ones, twos and threes to avoid suspicion. About fifteen or sixteen gathered in an upper room at a private house, all being men, I think, but two.

The Holy Spirit seemed poured out upon us, in a wonderful manner, bringing us all, I believe into tears and into that sweet and precious oneness known only in Christ, to the people of God, and under his constraining power many petitions,—oft short and broken—ascended to our Father and our God, and we were enabled to say through our interpreter what was on our mind towards them.

Then the host brought in refreshments which we partook of with them.

They gathered round us wanting to know our views about baptism, as they understood we held different views to them on the subject. John Bellows in a few brief and pointed remarks referred them to the experience we had just known together as the baptism for which we as a Society plead and without which no outward sign can be of value. It seemed fully to satisfy them, and I think no further question was asked; under the precious canopy of love we parted from them.

Ninth Month 21st, 1902.

"TRUST that man in nothing who has not a conscience in everything."

"The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty, which is the living of the completest life which it is possible for man to live."

COMMUNION.

Thou canst not intermeddle with my joy,
I dwell so deep behind the strongest veil,
When lofty themes my active powers employ,
What kindly greetings shout their generous hail,
So well attuned my ear. I understand
The glad monitions of the Spirit's voice,
The gentle foot-fall and the helping hand
Confirm me in my high and final choice.

A double choice adorns me like a crown,
The choice from heaven evoked my frail embrace,
A double purpose makes me all his own,
Thine mine, 'tis Thine in fellowship of grace.

Ah! not in proud disdain I close the gate,
Against all comers of the human kind,
It is because I stand and silent wait,
As in his heart the well of life I find.

I dwell with Him in secret converse glad,
With Him I share the tears of rescued throngs,
And hail the hosts in shining garments clad,
Who change their prayers to shouts of lofty songs.

H. T. MILLER.

BEANSVILLE, Ont.

FOR "THE FRIEND."

TO THE MEMORY OF MARIA S. REEVE.

Her face shone with the peace and love of God,
Her careful words portrayed his attributes,
She seemed as on the Mount with Christ,
Hearing from Him the best benedictions.

We miss the true companionship of those
Who on their way, like Enoch, walked with God.
Through tranquil joys, of life's most pleasant day,
Or 'neath the pressure of bereavement's roi.

But yet the fragrance of such valued lives
Still lingers on our swiftly shortening path,
And Heaven seems near and brighter than before,
With the rewards which it forever hath.

E. P. TERRELL.

The Rowdy and Refined Way of Student Welcoming.

Every reader of the daily papers must have noticed of late the constant recurrence of telegrams and other items of information, telling of tumults and fightings between the older pupils of colleges and the recently entered scholars, or freshmen. To refer to two cases only; in one instance there were four of the students carried to a hospital to have their wounds dressed, many others having suffered minor injuries in the fracas; in the second case, while the freshmen were in the midst of a special repast, the doors were burst open, chairs broken down, dishes in great quantities broken and a disgraceful scene of tumult ensued. Yet these things appear but as a sequence to be expected of the rage for inter-collegiate games, and so to speak, the apothecosis of sport prevailing in the higher educational circles. The following extract from the Tenth Month number of *The Westernian* is pertinently suggestive as indicating the better, more dignified and sensible way of welcoming freshly arrived scholars to their new and strange field of student life:

"On the morning of Ninth Month, 10th, the annual sociable for the introduction of new scholars was held in the library. The usual rounds were made to introduce them to the teachers and to each other, and we hope that the agonizing 'newness' was much decreased by the three-quarters of an hour thus spent together."

J. W. L.

Acting a Lie.

Dolly had been told never to meddle with beautiful vase that stood on a bracket over piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down and examine it—probably because she had been told not to do so. One day, when she was alone, she made up her mind to gratify her curiosity. She took the vase down without breaking it, but on trying to put it back the bracket slipped off its nail and the vase fell to the floor, and was broken into a dozen pieces. Dolly was frightened and she stood there trying to think her way out of the dilemma her kitten came into the room and said, "I'll shut Spotty into the room, and he'll think she did it," decided Dolly, and Spotty can't tell."

So the kitten was shut up in the parlor, and when Dolly's mother came home she found Spotty there, and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly. "I think she must have done so," answered her mother. "You don't know anything about it, do you?"

Dolly pretended that she didn't hear her question, and got out of the room as soon as possible. That night she couldn't sleep. "I lied," something said to her. "No, I didn't," she said. "I didn't say I didn't break it," "But you might just as well have said the voice of conscience told her. 'If I didn't tell a lie you acted one, and that's as bad as telling one.'"

Dolly stood it as long as she could, but she got up and went to her mother's bed.

"Mamma, I broke the vase," she said. "I thought if I acted a lie you would find out about it, but I can't sleep for thinking of God knows, if you don't."

Ah, that's it—God knows, if no one else. We cannot deceive Him.—*New York Observer*.

BIBLE IN FOUR NEW TONGUES.—Four hitherto unknown tongues—so far as print is concerned—are now being added to the list of languages in which the British and Foreign Bible Society prints the gospels, and of these three are for the benefit of the subjects of King Edward. The New Testament is being turned into Nyanja, for the tribes of the Shire River Bank, Nyassaland, and in this work the Livingstonia Mission of the United Free Church of Scotland, the Blantyre Mission of the Established Church of Scotland and the Myer's Mission of the Dutch Reformed Church are laboring. A version in Yalunka is nearly ready for natives of the Palaba district of Sierra Leone, and in Bugotu for the inhabitants of Ysabel Island—one of the Solomon group. Lastly, a translation into Visayan, spoken by some two million persons in the Philippine archipelago, is being undertaken. All are enterprises of great interest to philologists.—*London Telegraph*.

UNLESS truth come to you, not in word, but in power besides—authoritative cause true, not true because authoritative there has been no revelation made to you from God.—*F. W. Robertson*.

THE words we speak and the things we do are not snowflakes dropping into the water, moment white, then gone forever," but beginnings of immortalities.

Selected.

Sarah Taylor.

Sarah Taylor, of Manchester, England, was the daughter of John and Margaret Routh, of Leydale in Yorkshire. She was religiously educated, and through the merciful dispensations of the day-spring from on high, impressions were made on her tender heart through faithfulness to the manifestation whereof, in patient resignation she waited for further service and appeared in the ministry about the nineteenth year of her age, and visited London, in company with Mary.

About the twentieth year of her age she removed to Manchester, and resided with her mother John Routh. In the year 1748 she was married to William Taylor. He survived but a few months, but she often extended that they were united in a bond of truly fellowship. After his decease she remained unmarried.

Her testimony she was lively, clear and pertinently careful to wait for the opened authority of the word of life and skillfully dividing it to the people; and in her address to the Almighty, her mind was sanctified with that which gives access to the throne of grace. Under the engagement of love, with the full concurrence of her friends, she visited at several times the meetings of Friends in most parts of this Kingdom, Wales and Ireland. She was diligent in visiting the widows, fatherless, and afflicted, exemplary in attending meetings for worship and discipline.

In the infirmities of old age attended, she was, by a dropsy, confined to her bed, and mostly to her bed, she expressed to a friend nearly as follows: "I was more sensible than in this time of my afflictment and separation from my friends, in various ways in which the Lord's work appeared, and his merciful designs, with respect to individuals, frustrated, through the decree of the creature to become as passively in the hands of the potter, vessels of the Lord's own forming without any mixture of merit; some are too forward; but all come from unreduced self, and all tend to the Lord's work. We are to be formed into vessels quite emptied, that the Lord may have free course; no hesitation of activity or contrivance of the creature choose or to refuse."

After a little pause she added, "But he with human weakness who is a God of incomprehension, and he stands ready to help me look to him in sincerity. A sigh, arising from true contrition, is a sacrifice pleasing in his sight; because it is unknown preparing, and will arise as incense from the temple of our hearts, if we are directed to him."

Some friend going to her early in the morning, she mentioned a person who desired to be remembered to her, and by her. Sarah said, "I have been thinking much of him in the night and would have thee say, when thou art, that in looking at me, and the proximity of my being nearer the solemn close of some others; and having been in a good measure preserved through many exercises, he will think there is a cause to rejoice. But I have passed through more proving conflicts than present, nor ever had greater need of

watchfulness, lest the enemy should get an advantage over me; or had at any time more distressing fears of losing ground, and the great work of redemption falling short, and receiving damage, by my poor mind being turned aside to objects of inferior importance, and so the victory not to be obtained. Day and night, to be solicitous for preservation, was never more needful! Oh, that great work of redemption! 'I pray not,' said our blessed Redeemer, 'that thou shouldst take them out of the world, but that thou shouldst preserve them from the evil.' We are called to victory. All depends upon keeping close to him who alone can preserve us in the hour of temptation; then is the trying time, when the grand enemy endeavors to gain his end; it is his work to draw the mind into captivity; he wants to keep us in bondage."

Some months before her removal, she said, "I am not apprehensive my close is very near, though I feel nothing to stand in my way. I am quite resigned, and desire to be preserved in the patience, for though so feeble, and nearly worn out, a natural quickness about me, often under my sufferings, prompts to disquietude; but when thus tried I invite patience; and also pray to the Giver of every good and perfect gift, and am favored to feel its return."

She also mentioned, that as her bodily strength became more impaired, her understanding was more opened to prospects which no language was copious enough to express; in which she experienced a freedom from all the fetters of earthly connections, or objects of sense. It was as the place of broad rivers where there were no storms or tempests; neither galley with oars, nor gallant ship could pass; no work nor invention of man; but as in the ocean of Divine love, her mind was filled with silent worship, and adoration of the Supreme Being. She added, few of her early acquaintances were now remaining in this life; yet she said there were situated in several parts of the nation, those whom her mind often visited in near love, and she felt them near in the covenant of truth.

She expressed, with much tenderness, her desires that those who were entering upon a situation surrounded with dangers, might seek after the pearl of great price; and be willing to sell all, to purchase the field where treasure was hid; for it would remain when all other supports failed.

On two Friends visiting her, she said that she knew not how it might be with her, in respect either to life or death; nor did she desire to know; but it was abundantly made up by a prospect that was frequently laid open, and enlarged into a scene of ineffable glory and brightness, that at times it seemed too vast for her to bear; but as it was mercifully continued, her capacity for receiving it increased. She had been favored to behold a state so glorified, in perpetual union with glorified spirits, that at seasons she seemed in a scene of universal brightness, glory and beauty, too great for human comprehension. But she soon added with awfulness, "Yet this has not always been the case; there was a time when the heavens were as brass, and the earth as iron, and my soul encompassed as in clouds of impenetrable darkness; but since, that is mercifully removed, and the before mentioned prospect has graciously succeeded."

She had been made to view the past errors of her life, and even also to feel that judgment must pass over the transgressing nature, and upon every wrong impulse of the mind though it might not break forth into action, by giving way to which, she had often prepared herself a cup of sorrow unknown to others. She said, what she felt for her friends in religious profession, was not to be expressed; nor the strength of her desire, that those who had yielded themselves into the purifying hand of judgment might be preserved under it steadfast and immovable.

Nor could she set forth in words her ardent solicitude that those who had been, and were wandering from the fold of rest, might be given to see their dangerous situation; adding, "O, what I feel for those wanderers! Could I but gather them, could I open one of those prospects to their view, how it would stain all their worldly pursuits. Surely it would make them covet an establishment on this immutable foundation. I have often thought of those expressions, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' What my mind has felt for some of you of late has indeed exceeded anything that I ever experienced before."

Another time she said, "I have had deep sufferings and baptisms to pass through, but I now see with indubitable clearness, that there is a rock and fortress at the bottom; which if we cleave to, no power of darkness, however great, shall be able to move us from it long together." To a friend who sat with her she said, "The body is weak, but my mind is preserved in quietness, and seasons of consolation come unsought for; when clear prospects are opened to my view, of 'the spirits of the just made perfect,' and of the church triumphant, which words are insufficient to describe. It appears like a boundless expanse, an ocean of love, a river clear as crystal, which the vulture's eye cannot see; no galley with oars, nor gallant ship can pass thereby. There the spirits of the just, the church triumphant, enjoy full fruition; are gathered into the place of pure prayer, adoration and worship. Precious in the eyes of the Lord is the death of his saints; because in these crusts and shackles of the body they cannot enjoy perfect uninterrupted blessedness, and He wills and loves that those whom He has redeemed by his power, should enjoy perfect, unmixing happiness."

She added, "I have learned with the apostle, that it is not by works of righteousness that I have done, but of his mercy that He hath saved me, by the washing of regeneration and the renewing of the Holy Ghost. O, I would not change my situation for all the possessions of this world; nor for all the knowledge and speculation that the wise system-builders of the present age can acquire; and, whatever they may vainly suppose, it is not a delusion, nor the workings of imagination, nor of prejudice; but solid, enduring, substantial truth."

After a solemn pause, before some friends took leave of her, she signified, with a sweet calmness, the probability of its being a final farewell; then added, "But there is one thing of more importance, that I feel my mind pressed to fix upon yours; which is, that you may be gathered into entire resignation, to

abide with your great Master on Mount Calvary. Remember what he declared, that 'Where I am, there shall my servant be,' and that you know was under suffering. What I have wished for you is that you may travail for a willingness to be kept there; for what can we desire more or greater than to be where our great Lord and Master is? He knows your state and your weaknesses, and his eye is over you for good. But if, like Peter, you slide from his testimony, He may bring it to your remembrance; and though your trials may be many and severe, and you may be beset and buffeted on every hand, yet He is omnipotent, all-powerful to preserve and keep you. It is the Father's good pleasure to give his adopted children the kingdom; for his regard is to his little flock, and all the combined powers of darkness shall not be able to pluck any of his lambs out of his hands."

On the 19th of the Sixth Month, to a friend, she spoke to the following import: "On looking over my past life, I cannot charge myself with being presumptuous; but I know I have not at all times been as honest as I should have been; especially in our large public meetings for worship. When things have arisen with clearness that I should have communicated to the people, I have let the right time slip, by deliberating on my own unfitness. This is indeed consulting with flesh and blood; listening to an enemy. I have not only hereby increased my own portion of sorrow and conflict; but the blessed cause has suffered. The free circulation of life has been obstructed, when I have had reason to believe it would have flowed from vessel to vessel."

After sitting a while under the covering of a sweet and solemn quietness, she said, "O, what an awful thing is pure gospel ministry! How few understand, or are sufficiently baptized into the true nature and spirit of pure, living, powerful gospel ministry." The following day to the same friend, when taking leave of her, she said, "Thou seest dear child how I am carried on from day to day; neither seeing nor desiring to see, how the present dispensation is to terminate; but faith and patience are mercifully vouchsafed to sustain; though sometimes it seems as if they were ready to fail; and then I am deeply tried. It is a great thing to be able to say, 'I have fought the good fight; I have kept the faith.' (Oh this keeping the faith, this cleaving close to Him, who has indeed loved us freely! If some of you will keep the faith, you will be strengthened more and more, to make war in righteousness against the enemies of your own houses; and be able to lift up a standard against wrong things in others." She afterwards added, "I often visit you in that love which is wider than the ocean, and extends over sea and land, and do thou remember to keep the faith in Him who is invisible and invincible too."

On Second-day preceding her departure, she was much afflicted with pain and shortness of breath; when a relation expressing her reluctance to leave her, to attend the Monthly Meeting, she said, "I would have thee go; for though I have a trying putting on, I do not quite see the end; but it may not be long before it comes. Thou may tell Friends I do not expect to see any of them again; and give my dear love to all, for it spreads universally."

On Sixth-day morning the symptoms of approaching dissolution were more apparent; and her outward sight much gone, so that she did not seem to know those about her, but by their voices; yet her religious exercises did not cease. She frequently expressed much care and concern for a young woman in the family, earnestly entreating her to do all she could to inherit eternal life; with many other expressions of strong solicitude for her preservation.

About eight o'clock in the evening she found it difficult to swallow, and said with a strong and clear voice, "No more;" and soon after dropped the following expressions: "Be still, be still, and thou shalt soon see the salvation of thy God;" which were the last words uttered.

They were accompanied with such an evidence that they were spoken concerning herself, and that it was her own blessed experience, as greatly bowed the spirits of those present, in resignation to the Divine will. She quietly breathed her last the nineteenth of the Eighth Month, 1791, aged seventy-four years, and a minister fifty-four years.

Fruitful or Fruitless.

THE TEST OF VITAL UNION BETWEEN CHRIST AND HIS PEOPLE.

Tender, and full of deep, loving meaning is the allegory of the vine, which Christ uttered in the closing hours of his ministry on earth. After many warnings and repeated assurances, the fact of Christ's approaching death had at last penetrated the understanding of the disciples. They had thought and hoped that when Christ told them of his departure, he was speaking in parables, but now they realized that the separation was at hand. They must have been bewildered at this sudden reversal of their expectations, and, doubtless, concluded that his mission was about to close in failure. Knowing what was passing in their minds, Christ uttered this allegory, which was probably not understood at the time, but was clear to them when they thought upon it afterwards. He tells them, in effect, that it is through them that his mission is to come to fruition. His function in the future will not be as in the past, to preach to the world and to teach it spiritual lessons. The disciples are to do that, but they can only do it as they draw life and strength from Him. They are to be like the branches of the vine, bearing fruit through the power supplied to them. He will cure no more lepers, restore no more cripples, preach no more sermons. His function will be to give the disciples spiritual life that they may do for the world all that he has been doing.

The idea of responsibility presented by the allegory was very impressive. The way that Christ's work could be applied to the world and accomplish its purpose was through their lives. It was the branches bearing fruit. From the branches men might gain not only the fruit, but knowledge of the vine. Their life and work must express his character and person. How was it possible for men so ignorant and untrained to do this? He tells them, and it is his answer alone that must have kept their sense of responsibility from crushing them. The secret of their

power was their union with him. That glorious life which they had witnessed, flowed through them and would produce. By themselves they could do nothing, more than the branches of a vine could fruit when separated from the stem. He could the stem produce fruit without branches. Henceforth Christ's work was to be interdependent. They were to be hands and feet of the body of which he was the head. By them, and by them a henceforth, would men learn what he wanted that he had done for them. From changed lives, from their patience under suffering, from their self-sacrificing labors, would men learn how far above common manly must be he who inspired them, must be the candle of the Lord lighting who had never seen the sun.

The conditions of illuminations have changed. The church is still the city on a hill that cannot be hid. Unconscious men still remind her of the fact when the duce the inconsistencies of members of church as a reason for their not accepting Christ.

They expect the fruit, as Christ does when they do not find it, the reproach upon Christ himself. So we see that the essential purpose of the branches, the reason for their very existence, is that they bear fruit. If they do not bear fruit, they are worse than useless; they are mischievous, cause their barrenness leads men to be Christ's power. If men see those who by his name, manifesting none of his spirit, less of the sorrows and woes of others, grow in gain, absorbed in the business and pleasures of the world, heedless of the spiritual danger of their fellows, they draw the conclusion that Christ's power is not what he said to be and that there is nothing in religion. If Christ sees such conditions, what is his judgment? There is no ambiguity about his sentence. "Every branch in me, that beareth not fruit, he taketh away." An awful declaration of the nature of which is beyond our conception. It implies that there never was vital union with Him, because those who abide in Him do not bear fruit. So the test is established. We judge no man, but we have the right to conclude whatsoever a man's profession may be, that the absence of fruit in his life, the absence of the graces of the Christian character, "love, joy, peace, long suffering, gentleness, goodness, meekness, temperance," show that the branch is no part of the vine, otherwise the life of the vine would have produced no fruit. How consolatory too, to the afflicted Christian, is the intimation of the purpose of discipline. The fruit-bearing branches are purged, or cleansed. Why? Is their suffering capricious or the punishment of sin? No, they are cleansed or pruned for a definite purpose. "That they may bear more fruit."

Selected.

A MOTHER said she wanted her son to go to a dancing school because he was so awkward, she wanted him to be more graceful. At six weeks he had made such poor progress, she took him out in disgust and chided him. He said, "I'm sorry, mother, I'm so stupid about it, but I can't seem to do any better. I see, it's one of the things I can't pray over."

A Great Provocation.

FROM REMARKS BY RICHARD GLOVER.

I admit that the Gospel carries everywhere the same provocation, and that it has done so since the first day. It disturbs thought; it affronts pride; it troubles prejudice; and it arouses anger. I admit it. But is the provocation the same in all places? Has it been received in China from the missionaries responsible for all the trouble and contention that has arisen there? Is it the only provocation that has been given to China? I should have thought that politicians and men of commerce were pretty well versed in provocation. I should have to remember that we took Upper Siam, which was a State tributary to China; we took France took Tonquin—a part of China; we took Russia took Port Arthur and a bit of Manchuria; that Germany took Kiaochow and a bit of Shantung; and then we took Wei-hai-wei. And then a popular English nobleman came out and writes a book on "The Break-up of China." And then there came the scramble for spheres of influence, and appeals without number for concessions to all sorts of syndicates. And the whole of Northern China—the whole of that district which has been so badly devastated in this conflict—was covered with prospectors of mines and surveyors of railways, till the Chinese thought that the nations believed that China was dead and ready to be carved up amongst its hungry enemies. That is a provocation which naturally aroused the patriotism and opposition of the Chinese. The Christian missionary is a friend in times of famine, who blesses the sick with the cure of their diseases, and who is before them as the embodiment of all that is lovely, honorable, and true. The proverb that he gives is "the small dust of the devil" in comparison with the other. Then, admitting that the Gospel carries provocation, I say further that the Saviour said that there was provocation in the Gospel, and yet he ordained that we should spread it. He came, he says, to send, not peace, but a sword—to set a man at variance with his father, and the daughter with her mother. He told his disciples that they should be hated of all men for his sake, and led them to confusion and distress as the result of their work. Why did He ordain that which is so provocative? Not for want of love. When all power was given unto Him in heaven and in earth, and all love dwelt in his heart, then He chose this Gospel with its provocations as having in it an omnipotence of mercy and a power of healing which would infinitely compensate for the disturbances that it would be aroused. The Saviour chose it because He knew not merely the trouble that the Gospel would arouse, but the blessing that it would bring; and He sent his disciples forth to do that which would temporarily provoke, but permanently save and bless mankind. It is not the history of the past justified by the future's expectation? All that we see to-day in China you read of as happening in the Roman Empire in the days of Nero and Diocletian. But after that trouble wore away, and the Gospel had wrought a purer society; had produced a heavenly brotherhood. It was the light of life on the world. It replaced despair; and instead of seeing the Golden Age behind them, as they had done

formerly, they now beheld it in front, and greeted it, and worked on toward it in patience and hope. Womanhood was raised and childhood protected. The fetters were broken from the slaves, and the days of slavery were ended forever by the influence of the Gospel of Jesus Christ. Christ knew the Gospel would disturb, but He disturbed to bless and save. That is the history of the past eighteen hundred years, and it is the history of the nineteenth century.

When Carey went out to India, so far as I know, there was not a nation under heaven, except, perhaps, Switzerland, that had not slavery as an institution. But England, France, America, Holland, Spain, Brazil—nation after nation have, in this century, emancipated their slaves. For the missionaries pleaded the wrongs of the slave and fitted him for freedom, and roused the hearts of the nations to give the freedom which they sought. So that to-day there is not a single nation in Christendom that holds a slave.

Nations in the South Seas have been evangelized. Sir Arthur Gordon says of the native converts there, that they are as good Christians as the Christians at home. They were wild cannibals when the century began. In India at the present time every kind of improvement has come with missions. Vernacular education came with them. Carey taught the first girls' school that was ever taught in India, and started the first university at Fort William. He has been followed by a noble army of educationists, by Dr. Duff and by John Wilson of Bombay, and Dr. Miller of Madras, and others carrying on that higher education of young India, and impressing on its growing culture a Christian character. . .

China is prominent before us. Have we failed there? Why, it is not very long ago since our work there began—so recently, that the first Christian Church of five communicants was formed by a friend of my own. I have met with one of these first five believers, who, through a long life, did the will of God his Saviour in all things. To-day there are—before these troubles began there were—100,000 Protestant communicant Christians; gathered in spite of vast difficulties, of slanders incredible, and misconceptions of the hugest and most terrible kind; gathered through the faithfulness of men; through the truth they uttered; through the mercy which they practised. Does that look as though provocation was the only thing missionary societies gave? The Chinese are ready for the Gospel, and they will receive it if we show it to them. There are very few hearts so rich in comfort that they can dispense with the richest comfort of all. Mankind says, "Show us the Father and it sufficeth us," and has to wait till Christ says, "He that hath seen me hath seen the Father."

THERE is no such thing as utter failure to one who has done his best. Were this truth more often emphasized, there would be more courage and energy infused into sad and desponding hearts. The compensation may seem shadowy and afar off, but it is not so. It attends everyone who is conscientious, painstaking and resolute and will never desert him whatever may be the fate of his exertions in other respects.—*Great Thoughts.*

A Question of Rights.

When Julia Fairchild came home from college at twenty-one the world looked bright before her. She was young, strong, and keen-witted; she had a fair share of beauty, and was the petted daughter in a wealthy and luxurious home. As the years passed, however, she began to realize that she was missing something—something that other girls with not half her advantages seemed to win with scarcely an effort. She was in the society at home; she had travelled much, and was acquainted with charming and cultured people in many countries; yet somehow she never touched more than the outside of it all. Two or three friends she had, but scarcely more; girls never "ran in" to see her as they were continually doing with other girls whom she knew; as for young men—the briefest duty calls were all they ever paid her.

"I don't see why it is," she said, in a moment of rare revelation to a friend. Then instantly she changed the subject, her pride angered that she betrayed her pain. "By the way," she went on, "I met Judge Haven yesterday. I had wanted for a long time an opportunity to tell him what I thought of that matter. I know that he is an old man, but I had my rights, and I let him see that I intended to assert them. He didn't answer a single word—he couldn't."

She spoke with keen satisfaction; she had no conception of the cheapness of her triumph. The judge was an old man and she a young girl, and the matter one of the slightest importance. But she had asserted her "rights." It was her perpetual attitude toward life. It was not strange that few people discovered that behind her continual aggressiveness dwelt a warm heart and unswerving loyalty.

The secret of the charm that wins love never can be wholly defined, but one element is always discoverable—the tact and sympathy that make those about one happy. Madam Recamier, old, impoverished, blind, was yet sovereign over hearts. A remark in her memoirs is significant. When darkness had fallen upon her, her great pleasure was to have some one read aloud; yet invariably she chose for the reading not what she cared for most, but what would give most pleasure to the reader or the other listeners. She would rather miss something herself than to have others miss something upon her account.

"The best thing about having rights of our own," says George MacDonald, "is that, being our rights, we can give them up." It is a sentence that challenges the test of life.—*Youth's Companion.*

DIVIDED ATTENTION.—Goethe's motto, "Wo du bist, sei alles!" (Wherever thou art, be all there!) offers an excellent one for people who seem totally destitute of the power of concentration, says a writer in *Success*. The mental reservoirs of many earnest, enthusiastic workers are like a leaky dam, where most of the water flows out without going over the wheel and doing the work of the mill. Their energies are dissipated by being scattered over too wide an area; consequently their well-intended efforts are barren of results. Energy must be conserved. The manager of a large establishment, a very promising young man, recently declined the offer of a director-

ship in two leading banks in his town. In giving his reason for declining he said that if he sapped his energies in too many directions, he could not make a great success of his regular business. Every little leak in the mental reservoir lessens by so much the stream upon the wheel of life. Mind-wandering is one of the most subtle and dangerous of these leaks, and it is one of the greatest enemies of effective work. A habit of worrying about things that cannot be remedied, crowding the thoughts with petty anxieties and jealousies, taking up one thing after another and not bringing anything to a conclusion,—these are leaks in our mental reservoirs that are draining reserve power. The man who does not learn, early in life, to focus his efforts to centralize his power, will never achieve marked success at anything. The waste of life occasioned by trying to do too many things at once is appalling. No one is large enough to be split up into many parts; and the sooner a man can stamp this truth on his mind, the better his chances for being a profitable member of society.—*Shoe and Leather Facts.*

Science and Industry.

Sugar exists not only in the cane, beet-root, and maple, but in the sap of 187 other plants.

HEALTH AS A DUTY.—A wise man who chose to pose as a fool once said that "health is the primary duty of life." Yet the majority of us do not consider health a duty. We think it is a gift from God, a piece of good luck, what you will, anything but a requirement laid on mankind. We exact of man that he be kind, that he be honest. If he is not either of these the more shame to him; but if he is unhealthy we count him unfortunate, and let it go. It would be better to regard health as a duty. We inherit some of our trouble, to be sure, but nature is on our side, fighting for health, and most of our illness is brought about by our own indiscretion. Let us shoulder the new responsibility. We should live wisely and temperately in all things, neither overeat nor overdrink; we should keep away from intoxicants, and, above all, we should not allow ourselves to worry about anything, because that harms us physically as well as mentally. We should regard an act that is likely to interfere with our well-being with some of the abhorrence due to a lie or a theft, which is a blow at character. This is the part of wisdom; it is also the part of morals. If a man is sick he will more easily yield to temptation; all the moral and mental are closely affected by the physical, and with good health to his aid one is able to face with fortitude all the various problems of life.—*Woman's Home Companion.*

Eggs are valuable remedies for burns, and may be used in the following ways: The white of an egg simply used as a varnish, to exclude the air; or, the white beaten up for a long time with a tablespoonful of fresh lard, till a little water separates; or, an excellent remedy, is the mixture of the yolk of egg with glycerine, equal parts, put in a bottle and corked tightly; shake before using; it will keep for some time in a cool place. For inflamed eyes or eyelids, use the white of an egg beaten up to a froth with two tablespoon-

fuls of rose water. Apply on a fine rag, changing as it grows dry; stir two drams of powdered alum into the whites of two eggs, till a coagulum is formed. Place between a fold of a soft linen rag and apply. For a boil, take the skin of a boiled egg, moisten and apply. It will draw off the matter and relieve the soreness in a few hours. They are considered to be one of the best of remedies for dysentery. Beaten up slightly, with or without sugar, and swallowed at a gulp, it tends by its emollient qualities to lessen the inflammation of the stomach and intestines, and by forming a transient coating on these organs, to enable nature to resume her healthful sway over a diseased body. Two, or at most three, eggs per day would be all that is required in ordinary cases; but since egg is not merely medicine, but food as well, the lighter the diet otherwise and the quieter the patient is kept the more certain and rapid is the recovery.

BREAD CRUMBS.—The cleaning of the pictures in the Houses of Parliament, London, has all been done by means of a perfect cloud of bread crumbs discharged through a tube by compressed air. In the London atmosphere pictures are attacked by fog, soot, sulphuric acid and other products of coal combustion, which reach even pictures covered by glass. The crumb treatment is claimed to be the only effective way of removing soot and dirt without injury to the pictures.

At West Point the cadets use bread crumbs to clean the white stripes on their uniforms, while for removing soiled spots on wall-paper the most widely advertised wall-paper cleaner cannot do the work more thoroughly or satisfactorily than a stiff dough made of bread crumbs, with a half cupful of gasoline added to a quart of water. Make it into a ball and rub the paper with it. When it gets soiled on the outside, fold it inside, and continue until the entire surface is gone over. Care must be exercised not to use the gasoline in a room where there is a flame of any kind.

Some California women never travel without a jar of prepared food, carried against a possible emergency. It is made of bread or cracker crumbs rolled fine, then sifted and thoroughly moistened with olive oil. This preparation contains all the elements of nutrition, while the blandness of the oil allays irritation in cases of stomach trouble.

THE MANUFACTURE OF PINS has become such an industry in the United States that the mills of this country practically supply the world with this needed article, and yet the demand is by no means a small one, says *The American Exporter*. Pins cost only a trifle nowadays, where they were very expensive. In 1900 the 75,000,000 people in the United States used 66,000,000 gross of common pins, which is equal to 9,500,000,000 pins, or an average of about 126 pins for every man, woman and child in the country. This is the highest average reached anywhere in the use of pins. Ten years ago we used only about 72 pins each.

The total number of pins manufactured in the United States during 1900, the census year, was 68,889,260 gross. There are forty-three factories in all, with 2,353 employees. The business has grown rapidly during the

last twenty years, for although there were forty factories in 1880 they produced half as much, employed only about half capital and only 1,077 hands. There has been a considerable increase in the number of men and children employed in pin factories late years, which is an indication that the machinery is being improved and simplified and that its operation does not require so much of an order of mechanical skill.

Hooks and eyes are a by-product of making, and are produced at most of the factories from material that will not do for the output of hooks and eyes in 1900 1,131,824 gross.

Pins and hooks and eyes are turned on automatic machines in such quantities that the cost of manufacture is practically limited to the value of the brass wire from which they are made. A single machine does the whole business. Coils of wire, hung on reels, are passed into machines which cut into proper lengths, and they drop off in receptacle and arrange themselves in the form of a slot formed by two bars. When they reach the lower end of the bars they are squeezed between two dies, which form the heads, and pass along into the grip of a steel instrument, which points them by pressure. They are then dropped into a solution of sour beer, whirling as they go, to be cleaned, and then into a hot solution of oil, which is also kept revolving. They receive their bright coat of metal, and are pushed along, killing time, until they have an opportunity to harden, when they are dropped into a revolving barrel of bran sawdust, which cools and polishes them almost at the same time. Because of the oscillation of the barrel they work gradually down to the bottom of the barrel, which is a metallic plate divided into slits just big enough for the body of the pins, but not big enough for the head to pass through. Thus they are straightened out in rows again, and, like well-drilled soldiers, march along toward the edge of the bottom, slide down an inclined plane, still hanging by their heads, until they reach strips of paper to which they are introduced by a curious part of the machine. The first they know of is that they are all placed in rows, wrapped up and on their way to the big department stores, where they are sold at from five cents to ten cents a gross. A machine is expected to throw out several thousand gross an hour.

"What is bird's-eye maple?" That is a question which just now seems to be baffling not only people who use furniture made of particular wood, but even woodworkers themselves. In a recent number of a woodworking magazine an article was published which stated that bird's-eye maple was not a peculiar maple, but simply ordinary maple cut in a certain way. In a recent issue of the *New York Times* that statement is refuted. It is there stated on the authority of a wood-worker, that bird's-eye maple and curly maple are both cut from the logs of the rock maple tree, *Acer saccharinum*, in which a beautiful, lustrous grain is produced by the sinuous course of the fibres. This tree is not at all the common hard maple. It is a hard maple, but it is of little gnarls called eyes. Men looking for bird's-eye maple logs go through the stanc-

and pick out the bird's-eye maple trees for them from \$30 to \$50 a thousand in the woods. Ordinary hard maple logs worth only from \$6 to \$7 a thousand feet, would be impossible to cut a piece of veneer in it from a common hard maple log, would be equally impossible to cut a bird's-eye maple log, no matter how you cut it, that it would not show the eyes.—*Scientific American*.

Distribution in the Province of Quebec.

FROM AN ADDRESS BY A. L. THERRIEN.

In 1820, the Montreal Auxiliary Bible Society was organized, there was not in Quebec a French-Canadian Protestant, and I think there were half a dozen in the United States; but this evening, as a representative of the French-Canadian Protestants of Canada to the American Republic, I bring to you the joyful greetings of forty thousand!

Amongst the various agencies used of bringing about this glorious result, I do not hesitate to name as one of the most efficient the society under whose auspices we met this evening, and its parent, The British and Foreign Bible Society.

In Henrietta Fuller and Louisa Roussey their beautiful country of Switzerland for the shores of the St. Lawrence River, and their divinely guided steps towards the historical parish of Lacadie, their marvelous success in that place was largely due to a which had preceded them, published by the same society and distributed by the Montreal Auxiliary. In a humble farmer's home, a small book, for two years, had been used by the missionaries' arrival, and in a place wherein the light of that bible had shone, was started Feller Institute, which has already educated over four thousand French-Canadians in things secular, divine, and which, with other institutions of the same kind, has been and is still, a source of light radiating throughout the whole continent.

In the same missionaries found their way to the old parish of St. Pie and the neighboring township of Milton, where through the work of hundreds of precious souls were brought to the knowledge of the Truth, and two French evangelical churches now stand. They there again were preceded by a society published by The British and Foreign Bible Society, which bible had prepared many to receive them.

The beginning of the Sabrevois Mission, which is also glorious, was largely due to the presence of a bible from the same source, which had found its way into a family distinguished for its respectability, which in years has been an honor to our French Protestantism, and which has given to the old Church of England four of its faithful ministers.

And believe that if the whole truth was known, we would find most of our French Protestant interests similarly indebted to these noble societies. What could the various religious organizations operating amongst the people have done had not these bible societies generously furnished them the literature which enabled them to carry on their work?

Joseph, the son of Jacob, had a dream and it came to pass! Nebuchadnezzar had a dream and it proved to be a prophetic sketch of the world's history. John Newton had a dream whose significance cannot be disputed. Now, a French-Canadian farmer, forty years ago, had a dream also. He saw a man enter his house, and solemnly take out of his pocket a small book, which he deliberately opened, and as he did so the house was filled with the effulgence of a heavenly light. Three weeks later this dream was realized in that identical home by the entrance of a colporteur and the blessed book he carried. And what took place in this home was repeated in hundreds of French-Canadian homes into which the bible brought light and life.

A young man came into possession of a bible distributed again by the society we here represent. He loaned it to an intelligent French-Canadian, who read it day and night. He and his numerous family were soon after turned to Christ, and two hundred and seventy-five persons are known to have been brought to the light through the influence of that bible. And it was only three weeks ago that I had the privilege of attending the dedication of a fine chapel built on the land owned, in his lifetime, by that same farmer, and in which now worships a regularly organized evangelical church.

My parents were staunch Roman Catholics; my mother being one of the few persons who could read in the parish in which I was born. She knew her catechism by heart and taught it to the children of the neighborhood, but never had she seen a bible until she had reached the age of forty-eight years. When a colporteur entered the house with bibles and testaments she was almost frightened out of her senses. But the missionary spoke so kindly that she felt disposed to talk with him. "I shall secure a bible from my own priest," she said, "and when you return I shall convince you of your errors out of it." With great difficulty she secured from the priest the loan of a new testament. She read it with the most intense interest, and by-and-by she was wont to shut herself up in her room and weep and sob like a child, and why? Because she had come to the conclusion that in order to follow the teachings of that book, she must sever her connection from the church she had loved so much, in which her sons were singers in the choir, and attendants at the altar; she must part with relatives and friends, and face a whole Roman Catholic community, there being no Protestants for miles around. But when the sacrifice had been made, she felt as if a mountain had rolled away from her heart, and oftentimes did she say that never had she known before what it was to have in her soul the peace of God, or to be free from the fear of death and the day of reckoning.

My grandmother was one of the most devout Romanists in the City of St. John's. She spent a great deal of her time on her knees, and attended most faithfully to her religious duties. And yet her last words were these, "Oh that I knew where I was going to spend the first day and the first night after I leave this world. Oh, that I knew that I was going to Purgatory, then would I know that eventually I would reach Heaven." On the other hand, a sister died at the age of twenty-

three years. She had been educated and converted at Feller Institute. Her death was most triumphant. Peace and heavenly joy filled her soul. She longed to be with Jesus, and many were the words of cheer and comfort which she spoke to those she was leaving behind.

Christian friends! What made the difference between the death of my grandmother and that of my sister, if not this, that while the former had "a zeal of God, but not according to knowledge," the latter had both the "zeal" and the "knowledge."

Notes from Others.

Zion's Herald thinks the machinery of religion is of little use without the power from on high. Not statics but dynamics represents the church ideal.

In a remarkable degree the work of Palestine exploration is confirming the whole of the Old Testament history and the prediction of the prophet, "Truth shall spring out of the earth."—*Episcopal Recorder*.

President Eliot of Harvard University says: There is no safety for democratic society in truth held or justice loved by the few; the millions must mean to do justly, love mercy and walk humbly with their God.

Archbishop Ryan in his address at the Lake Mohonk conference urged that "Philanthropy cannot succeed unless humanity is illuminated by Deity, that love to God as seen in Jesus Christ must move men and women to be servants of mankind for his sake."

A Chinese mandarin who has filled a book with extracts from the New Testament is reported as saying that if the people who professed the religion of the New Testament were to live in accordance with its precepts that religion would spread over the whole world.

The "seven world riddles" are given by Du Bois-Reymond in his celebrated address delivered in the year 1880, viz: (1) The essence of matter and energy; (2) the origin of motion; (3) the origin of life; (4) the apparently purposive arrangement of nature; (5) the origin of sensation and consciousness; (6) rational thought and the origin of language; (7) the question of free will.

The twenty-eight hundredth sermon by C. H. Spurgeon to appear in *The Metropolitan Tabernacle Pulpit* has just been issued. Since 1854 a new sermon has been published every week, and Passmore and Alabaster inform us that there are still enough unpublished manuscripts to continue the paper for some years. All of the back numbers are in print, and there is said to be a steady demand for them. He, being dead, yet speaketh.

No one ever suspected that Joseph Scriven had any poetical gift until a short time before his death. A neighbor was sitting up with him, and while the patient was asleep accidentally found a manuscript copy of "What a friend we have in Jesus!" and read it with great delight. When Scriven was questioned about it, he said he had composed it for his mother. He sent her a copy to comfort her in some great sorrow, and had kept this copy for himself, never intending that any one else should see it.

Some time later a Port Hope gentleman said to him: "Mr. Scriven, it is said that you composed the hymn, 'What a friend we have in Jesus!' Is it so?" He replied, "The Lord and I did it between us."

The hymn is undoubtedly one that will live.—*Word and Work*.

The first Bible printed in America was made for the benefit of the Indians. It was Eliot's translation, and was issued at Cambridge, Mass., in 1663. The Germans had the benefit of the next Bible, which was printed in their language at Germantown, Pa., by Christopher Sauer, in 1743. So the Indians and the Germans were supplied first, and it was not until 1782, according to Harper's Encyclopedia of United States History, that Robert Aitken, a printer and bookseller of Philadelphia, published the first American edition of the Bible in English. This was in quarto form. The first folio form in English was printed at Worcester, Mass., in 1791, and bears the imprint of Isaiah Thomas.

The Southern Presbyterian church is very conservative on the question of women's right to engage in Christian work. Some good women lamenting the cold state of religion in their congregation, agreed to meet weekly in the church for prayer. On one occasion these good women were holding their prayer meeting when a man dropped in to enjoy the meeting. The women felt that they could not proceed with their meeting in the presence of a man, and one of them went to the parsonage near by for the pastor, who came in and closed the meeting as they supposed in a scriptural manner.—*Christian Instructor*.

Not every one charged with the "leaven of the Pharisees" is as frank in his avowal of assumed superiority as was Rabbi Simeon, son of Johai, who was accustomed to say: "The world is not worth thirty righteous persons such as our father Abraham. If there were thirty righteous persons in the world, I and my son would make two of them; and if there were only twenty, I and my son would be of the number; and if there were only ten, I and my son would be of them; and if there were only five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one."

That is Phariseism, whose center is self, for whom the worlds were made, and in whose interest every thing is supposed to move. No wonder the Lord warned his disciples to take heed and beware of the leaven of the Pharisees. The man or woman who will not hear others patiently, who will not be advised by others, whose way is the only right way, is in danger of Phariseism, if not already in the ranks of the Pharisee. The true disciple of Jesus, on the other hand, is one easily entreated, severe with himself but gentle with others, humble, forgiving and kind—the very opposite of the self-righteous Pharisee.—*N. H. Christian Advocate*.

Items Concerning the Society.

Samuel T. Pickard, Whittier's literary executive and biographer, will sell a great many of his manuscripts and books for the benefit of a fund for the restoration and care of the poet's birth-place at Haverhill and his home at Amesbury.

Joseph S. Elkinton during a few days past, has again been in Canada, to be consulted by Government officials at Ottawa concerning the unsettling of a section of the Donkohors. It appears it was not found necessary for him to proceed further, and that an early return home was permitted.

SUMMARY OF EVENTS.

UNITED STATES.—The Commission appointed by President Roosevelt to adjust the differences existing between the anthracite miners and their employers have spent several days in personally visiting the mines and making inquiries in various neighborhoods. The commission has received from the miners a statement of their grievances and their demands. The Commission has agreed to meet at Scranton on the 14th, to take the testimony of the miners. The individual operators, of which there are about seventy in the anthracite region have agreed to abide by the findings of the Commission.

The amount to be paid to the troops lately sent to the anthracite region will amount to nearly \$1,000,000. This does not include subsistence, transportation, etc., which will amount to several hundred thousand dollars.

On the 4th inst. elections occurred in 42 States. The general result does not appear to have materially changed the political composition of Congress, though Democratic gains are reported in many places. In Pennsylvania, Samuel W. Pennypacker, the Republican candidate for Governor, was elected by a majority of 1,000 votes. The Republican Governor Odell of New York was re-elected. While a dense crowd in New York City was watching the election returns on the evening of the 4th instant, an explosion of fireworks occurred by which 12 persons were killed and about 80 injured.

Reports from the Bureau of Statistics show that the coal production of the United States has quadrupled since 1880, when the output of the remainder of the world was not quite doubled. The three great coal producing countries of the world are the United States, United Kingdom and Germany. These three countries produce practically 80 per cent. of the world's coal.

The annual report of the Commissioner of Navigation shows that on Sixth Month 30th, 1902, the documented tonnage of the United States was the largest in its history, comprising 24,273 vessels, of 5,797,902 gross tons. The increase over last year is almost wholly in large steel steamers. The report prints at length the agreement of the transatlantic merger, and its fleet of over 1,000,000 tons and says: "The organization of so great a navigation company under American auspices is, however, the most important step toward the establishment of an influence of the Americans on the ocean which has been taken since modern shipbuilding plants were developed in the United States."

A despatch from Denver says: Invalids must have a certificate from a physician before they can get on a train in Colorado after Twelfth Month 1st. The certificate must say that the bearer has no contagious disease. The roads have had a great deal of trouble with sick people afflicted with contagious diseases getting on trains. Conductors are supposed to watch such cases, but, sometimes it is impossible for them to detect contagious diseases. The idea is to have all the roads adopt the physicians' certificate scheme, and thereby protect passengers who desire relief from the presence of hacking consumptives.

Official reports show that there are now 500 cases of typhoid fever, and treatment in Philadelphia, and the same figures are given by Dr. Benjamin Lee of the State Board of Health in 1900 is again applicable in certain sections of the city, viz: that no Schnylik water shall be taken into the mouth unless it has been boiled.

It is stated that a company has been organized in Boston, Mass., with a capital of \$300,000, to manufacture railroad ties and paving blocks from leather. The ties and paving blocks are made of leather scraps.

Sixteen thousand tons of anthracite arrived in New York on the 9th instant from Great Britain by four steamships.

The available cash balance in the United States Treasury Seventh Mo. 1st, 1902, was the largest net balance in its history. It amounted to \$82,187,361.

Morris C. Lockwood, an inventor of Vineland, N. J., maintains that he has discovered a cheap process by which peat can be converted into fuel briquettes for below the cost of mining coal. Lockwood, after investigation and experiments, declares that in Atlantic County are hundreds of acres of the finest peat bogs in the world, running to a depth of fifteen feet.

A despatch from San Francisco says of the Indians residing in Alaska, etc.: "At least 25 per cent. of the natives along the Arctic coast have died from measles, and there seems to be nothing to check the death rate. Two years ago the devastation began, and it has continued since. When the natives began to wear civilized man's clothing and drink white man's whiskey, then began their decline. Diseases unheard of attacked them, and not knowing how to care for themselves, the people died rapidly. Pneumonia, rheumatism, grip and every conceivable ailment made their appearance among them and spread along the coast with appalling results."

A telegraphic message has lately been sent from Boston around the world by way of the recently completed cable from Vancouver across the Pacific to Australia. The actual time consumed was thirty-nine hours and twenty minutes.

According to a plan of the Chicago Housewives' Association holding mails for the benefit of the poor, the diplomas issued by the association in order to secure positions in the homes of members of the organization. The rules regulating the granting of the diplomas are to be definite. The formal testimonials will be granted to a maid only after she has been in one family for a year

and has performed her duties with a certain dexterity. Real parchment will be used, and the will be described as "satisfactory," "good" or "exceedingly efficient." Graduate "cooks," "waiters," "ladies' maids" and "landresses" will be the ideal household servants.

A Brooklyn firm of coffee dealers and sugar re said to be feeding one hundred horses used in its upon molasses. Each horse will eat from ten to pounds of molasses every day, the cost being at ten cents. It is said that the horses thrive upon fare.

FOREIGN.—The Emperor William of Germany has been paying a visit to his uncle, Edward VII of

W. J. Wilson, an explorer of the Canadian Gey Survey, has returned with his party from a tour the unexplored country to the southwest of Jame the reports of the discovery of a large river running between the Albany River on the south and the picket river on the north. The newly discovered has a course of over 800 miles, and near James vides into two branches emptying into Hudson Feral new lakes were also discovered by the explorer.

The movement of the excited Donkohors among their villages appears to have been stopped by the tina Government.

The Philippine Commission has appropriated \$2, in silver to purchase rice to avert the famine which appears to threaten many provinces in those island wards of 20,000 tons of rice are reported to have purchased.

A despatch of the 6th from Lisbon, says: A earthquake shock has been felt at Guarda, in the vince of Beira, and at other places. The earthquake is of less life, and many houses have been de

Official statistics show that owing to the drought when harvest in New South Wales this year is very poor. The shortage is estimated at 11 bushels. Queensland and other States of the Federation in Australia will probably also have very poor crops. A large emigration of persons to Argentina is lately taking place. Of 90,127 persons who went that country last year 58,343 were from Italy.

The volcano Kilian, in Hawaii, is again becoming active.

An expedition for exploring in the antarctic has lately left Scotland on the steamer *Scotia*, under leadership of William S. Bruce, who has had a long experience in such researches. The *Scotia* is provided with a complete set of instruments for oceanographic meteorological research. Kites will be used for photographs of bird's-eye views, and cinematograph-keeping records of the movements of animals in Self-recording meteorological instruments for the regions of the atmosphere are provided.

A despatch from London says that an epidemic measles is prevailing in the peninsula of Kamot which ten thousand persons have died, and some have been nearly depopulated.

The English language is hereafter to be system and practically taught in the national preparatory of Mexico, in accordance with the prescriptions in a decree by the President of the Republic. The first prescribes that "the professors of English must preference to teach the pupils to speak and to instruct the students in the acquisition of vocabulary and phraseology sufficient for daily use the expression of ordinary events and generalities." It is considered that the English language necessary for business in Mexico as well as the Span

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience persons coming to Westtown School, the stage trains leaving Philadelphia 7:16 and 8:15 A. M., and 4:32 P. M. Other trains are met at West Stage fare, 15 cents; after 7:30 P. M., 25 cents. To reach the school by telegraph, wire West Phone 1144. EDWARD G. SMEDLEY, Secy.

WESTTOWN BOARDING SCHOOL.—Application admission of pupils to the school, and letters to instruction and discipline should be addressed to

WM. F. WICKERSHAM, Pres.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WANTED, a teacher in the Friend's school for children at Tancessa, New York. Application made to

CAROLINE C. SCATTERGOOD,

626 Spruce Street,

or HANNAH F. CARTER, Moorestown, N. J.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, ELEVENTH MONTH 22, 1902.

No. 19.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

From Walnut Street, between Third and Fourth.)

Copies designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

and as second-class matter at Philadelphia P. O.

Nothing Stand Between Your Souls and
God, but Christ."

last number, on page 140, contained a
on concerning fruit-bearing branches,
iples of Christ, in the course of which
ated that "by them and by them alone,
orth, would men learn what He was and
He had done for them."

le according their full importance to
struments of Christ's direct teaching,
aminer was especially concerned to strike
om the copy before printing, the words
by them alone." What diverted the

om the intended erasure, we know not

The assumption that men are to learn
by other disciples "and by them alone,"

dicts his own words: "Come unto me
that are weary and heavy laden . . .

urn of me." "The Holy Spirit shall take
me, and show it unto you." His beloved

also wrote. "The anointing which
we received of Him abideth in you, and

and not that any man teach you." If the

anointing, or sap from the Vine, makes

disciples, who are these disciples thus di-

taught, but men, as any other men can

right? Instrumentally also no doubt men

to be taught,—but to shunt them up to

struments alone, and to tell men they

nt to look for any direct teaching of the

Spirit, to "take of mine," as Christ

sed, and show it unto them, is to ar-
g for a priest-craft,—a class of men to
even between the soul and God, instead of
it, the "one Mediator."

It be not true, as revealed to George Fox,
There is one, even Christ Jesus, that
peak to thy condition," and "will teach
people himself," but it must be "by hu-

A gospel which I received," said Paul, "was not
in. Neither was I taught it, but by the revelation
of the Holy Spirit."

man disciples and by them alone" that this is
to be done, then Quakerism has all along been
a mistake, and its meeting houses, where free
from donative conditions to the contrary,
should be promptly handed over to the Romish
or some other sacerdotal system. Indeed under
our professed name a sacerdotalism is al-
ready forming, which may land there.

We appreciate the grounds of fear which
our brethren of other persuasions have in re-
ferring all church-growth and enlargement of
Christ's kingdom on earth to human endeavor.
For it is thought human faithfulness might
relax, if prominence should be given to the
truth that "the work is the Lord's, the power
is his," and "a manifestation of the Spirit of
God is given to every man to profit by," and
for our labor not to be in vain it must be "in
the Lord." There is a fear that if the Divine
Spirit is relied on as sufficient for the whole
work of Grace in men's hearts universally,
Christians will lie idly by to let Him do all,
and so ours will be a Christianity of dwarfs
and weaklings.

That human nature takes advantage of all
visible loop-holes to escape the work of the
Lord and the cross of self-sacrifice, is evident
enough. None of this hanging back, however,
comes from the doctrine. "Without Me ye can
do nothing," but from the same Deceiver that
would pervert the good of any doctrine. If
he can keep men out from under Divine au-
thority by pushing them on ahead of it, or
detaining them to wait continually behind it,
his purpose is equally served.

But the doctrine that requires a hearing of
Christ's inward voice in order to execute it,
requires unrelenting faithfulness in the work
appointed. No better workmen, even unto
martyrdom, have been found than in the ranks
of Quakerism, where, as laborers together
with God, they were girded to high endeavor
through a living sense that their mission was
Divine.

FOR "THE FRIEND."

The Ending of the Yorkton Doukhobors' Pil-
grimage.

A letter from Joseph S. Elkinton, dated
Eleventh Month 10th, 1902, contained the fol-
lowing: "At the immigration office (Ottawa)
I had the reading of a long telegram from
Frank Pedley (Superintendent of Immigration)
to the Minister of the Interior from Yorkton,
where he arrived at noon yesterday with the

remaining Doukhobors (who had gone on the
pilgrimage as far as Minnedosa—one hundred
and fifty miles southeast of Yorkton) and (he)
was making arrangements to send them back
to their village early to-morrow morning, and
did not anticipate much difficulty.

"He and Charles Spears arrived at Minne-
dosa just in time to save some from being
badly if not fatally frozen, as night before last
was bitterly cold. The newspapers have atro-
cious accounts of a struggling time to get
them on the cars, but Frank Pedley's telegram
stated the en-training took about forty minutes
—without requiring assistance of an extra
mounted policeman. . . .

"I feel thankful they (the Doukhobors) are
all, or very nearly all, likely to get back to
their homes where they can be fed with their
own provisions.

The Superintendent of Immigration said, in
a later telegram, he did not think the Doukhobors
were likely to make another effort of the same
kind, as the last tramp had proved so
disappointing."

A Second Tunessassah Boarding School.

Now that the fanatical Doukhobors (never
more than a small fragment of the whole com-
munity) have safely returned to their homes
their friends can take up the work of educa-
tion in good earnest, as this is the best way
to help them out of their errors.

A modern school house for the accommoda-
tion of forty day scholars and twenty boarders
is in process of erection at Petrofka on the
western bank of the beautiful Saskatchewan
River—the most desirable site I found while
visiting the Doukhobor colonies last summer.

A competent manager has been secured and
he writes, under date of Eleventh Month 7th,
1902, "I am more than ever convinced of the
need of this school among the Doukhobors, and
feel sure that with the Divine blessing, it will
go very far towards solving the chief prob-
lems."

The Saskatchewan Doukhobors have been
greatly tried with their brethren of the York-
ton colonies for their unwillingness to take up
their homesteads and still more on account of
their late fanatical acts in turning their animals
loose and following false teachers on a
pilgrimage.

I felt a crisis was at hand with these York-
ton colonists when among them four months
ago and I told some of them their mental con-
dition was more critical than their physical sit-
uation had been three years ago.

Friends came nobly to their relief when
their outward needs were to be supplied, and
shall we now draw back in this hour of greater
need?

All who have come into contact with the vast
majority of these peasants are impressed with
their sterling qualities, and the Canadian gov-

ernment is well assured of their thrift and moral character—in the face of all the misrepresentations so industriously circulated of late by the newspapers.

The Saskatchewan Doukhobors promised me to send their children to such a school if Friends would build and conduct it, as we did our own schools at home.

The entire cost of this building will not exceed twenty-five hundred dollars for its construction—eighteen hundred dollars of which has already been donated.

It will require probably two hundred dollars more to furnish it and such a model will be much appreciated by the Doukhobor women and girls who are quick to learn American ways.

The whole educational problem is admirably stated by my friend Cornelius Jansen, who has this work in hand, when he says it calls for some wise young Friends who will dedicate their lives to it in a whole-hearted manner as others do in their "college settlements" or as the Boarding school at Tunesnessah has long been conducted—with this difference, however,—the Doukhobors are much further on the road to civilization now than the Indians are, even after so many years of labor.

C. J. further states: "An English-speaking man and his wife will be needed in the domestic department, in order that the Doukhobor children may learn by actual object lessons our way of cooking, living, etc."

The opportunity to enter into this field of educational work is now clearly set before our society. Will we rise to the occasion or allow others to take our crown?

The Presbyterians and Second Adventists and even the Mormons are trying to find a place among them, but so far the Saskatchewan Doukhobors have expressed a decided preference for Friends.

The late unhappy events in the Yorkton colonies show how susceptible some of them have been to false teachers, and the only way to prevent the repetition of such fanaticism is to live out and teach correct ideas among them.

Their children are exceedingly bright and interesting, and I never saw a more inspiring school or class of children than when surrounded by some thirty or forty of them in front of Grandmother Verigen's home.

They grasped even mature thoughts when interpreted in the Russian language and asked questions that showed they were thinking seriously.

Any one going among them must have regard to their customs and sense of propriety and treat them sympathetically, or they would better stay away.

When once their confidence is gained and they realize it to be true love which actuates their friends, they will respond liberally.

I never felt more nearly overwhelmed with kindness than on one or more occasions, when they bestowed more than I could comfortably receive at their hands.

We must remember their former condition in Russia and how long they have been deprived of any literary education, and so study them psychologically as well as religiously.

If this preparation is supplemented by the constraining love of Christ and a willingness to learn from as well as teach them, success is assured.

JOSEPH ELKINTON.

"Aca-Nada."

The first discoverers of Canada were Spaniards, who, finding no trace of the precious metals, and a snowy, inhospitable climate, said, "Aca-Nada"—"Nothing there"—since abbreviated into "Canada."

Years passed by, and English settlers

Trod that bleak and wintry shore,

Claiming God's unfailing promise

To the reaper and the sower.

And the harvest wave, outspreading

Gleaming fields of glorious gold;

Range the herds in grassy pastures,

Feed the lambs within the fold.

Now the waifs and strays of England,

From the city's dens impure,

From the lanes and from the alleys,

Where the fever stalks secure—

Come to ask for strength and succor,

Come to breathe the fresher air

To the plains of "Aca Nada,"

And they say not "Nothing there."

Are there hearts that seem so hardened,

Bored in chains of wintry frost,

That in careless mood we pass them,

Thinking labor there were lost!

Let us pause—although no treasures,

Gold or silver, meet our view,

Ere we say the "Aca Nada,"

Love and faith might prove untrue.

Sow the seed in trust and patience,

God will send his blessed rain;

We shall reap a glorious harvest

From the fields of golden grain.

Ay, full oft the "Aca Nada"

Of the faithless heart's despair,

Proves God's Acre, rich in blessing,

Overpaying all our care.

—London Christian.

MANY of the names that are most prominent in the calendar of saints are there because their owners did exactly what the Doukhobors have done, spurned the wisdom of the world, and gave up all for faith.—*Daily Express* (Canada).

Selected.

Elizabeth Drinker.

Elizabeth Drinker, wife of Daniel Drinker, of the city of Philadelphia, being drawn in gospel love to visit the meetings of Friends in this nation (England), arrived here about the Seventh Month, 1793. After visiting the meetings in the city of London, she proceeded into Kent, Sussex, and the western counties as far as Falmouth, returning through Bristol to London. Though frequently tried with indisposition of body, she was strengthened in her gospel labors to the comfort and edification of many, being concerned to wait for, and move under the fresh arisings of Divine life.

In the Fourth Month following, though in a declining state of health, she visited the meetings of Friends in Hertfordshire, etc., but her complaint increasing, she stopped at Staines, in Middlesex, nearly six weeks. While at this place she expressed to a friend an apprehension that her time would not be long in mutability, and at the same time mentioned, that as she sat in the meeting on First-day morning, though she had nothing to communicate to others, and part of the time felt low and discouraged, yet towards the close, her mind was comforted in the fresh revival

of those expressions of the prophet Habakkuk: "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the land, and there shall be no herd in the stable; yet will I rejoice in the Lord, I will joy in God of my salvation."

She reached London the eighteenth of the Sixth Month, where for some time she appeared under great conflict of spirit; very desirous, if consistent with her Master's will, to return to her beloved connection in native land. But this trying dispensation permitted to pass over; and some time after her dissolution, she seemed relieved from anxiety respecting them; and was favored to bear her sufferings with great patience, and true Christian resignation and acceptance in Divine appointment.

She attended several meetings under bodily weakness; and her last public testimony was at Westminster Meeting, where she was up with these words, "Precious, very precious in the sight of the Lord is the death of saints;" on which she enlarged instructively and encouragingly.

During her illness she was led to speak constructively to those about her; at one time nearly in these words: "To look back at the world appears trifling and vanity; and when trials come, and the storm be permitted to beat as against the wall, it is good to turn to the Lord, who in gloomy seasons, is the protector of those that fear Him." After encouraging those present to greater dedication, she said that the highest anthem that could be sung was, "Thy will be done." At a time she said she believed it was right, she had given up all and left home; and was for life or death she must leave.

The last few days of her life she was engaged in supplications, uttering many broken sentences, which though not fully considered, were expressive of the state of her mind, and breathed the language of devotion and praise. When near the close of her spirit seemed supported above the last afflict; and with an animated countenance said: "Oh, the beauty! the excellent beauty the beautiful prospect in view." Then she put up her hands she appeared for some time in sweet, silent adoration; after which she spoke but little, and with difficulty; yet she appeared sensible. She expired in the evening of the tenth of the Eighth Month, 1793, quietly that it was scarcely known when she breathed her last; and her remains were interred at Bunhill-fields the fifteenth.

TRUE REFINEMENT.—The truest test of refinement is a uniform regard for the welfare and interests and feelings of others. This a refinement which is by education, but in case the sure indications of refinement are the same. You can recognize the difference between those who have and those who lack refinement, by their bearing in a crowded street car, or in a market, or in a throng, or in a highway, than in a drawing-room. A person of true refinement takes up the less room, claims less concession, and is readier to position than an unrefined person. This in which a man carries a cane or an umbrella in a crowd settles the question in his

again the keeping of one's market-basket the way, or out of it, at the busiest martour, is an infallible test of the bearer's grain. And so in many other minor matters. It is worth one's while to desire reagent and to know and to crave its evidence, or, after all, true refinement is but the extension of the spirit of the Christian life. Unselfish thoughtfulness of others is a growth of the religion of Christ. Each loving others better than himself, each not his own but another's good, marks dwelling and the outgoing of the spirit the servant of Christ, instead on exemplifying master's spirit. — *Parish Visitor*.

FOR "THE FRIEND."

The Mammoth Mystery and Canopy Theory.

The writer of the following paper is entitled for its interest and for fairness' sake, to bring against the seeming rejoinder to his article. But while according such opportunity in the present number, we must suggest to parties desiring further discussion on this, a transfer of it to scientific sheets, for such purposes.

This periodical is conducted in behalf of primitive Christianity as revived in the early times, or in any present day witnesses to truth and the truths which gathered the Friends. And while we throw in bits of popular scientific interest and other suited to family reading, we can afford no arena for courses of debate, even richer on our fundamental doctrines and theories considered as mooted questions.—

I have read with great interest the adverse criticism upon the Canopy Theory, by J. and Clark, an English geologist. It is my duty of any one who is drawn to the exploitation of a new theory to welcome closest scrutiny by competent and accredited experts. At the same time it must be noted that the exponents of a new theory are the proper ones to caution the critic in this stepping. In the present case I have to me a letter from the able editor of the *American Geologist*, N. H. Winchell, Jr., who having read one of my books on the "Ancient Theory of World Evolution," is free to this unsolicited statement: "I have no objection to a vapor canopy even down to recent ice times." (Italics mine.) I must confess, however, that I have omitted the courtesy of asking his permission to thus use his name. I look over the very many additional facts, commendatory and otherwise, received in the last twenty-five years on this deeply interesting subject, it is very animating to see how greatly the odds still lie on this side of the Atlantic. So fortunately a vast neutral ground is impossible for any critic, however able for his work, as I suppose, to get away into the field of Canopy thought by reading of the Suggestion published in THE FRIEND of Sixth Month 21st, 1902. For this I feel it incumbent upon me to prepare the general view of the subject, and ask criticisms do not vault to conclusions unless they have a correct understanding of what the Canopy Theory implies. It will then be my greatest pleasure to abandon this thought, the

moment it can be shown to be an untenable one.

It was suggested in the article aforesaid that some of the lingering remnants of the primitive vapors sent to the terrestrial heavens from the igneous earth, may have fallen as grand installments in the polar or extreme temperate regions of the earth, by which the glacial epochs were produced, and arctic mammals incidentally buried suddenly under great snow avalanches from a *supra-aerial* source of snows. My critic's misunderstanding is very plainly expressed in his remarkable statement that a "final condensation of aqueous vapors, which had previously, like a canopy shrouded the earth's surface from earliest times seems impossible" as a cause thus suggested. Again he says further: "Such a sudden entirely fresh condensation would liberate so enormous a quantity of heat, previously latent, that milder rather than severer conditions would surely result."

No one can doubt that a "condensation of aqueous vapors" into continental volumes of snow, in the atmosphere, competent to bury the arctic animals in glacier graves would evolve an "enormous quantity" of heat, but what philosopher can for a moment conceive that aqueous matter revolving as a Jupiter-like canopy about the earth for unknown time in the loftiest limits of the atmosphere where the temperature would register a degree of cold far below the zero point, would in falling through the air become a "final condensation" adequate to form milder conditions? If condensation did not take place in the region of inveterate cold, are we to suppose it would in the lower air? It certainly would not on this side of the Atlantic.

A canopy anchored to the lofty terrestrial skies and largely composed of aqueous vapors, primitively hot, implies that condensation took place as in the cold of telluric-cosmic space. Such aqueous matter could not fall without entering a warmer region. I need not tell my readers, that under such circumstances "milder conditions" could not result. Such vapors already condensed brought down the cold of the skies with them, and "severer conditions would surely result," and I suggest that such snow falls must have taken place repeatedly, thus to place the earth and its tropic life again and again in cold storage — to bring the oceans back.

Again my critic cites "two of many reasons," for discrediting the Canopy Theory. As I have never known even one out of many cases not to fail when brought to the test, I will also try to prepare these two for the rubbish pile of geologic thought. He says: "First during the glacial period the Great Salt Lake twice grew to ten fold its present area. But in the interval by *evaporation* to its present size. This could not have occurred without direct sunshine."

In the first place the canopy theory presupposes *annular world conditions*. The canopy which to-day surrounds the planet Saturn presumes that it came down from the rings that surround that world. The striated and belted appearance of this, and the great banded canopy of Jupiter, as well as the motions of both of them, force us to the conclusion that such world appendages are the *orderly wreck of slowly declining rings*. This suggestion has been

before the world for more than a quarter of a century as the one chief element of the canopy theory. And to-day I presume no eminent astronomer doubts that the earth once had a Saturn-like annular or ring system. An immeasurable succession of earth canopies is implied as inevitable in the declination of rings.

Saturn's canopy must eventually fall, as is conceded by all physicists, and "direct sunshine" result on the surface of that world, and here we simply learn the one great lesson taught from the skies that Annular World-making is not to be called a thing that "seems impossible." It seems rather that rings and their resulting canopies have made the "Ages." These are the Titanic way-marks which those potent factors in strata-building may have impressed as an imperishable record in imperishable stone. Thus the Great Salt Lake may have had repeated opportunities to grow to "ten fold its present area" by grand instalments of snow and water from the one great *primitive Fountain* or source of waters. And again it may have been reduced to its present size or even to nothing many times by "evaporation" under "direct sunshine;" for, after one canopy fell, a long period of years may have elapsed before the next one eliminated direct sun power again.

But what right has my learned critic to say: "Evaporation" could not have produced this result "without direct sunshine?" Does not the atmosphere absorb water from ocean and lake in the absence of solar energy, as on a cloudy day? Is not one-half the sphere warmer in the day time than it is at night even though it were mantled in vapor? Does a green-house roof, though painted any color, prevent solar heat being thus operative beneath the covering? A world canopy is a world roof, and a green-house world is the ever implied result, and as the air in a solar-heated green-house is warmer in the day time than at night, so, too, the atmosphere in a canopied world would be warmer in the day time than at night. Now this necessitates the alternate absorption of watery vapors or "evaporation" during the day and the inevitable fall of dew or mists at night.

Then, too, a canopied earth, for all practical purposes, must have been a rainless and stormless earth. Rainless for the simple reason of abated "direct sunshine" upon the earth's surface; in consequence of which air currents had become so much less operative, that rains were reduced to a minimum. It is the active commingling of air currents of different temperature that insures rain. For these reasons the lakes of the whole earth had a double opportunity to grow less and less in size. For these reasons also, it would seem the earth in a geological sense, ought to have as many salt regions as it had lakes, and most geologists would be glad to know why so much of the modern world was checkered with salt marshes.

Great Salt Lake then is very far from being a witness against a canopy concealed sun. Correctly interpreted the great many "salt deposits" of numerous periods in geological history" are in the world's court to-day, and for the future, as witnesses of canopy world-making.

Again, is it not a little puzzling to find such vast lakes, and all abounding waters, during

the glacial period? Geologists have become so familiar with the way-marks of impelling floods, and swollen streams, rushing from the very bosom of the glacier, that the illustrious Dana called these inter-glacial floods "Deluges vast beyond conception." As I see it, a remaining canopy, or a succeeding canopy is necessary to account for this exceedingly rapid dissolution of continental glaciers. It seems that the glacier must have been put into a hot-house world to make the vast floods and vast lakes of the inter-glacial epochs, and a hot-house world roof is a very natural solution of the strange problem. It seems impossible for glaciers to melt into floods without it.

My critic is pleased to call the canopy theory a "very hazy hypothesis," and considers "changes of level" as more adequate. The venerable and venerated Cuvier of last century was plainly not very far afield when he stated that the Arctic mammals were suddenly entombed in their graves of snow, and that the same snow mantle that covered them covered a semi-tropic north-world, and had kept it in the embrace of the glacier all these centuries. The very many additional mammoths found, since that of 1734, so well preserved as to become the food of animals; the Herz mammoth, and the Wilju rhinoceros, with food in their mouths, as well as food undigested in their stomachs; all are emphatic endorsements of the views of that great naturalist. Several of these mammoths have been found in Alaska. The natives of that country are known to have rendered the fat and used it in their lamps, and specimens of this rendered fat are now in the Smithsonian Museum at Washington. So that "Suddenness" is the epitaph written all over the Arctic graveyard. No wonder my critic is forced to say "Geologists are still very uncertain as to the real cause of the great accession of cold."

Again the very generally accepted astronomic theory that "changes in the earth's orbit combined with the precession of equinoxes" is cited as the cause of this accumulation of snows. Reduced to simple terms, the earth was carried away from the solar fires and got so cold it became covered with snow. (Here again the epitaph of the Arctic cemetery is altogether ignored). But why should our friend so soon forget that the "condensation of aqueous vapors would liberate so enormous a quantity of heat that milder rather than severer conditions would surely result?" Would not snow formation evolve as much heat when thus produced, as otherwise produced?

The plain truth is that it requires work to make snows; and to work, nature's engines must have heat; and when geologists and physicists make the earth colder in order to cover it with snow, they simply take the fires from the furnace to make the engine work. If the furnace fires of the molten earth did not start nature's vast engine to do this work, where shall we find an agency that is not a little "hazy?" As the canopy implies, the snows fell, and the earth grew cold as a pure result. Orbital change and precession imply that the snow-making fires went out, and the earth grew cold, and somehow, by hook and crook of nature's ledgerdomain, got covered with snow. This is the theory which "geologists generally favor in lieu of the very hazy canopy hypothesis." But it is decidedly reinvigor-

ating to be told: "Nor would geologists be surprised if a cause as yet unsuspected superseded it in probability."

Amongst the very many manifest misconceptions of the annular or canopy theory, contributed as evidence in stock against it, is the claim that the primitive vapors formed in the molten earth, "must have ceased to act as a potent factor ages earlier" than the mammoth-period. This statement has the air of an empirical guess. I cannot see why it "must." As it is my constant aim to avoid guessing, when confronted by a problem of this kind, and to buttress my claims by acknowledged testimony, I would next attempt to show how very far we have wandered from the truth, by admitting the unwarranted assumption made by geologists of half a century ago, that the fire-formed waters all fell back to the earth at the close of archæan time.

The true theory must explain all geological puzzles, and I have yet to find one that the annular theory of world-making cannot explain. We have access to a vast fund of evidence which, as I see it, proves beyond a doubt that some of the earth's primitive vapors lingered on high, as a world-controlling canopy for a long period of years after man came upon the scene. By digging into the old fossil beds of human thought we find a history that must be admitted to the witness stand—a history that is so thoroughly saturated with canopy thought that the most ordinary thinker cannot fail to see the unerring order and grand intent.

ISAAC N. VAIL.

PASADENA, California, Tenth Month 28th, 1902.

TRUTH IS WISE.—A Christian writer of two centuries ago was asked this same question: Is it ever right to tell lies? He replied to the effect that he who tells a lie throws in his lot with him who is the father of lies, and must take the consequences, but he that tells the truth puts himself under the protection of the God of truth, and He will not forsake him. Throughout the terrible persecution against them the early Friends told the truth. They did not even try to hide the fact that they were meeting together for worship though they knew that if it were known it would subject them to the most cruel treatment that might be fatal. It was their persistent truthfulness as much as anything else that gained them their liberties. When officers of the law found out that all they had to do was to tell the Quaker to go to prison and that he would go there, and if necessary inquire his way to it, it became too apparent to everyone that these people were neither dangerous to society nor evilly disposed for the persecution to continue. The moral effect of such conduct, though it brought great suffering at the time, must have been powerful to aid them.—*Interchange.*

"To us, dearest mother, who are in health and vigor," wrote James Hinton, "you are scarcely less useful now in your example of cheerfulness and patience and thoughtfulness for everyone, showing us how infirmity should be borne, than you were in the old days when we were the feeble ones. It would be a pity if the relation of parent to child were not so inverted before it ceased; it would lose almost half its use and a great part of its delight."

Prayer of James Logan.

Bearing date 1732 (following a meditation addressed to his soul).

Oh my God and Gracious Father! In infinite mercy bestow on my poor afflicted this Divine sense; visit it with the touch of Thy love, bear it up through all the temptations that would overwhelm it, by a firm dependence upon Thee. When troubles surround me, temptations invade me, let me boldly and resolution say, God, the Lord of all things, the Supreme Ruler of the Universe is my God and Maker, on whom alone I depend. To this will I submit in all things and therefore he cannot forsake me. O gracious Father, guide me by Thy Divine Providence, support me in my dependence upon Thee. I do nothing on earth, not even exemption from any visitation whatsoever that Thou thinketh to deal to others. I crave only that I may enjoy the sense of thy love and regard thy soul, and that this, if it be Thy Divine pleasure, may be always in a degree superior to my sufferings. I shall then undergo all that cheerfully, and instead of being afflicted and impoverished by outward visitations, I shall be enriched by the greatness of creatures in trust of blessings, thy love in my soul, in comparison of which nothing besides on earth is worthy to be named. O gracious Lord, give me thy inward peace in thee and I will give up every other consideration. O gracious God, who art the Ruler of this universe, whom thou hast created, in which nothing is manifested but by the permission of thy Divine will and of which I am a very small and inconsiderable part, on whom nothing more is incumbent than to act according to the statutes wherein thou hast placed me, according to that sense and understanding thou hast pleased to bestow upon me according to the best of my ability. O Lord enlighten my understanding and make me more and more sensible that it is my duty wholly to acquiesce in thy dispensations. Thou hast hitherto graciously good unto me, conferring on me thy outward blessings much beyond my desert, and I have now but a few short threads left out my life, before I am by thy laws established decree of nature to be gathered up here unto thee from whom I at first proceeded. In this small remainder, O gracious God, enable me to run that course thou hast set before me with joy and thankfulness whatever visitation may prove, and with a due preparation to thy will to embrace thy dispensations with cheerfulness, and even with grateful acknowledgment for the innumerable mercies with which I have hitherto been favored without the least repining at what thou hereafter suffer to be dealt to me, though agreeable to my weakness or natural inclination, which still continues to reign too strongly within me. O gracious God, in thy infinite mercy eradicate and destroy these iniquities and cleanse my heart. Direct my will, purify my inclinations and let thy Holy Spirit guide and teach me to know that only a perfect resignation and submission is my duty, and that no more is required of me, than to act my part in my station, and obey thee with a pure intention, with a dependence on thee, and without contriving or carving out anything for myself, but what by the course of thy providence thou thinks fit to dispense.

O Lord, this thought deeply in my heart
strengthen me in the belief of it.—That I
am a servant engaged to follow a mighty and
powerful Leader in the work or business to
which He is pleased to call me, who points
out to me what I am daily to perform, and that
I have no other knowledge of, nor concern in
the great and mighty designs of my Maker,
to know Him to be perfect in all things and
a sure rewarder of all who are faithful
to Him; that it is my place to consider only
the immediate task and cheerfully to perform
without further reasoning or inquiry into
it is entirely hid from me, and in all things
to confide in the conduct of my Master
in the issue of what I am engaged in. O
gracious God, strengthen me in these thoughts
the sum of my duty here.

FINISHED PRAYER OF JAMES LOGAN, 1732.

O gracious God, Creator and Ruler of the
universe, as I am thy production, brought
into being and made a part of thy creation,
and by thy power and without any concur-
rence of mine and am therefore what thou art
pleased to make me, I return the most humble
and sincere acknowledgments to the Divine
Father for the sense thou hast given me of
my condition here, that I am wholly to depend
on thy will to wait on thee for thy assistance
in all things, that there is a way to all
that thou art truly seeking thee to attain the
fulfillment of thy creation, which is to be united
to thee, but that there is an enemy perpet-
ually combating us and endeavoring to divert
us from thee aside from our duty to thee.
Therefore, O gracious Father, as I can do
nothing of myself or without thy support,
I humbly pray thee so to guard and direct my
thoughts that they may be wholly fixed on
thee that they may rest and acquiesce in thee,
and that I may entirely submit in all things
to thy dispensation without the least repining,
cheerfully embrace whatever thou art
pleased to deal out to me and those thou hast
given me, with thankfulness as the effect of
thy holy will. Purge my heart O Almighty
God.

Tenth Month 28th, 1902, (by a de-
pendent.)
James Logan, born in Ireland in 1647, ac-
counted Wm. Penn to America as his secre-
tary in 1699. He became secretary of the
province in 1701, afterward chief justice, and
member of the Council. He acted as gov-
ernor about two years (1736-8). He was a
man of considerable learning. The Loganian
series of about three thousand volumes, which
descended from him, is now included in
the Philadelphia Library. He died in 1751.—
"Meditations on his Soul," preceding these
papers are said to be very sweet and strength-
ning.—Edj.

It is the temptation that is likely to be
tempted to the poor working girl who comes
to the city for employment. If professing
Christian women were attired without orna-
ment plainly and neatly, how they could help
the girls by their example and influence to
avoid womanhood above vain dress, also that
their character needs no such attractions,
could make such sensible godly dressing
attractive, and save many a girl from fall-
ing.—*Herald of Truth.*

THY LAW.

It is Thy law that from the sky
Withdraws the silver awning;
It is thy law that sends the light
Of long, slow summer dawning.
It is Thy law that brings the wind
Where fragrances have slumbered,
That fills the air with darting wings
And hum of bees unnumbered.
It is Thy law that heaps the moss
A green and velvet pillow,
That lifts the leafy forest-side
In billow after billow.
It is Thy law that throbs with life
And crowns the year's sweet story;
It is Thy law that bursts the bud
And brings the rose in glory!
It is Thy law that buoys the soul
Far over all annoyance,
In vision of supernal power
Bending to summer's joyance.
It is Thy law that lets Thine own
Feel heavenly strength attend them—
Great peace have they that love Thy law,
And nothing shall offend them!

—Harriet Prescott Spofford.

A Dream of Truth.

I dreamed that I was on my way to school,
when suddenly I noticed a great crowd upon
the green. People were hurrying to and fro,
and when I asked what all this commotion was
about, a girl said:

"Why, don't you know? It's Measuring
Day, and the Lord's angel has come to see how
much our souls have grown since last Measur-
ing Day."

"Measuring Day!" said I; "measuring souls!
I never heard of such a thing," and I began
to ask questions; but the girl hurried on, and
after a little I let myself be pressed along
with the crowd to the green.

There in the center, on a kind of throne
under the great elm, was the most glorious
and beautiful being I ever saw. He had white
wings; his clothes were a queer, shining kind
of white, and he had the kindest yet most
serious face I had ever beheld. By his side
was a tall, golden rod fastened upright in the
ground with curious marks at regular inter-
vals from the top to the bottom. Over it, in
a golden scroll, were the words: "The mea-
sure of the stature of a perfect man." The
angel held in his hand a large book, in which
he wrote the measurements as the people came
up on the calling of their names in regular
turns. The instant each one touched the golden
measure a most wonderful thing happened.
No one could escape the terrible accuracy of
that strange rod. Each one shrank or in-
creased to his true dimensions—his spiritual
dimensions, as I soon learned, for it was an
index of the soul-growth which was shown in
this mysterious way, so that even we could see
with our eyes what otherwise the angel alone
could have perceived.

The first few who were measured after I
came I did not know; but soon the name of
Elizabeth Darrow was called. She is the
president of the Aid for the Destitute Society,
you know, and she manages ever so many other
societies, too, and I thought, "Surely
E. Darrow's measure will be very high in-

deed." But as she stood by the rod, the in-
stant she touched it she seemed to grow
shorter and shorter, and the angel's face
grew very serious as he said: "This would
be a soul of high stature if only the zeal for
outside works which can be seen of men had
not checked the lowly, secret graces of humil-
ity and trust and patience under little daily
trials. These, too, are needed for perfect
soul growth."

I pitied E. Darrow as she moved away
with such a sad and surprised face, to make
room for the next. It was poor, thin, little
Betsey Lines, the seamstress. I never was
more astonished in my life than when she took
her stand by the rod, and immediately she in-
creased in height till her mark was higher
than any I had seen before; and her face shone
so, I thought it must have caught its light
from the angel, which smiled so gloriously
that I envied poor little Betsey, whom before
I had rather looked down upon. And as the
angel wrote in the book he said: "Blessed
are the poor in spirit: for theirs is the king-
dom of heaven."

The next was Lillian Edgar, who dresses so
beautifully that I have often wished I had
such clothes and so much money. The angel
looked sadly at her measure, for it was very
low—so low that Lillian turned pale as death,
and her beautiful clothes no one noticed at all,
for they were quite overshadowed by the glit-
tering robes beside her. And the angel said,
in a solemn tone: "O child, why take thought
for raiment? Let your adorning be not that
outward adorning of putting on of apparel,
but let it be the ornament of a meek and quiet
spirit, which is, in the sight of God, of great
price. Thus only can you grow like the
Master."

Old Jerry, the cobbler, came next—poor,
old clumsy Jerry; but as he hobbled up the
steps the angel's face fairly blazed with light,
and he smiled on him, and led him to the rod;
and behold, Jerry's measure was higher than
any of the others. The angel's voice rang
out so loud and clear that we all heard it,
saying: "He that humbleth himself shall
be exalted." "Whosoever shall humble himself
as a little child, the same is the greatest in
the kingdom of heaven."

And then, O, my name came next! and I
trembled so I could hardly reach the angel,
but he put his arm around me and helped me
to stand by the rod. As soon as I touched it
I felt myself growing shorter and shorter, and
though I stretched and stretched and strained
every nerve to be as tall as possible, I could
only reach Lillian's mark—Lillian's, the lowest
of all, and I a member of the church for two
years! I grew crimson for shame, and whis-
pered to the angel: "O give me another
chance before you mark me in the book as low
as this. Tell me how to grow; I will do it all
so gladly, only do not put this mark down!"

The angel shook his head sadly: "The re-
cord must go down as it is, my child. May it
be higher when I next come. This rule will
help thee: 'Whatsoever thou doest, do it
heartily, as to the Lord in singleness of heart
as unto Christ.' The same earnestness which
thou throwest into other things will, with
Christ's help, make thee to grow in grace!"

And with that I burst into tears, and I sud-
denly woke and found myself crying. But O,

I shall never forget that dream! I was so ashamed of my mark.

Do any of my readers know any girl who throws more enthusiasm into every other thing than into the most important of all—the growth of the Christian character?—From the “Measuring Rod,” by Delia Lyman Porter.

The Spanish Peasant Teacher.

God has many unheralded but successful workers in his kingdom. He is not limited to any one method of operation, or to any fixed order of ministry. He raises up agents for the accomplishment of his purposes, when, where and how He pleases. He adapts his instruments to the character of the people to be reached and to the time and circumstance of the work to be done.

For instance, Spain needs a pure gospel. The Romanists will not give it. The priests oppose all evangelistic movements. Workers are sent from other lands, but they are few in number and receive scarcely any encouragement in the land of the Inquisition. God, however, shows how He can meet the need and provide the suitable workmen from among the people themselves. Nor does He go to the ranks of the learned and the influential, but chooses a peasant in the person of Francisco Gutierrez, whose simple life and effective ministry are full of interest and suggestiveness.

Up to 1870 he was under the power of Romish error, darkness and superstition; but that year God opened his eyes to see Jesus as his only Saviour, and to turn from Roman Catholicism to Protestant Christianity. His conversion was due to his reading the Bible. He imbibed its spirit and was impressed by its teaching. His zeal for it was all-consuming. He embraced its truths simply and fully.

His devotion to the gospel sent him out to tell its story of love, grace and mercy to others. He knew nothing but the Bible. That, however, was all he wanted, and admirably answered his purpose. He talked so much about what it said and was so anxious to have his friends and neighbors enjoy the salvation which it revealed that men said that it was turning him mad. He denounced sin and Romanism with so much boldness and in such terrific terms that people fled from him and his preaching, and concealed themselves in their houses.

So fearless and faithful assailant of Rome could not long escape her persecution. He was summoned before both civil and ecclesiastical tribunals; but he stood true to his convictions, and God came to his rescue. He was not daunted in the least by opposition; but as he had opportunity continued to preach the gospel and to expose the delusions and sins of the papacy. During these dark and trying days of his ministry, of the few whom he had won to his side, some returned to the Roman fold, and others were afraid to own that they were his friends. At last one morning he found himself in the little room where he was wont to hold his services, without a single hearer. This would have damped the ardor of an ordinary man, but it only intensified the zeal of this peasant preacher, and showed him to be a man equal to emergencies. Opening the door and windows, he preached to empty pews at the top of a very strong voice, saying, “If they won’t hear me inside, they

shall hear me outside.” God rewarded his zeal and faith. His pluck and earnestness attracted the people. Gradually they picked up courage, and men and women came within his house again, and conversions followed. Notwithstanding the growing resistance of priests and their supporters, he succeeded in founding a Christian church “in his native town of Tznatoraf, on the slopes of the Sierra Nevada.” Now there are forty members who meet in Francisco’s house for religious worship. In five other places in his native province there are bands of Christians who claim him as their spiritual father. Through his labors one hundred persons have been brought to Christ.

After about twelve years of zealous work, he, in 1888, fell a victim to the cancer. With ill-health, and pain, and suffering for nearly a year came supporting and ripening grace. His last words were:—“I am saved; I am saved.” He was buried in a Protestant cemetery amidst the tears and grief of his converts and others.

Nor has God forgotten to raise up a successor to carry on the work thus begun. It continued under the care of Juan Tavera, who labors without compensation as pastor at Tznatoraf. He has “at his side an elder of tried faith and considerable experience.”

DISCERNMENT.—It was the declaration of the blessed Jesus, “I am the Way, the Truth, and the Life.” I believe that the Society of Friends was gathered from the spirit of the world by the influence of this Son of the Father, who is the head of the Church, the “way, the truth and the life.” He bestowed upon this people the excellent gift of discernment, to be exercised in the transactions of the church, and also the invaluable gift of sound gospel ministry. The faithful Friends of an early period were inspired to form a code of discipline to regulate the conduct of members by. Deep inward dwelling under the influence of the Holy Spirit, was and is needful to be realized by all who minister or are active in the affairs of the church. I apprehend that all who assume the title of Friends may put on sackcloth and mourning under a sense of the deplorable diminution of the spirit of discernment.

Hence a lifeless ministry has spread, and an unwarrantable activity in other members of Society. I have long felt it my duty to bear an unflinching testimony against a lifeless minister. In the language of the prophet, I will say, “Come, my people, enter thou into thy chamber and shut the doors about thee until the indignation is overpast.” Let us be still and hearken to hear what He, the Spirit, saith.—*Mary Pike.*

WONDERFUL OLD MEN.—Men of thought have often been distinguished for their age. Solon, Sophocles, Pindar, Anacreon, and Xenophon were octogenarians. Kant, Buffon, Goethe, Fontenelle and Newton were over eighty. Michael Angelo and Titian were eighty-nine and ninety-nine respectively. Harvey the discoverer of the circulation of the blood, lived to be eighty. Many men have done excellent work after they have passed eighty years. Lander wrote his “Imaginary Conversations” when eighty-five. Isaac Walton wielded a ready pen at ninety. Habermann married at eighty, and was working at

ninety-one. Michael Angelo was still painting at giant canvasses at eighty-nine, and Titian at ninety worked with the vigor of his thirty years. Fontenelle was as light-hearted at eighty-eight as at forty, and Newton at eighty-three worked as hard as he did in the middle of life. Conararo was in far better health at ninety-five than at thirty, and as happy a sandboy. At Hanover Dr. Du Bois still practicing as a physician in 1897, his daily rounds at the age of one hundred and three. William Reynolds Salmon, M. R. S. of Conbridge, Glamorganshire, died in 1891 at the age of one hundred and six. At the time of his death he was the oldest known individual of indisputably authenticated age, the oldest physician, the oldest member of the Royal College of Surgeons, England.—*Camber’s Journal.*

The Emperor and the Psalm.

In the year 1812, Stephen Grellet, when then travelling at his own charges as an evangelist, in connection with the Society of Friends, spent six months in Russia, as he happened to be in the capital when the emperor seized the people consequent on the increasing currency that Napoleon, with the French army, was at Moscow. In those days there were many persons of high rank attached to the court of the pious Alexander I. He was the Saviour’s disciples indeed, and among these was Stephen Grellet’s friend, Prince Alexander Galitzin. While the emperor, who was quite as agitated as his subjects, was looking after the troops who were to go against the invaders, Prince Galitzin was as cool and undisturbed as ever he had been in his life, and happening to have some repairs in progress at his palace, he continued to attend the workmen as though nothing unusual in the wind. Some even insinuated that he must be disloyal, or unpatriotic, and therefore himself was anxious for an explanation. “Galitzin, what are you doing?” he said. “What means all this? Every one pretends to flee, and you are building.”

“Oh, I am here in as sure a place of safety as any I could flee to,” replied the prince. “The Lord is my defence, in Him I trust.”

“Whence have you such confidence?” said the monarch. “Who assures you of it?”

“I feel it in my heart, and it is also the divinely inspired volume,” answered the prince, as he directed his master’s attention to the Book itself.

It so happened that the volume accidentally fell from the prince’s hand but without being closed. It lay open at Psalm Ninety, and by the emperor’s permission Galitzin read the passage aloud. Grellet tells us how Alexander I. “stood for a while like a man astonished,” and then repaired to the cathedral to attend a short service before leaving with his soldiers. Psalm Ninety—one was again read in his hearing by the officiating minister, after the service the latter was asked who had selected that particular chapter. The minister replied that nobody had directed him, but that he had prayed over the matter, and had a portion of Scripture suggested to him which would encourage the emperor’s heart; he apprehended that what he had read was the message. The emperor then went off to the army, and, feeling the heavy responsi-

esting on his shoulders, he desired in the evening to have something from the Bible read to him. Without any direction, the person appointed to do this service turned at once to Psalm Ninety-one.

"Who told you to read this?" asked the emperor, probably feeling by this time that the guardian angels were actually about his path. "Has Galitzin told you?"

The reader declared he had held no communication with the prince; but on hearing that he should have to read to the emperor he had prayed to be directed to the right passage, and the consequence was he had selected that particular psalm. Its fitness for the occasion had commended it to all alike.

"The emperor felt astonished at this," says Stephen Grellet, "and paid the greater attention to what was read, believing that this must be of the Lord's ordering, he was there very solemnly and tenderly impressed, and from that time he determined, morning and evening, to read privately a chapter in the Bible."—*Sunday at Home.*

THERE are thousands of men to whom immediate success rarely comes; they are met with constant failure and disappointments; they struggle with scant reward and scantier recognition from the world. The sweets of success are never theirs; the struggle, the labor, and the long deferred hope are their daily experience. Such men may not miss the crowning of life; it may be theirs to pluck from failure an immediate flower of noble character.—*Ibid.*

The Law Feeble Where the Home is Lax.

The Seattle Humane Society is preparing a bill to present to the legislature, forbidding the sale to small boys of pernicious publications, aimed especially at cheap novels of what has come to be known as the "blood and thunder" variety. The purpose is commendable. Evil which it aims at exists and is a real and terrible one. But one may have doubts as to the efficacy of the method of reaching it.

There is one spot where the power of the law stops short. It cannot take the place of the work of the family. The obligation of the parent to the child must be discharged if the parent or it will remain forever unfulfilled and cry to heaven through the agonizing throats of ruined lives. Nothing but the unswerving watchfulness, the wise suggestion, the authoritative of the home can assure the development of that character without which the life is derelict and the individual life not worth living.

It is where duty fails in this country and in this time. If we were asked to mark the place of danger, the crevice in the great dyke of our institutions that keeps out the sea of crime and shuts in the fair tilled fields of civilization, we should unhesitatingly place a finger on the decline of family restraints, the weakening of family discipline, the privilege of the law to the young of doing substantially as they please and growing up with such habits and thoughts as their associations had created. It is the parent of crime and the principal source of degeneration of the race. The prisons and reformatories of our country to-day have a population recruited

from its youth, not because of hereditary taint or uncontrollable criminal impulse, but because of a neglected childhood that grew up in the slum and the gutter or on the pavement, until it became like all the worst that surrounded and tempted it.

The growth in the publication and circulation of pernicious printed stuff follows the decline of supervision and restraint within the home. It was smaller in volume and obtainable with more difficulty in the old days, not because human nature was different or the restraint of public opinion more valid, but because the market for it was restricted by the watchfulness of the home. The child had no opportunity to cultivate a depraved taste, because all its ways were guarded. No such books as those now under protest could find their way into its hands save by stealth and at the risk of great punishment and shame still harder to endure. Youth is essentially modest, and shrinks with wholesome fear from the first steps upon forbidden ground. But when it is left to go its own ways, form its own associations, choose its own amusements, and select its own mental and moral food, it will do as the still younger child does when left to itself; absorb a poison as greedily as a food.

Here the state is thoroughly impotent. We have seen that it cannot prevent the use of cigarettes by undeveloped children, no matter what regulations it puts into effect. If the parent exercises no control over habit the child will find ways and means to gratify appetite. It is even more true of matter made food for the mind. The easily stimulated imagination and unformed taste of the child will run to these vicious tales of crime; and they, in turn, such is the infernal lust of gain in the world, will be supplied to it by agencies open or surreptitious as the need may be. Between youth and its corrupter stands only the protection of the home; the love, the care, the tender guardianship, the immense sense of responsibility of the parent. Where that fails there is no substitute unless it should be supernatural. And we need to revive and to exalt it in our country if we are not to feel the somber effect in the decline of manhood and womanhood and the dishonoring of the state.—*Seattle Paper.*

Items Concerning the Society.

It will be of interest to many Friends who were interested in the reading of *The United Friend* during the period of its publication, to learn that its editor, Charles Francis Saunders, is to sojourn now for nearly a year in California, with his wife, to whom (Elizabeth Moore Howell), was married on the 11th instant, at her residence in Philadelphia.

Says the *Intelligencer*: "Of one hundred and forty-five meeting-houses within the limits of Philadelphia Yearly Meeting, one hundred and two remain in the possession of our [Race Street] branch of Friends; twenty-three are in the possession of the other branch. [i.e. "Orthodox"], and twenty are yet in the possession and occupancy of both."

The Christiansburg Industrial School at Cambria, Va., which remains the outcome of the service formerly conducted in the Southern States by the Friends' Freedman Association of Philadelphia, is taking an increasing hold on the interest of many Philadelphia Friends. We note that within

the past two weeks the institution has been visited, first by President Isaac Sharpless and his wife, and next by Jane W. Bartlett and her sister, Mary Lydia Wetherell; who have returned apparently impressed with much faithful labor carried on there, and with the evident promise of a future good to multiply among the colored people of that region, as Friends will by their means rise to the opportunity of promoting the work.

The *Boston Transcript* says: "Tremendous changes are making in American Quakerism. It was said once by Cardinal Rampolla that the most remarkable thing about Quakerism was the manner of reaching its decisions. Quaker meetings for business have heretofore had, not a presiding officer, but a clerk. Parliamentary law was not observed. All spoke who wished to do so, and the clerk recorded at the last the sense of the meeting. If this sense was not unanimous nothing was done. Any opposition at all has been sufficient to prevent action. The recent Five-Year Meeting, by which American Orthodox Quakers came to be one religious body, adopted for the first time parliamentary law, had motions and seconds, and took votes to reach decisions. This is a radical departure, and came not without some protests. Some Philadelphia Friends of the old stamp are saying the end of Quakerism has come. All others are reaching out after further innovations. Some meetings for worship in the East are just now adopting singing. Instruments are not yet introduced, but these have long been in meetings in the West. To the Quaker mind all these changes are most startling."

Notes from Others.

Experience shows that where moral preaching surpasses the place of the spiritual, even moral life declines, and Christian activity greatly suffers.

Paterson Du Bois says in the *Watchman*: "Many Sunday-school experts are now pleading for a return to the practice of a generation ago, the memorizing of Scripture."

It is estimated that there are one billion heathen in the world, and that Christians are giving at the rate of one-tenth of a cent a day for their enlightenment.

In six different portions of New York City the Mormons have been granted preaching permits. Every pleasant evening they hold preaching services on the street. The subject of polygamy is seldom broached. Their speakers are very tactful.

The London *Spectator* says an interest in Christian doctrine will be revived by nothing but the widespread practice of Christian morals, and of the increase of their influence. There are surely many hopeful signs of this.

Twenty-five years ago there was not a Christian in Central Africa. To-day three hundred native teachers proclaim Christ in the villages every first day.

There is nothing extraordinary in the outbreak of zealotry on the part of a section of the Doukhobors, except its time and place. The history of religious movements in the world shows many similar examples. The Doukhobors have shown an exalted contempt for the wisdom of the world, for what are regarded as the necessities of life, and for the conventions of society; but some of the first Christians did the same thing, or something very similar.—*Canada Paper.*

The next meeting of the New York State Conference of Religion, to be held in New York City, Eleventh Month 18-20, will lay emphasis on the need of an ethical revival, in view of the present

crisis in morals, in business, politics, the church and the family.

Edward A. Horton says the great question in the United States—and it is a growing one—is how to obtain sufficient religious and moral education for the young people to match and make useful the intellectual training of the public schools.

SUMMARY OF EVENTS.

UNITED STATES.—An answer has been filed by President Baer, of the Reading Company, with the Anthracite Strike Commission, in which many of the statements made by President Mitchell, of the Miners' Union, are denied. The industrial mine operators have also filed replies in which they charge the United Mine Workers with responsibility for the murders and beatings in the anthracite region during the strike. They announce that they will bring evidence to show the losses of life and property to be direct results of the methods of the Union.

The Commission resumed its sessions at Saratoga on the 10th, and will probably be occupied at several days in hearing the testimony of different parties.

The annual report of the First Assistant Postmaster General urges that in view of the success of the rural free delivery system and its future necessities, the recommendation for \$12,655,800 in the estimates for that purpose is reasonable.

The rural free delivery system the report says, has become a permanent feature of the postal service, and has increased the postal receipts and improved conditions wherever it has been put in operation. No deficiency, it is stated, will be created by this service.

In a recent address in New York city President Roosevelt said in reference to "trusts":

No patent remedy can be devised for the solution of these grave problems in the industrial world, but we may rest assured that they can be solved at all only if we bring to the solution certain old time virtues, and if we strive to keep out of the solution some of the most familiar and most undesirable of the traits to which mankind has owed untold degradation and suffering throughout the ages. Arrogance, suspicion, brutal envy of the well-to-do, brutal indifference toward those who are not well-to-do, the hard refusal to consider the rights of others, the foolish refusal to consider the limits of efficient action, the base appeal to the spirit of selfishness, whether it take the form of plunder of the fortunate or of oppression of the unfortunate—these and from all kindred vices this nation must be kept free if it is to remain in its present position in the forefront of the peoples of mankind. On the other hand, good will come, even out of the present evils, if we face them armed with the old humane virtues; if we show that we are fearless of soul, cool of head and kindly of heart; if without betraying the weakness that cringes before wrong doing, we yet show by deeds and words our knowledge that in such a government as ours each of us must be in very truth his brother's keeper.

A gift of one hundred thousand dollars has recently been made to the University of Pennsylvania by Edward W. and Clarence H. Clark towards founding a professorship in Assyriology, of which Dr. Herman V. Hilprecht will be the first incumbent. In a recent lecture the latter said that the more extended the researches the greater proof also was found of the truth of the Old Testament scriptures. By a series of illustrations he showed that even the bricks discovered testified to the truth of the scriptures, incidentally corroborating the passages in the eleventh chapter of Genesis, including the one, "They used bricks for stone," the bricks of this period resembling stones in nearly every respect.

A. J. Cassatt, the president of the Pennsylvania Railroad company, has decided that the employees of the company shall have their full share of the prosperity which the railroad is enjoying, and in accordance with this policy has ordered that one thousand thousand employees of the company be given an advance of ten per cent. in wages, dating from Eleventh Month 1st. The announcement of President Cassatt's policy was made at the regular meeting of the Board of Directors and was adopted without discussion and ordered to be enforced immediately.

The Reading Company has also decided to increase the wages of its employees by an addition of ten per cent. This will affect about eighteen thousand men and similar advances have been voluntarily made by some other Rail Road companies.

Samuel W. Pennypacker was elected by a plurality in the late election in Pennsylvania for Governor of 142,340.

The Department of Agriculture announces that experiments which have been made for some years now appear to be successful in growing an orange which can flourish

in regions two hundred miles further north than the varieties commonly grown in Florida. This has been accomplished by crossing the Japanese trifoliate orange, an ornamental tree, with the common varieties successively, until a fine fruit capable of enduring extreme cold has been produced.

The Assistant Secretary of Agriculture has recently made a statement to the Department, did not accept Professor Koch's theory that tuberculosis could not be transmitted from animals to man.

"Experiments," he said, "which we are now making indicate that the disease can be very readily transmitted when the conditions of the subject are suitable."

So great has been the freight traffic on the Pennsylvania Railroad that a dispatch from Pittsburgh says: Some hundreds of yards of buildings are blocked with loaded freight cars. In the local yards the siding and tracks are jammed with solid trains of freight, which are shifted and reshifted to enable trains to get through. Hundreds of cars of perishable freight have become a total loss on account of the congestion.

The twenty-third annual report of the Training School for Indian Youth, at Carlisle, Pa., shows there are 1073 Indians at school, representing eighty-eight tribes. It is contended that in no other institution in the world are there so many different nationalities as are gathered here to be taught to speak one language. During the year 489 boys and 439 girls remained out during winter attending district and other Americanizing schools, earning their board with their work out of school.

The quality of the work and buildings are noted as first at Kweilin, Kwangsi, causing great loss of life and property. The fire spread and burned several hundred houses. Many Chinese were burned to death. The fire burned houses all around the Christian Alliance Mission, which was unscathed. The result is that many Chinese have since come to the missionary to be baptized.

Germany has agreed to the American proposal to submit the question of the Chinese Exclusion Act to be payable in gold or silver to The Hague Tribunal, provided that only that feature of the protocol be included in the arbitration.

The President of the Liverpool Chamber of Commerce has recently stated in reference to the experiments of growing cotton on the West Coast of Africa. "We sent out one hundred tons of American seed and divided it among all the British West Coast colonies. The results have been most satisfactory. The crops matured in ninety days, and in quantity and quality were quite equal to those of the parent stock. The only question is whether we can make the natives work as so to put big plantations on a commercial basis. The native wages are four cents a day. But I am personally afraid that a number of years will elapse before we can make the West Coast of Africa a serious competitor of the American Southern States. We are sending out Americans to teach the natives cotton growing, and must wait and see how the experiment turns out."

The late war in South Africa has shown we have cost England \$228,000,000. A further sum of \$8,000,000 has been granted by the House of Commons towards the settlement of the country. The Colonial Secretary says in making this measure said that in giving "I will not call it compensation, but assistance to those who were our former enemies we should clearly state what are the reasons. The reasons are humanity and policy. Humanity first, because we do not wish, under the British flag, that any one should be subjected to the misery which these people would otherwise have to suffer. But policy, because, as we have said over and over again, we have got to live together and want to live together. We hope that we shall live together as friends."

The condition of the peasantry in Southern Italy, by excessive taxation, and the losses caused by the outbreak of phylloxera, etc., has become so miserable that more than 100,000 of them have left Naples during the present year.

The Canadian Commissioner of Immigration has lately said: "We expect next year to place 100,000 emigrants in Western Canada, and we shall probably draw a third each from the United States, the United Kingdom and the rest from Europe."

A recent despatch from London, says: The Indian Secretary, in submitting the Indian budget statement in the House of Commons pictured the increasing prosperity of India, in spite of the ravages of famine, and said the only item showing a decrease in revenue was opium. The income for the current year was so ample that the Government had decided to make a special grant of \$7,500,000 for the relief of the sufferers from drought and famine, and the Secretary expected that the surplus would still exceed \$8,500,000.

A famine appears to be imminent in Finland. The barley and oat crops in the North have been ruined

by frosts following an extremely cold summer, and the damage has been increased by great floods swamping the fields before the harvest was got in. Thousands of families are suffering from starvation and attendant diseases. In many places the peasants have been forced to sell everything they possessed in order to obtain food, and are eating bread made of the bark of trees. About 18,000 persons have emigrated this year.

In a recent decision in the Provincial Civil Court in Viena it was held that a marriage between a man who describes himself as having no religious faith and a woman who said she belonged to the Protestant church was invalid on account of the differences of religion between the contracting parties, in spite of the contention submitted by the woman's counsel that such marriages are perfectly legal.

The steamer *Luzon* reports that great earthquake shocks have considerably changed the harbor of Ocosingo, Guatemala, and while in the neighborhood of San Beni was covered with ashes from the volcano of Mount Quimado.

A dispatch from Rome of the 13th, says: The volcano on Stromboli Island, off the north coast of Sicily, has commenced a regular eruption. A colossal column of fire is rising and incandescent stones are being emitted from the craters. Many houses on the island have been destroyed.

A dispatch of the 13th from Auckland, New Zealand says: According to advices received here from Ap Samoa, via Tonga, a volcanic eruption has broken out on Savai and set fire to several buildings. The people are in a panic. Six craters are reported to be emitting smoke and flames. In one village in the vicinity the earth covered two inches deep with ashes.

According to a dispatch from Sydney, N. S. W., an extraordinary red dust storm has been experienced in Victoria and New South Wales. Darkness enshrouded city of Melbourne at noon on the 14th, and balls of fire fell from the sky and set fire to several buildings. The people were thrown into a state of panic. A similar cloud of red dust is coming like a pall over the city of Sydney and many towns on the same day.

German motor boats are now plying on the Dead Sea, forming a line of communication from Jerusalem to Ke the ancient capital of Moab, whence caravans start across the desert of Arabia.

NOTICES.

WESTWON BOARDING SCHOOL.—For convenience persons coming to Westwot School, the stage will train leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when regns Stage fare, 15 cents; after 7.30 P. M., 25 cents each To reach the school by telegraph, write Westwot School 114x.

EDWARD G. SMEDLEY, Secy

WESTWON BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in reference to instruction and discipline should be addressed to

WM. F. WICKESHAM, Principal, Westwot School, 114x.

Payments on account of board and tuition should be forwarded in regard to business should be forwarded

EDWARD G. SMEDLEY, Superintendent.

Address, Westwot P. O., Chester Co.

WANTED, a teacher in the Friend's school for children at Tunesassa, N. Y. Application to be made to

CAROLINE C. SCATTERGOOD.

626 Spruce Street, Phila.

or HANNAH F. CARTER, Moorestown.

A meeting of the FRIENDS' EDUCATIONAL ASSOCIATION will be held at Friends' School, 140 N. 5th St., on Monday, Eleventh Month 22, at 2 P. M.

Address, "The Relation of Hand-work to Intellect," by Hugh M. Browne, Principal, Institute for the Youth.

RACHEL WICKESHAM, Secy.

DIED, at his home, near Emporia, Kansas, SKU 22d, 1902, aged eighty-seven years, one son twenty-six days, CURTIS BIAIT; a beloved member twonx Monthly and Quarterly Meetings. His at the head of these and of Emporia Principal since their first setting up nearly a half cent Diligent in business, serving the Lord, he was a life in clean and blameless among men, and also a goodly inheritance for his age, a noble wage-earner; kindly to those around him; firm principles of the Society, but charitable and full of those of lesser light. The first Friend, brother-in-law, to enter middle Kansas territory, and many hardships. A friend and counselor to all and a peacemaker to the settlement that soon Als! there are too few like him, and his end

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, ELEVENTH MONTH 29, 1902.

No. 20.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Withdrawing of "Religion" from Schools by Competing Religions.

Without the religious incentive it is doubtful whether education, as a concern of parents for their offspring, would be pursued on earth. Learning for children's and others' welfare is the Source of all Good; and so it is of primal origin. By education is meant the development of what is good or best in man, in view to fitting him for a higher service in the future. The highest state is in which religion promises, and so all forms of religion demand some training of their subjects for the prize of their promise. A father is said to some of us, "We always meant our daughter should be better than we were;" her parents are delighted that their aspirations even now seem realized. Centuries ago, another echoed the real, but somewhat darkly obscured, yearning of every parent, "I have no greater joy than to see my children walking in the truth." Even when an error is taught to a nation as truth, its sons seek to conform their children to it, because it is error, but because they have been persuaded it is the truth. A parent, because he is a parent, wants his child trained the best, and therefore for the religious. Even if religious doctrine be divorced from schools, still schools are sought unto for the betterment of the mind as they will give enlargement of it for higher things. The exclusion of religious doctrine from public schools is not because all classes and sects desire religious truth inculcated in their children, but because of a jealousy of some that may not be of their own ecclesiastical faith. These practically say, "Unless it is our brand of doctrine that is taught, none shall be taught." Then when the Holy Scriptures are though most largely recognized in civil-

ized lands as the highest literary storehouse of religion and righteousness, are cast out from the schools, along with vocal prayers and hymns, the same who have conspired to banish all these vestiges of religious expression turn round and arraign the public school system as devoid of all religious element and "dangerous because godless." But at whose bidding were they stripped of intended means of religion? By the same who denounce the schools for this condition of the complainers' making. Such is the usual respect returned to those who surrender religious principle, by those whom they have accommodated.

Since now it has come to pass that public education has in its outward form become by law mostly secularized, there seems no recourse for religiously concerned parents but to the setting up of denominational schools in which their religious views may have free opportunity. This need has long been anticipated by the Society of Friends, whose religious doctrines, from near the time of its origin, have been safe-guarded in schools founded by Friends "for the religious and guarded education of their children." In no other schools would our religious principles have been a definite accompaniment of education. Had these specific views been made and kept more definite to the minds of youth, the spirit of our doctrine would not have been replaced by the wind of doctrine so much as now appears. Not now would large and major sections still holding the name of Friends on the very grounds from which Friends first came out, be excusing themselves by saying "We have been converted by our converts!" They, admitted as members unconvinced of that which gave the Society a distinct right of existence, have drawn us under the same non-convincement to meet them more than half way, or the whole of the way.

An eminent investigator of the religious life of children tells us that the child in his early years, up to twelve, will implicitly believe any form of religion that is taught him. This is his age of credulity, of undoubting receptivity. Between twelve and sixteen a doubting condition comes up. This is the critical period which the Jesuits, the shrewdest of all educators, take in hand, to shape the faith of youth into settled Romanism. Here the natural doubts need to be met, and parried, or

turned into courses of conviction, and guided into such establishment that "when he is old he will not depart from it." The unsettled time is the best settling time for the understanding teacher to fix the bias upon beliefs. It may be doubted whether our trainers for Friends' doctrines are thus wise in their generation. Therefore it may not be doubted why the general discernment of doctrine and testimony among us has become so nebulous.

The abolition of the Bible and of stated doctrine from schools need not leave so great an unspiritual vacuum in their nurture and influence as our zeal for the letter might fear. "The kingdom of God is not in word but in power." And the power of an endless life in a Christian teacher makes him or her a priest unto God of the universal priesthood of believers, that will not fail of a religious ministry. Though the printed Bible be in sight or not, yet as it is often said, "A Christian is the one," Bible that the majority of people will read." A school, in its established respect for a truly Christian teacher, will learn to esteem the book and the Christ of which he or she is a living epistle, and as there will be no concealment of the fact that such a teacher is a lover of the sacred Scriptures, such commendation of them will be attractive to their contents, and by no means so tiresome as the perfunctory reading of the Bible often is. Yet we deem the frequent reading and learning of the Scriptures indispensable to the true purposes of education. But the absence of them is not wholly irreparable where in living editions of them the life represents the letter and adorns the doctrine.

It is refreshing to observe the advanced spiritual ground on which education is placed by lecturers who have investigated the inner history of the child's mind. Many of their utterances seem like Quaker sermons reproduced.

Also a large class of the teachers in the land are religiously concerned. They would never have taken up such a work except under spiritual aspirations in themselves and for the elevation of others. They may have no technical profession of a special religion, but they have a measure and manifestation of the Divine Spirit and so of Him who came not to please Himself. Instrumentally "a little child

shall lead them," and spiritually He who was the holy child Jesus. Through such spirits in education public schools are, in an undercurrent of life and motive, more religious in a Christian sense than appears on the surface. We cannot speak so highly of the contaminating associations of youth with youth bred in contaminating households or neighborhoods. Even in schools set for a guarded religious education, these are the chief hane of influence. But what seems foul ground is no discouragement against the planting of the seed. As the seed is cleaner than the ground, so will the harvest be, in its coming up higher. The seed is our ground for courage, and the good seed is the Word of God, primarily neither a Book nor formulated dogma, but the Life which inspired the Book and is the witness for the truth of doctrine. These seeds of life lodged in the inner being of children, will in their true development yet require the Book and discern sound doctrine.

The Strenuous Life.

There are men, and plenty of them, who start the business of the day, or thinking about the business of the day, almost as soon as they are out of bed, and keep it up with scarcely an interval until they turn in at night. The business telegrams and letters brought to the bed room in the morning and the continuation of mental labor and worry into the small hours of the next morning, until sheer inability to go on compels a reluctant halt for sleep, are evil modern phenomena that occur too often. And the hurried mid-day lunch is not worse for the digestion than it is for the mind, which is thus cheated of its due pause for rest. This is certainly not the way to get most work done in the long run. The men who have put most work into their lives and been able to keep on longest at it have been men, like Gladstone, who knew the full value of absolutely banishing work from their minds for some time every day. In the height of political excitement Gladstone could always contrive to shut out politics and official business for an hour or two while he read Greek or a story.

One may seek his relaxation with a tennis racket or a bicycle, another with a book, another in talk (not about business); but complete relaxation in some form every man should have every day. And an entire and absolute holiday, long enough to count, is no less indispensable every year. The meaning of "rest" varies with the individual; to one it is rest to climb the Alps or cycle fifty miles a day, to another to lie under a tree or on the beach. But in some form the rest is inevitable, unless the breakdown is to come. The hour from which business is entirely excluded every day, the weeks from which it is entirely excluded every year, must never be neglected by the man who means to last.—*London Express*.

ALAS! if my best Friend, who laid down his life for me, were to remember all the instances in which I have neglected Him, and to plead them against me in judgment, where

should I hide my guilty head in the day of recompense? I will pray, therefore, for blessings upon my friends, though they cease to be so, and upon my enemies, though they continue such.—*Corper*.

The Spoiled Child.

This article is not meant as a plea, nor even as an excuse, for the spoiling of children; but it is a protest to parents against spoiling a child and then blaming him for being what he becomes through his parents' mistakes.

We hear in these days a great deal about the ingratitude and lack of respect of American children toward their parents. That the parents themselves are to blame in most instances cannot be denied by any one who will take the trouble to study the cause of this state of affairs. When fathers and mothers realize that lack of discipline comes nearer to cruelty than to kindness, we shall have fewer children who have not learned to respect old age and who do not know the beauty of the Fifth Commandment.

The mistakes most parents make is in being too unselfish. Unselfishness in a parent, carried beyond a certain point, encourages selfishness in the child. Fathers and mothers work and save and deny themselves for the benefit of their offspring, consoling themselves with the hope that when the little ones are grown their reward will come; but it too often happens that when the sons and daughters reach the stage where it is possible for them to make life easier for their parents they have become so accustomed to seeing father and mother "doing without" that they never even realize that this condition of affairs ought to be reversed. The one argument in favor of boarding schools for children whose parents are living is that in them a child learns to take his chances with other children. At home his parents love him whether he is cross and surly or sweet-tempered and affectionate; at boarding school he soon discovers that if he would be loved by his teachers he must be lovable; if he would win friends among his companions he must show himself friendly.

It is not fair to a child whose parents have allowed him to grow up selfish that the world should blame him because he is so; but the world does just that. It is too busy to probe below what we seem to be, to learn what we are; and when it finds a man or a woman who is selfish, who expects too much of it, it does not argue the matter—it simply lets that man or that woman alone.

This is why parents should look beyond the present moment in dealing with their little ones. We all desire for our children, when they shall have become men and women, happiness, success, power. Shall we not, then, do all we can to fit them to fill the positions we crave for them? Do we not all know people whose power to control others is lost through inability to control themselves?

The greatest kindness we can do the little ones, who may owe the happiness or the misery of their after lives to our direction of their earlier years, is to instil into them that mastery of self which is the foundation of a well-balanced nature, and without which no man or woman can attain to a high degree of development—physically, mentally, or morally.—*The Household*.

FOR "THE FR"

At a Meeting for Sufferings held in Philadelphia the 15th of ye 4th Mo., 1779, the following Epistle was communicated to Meeting, and the seasonable advice it contained being well approved, is earnestly recommended to the serious attention of Friends within the compass of the Yearly Meeting for Pennsylvania and New Jersey.

An Epistle from the national Yearly Meeting, held in Dublin, by adjournment from ye 3d Day of ye Fifth Month, 1779, to the 7th of ye same, inclusive. To the Monthly and Quarterly Meetings, and other Meetings of Discipline of Friends in Ireland.

DEAR FRIENDS AND BRETHREN:

We have, in this our general assembly deeply affected and humbled under the solemn view and feeling of the declined state of many in our Society from the Life and of pure Religion; and that humble, self-conviction which it leads into; and this concern we have been freshly made sensibly of the great loss and hurt to both individuals, and the Society in general, have sustained by letting out the minor affections after great things in this life; of the professors of Truth, as it is in departing from under the discipline of the cross, have let up an high and aspiring that affects ostentation and show, and after many superfluities, to gratify their ambitious cravings of the unworldly in them; the noble simplicity of manner, habit, and deportment, which Truth itself still leads into, hath been much defiled; the plainness of apparel which distinguished our religious profession is by many despised, and the testimony which has been called to bear against the unworldly fashions of the world has been as a under foot; the mind, not limited by the girdle of Truth, hath coveted an evenness; the wedge of gold and the Babylonish garment have been the objects of inordinate desire. And one example after another, and the lesser fondly copying after the greater, an evil emulation hath gotten in, provoking one another to love and good report, but vying with each other in the grandeur of their houses, the order and provision of their tables, the richness of their furniture, the gaiety of their own dress, and that of their children, contrary to the self-denial, the humility and meekness prescribed by the law of Christ, in which they profess to live, and the constant tenor of the salutary law of the Society they profess themselves members of, from the beginning to this very day.

Every superfluous thing occasions a profusion of expense; and superfluity of expense requires extensive, and frequently extensive and precarious engagements in trade, to support it. And when their own families, and too frequently keep up dishonourable suits of the property of other men, till insupportably ensues to the ruin of themselves and families, the loss and damage of their estates, the reproach of Truth, and the trouble of friends, who are concerned to see good order amongst us.

It is an undoubted truth, that the same principles which doth not frequently recur to its principles will go to decay; if then we

to our beginning we shall find, that from beginning it was not so; in a postscript to my epistle from the Province-meeting at Sedmont we have this lively description of the effect Truth had in that day. "Then they great trade was a great burthen, great concerns a great trouble; all needings, fine houses, rich furniture, gaudy el, were an eye-sore; our eye being sin to the Lord, and the insinuing of his Light on hearts, which gave us the sight of the ledge of the glory of God; this so affected minds, that it stained the glory of all thy things, and they bore no mastery with it. The divine principle of Light and Grace was still the same, and would work the effect in us, if we were obedient thereto! even introduce gradually, by the operation of its divine power, the new creation in Jesus, whereby man, returning from all, would be placed in dominion over all creatures.

are therefore, dear Friends, impressed with a zealous concern of mind, in this day of when "the judgments of the Lord are in earth, that the inhabitants thereof may be righteous."—Isa. 26:9. As this me of danger, uncertainty, and distrust, most earnestly desire that friends may let moderation in all things appear, that who have launched out extensively in all with as little delay as possible, set contracting their engagements therein moderate compass, and instead of risking reputation of Truth, the peace of their minds, and the welfare of their immortal souls, in grasping at things beyond their power in order to provide for superfluous expenses reduce their wants and expenses within limits and bounds of Truth, and then a trade with frugality and industry will be sufficient.

love of money is a sore evil, "which some have coveted after, they have fallen from the faith, and pierced themselves with many sorrows."—1 Tim., 6:10. Let Truth itself therefore, dear Friends, date and limit us in our pursuits: "A life consisteth not in the abundance of things which he possesseth."—Luke 15. And the limitation and order pre- scribed by him who is the Truth, the Way, and the life, is this: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Mat. 6:33. Who have transgressed this holy bound- ary and reversed this heavenly order, in giving preference to the pursuit of earthly possessions, have in themselves, or their offi- cers, furnished a verifying proof of the falsity of the Almighty by his prophet, who looked for much, and so it came to pass that when ye brought it home, I did upon it: Why? saith the Lord of Hosts, because of mine house that is waste, and ye have not built it for me."—Hag. 1:9. Let those, whom Divine Providence hath blessed and blest with abundance of the blessings of this life, ever bear in remem- brance, that "the earth is the Lord's and the things thereof."—Psal. 24:1. And that we are accountable stewards, each for his share, of the manifold mercies we receive at his hand. Let them then as good stewards use the same with a due regard to the pointings

and limitations of Truth, not indulging them- selves in any thing wherein is excess; and thereby setting an evil example to others whose abilities cannot well bear the expense, and yet from the depravity of human nature may be tempted to copy after them. For those of the foremost rank in Society, by the assistance of Divine Grace, may do much good; or neglecting it, by the influence of their example occasion much evil therein. We therefore earnestly desire, that those who are thus favoured may seriously co-operate with our concern in setting a good example; and we hope it will have a happy influence on others, who may be discouraged from aiming at expense unbecoming their circumstances, when they behold those, who have it in their power, decline it through their regard to Truth, and for preserving inviolate the testimony of a good conscience toward God; the experienced apostle very pathetically, in his directions to Timothy, points out the particu- lar duty of this class of Christians: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—1 Tim. 6:17, 18, 19.

Finally, Brethren and Sisters, as example must accompany precept, if we be sincere toward God, we desire especially that ministers, elders, overseers, and other active members in the Society, may seriously, in the first place, set about this necessary work of retrenching and reformation where needful; that their nearest connexions, their children and fami- lies, in regard to the point of view in which their partners in life and parents are placed, may lay to heart the evil consequences of their deviating from the simplicity of Truth, and the pernicious influence of their evil example; that these, and the children the Lord hath given them, being as signs and good examples from the Lord of Hosts, they may go forth strengthened by the cleansing of their own hands and those of their families, and so be enabled to say to the flock, "Follow us as we follow Christ." And that parents heads of families, and all friends, each in their proper places, may be engaged to wash their hands in innocence, and be qualified to encompass the Lord's holy altar, that the "offerings of Judah and Jerusalem may be pleasant to the Lord, as in days of old, and as in former years."

In the extendings of that real affection, which desires your present and everlasting well-being, we salute you, and conclude.

Your Friends and Brethren.

JOHN GOUCH, Clerk.

THE Bible illustrates the best elements of historical writing; and every page gives proof that its writers wrote in the conscious presence of the living God. Its biographies are matchless; this difficult species of writing is here seen to perfection. Truth dominates every part; infirmities and excellencies are faithfully portrayed. This fact is an evidence of its inspiration; uninspired writers would

have denied or concealed the sins, and would have magnified or created the virtues of their heroes. Its influence or language is wonder- ful; it has fixed the form of our language, and it ennobles and exalts every language into which it is translated.—Robert Stuart MacArthur.

Livable.

A neighbor, speaking of another, called her "livable."

"Livable?" repeated her listener, "Livable? That must be a local word. I don't think I ever heard it before."

"It may be local," was the answer, "and it may be bad, and it may be good; but it's just what I mean. She's *livable*. She's been brought up in a large family, and she's had to be, if she meant to be comfortable herself and let other folks be comfortable, too. There were more livable folks when I was a girl than there are now, and I think the large families had a good deal to do with it, though of course not everything."

"There were plenty of people then who never got their corners worn down, no matter how many brothers and sisters they had; but even when they rasped, those days, they got along together after a fashion."

"Nowadays! Sometimes it stumps me fair and square why the nice people I know in nice families can't seem to stand each other's little ways."

"I don't say it is not so; when the doctors say they can't, and it generally ends in doctors, I suppose they truly can't. It's nerves, and nobody understands nerves unless the doctors, and I'm a long way from being sure that they do."

"But just count up sometime the families where there's always one member mysteriously off visiting, and then the number of folks you know that separate when they'd naturally stay together, if only they could hit it off—lone sisters and only surviving bachelor brothers, and mothers and only daughters, and all sorts of family remnants that ought to be each other's best comforts. But as soon as they try living together, one of them gets nervous prostration, or is ordered off quick to travel somewhere where the climate don't agree with the other one."

"They're fond enough of each other, generally, and they aren't generally ugly-tempered. They're just not livable."

"It can't be endured always, and it can't be cured sometimes; but I'm firm in believing it could be often prevented. If, when folks first began to harden in their own little 'ways,' and fret over the 'cranks' of those they care most for, they'd stop and think where they were getting to, nine times out of ten they'd pull up in time, and get their nerves and feelings and foolish frettings tight in hand before they ran away with them! And outside the great, deep foundation virtues, if I had a daughter, the little virtue—if it is a little virtue—I'd choose for her, would be just that—being *livable*. It's an all-round, lifelong blessing to whomsoever it concerns."—Late paper.

FEW THINGS AND MANY.—Christ's call to special service comes to us when we are engaged in the faithful discharge of our ordinary work. This is a lesson written large across

the page of Scripture. It was when Moses was feeding his father-in-law's flocks that he was called to be the leader of Israel; it was when Gideon was threshing his wheat in the wine-press that he received his commission to destroy the Midianites; it was from the sheepfolds of Bethlehem that David was called to the throne; it was from their boats and their nets that the apostles were called to evangelize the world. How important is the lesson this teaches us! Faithful discharge of the task nearest us, however humble it be, is the best preparation for the greatest work God can call us to. The man who thinks his present work beneath him will never rise above it.

FOR "THE FRIEND."
HYMN OF PEACE.

Lo! the era is dawning by prophets foretold,
When love's sacred ties shall the nations enfold,
Earth's millions no longer shall hurt and destroy,
But bleed deeds of kindness their hands shall employ.

Peace, peace, beautiful peace,
The world shall rejoice in this beautiful peace.

The glad hosts are coming that ne'er shall retreat,
Behold on the mountains their beautiful feet,
There's glory for mourning, there's gladness for gloom,
And the wilds of the desert with roses shall bloom;

Peace, peace, glorious peace;
The world shall rejoice in this glorious peace.

The world's bloody carnage is nearing its end,
When men shall their spears into pruning hooks bend,
The lion and lamb together shall feed,

And the leopard and bear, little children shall lead,
Peace, peace, wonderful peace!
The world shall be glad in this wonderful peace.

A high court of justice the world shall maintain,
Through which all the nations shall victory gain,
There's a glad day coming when carnage shall cease,

And man be restored to an Eden of peace.
Peace, peace, wonderful peace!
Mankind shall rejoice in this wonderful peace.

Oh! the world has grown weary with bloodshed and wrong,

It longs for the strains of the jubilee song,
The glad day is nearing when carnage shall cease,
For Immanuel's realm is a kingdom of peace.

Peace, peace, wonderful peace!
In Immanuel's realm is a wonderful peace.

MAHLON OLIPHANT,
WESTBRANCH, Iowa., Eleventh Mo. 17th, 1902.

HE who hath appointed thee thy task will proportion it to thy strength and thy strength to the burden which He lays upon thee. He who maketh the seed grow thou knowest not how and seest not, will, thou knowest not how, ripen the seed which He hath sown in thy heart and leaveen thee by the secret working of his good Spirit. Thou mayest not see the change thyself, but He will gradually change thee, make thee another man. Only yield thyself to his moulding hand, as clay to the potter, having no wishes of thy own, but seeking in sincerity however faint, to have his will fulfilled in thee, and He will teach thee what to pray for and will give thee what He teaches thee. He will retrace his own image on thee line by line, effacing by his grace and gracious discipline the marks and spots of sin which have defaced it.—*Edward B. Pusey.*

THE MID-WEEK HOUR.

Only a few of us gathered in
From the worldly jar and worry and din,
To the midweek hour of prayer;
With laggard steps from a snowy world
We turned, our hearts grown sad and cold,
Burdened with toil and care.

The angels of Love and peace came near,
And hushed all clamor and strife and fear
In the hearts of the gathered few;
A heavenly presence filled the place,
Revived each soul with renewing grace,
And awakened hope anew.

Then crosses that seem too hard to bear,
And losses that burdened life with care,
Grew light in faith's bright rays:
So best the joy of the sacred hour
When hearts respond to the Spirit's power,
In the joy of prayer and praise.

As back to the work of the world we went
Each heart was on willing service bent
The blessing of love to share;
With souls revived, and hearts made strong,
The power of the word to pass along
From that holy hour of prayer.

—S. Jean Walker.

The Clear Vision of Mononcue, the Wyandotte,
About Liquor Selling.

When Judge Raymond, the appointee for the new judicial district of the United States Court in the Indian Territory, made his first charge to the Grand Jury the other day, he drew their particular attention to the Government statute prohibiting the manufacture or sale of intoxicants in the Territory, and, telling them it was his belief that a very large proportion of all the overt crimes were due to strong drink, asked them to make inquiry faithfully as to every violation of this liquor statute, and present an indictment against every offender.

In my library there is a book written by James B. Finley, and published in Cincinnati, nearly fifty years ago, entitled "Life Among the Indians," or "Personal Reminiscences and Historical Incidents Illustrative of Indian Life and Character."

Pastor Finley was a Methodist, residing for years subsequent to the notable Treaty of Greenville, among the Wyandottes, located in the region between the Manmee and Scioto rivers.

It is remarkable how often the subject of liquor drinking, as a baneful factor in the work of Christianizing the red man, darkens the course of the narrative. I will select two passages only. They relate to the covert, Mononcue, a remarkable man, earnest in exhortation and prayer.

"Late in the evening we reached the Lower Rapids of the Maumee River, and forded it just above the principal rapid. We rode ten miles that night, and put up at a public house kept by a man who had made a profession of religion."

Before retiring to rest after an exceedingly arduous travel, the guests rendered thanks to the Almighty for his loving kindness and care. The narrative continues:

"My old friend (Mononcue's) soul was fired with his theme, and he prayed as if the heavens and the earth were coming together.

"When we arose from our knees, he and Gray Eyes went and shook hands with all in

the house, weeping and exhorting them in Indian, to turn to God, believe and live.

"We had a good meeting, for many of the family wept."

"After we retired, brother Mononcue said me:

"Is this man religious?"

"I said, 'Yes, I believe so.'

"How can this be," said he, 'while he keeps and sells the fire waters? I think that religious men were to love God and all men, and not do any evil; and can there worse evil than the keeping and measuring out this destructive thing which makes men evil and leads them to commit any crime, murder?'

"I told him it was a great evil and sinful. I could not see how any man could be so bold and practice it; that it never did any good, but was always productive of the worst crimes."

"He then replied that all such ought to be kept out of the Church, or turned out if they were in and would not quit it.

"I agreed with him in sentiment; so, after prayer, we spread our blankets and commenced ourselves to sleep."

On another occasion, lamenting the murders and murders that had occurred among his tribe, the Wyandottes, because of their water brought to his people by the white men, he pertinently asked: "What good can it do men to make and send out poison to kill their friends? Why this is worse than our Indians killing one another with knife and tomahawk. If the white people would hang them all that make it and sell it, they would soon get it off, and then the world would have peace."

Well, here is an untutored Indian, who, in his guilelessness, is persuaded that the liquor business is worse than the old-time tomahawk, and that those who hand out to our fellow men that which steals away their lives and leads them to commit murder are abettors of the evil deed, and if justice had its place should be hanged.

So summary a corrective as that I do not endorse; but, were the good Mononcue living, I have no doubt he would heartily thank Judge C. W. Raymond, who at Mt. Gretna, is not far distant from the reservation of the Wyandottes, on the upper waters of the Neosho in the northeasterly corner of the Indian Territory. Would not Mononcue also say "I agree," to that conviction of the Methodist Conference which affirms that "the liquor traffic cannot be licensed without sin." It is a happy presage for the Indians of a tribe that the training school at Carlisle stands for Total Abstinence.—*Josiah W. Lusk in The Redman and Helper.*

THE SIMPLICITY OF GREATNESS.—Many years ago the licentiates of Princeton Seminary were in the habit of preaching at a great some distance from that place. Among the habitual hearers, was a sincere and humble, but uneducated Christian slave called U. Sam, who on his return home would try to tell his mistress what he could remember of a sermon, but he would always complain that the students were too deep and learned for him.

One day, however, he came home in good humor, saying that a poor "unlearned" man, just like himself, had preached that day who he supposed, was hardly fit to preach

ite people; but he was glad he came for
e, for he could remember what he had
On inquiry it was found that Uncle
"unlamb" old preacher, was Archibald
der, who when he heard the criticism
was the highest compliment ever paid
preaching.—*Selected.*

Science and Industry.

NEW STAMPS.—For the first time since
the Post Office Department, with the
issue of the new series of stamps now in
ation, will make use of the American
one of its designs. This will be a part
of a two-cent stamp, which, by the way,
has little resemblance to the one now
in use. The familiar portrait of Washing-
ton will be succeeded by a photograph taken
of Gilbert Stuart's famous painting. The
of Washington, so long known to the
using public was drawn from Houdon's
cast. Let the public, then, soon take
a view of the likeness of Washington.
It is doubtless more than any other im-
age upon the popular mind.

Experts think that this new two-cent
stamp, with its superb likeness of Washing-
ton, draped flags, its wreaths of laurel
in the lower corners, and the general
effect of text and artistic effect, together
with the remarkable excellence of the mechan-
ical work, will make this the finest postage
stamp ever produced. Every effort has from
the start been made to have this series a type
American achievement in the engraving art.
The stamps for four stamps of the new series
are already being completed; the denomina-
tions are two, four, eight and thirteen cents.
The designs are distinctive and are said
to be of rare artistic merit. It is noted that
the stamps, now brought into the stamp for the
first time since 1863, were then used on a den-
omination which the public rarely ever saw—
a fifty-cent.—*Boston Transcript.*

PURIFICATION OF RIVER WATERS.—
The issue between Chicago and St. Louis,
arising from the opening of the Chicago
Sanitary canal, through which the sewage of
Chicago is conducted to the Mississippi River,
and the Plains and Illinois rivers, is based
on the condition in the minds of the people
of St. Louis that there will arise effects detri-
mental to the water of the Mississippi River
at St. Louis. The whole dispute centers,
there, about the old moot question as to
how far a distance it is necessary for a river
to flow in order to purify itself.

Now known from chemical analysis and physi-
cal experimentation that a varying degree of puri-
fication takes place in a river. In early days
it was thought to be due to aeration, and
the bubbling of water down mountain sides
was the basis for poetic typification of
it. The experiments of the Massachusetts
State Board of Health have shown that
there is little or no effect upon the con-
dition of organic matter in water—that is,
the organic matter is not assisted in its oxidation
by aeration in the air. It was also found
that the highest degree of activity in oxida-
tion processes is to be found in quiescent or
stagnant waters. It then became clear that
purification in a sluggish stream is far
less effective than in a swift current, and

that dams and other impediments have a ben-
eficial effect upon the condition of water in
river channels.

The promulgation of these facts led to an
entire change in the ideas concerning the dis-
tance necessary for stream purification, and it
is now understood that no hard and fast rules
can be set for guidance in determining the
purifying power of any water-course. A Royal
Commission, appointed to inquire into the con-
ditions of England's rivers, reporting to the
English Parliament in the early seventies, held
that no stream in the United Kingdom was
sufficiently long to effect its own purification.
The familiar and oft-quoted principle is that a
stream purifies itself in twenty miles, but how
this distance was ever determined or who was
responsible for its general acceptance is a
matter of doubt; certain it is that the state-
ment is entirely wrong in the majority of
cases. Pettenkoffer, Hering, Stearns, and
others have given formulae which are undoubt-
edly true for the rivers upon which these gen-
tlemen worked, but which can in no wise be
accepted for rivers in general, and it remains
for the investigator to determine by actual ex-
periment the purifying power of each stream
with which he has to deal.

The work of examination of the surface
waters of the United States, recently inaugu-
rated in the Division of Hydrography of the
United States Geological Survey, in co-operation
with the various college laboratories
throughout the country, will be useful in the
determination of the self-purifying powers of
many of the interstate rivers. These results
will be highly beneficial to the municipalities
and corporations which may be looking toward
the establishment of sewerage systems and
purification works.

During the coming winter it is expected
that M. O. Leighton, hydrographer of the
Geological Survey, will take up this work
upon various rivers in Indiana and Illinois,
and will so far as possible extend this research
to the streams which at the present time are
of great interest to the inhabitants of the
Mississippi Valley.

WINTER HOME STUDY.—I wish that many of
our farmers would adopt a plan of winter
home study that would interest the children
along the lines tending to improved agricul-
ture. I have spoken several times of Professor
Hodges' new book on "Nature Studies," and
once or twice have made reference to
Professor Comstock's "Insect Life." Consider-
able of the work suggested in these books
can be done in the winter, as well as in the
summer, especially if you begin about Eleven-
th Month, when farm work is slackening.
Make a thorough study of what Comstock has
to say on orchard life, and brook life, and
pond life, and roadside life, and then next
summer complete the work out of doors.
There really is no reason why every farm
should not be a college. There is no reason
why the boys should run away, or be sent away
to a distance to pick up facts which are occur-
ring right under their noses at home.—*E. P.
Powell, in Tribune Farmer.*

THE ADVANTAGE OF KNOWING HOW.—There
was given in Chicago, on Tenth Month 13th,
a wonderful exhibition of the advantage of

knowing how. Some children are so unlucky
as to be born with their hip-joint out of its
socket. Of course unless the joint can be put
in place such children are cruelly crippled for
life. This misfortune had happened to the
little daughter of Armour. He learned that
the surgeon who succeeded best in these hip-
joint cases was Professor Lorenz, of Vienna,
so he opened negotiations with Professor Lorenz,
and was able to induce him to come to
Chicago and put little Lolita Armour's hip to
rights. He came and did the operation. The
next day he went to the College of Physicians
and Surgeons, and there in the amphitheatre,
with eight hundred doctors and students look-
ing at him, he did for nine afflicted children
the same service he had done for Armour's
child. The newspaper account of how he did
it describes the unconscious child brought to
him, the "large projection at the hip-joint
caused by the head of the dislocated femur,"
and the corresponding depression in the groin,
"deep and discolored, with the surrounding
flesh shrunken and unnatural in appearance,"
showing where the head of the bone belonged.
Then, the despatch says:

"The surgeon took the leg in his hands,
drew it up at right angles to the body, and,
holding it, paused to say: 'The manipulations
I am about to make might with ease break the
bones of the leg. It is not necessary to break
bones, however. It is only necessary to know
how to handle them.' A series of rapid, deft
turns, twists, and pulls followed. Suddenly
the surgeon paused. He held the leg in one
hand and pointed with the other to the spot
where the dislocation had been so apparent.
The spectators then saw the culminating point
of the operation. The ugly protrusion was
gone; the depression beside it was gone, too,
and except for the discoloration of the flesh,
the entire hip appeared like the other. The
eight hundred onlookers broke out in applause.
No knife had been used, nothing had been
done, as was formerly believed indispensable
to prepare the socket for the presence of the
dislocated femur. Knowledge, skill, a certain
amount of daring and precision of movement,
which showed a knowledge to a hair's-breadth
of how far to move and twist, had wrought
what medical men say will be a cure. It had
taken five minutes."

We all clap our hands with the eight hun-
dred who saw that miracle of skill. How it
happened that a surgeon from Vienna could do
what no surgeon in Chicago knew how to do
is not explained. But it has so happened,
and enviable the privilege of Dr. Lorenz in
discovering to his American brethren a pro-
cess so merciful, so efficacious, and appar-
ently, so simple. There seems to be no doubt
that the operation is efficacious. Dr. Lorenz
says that the cure is permanent in every case
when the bandages are taken off.—*Harper's
Weekly.*

BURNING MILLIONS IN STAMPS AS FUEL.—
The coal strike has led to a strange spectacle
in a government department in Washington.
D. C., says the *Christian Herald*. It appears
that in spite of the high price of coal, it has
cost the government less by \$150 than usual
to maintain the fires in the furnaces of the
Bureau of Engraving and Printing. To make
this saving, however, fuel has been cast into

the furnaces for which the government paid several million dollars. Beginning with Seventh Month, 1901, when the stamp tax on bank checks and telegrams was abolished—and other stamp taxes have been repealed this year—wagon loads of unused stamps have been sent to the Treasury for redemption. In an ordinary way, these would have been destroyed in the furnace provided for the purpose, and the heat would have been wasted, but with the scarcity of fuel it has been decided to utilize them. The stokers sandwiched a layer of fifty thousand dollars' worth of government securities between two thin layers of coal, and at the end of a month it was found that nearly a ton a day had been saved through the use of the high-grade fuel. Since the redeemed securities must be destroyed, it is well that the heat generated should be turned to useful account. Paul's natural energy, diverted into persecuting Christians, was afterwards converted to missionary labor.

To Mend Family Manners.

Family manners are apt to suffer from too much candor. We speak with great plainness in the circle of our own kindred; we comment too freely on foibles; we express the contrary opinion too readily and with too little courtesy. A slight infusion of formality never harms social intercourse, either in the family or elsewhere.

Beyond this too common mistake of an overbluntness and brusque freedom in the manners of a household, in some of our homes there is a greater fault, even a lack of demonstration. There is the deepest, sincerest love in the home—the brothers and sisters would cheerfully die for one another if so great a sacrifice were demanded—but the love is locked behind a barrier of reserve. Caresses are infrequent, words of affection are seldom spoken. It may be urged with truth and some show of reason that in the very homes where this absence of demonstration is most marked there is complete mutual understanding and no possibility of doubt or misgiving, and, so far as it goes, this is well. But often young hearts long unspeakably for some gentle sign of love's presence, the lingering touch of a tender hand on the head, the good-night kiss, the word of praise, the recognition of affection. Older hearts, too, are sometimes empty, and many of us, younger and older, are kept on short rations all our lives, when our right is to be fed with the finest wheat, and enough of it, too.

Another suggestion which should not be overlooked is the importance of politeness to the little ones. To snub a small laddie needlessly, to order about a child on errands here and there, instead of civilly presenting a request as one does to an older person, in each case is an invasion of the rights of childhood. The child on whom everybody practices politeness will in turn be himself ready to oblige and agreeable in manner, for the stamp of the family is so plainly to be seen in every one as the stamp of the mint on the coin, and it is as indelible for time, and why not also for eternity?—*Margaret E. Sangster.*

It is not the condition which makes miserable, but the want of God in the condition.—*I. Penington.*

FRAGMENTS OF PRAYER.

Infinite fragments of prayer,
Gathered from every clime,
Make an environment rare,
Sanctified tributes of time.
Tinges of eloquent tears,
Fresh from the toil and the strife,
Breaking away from the fears,
Rising to rapturous life.
Wreaths of a beautiful form,
Dressed in the beams of the light,
Rise in the freshness of morn,
Bound for the throne that is white.
Breath of Jehovah's might,
Spirit of love sent down,
Chains of unbreakable light,
Binding the King to his own.

H. T. MILLER.

BEANSVILLE, Ont.

DR. JAMES HAMILTON draws an instructive lesson from the snows and icicles of winter. He says: "On a winter's day I have noticed a row of cottages with a deep load of snow on their several roofs; but as the day wore on large fragments began to tumble from the eaves of this one and that other, till, by-and-by, there was a simultaneous avalanche, and the whole heap slid over in powdery ruin on the pavement and before the sun went down you saw each roof as clear and dry as on a summer's eve. But here and there you would observe one with its snow-mantle unbroken and a ruff of stiff icicles around it. What made the difference? The difference was to be found within. Some of these huts were empty, or the lonely inhabitant covered over a scanty fire, whilst the peopled hearth and the high-blazing faggots of the rest created such an inward warmth that grim winter melted and relaxed his grip, and the loosened mass tumbled over on the trampled street. It is possible by some outside process to push the main volume of snow from the frosty roof, or chip off the icicles one by one. But they will form again, and it needs an inward heat to create a total thaw. And so, by sundry process, you may clear off from a man's conduct the dead weight of conspicuous sins; but it needs a hidden heat, a vital warmth within, to produce such a separation between the soul and its besetting iniquities, that the whole wintry incubus, the entire body of sin, will come away. That vital warmth is the love of God abundantly shed abroad—the kindly glow which the Comforter diffuses in the soul which He makes his home. His genial inhabitation thaws that soul and its favorite sins asunder."

A STORY is told of an old gentleman, who lived in a large house, and had everything he wanted and yet he was not happy. When things failed to please him he would get cross and speak sharply. His servants all left him, and he was in great trouble. Discouraged, he went to a neighbor's to tell him of his difficulties. After listening to his story the neighbor said, "It seems to me, my friend, it would be well for you to oil yourself a little." "To oil myself? What do you mean?" "Let me explain. Some time ago one of the doors of our house had a creaking hinge. It made such a disagreeable noise whenever it was open or shut that nobody cared to touch it. One day I oiled its hinges, and since then we have had no trouble with it."

Making the Most of His Life.

They who *live longest* do not necessarily make the most of life. Long life is desired, provided the years are all filled with that which is good. But an empty life can be redeemed from vanity by length of day, life filled with good fruit is better than a long life. Jesus, who made more of life than other did not live long. His life was short by violence while he was yet a young man. A life poured out in blood for the cause of righteousness is far better spent than one which has been carefully guarded and preserved even down to old age at the expense of righteousness and truth. In order to make the most of life it may be necessary to lay it down as a sacrifice.

One who finds most pleasure does not necessarily make the most of life. Some men there is nothing better in the world than to have what they call a good time. They know that day lost which does not bring them any social delight or worldly gratification. But the wise men agree that mere pleasure should be sacrificed to some higher good. They who live in pleasure are dead while they live in Jesus, whose life was a perfect model, never again after pleasure. We do not know that he ever sought it for a moment. It was his meat and drink to do his Father's will and to finish the work which was given Him to do. The approval of a good conscience and the approval of the Heavenly Father are infinitely superior to all worldly pleasure.

The man who makes the most money does not always make the most of life. Money is not to be despised or thrown away. Money is a means of great good when properly used. But a "man's life consisteth not in the abundance of the things which he possesseth." A millionaire may live a narrow and unsatisfying life. His millions will be a millstone about his neck unless they are used for a good purpose in the world. It is better to be rich in good works, rich in faith toward God, rich in character, than to be rich in gold and silver.

It is thought by some that *learning* is the thing that makes life rich and grand, but one may be learned without making much of life. Learning is a good thing. The study of science affords wonderful satisfaction, and things contribute more to the enrichment of life than a well-stored and a well-disciplined mind. But knowledge and learning are not the principal thing. Some men are wiser and stronger without learning than others are. It is Jesus who is not a learned man according to the standards of this world; yet he has opened his mouth and spake, such streams of truth and wisdom proceeded from his enlightened mind that his learned enemies were confounded. "Whence hath this man these things, having learned?" Peter and John were learned fishermen, yet they made the disciples richer by their wisdom. John Bunyan was not a learned man according to the standards of this world, yet what scientist or philosopher ever did so much as he to enlighten the world. The wisdom that cometh from above is superior to the wisdom of this world. It is not the scientist but the saint, which lives the life which is life, indeed. It is not the philosopher but, the Christian, that brings the light of the world. It is not the scholar

ood man that makes the most of life.
Advocate.

The Pinehurst Tea-Farm.

BY MARY R. BALDWIN.

"his tea has a delightful flavor," says the
tr who has dropped in for a call upon her
who has just returned from a winter's
in South Carolina.

she tastes again of the cup offered for
ment, she adds new words of praise,
the hostess explains, to the surprise of
her, that the tea was a product of her
country, grown at Summerville, S. C., on
Pinehurst farm. Perhaps there are others
who have not learned of the successful culture
in this section of the country who may
be interested in hearing some of the facts re-
lated to the industry and of the beneficent
results of the great undertaking.

Experimental years with the plant be-
gan eighteen hundred, when the French
Count de Micaux sent out some specimens at
Middleton place, ten miles from Pine-
hurst. Other attempts were made in the years
following, but without success.

When it was told that in the years just before
the United States Government sent
these seeds for distribution in the South-
west, but the conflict between the North
and South made it impossible at that time to
draw the attention or energy for the enter-
prise. About 1880 the National Department
of Agriculture set itself to undertake to estab-
lish a business of growing the tea-plant, but
unfavorable circumstances and a certain
hesitancy with reference to the outcome
of the commissioners against it, and so
the Government gave it no more thought.

In private individuals took up the pur-
sue and tried the chances on a very small
scale and found such encouragement that the
tea was gradually enlarged until it em-
braced sixty acres and the annual crop is at
least five thousand pounds of tea.

Numerous problems were presented at different
stages of the experiments, even after success
was assured for the enterprise. One,
whether the tea could bear a very low tem-
perature possible for the climate in which it
grew, was solved in 1889 when the ther-
mometer fell to zero. The other important
question was the question of labor, or, rather,
the ability of success financially when com-
pared to the high rates paid to the pickers in
the country with the low ones of China and
India, but that also has been settled through
the use of machinery and late devices in agri-
cultural implements, and the employment of
women and children in the picking.

So that the demand for the tea of our own
country is greater than the supply, the in-
centives for extending the area for its cul-
ture are multiplied. Then the United States
Department of Agriculture has at last com-
pleted the help of the man, Dr. Charles N. Shep-
ard, who has persevered through discourage-
ment that would have disheartened one of
our fiber, and the help given by the Govern-
ment in the form of money is timely and
well used wisely for new experiments in the
industry.

One must visit Pinehurst and take a ride
into a portion of the tea farm, and wander

along the avenues of its beautiful park, and
then enter the lecture room of the attractive
building in its bower of beauty, to get at the
meanings of tea-growing in our country. . . .

After exploring the park on the beautiful
morning and surrendering to the magical
charm of its rare beauty, one was somewhat
prepared upon entering the lecture room for
a new surprise in listening to Dr. Shepard's
account of the gradual growth in the tea cul-
ture. One could not help from the very first
of this lecture deciding that he spoke with
authority and that his enthusiasm was of a
sustaining quality.

He explained the needs and habits of the
plant from the seedling on. In the choice of
variety he stated that the locality had much to
do with the choosing, certain plants pro-
ducing well in their own climate doing much
less in others. The tea-planter having se-
lected the right sort for his ground and air,
produces as fast as possible a healthy, strong
bush, four or five feet high, and then begins
his pluckings, and from this first picking, as
he expressed it, "the struggle goes on be-
tween him and the plant." The successive
crops are called "flushes," and the quality of
the tea depends upon the age of the leaf.
What is named the "Pekoe tip" is the end of
a tender shoot, and this makes a high grade
when properly cured.

After the interesting story had been told
the audience was invited to visit the machin-
ery rooms, and later the parlors, to be re-
freshed by a cup of the Pinehurst tea, served
in dainty cups, which by the large company
was pronounced delicious. Packages of the
same brand were for sale, the proceeds to be
given to one of the charities of the vicinity.—
Advocate and Family Guardian.

MISTRESS OF HER WORK.—The Student, a
little paper published at Hiram College, of
which General Garfield was once president,
prints the following letter written by Lucre-
tia Garfield to her husband some years ago,
and originally designed for no eye but his. It
might be helpful to many another whose lot is
one of hard work:

"I am glad to tell you that, out of all the
toil and disappointments of the summer just
ended, I have risen up to a victory, that sil-
ence of thought since you have been away
has won for my spirit a triumph. I read
something like this the other day: 'There is
no healthy thought without labor, and thought
makes the labor happy.' Perhaps this is the
way I have been able to climb up higher. It
came to me one morning when I was making
bread, I said to myself, 'Here I am compelled
by an inevitable necessity to make our bread
this summer. Why not consider it a pleasant
occupation and make it so by trying to see
what perfect bread I can make.' It seemed
like an inspiration, and the whole of life grew
brighter. The very sunshine seemed flowing
down through my spirit into the white loaves;
and now I believe my table is furnished with
better bread than ever before. And this truth—
old as creation—seems just now to have be-
come fully mine, that I need not to be the
shirking slave of toil, but its regal master,
making whatever I do yield me its best fruits."

To know about Christ is one thing; to know
Christ is quite another thing.

Selected for "THE FRIEND."

"DRAW nigh to God, and He will draw nigh
to you. Cleanse your hands, ye sinners, and
purify your hearts, ye double minded."—
James iv, 8.

"Humble yourselves in the sight of the
Lord, and He shall lift you up."—James iv, 10.

It remains to be a solemn truth, that noth-
ing can draw to God but what proceeds from
him; and whatever may be the eloquence or
oratory of man, if it be not the gift of God,
under his holy anointing, which always has a
tendency to humble the creature and exalt the
Creator, it will in the end only scatter and
deceive. It has long appeared to me that true
vital religion is a very simple thing, although,
from our fallen state, requiring continual war-
fare with evil to keep it alive. It surely con-
sists in communion, and at times a degree of
union, with our Omnipotent Creator, through
the mediation of our Holy Redeemer. And
seeing these feelings cannot be produced by
eloquent discourses or beautiful illustrations
of Scripture, but by deep humiliation and fre-
quent baptisms of spirit, whereby the heart is
purified and fitted to receive a greater degree
of Divine influence; seeing it is produced by
daily prayer, by giving up our own will, and
seeking above all things to do the will of our
Heavenly Father, surely there is cause to hope
that those who are convinced of this, and who
have tasted spiritual communion through this
appointed means, will never be satisfied with
anything, however enticing, which, if not
under the influence of the Holy Spirit, may
well be compared to the "sounding brass or
tinkling cymbal."

Eleventh Month 17th, 1902.

A YOUNG college student, who was under
religious impressions, was confused by the
suggestion, that he could not tell whether he
should continue faithful to the end. While
in this state of mind he called on one of the
professors, and spent some hours with him in
conversation. When he was about to go home
the professor accompanied him to the door,
and observing how dark the night was, pre-
pared a lantern, and handing it to his friend,
said "George, this little light will not show
you the whole way home, but only a step at a
time; but take that step, and you will reach
home safely." It proved the word in season.
As George walked securely along, bright-
ened by the little lantern, the thought flashed
through his mind, "Why can I not trust my
Heavenly Father, even if I can't see my way
clear to the end, if He gives me light to take
one step."

Charles Spurgeon relates, that when at Col-
lege one very rainy day, the window of the
room in which he was sitting overlooked a
public square in which stood a pump. To this
pump a man came with a yoke and two buck-
ets for water.

In the course of the morning, he came a
dozen times, and Spurgeon concluded that he
was a water carrier, who fetched water for
other families than his own. This man seemed
to him an illustration of a gospel minister.
He needs to go to the Source of living water,
not only for his own wants, but that he may
receive for the refreshment of others.

A MAN'S own good breeding is the best se-
curity against other people's ill manners.

A YOUNG man once expressed to Dr. Franklin his surprise that a wealthy man of their acquaintance should be more assiduous in the prosecution of business than any of his clerks. To illustrate to his friend the fact that care and anxiety about wealth generally increase as it goes, the doctor took an apple from the fruit basket and presented it to a little child who could just toddle about the room. The child could scarcely grasp it in his hand; he then gave it another, which occupied the other hand. Then, choosing a third, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the three, dropped the last on the carpet, and burst into tears. "See there," said Franklin, "there is a little man with more riches than he can enjoy."

GREAT BRITAIN brews annually three hundred and forty-five million dollars worth of beer.

Items Concerning the Society.

Meetings for religious worship for its members (which all who are interested may attend) are appointed by Western District Monthly Meeting, Philadelphia, to be held at its meeting-house on Twelfth Street below Market, at 7.45 p. m., on three Fourth-day evenings, namely, Eleventh Mo. 26th, Twelfth Month 3d and 10th.

An interesting exhibition by lantern slides and lecture, of the Doukhobors in various aspects of their present condition in Canada, was given in Friends' Select School building on the evening of the 21st instant, by Joseph Elkinton, who himself took the photographic views during his last summer's visit among that people.

Henry T. Outland, of Rich Square, N. C., has been paying a religious visit in these parts, attending Quarterly Meeting at West Grove on the 21st instant, and appointed meetings in Reading, Pa., on the following First-day afternoon and evening, besides the meeting at Malvern in the forenoon of the same day, attending Burlington and Bucks Quarterly Meeting on Third-day, and expecting a meeting at London Britain, Pa., on Fourth-day, P. M.

The meeting-house at Raysville, Indiana, was subject to a dynamite explosion recently, because prominent members had successfully resisted the encroachment of the liquor interest in its neighborhood.

SUMMARY OF EVENTS.

UNITED STATES. A number of witnesses before the Anthracite Commission has been going on. Prominent among these has been John Mitchell, President of the Miners' Union. A physician gave it as his opinion before the Commission that 90 per cent of the men engaged about the mines at the age of fifty years are afflicted with some form of rheumatism. The effect of particles of coal getting into the lungs of the men, he said, was that it brought on bronchial troubles, and eventually a peculiar form of consumption. Another physician testified that a comparison of fatalities on all railroads of the United States with those in the anthracite fields shows that 2.5 per 1000 railroad employees are killed annually, while 3.5 per 1000 employees were killed in the anthracite industry. An effort has been made to attempt to adjust the differences between the miners and their employers outside of the Commission, and an adjournment of that body to the 2nd proximo has been made.

The independent coal operators in the anthracite region have appointed a committee to look after their interests in connection with the possible adjustment of the differences between the miners and the coal railroad companies.

The annual report of the Chief Examiner of the Civil Service Commission, shows that during the last fiscal year there were 60,553 people examined in and for the

classified service, of whom 40,569 passed and 13,298 were appointed, promoted or transferred. The Commission held competitive examinations in every State and Territory except in Alaska.

The growth of socialism in this country during the last ten years has been very great. During the late election 400,000 men in various parts of the United States voted as Socialists. This increase is attributed largely to the immigration of illiterate persons from Europe.

A recent dispatch from Berlin says: The manufacture of machinery for compressing coal waste and lignite into the so-called "briquettes," of which enormous quantities are used in Germany, have organized a syndicate for promoting the exports of this machinery to the United States, and have sent an engineer to America to explain to mine owners how to make estimates of the costs of plants and describe the processes of manufacture. The syndicate is importing samples of American coal waste and lignite to analyze them and to test the machines with them.

Commissioner of Indian Affairs Jones, in his annual report, estimates that the Government, from its foundation to 1890, spent \$845,275,290 in fighting, subduing and controlling the Indians of the country, and \$240,000,000 for the education and care of their children. Twelve thousand Indians, he states, have been dropped from the nation roll, being wholly self-supporting.

The mild weather lately prevailing in Massachusetts has resulted in ripening some strawberries and raspberries in the open air near Marshfield, and at Standish village several pear trees have begun to blossom for the second time this year.

It is announced that the Pennsylvania Railroad, in order to relieve congestion on the main line between Philadelphia and Pittsburg, will build a low grade freight line from the Susquehanna river to the Delaware, which it is expected will be completed in about two years. The new road is part of an extensive plan for shortening its line from Pittsburg to Philadelphia, and which includes the building of cut-offs between Harrisburg and Pittsburg that will greatly lessen the time between those cities.

Robert E. Peary, the Arctic explorer, has made a public map of newly discovered country in Northern Greenland, with the names given to various places. The farthest point North reached by Peary, which is the point of land furthest North on the globe, has been named after Morris K. Jessup. It is a cape, and juts out into the ice from the very northernmost extremity of the island of Greenland.

Dr. B. B. Washington says: Professor Wiley, Chief of the Bureau of Chemistry of the Agricultural Department, will begin a series of experiments on twelve young men in the employ of the Government for the purpose of testing the physiological effects of the use of meat preserved with borax and other chemicals. The experiments will be made with a view to deciding what basis there is for the objections of the German Government to American meats, on the ground that the borax or other chemicals used in their preservation are injurious to public health. The twelve young men selected are volunteers, and all are young and vigorous.

Booker T. Washington, lately speaking in Cleveland upon the work of the Tuskegee Institute said: "In the present condition of my race, industrial education in connection with mental and moral training is of the highest value. The most fact that through our twenty-two industries we give our students the opportunity to help themselves is of great importance."

The sand blast has lately been applied to cleaning the walls and pillars of the east front of the Treasury Building in Washington with very satisfactory results. The sand blast removed the dirt and a thin layer of stone, making the pillars look as though new.

There were 418 deaths in this city last week, reported to the Board of Health. This is 3 more than the previous week and 6 more than the corresponding week of 1901. Of the foregoing 217 were males and 231 females; 52 died of consumption of the lungs; 86 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 20 of cancer; 17 of apoplexy, and 14 of typhoid fever.

NOTES.—The announcement is made that a new transcontinental railroad is to be built in Canada, extending from ocean to ocean: and that the construction of it will begin as soon as the necessary legislation can be obtained from the Canadian parliament. The new line, it is stated, will have mileage of about 3000 miles, and the construction, including equipment stations, bridges, ships and other facilities, will involve an expenditure of from \$75,000,000 to \$100,000,000. According to the present arrangement, the new system will run through that portion of Northern Ontario known as New Ontario, starting from North Bay or Gravenhurst, Ontario, and extending through

Manitoba, the Northwest Territories and British Columbia to Bute Inlet, or Port Simpson, B. C., as later determined upon.

The King of Portugal arrived at Windsor on the 10th inst. from France to pay a visit to the King and Queen of England.

Intense cold was reported on the 18th inst. throughout Europe. In Austria winter has come unprepared early. Fourteen degrees Fahrenheit are recorded in Vienna, and the weather is still colder in Bohemia and Galicia. Sliding is general in Austria and Switzerland, while in southern Russia an intense frost threatens the wholesale destruction of the winter crops.

A despatch from London, says: The shops here of excellent figs, plums and grapes at low prices in California. The success of the Californians is attributed to their unique skill in packing, whereby the fruit here intact. The Officers' Magazine says California shipments of plums in the Tenth Month aggregated 1,000,000 tons over the previous record.

It is stated that an Australian scientist has found that soft fruits can be sent on long freight journeys without decaying, if they are first fumigated with formal gas or methane, and then carefully packed.

The Colonial Secretary of South Africa is about to visit the Cape Colony, and the view of becoming personally acquainted with the condition of those parts of the country which have lately been the seat of the Boer war. He lately said in a public address he hoped to see representatives of every political section in South Africa. He then could learn more in three days than in a year's study of dispatches in the blue books. He believed he would be met in that way, and that he would gain a friendly view of the King's new Boer subjects.

A fresh eruption of the volcano Stromboli on the 17th, accompanied by a terrific explosion and flow of lava. It was visible from all the northern Sicily, the flames rising from the volcano illuminating the surrounding sea. The volcano Kilæus is reported broken out in the most violent eruption for the past years. It has shown mild intermittent activity since the outbreak of St. Pierre.

Cholera is reported to be spreading rapidly in the East. At Jaffa there have been fifty-seven deaths in the disease is raging in neighboring villages. Complete returns of the mortality are available. In the stricken districts are in a sad plight, and needed everywhere.

The destruction caused by recent volcanic eruptions in Guatemala is reported to have been very great. Thousands of persons are said to have perished. Near the Santa Maria volcano had opened and for more than twenty-four hours were in constant eruption. It was in continual commotion, shaking down buildings causing much destruction. All the territory around it, San Felipe, Pueblo Nuevo and Retajales were under ashes. Many of the plantations were buried under five to seven feet of debris.

NOTICES.

WESTWIND BOARDING SCHOOL.—For convenient persons coming to Westwind School, the stage was trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when near Stage fare, 15 cents; after 7.30 P. M., 25 cents. Contact the school by telegraph, wire West Coast Phone 114x.

EDWARD G. SMEDLEY, N. Y.

WESTWIND BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to Wm. F. WICKESMAN, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westwind P. O., Chester.

CORRECTION.—The year of James Logan's birth should have been stated on page 119 as 1774 instead of 1775.

MARRIED, at Friends' Meeting-house, Horseshoe, Eleventh Month 13th, 1902, JOHN H. THOMAS, of Dale, Chester County, Pa., and MARY ANNA LUDWIG, of Horseshoe, Pa.

DIED, at her son's residence at Norristown, Pa., Eleventh Month 13th, 1902, EMMA H. BROWN, in the eighty year of her age; a member of Norristown Presbyterian Church, Eleventh Month 13th, 1902. Friends, formerly members of Freshman Monthly Meeting of Friends, N. Y., were firmly attached to the doctrines and customs of Friends, and died in the triumphs of a lively "Blessed are the pure in heart, for they shall see God."

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, TWELFTH MONTH 6, 1902.

No. 21.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,
PHILADELPHIA.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM,
No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Fragmentary Service.

Many of us are lamenting that we bring no tribute to perfection. Life is all broken up by multiplicity of ways to turn, this way one moment, that way the next, and what we accomplish is bits and fragments. The well-rounded work of others ought to be a pleasure to us to admire, but it adds a burden to our dissatisfaction with our own.

We have a right to blame ourselves for this display of imperfect and frustrated service, if we have chosen for ourselves complexity of living, instead of simplicity. The single eye on the one Guide would do a few things well, rather than a multitude of them for the wastebasket. "One thing I do," said the apostle on single aim, and in this determined singleness of heart more lasting and effective work was thrown out for the church of all ages, than aught which seems to stand now as the work of any apostle. He "labored more abundantly than they all."

Our humility is at fault if we aspire to be a cyclopedia rather than a single article. No one would buy a cyclopedia written throughout by one author, for it would be impossible for one man to make himself an authority on every subject. Wise publishers now employ a specialist for each article, and so the completed work is received with confidence. Let us be willing to stand as the single article that the Maker made us for, sound and strong in the simplicity of a unit. It is better to be looked upon with confidence for the one thing we are good for, than with admiration for a dazzling variety of chaff. The simple life is, fulfilling its simple lot, the productive life. In distributing the bread of life the Master sends out no complete, well-rounded loaf to a disciple to minister unto those to whom he is to hand bread, but fragments only, of his own

breaking off, dividing unto each severally as He will. Faithfulness with these fragments in life is all that is required of any of us. It is honor enough from Him to be assigned any fragment of service from his own hand. Shall one, because it was not a full loaf, trample the crumb under foot, and secede to the desert with wounded dignity? "The Lord giveth grace unto the humble, but resisteth the proud." No, He proves our faithfulness by littles and by fragments; and when found faithful in a few things, we are made rulers over more.

A hungry world needs our crumb-service, if crumbs are handed us to give; our fragmentary service, our unfinished bits to dispense, if we are shut up to no larger opportunities. Faithfulness with our one talent, or our broken end of a talent, is what the Master smiles on with the joy of the Lord, which He will bid us to enter into. "Seekest thou great things for thyself? Seek them not." But thy greatness will not be measured by the things thou dealest with, but by thy faithfulness in them. "A little thing is a little thing, but to be faithful in the least thing, is a great thing."

We feel a desire to speak high courage to burdened hearts who find none but the fragmentary services possible amidst their necessary interruptions, or their hedged-in lives. Their ministry to children under their care is as large, if as faithful in singleness of heart to the Lord, as is the ministry of a bishop to thousands. Their crude ejaculations in prayer which leave no sentence complete, may rend the heavens as stronger supplication than the most finished periods of the silver tongue, that never fails of good form. And if their lives, by circumstances over which they have no control, seem broken into shreds and bits of service, yet so that it be as unto the Lord, they may have the joy of feeling that if they must thus be broken, it is upon the Lord's altar that they are broken, acceptable as a whole sacrifice, and complete in Him.

The Larger Home.

In the same house of various rooms, upper and lower, the inmates may have their several calls to be engaged in this apartment or that. A father may continue in his unfinished work while his companion goes to a room above for rest or further service; children may separate below or above to special apartments for different interests; yet none of the household be

homesick one for another, because all feel they are occupied in their places; and though some are out of the others' sight for the time being, yet all regard themselves as happily together in the same home. It is the fatherhood and motherhood of it all, and not the building, that makes it the home.

In our Father's house there are many abodes, and a Provider has prepared a place for each home-mate. One thing these desire of the Lord, and seek after, that they "may dwell in the house of the Lord all the days of their life, to behold the beauty of the Lord and to inquire in his temple." In his inscrutable Providence, in the secret of his tabernacle, hidden for a season, one from another, they yet feel at home under the same Fatherhood, and can trust him for the good keeping of loved home-mates called to this sphere or that. He who has prepared a place for each in our Father's house, so that, receiving us to Himself, where He is, we may be also, is our bond of contentment in our several lots and places, — the same Lord both of those who may be dead and of those who may be living, as included in the Divine house and presence. It is ours who may seem left below for a season, to be faithful to the same power and presence, the same life of Christ that binds us all as one family of God, and quickens us together with Christ, on earth and in heaven. For the faithful occupants of both, whether here below or there above, are but living in different rooms of the same eternity!

1 Peter i: 7.

O, how good and true is God,
In all He doeth.
Even severity from Him,
Is blessedness.
The faithful cannot perish in his hands,
However handled.
And time is sure to justify
Thy ways, O Lord!

D. P.

ENGLAND, Tenth Month, 1902.

ABEL.

The thirsty earth has drunk her primal draught,
And tongues new-born lift up their piercing cry;
O eloquence of blood, by first-born shed,
O pang of mother's heart! to taste with tears
The bitter fruit, when second-born is slain.
A lonely creature on the plains of heaven,
Bringing new wonders to the angel host,
Forerunner of a throng, yet incomplete.

H. T. MILLER.

BEAMSVILLE, Ont.

Counsel to our Members as Citizens.

Our religious Society having always acknowledged the benefits of civil government, we have not the least intention of impairing or lessening its salutary obligations, nor of debarring our members from the orderly and innocent exercise of the privileges and immunities to which, as citizens, they have an undoubted right. And knowing that it is incumbent on us, in common with others, to bear our part of the public burdens, we have ever been willing to render such services for the support of legal authority, as may not be repugnant to our Christian principles; but it is our fervent desire to inculcate the necessity of continual watchfulness unto prayer, that no part of our conduct, or the ardent bent of our spirits, may manifest that we do not sufficiently regard the weight and importance of our testimony to the dominion of the Messiah, the Prince of peace; whose power being over all, his real subjects look with hope and confidence to Him, who alone, in the midst of the strife and confusion which may be in the kingdoms and governments of this world, can persevere in a calm reliance upon his almighty arm, and a living faith in his protecting Providence.

Although it is not our business or inclination to engage in the discussion of subjects which peculiarly belong to the management of the affairs of government, yet knowing that much excitement does at this time agitate the public mind, we cannot but feel very desirous that the members of our religious society may be preserved upon the only sure foundation, which has been the hope and stay of the righteous in every generation—that they may be guarded against encouraging the unstable, deceitful spirit of party, by joining with political devices, or associations, however speciously disguised.

The peaceable exercise of the right of suffrage, Friends have always left to the private judgment of the members; but it is repugnant to our religious profession to be concerned in any measures which violate the order and peace of civil society, under the pretext of redressing grievances, or maintaining what are considered infalienable rights. As we cannot join in any such measures, we believe it is safest for our members to refrain from political associations, which will lead them into connexion with those, whose sentiments and habits are prejudicial to a religious life, and may eventuate in acts diametrically opposed to the peaceable nature of Christ's kingdom and of our testimony thereto.

The invariable tendency of political pursuits, is to engross the attention of those who devote their time to them, frequently drawing them to taverns, so that they often become disqualified for the necessary duties of life, suffer great loss in their temporal business, and above all, in a proper concern for the salvation of their immortal souls. The instability and faithlessness very observable in political combinations, frequently involve the parties in disappointment and chagrin; destroying the peace and serenity which appertain to the Christian life, and unfitting the mind for the enjoyment of Divine approbation.

At the same time we do not wish to interfere with the judicious and guarded use of

their civil rights, we feel concerned to remind our beloved Friends of the danger of being drawn into the vortex of party strife and contention; and also of the obligation we are under, to walk in all respects conformably to the purity of the Christian character. Remember, that we are bought with a price, of no less value than the precious blood of Christ; and are solemnly called upon to glorify God in all things—to show, that being redeemed from the spirit of the world, its fluctuating policy and customs, we are joined to the Lord in a perpetual covenant, never to be broken. Respecting his disciples our Redeemer said: "They are not of the world, even as I am not of the world." If we are thus redeemed and joined to the Lord, the primary object of our desire and pursuit will be, to exalt and spread, by the aid of the Holy Spirit, the kingdom of the Messiah upon the earth; and by the salutary influence of virtuous example, we should also contribute to the preservation of order, and the strength of civil government.

We deplore, in common with our fellow-citizens, the distress in which many are involved; but we desire that our attention may be directed to the primary cause of all our difficulties and embarrassments. The Holy Scriptures declare, and experience confirms the declaration, that it is righteousness which exalteth a nation, but sin is a reproach to any people. When we reflect upon the vices which prevail in our land—the libertinism, both in principle and practice, which abounds—the infidelity and even atheism, in some instances openly avowed—the injustice and oppression which the native inhabitants of our country, and the descendants of the African race have suffered and continue to suffer—the inordinate feasting and revelling, so openly and shamelessly practised, by which the bounties of our merciful Creator are wasted and abused—the sports and diversions, in which so much precious time is squandered, and the sacred name dishonored, we need not be surprised that distress and confusion should be permitted to overtake us.

In the general consequences of these vices, in every thing which affects or endangers our beloved country, we are all deeply interested. As members of a religious body, professing belief in the inward manifestations of the Holy Spirit, we are especially bound to examine the nature and influence of our example, whether our lives and conversation are a standing protest against the iniquities which are in the world; or whether we are giving countenance to corrupt principles and practices. We believe that the call of the Lord to the members of our religious society is, to withdraw, in a greater degree, from the pursuit, and even from the desire of accumulating wealth—from the surfeiting cares and pleasures of the world, its maxims and policy, and sincerely to gather to the teachings and requirements of his Spirit, clearly made known in the heart. To this Divine leader our primitive Friends were gathered; by it they were made quick of understanding in the fear of the Lord, and wise in things pertaining to the heavenly kingdom. It was this which opened the Scriptures, and prepared them, from living experience, to bear those precious and unchangeable testimonies to the truths of the Christian religion, which have exerted an extensive and

salutary influence in the world. Of our responsibility is exceedingly great, has been given and much is required. The Lord of the vineyard is looking for proportionate to the gifts he has bestowed. But if we should sell the blessing for gratification of the carnal mind, in buying up the fading treasures and comforts of this world, or for the love of fame and distinction amongst men, we shall suffer irretrievable loss, and fail to answer his purposes, in retaining the testimonies which our forefathers faithfully bore, even in the midst of persecution; and which we believe will be suffered to fall to the ground.

(To be concluded.)

MORAL OBLIGATIONS OF DEBTORS.—The following question was proposed to the Christian Union:

A conscientious, zealous Christian, head of a family, fails in business, and gives up to his creditors, but still leaves debts unsatisfied, the amount of his original capital. He is released from further obligations by the law, gets a start, accumulates barely capital enough to run his business, and thereby support his family economically. Does his Christian duty require him to surrender this capital to pay old debts. Will his refusal to do so deprive him from future happiness beyond the grave?

The editor replies:

This is a hard question. We are not at liberty to decide what shall keep a man out of heaven. But, in the first place, let the solvent debtor clear his mind utterly from the delusion that the human law can ever absolve him from his obligation to pay honest debts. He is a debtor as much as ever,—the difference being that the law gives him a respite, not his creditors the control of his property. Now the question is thus reduced to a simple one, we can see that such a man has no more right to refuse payment than he would if he had had if the law had never intervened. The absolute necessity of his family excuses him from the payment of debts, he is excused. But a court of bankruptcy must not be allowed to keep a Christian's conscience; if a say this is hard, we say that honesty is often hard, and it were well for men to consider what the consequences may be before they incur debt. It is hard for all debtors to pay, no doubt, but what of the creditor whose money was lent?

THE LORD OUR KEEPER.

(Psalm cxli.)

Up to the hills I'll lift mine eyes;
O, whence shall come mine aid?
My help shall from the Lord arise,
Who heaven and earth hath made.

He will not let thy foot be moved;
Thy keeper will not sleep.
Nor sleep nor slumber shall He take
Who doth his Israel keep.

The Lord thy faithful Keeper is;
Thy shade upon thy right.
The sun shall smite thee not by day,
Nor yet the moon by night.

The Lord shall keep thee from all ill;
The Lord thy soul watch o'er;
Shall keep thy going out and in,
Henceforth forevermore.

—E. A. Collier.

Rags and Tags and Velvet Gowns.

"There was a new boy at school yesterday, 'n he had great patches on his knees; 'n when I choosed up the boys didn't choose him; 'n he got red, oh! as red as fire; 'n he said away 'n stood lookin' off over the top of the ships. Served him right, I say." Ted had been rattling on in this fashion for at fifteen minutes; and mamma, who was reading up for her next club paper, hardly heard a word; but this last caught her attention and she looked over the top of the book with a little start.

"Perhaps he was watching for his ship to come in," said she, quietly.

Ted could have seen the rest of her face could have done some thinking before he said any more.

"His ship! 'Tisn't likely a boy like him would have a ship—is it now? Course he can't help the patches, p'raps," said Ted, condescendingly, "but he oughtn't to come to a school with us. Harold Winston said it wasn't suitable; and so did all the other boys. He ought to go to the public school where the other patches are."

Mamma's eyebrows went up in a fashion that would have alarmed Ted if he had happened to look at her, but he was stroking the velvet knees of his own velvet trousers.

"I used to know a boy who wore patches." "You, mamma?" cried Ted.

"Yes. I used to play with him every day. Patches and bare brown feet, and a hat with any brim."

"Was he a nice boy?" asked Ted, doubtfully.

"I think, taking everything into consideration, he was the nicest boy I ever knew," said mamma, with an emphatic little nod. "And I ought to know, for I went to school with him for years."

"'N when the boys choosed up did they give him out?" asked Ted.

"Oh, dear me, no!" said mamma, decidedly. "They wouldn't for the world have done anything so impolite."

Ted looked blank for a moment. Then his face grew red, oh! as red as fire.

"His ship hadn't come in then," continued mamma; "but it has since. He owns a big ship now."

"W-w-hat's his name?" sputtered Ted.

"John Hartley Livingston."

"Uncle John Livin'ston?"

Mamma nodded. "All boys who wear patches—and bare brown feet—don't become big men; but I fear they are more apt to become something worth while than boys who wear velvet suits, because they are used to hardships and dirt and disagreeable things. When you amount to something have a great deal of hard, disagreeable work to do."

"This is my best suit, anyway," cried Ted, twisting in his chair. "I don't always wear velvet. You know I wore it 'cause it was Friday and speakin' day."

Mamma went back to her book, and Ted lay away and lay down on a fluffy white rug with his feet on the seat of the sofa—a favorite position of his when he wanted to think.

Monday night he came home greatly excited and stood before his mother with his feet pressed.

"The boys choosed again, 'n I choosed the

patched boy, 'n they wouldn't let him play. 'n we went off 'n played mumblety-peg by our two selves," he cried, the words fairly tumbling over each other. Then he uncrossed his feet and swung the under one forward. There was a jagged hole in the knee of his trousers. "'N I want that patched," he cried, with a defiant ring in his voice. "'If you please, mamma," he added, in gentler tones.

"Very well," said mamma, soberly, but her mouth was smiling behind the book.

"The boys have all come 'round, mamma," Ted announced, cheerfully, a week later.

"Harold Winston came 'round to-day. He held out two days longer 'n any of the rest, 'n he did hate to give in, but he got tired of walkin' 'round all by himself."—*S. S. Times.*

The Age of Miracles.

Anne A. Preston, of Wellington, Conn., relates nearly as follows what she heard expressed at a small meeting in a certain rural retreat in the summer.

One day a sweet, refined young woman related to us this wonderful experience. As she arose from the bank of moss where she had been sitting and stood leaning gracefully against the trunk of an evergreen tree which spread its broad arms and overshadowing foliage above the devout little company, and began talking in low, sweetly modulated tones, the thought came to me that her life must have always flowed in a current as even her gentle voice, and that she must be out of place in that particular meeting, where the participants had always a subdued rather than an exalted demeanor.

Her soft, rose-tinted cheeks were like carmine as she turned and began very gently and a little timidly to say:

"I have not been a Christian very long and have had so little religious training that I have no fitting conversational phraseology at command—the Scriptural phraseology, my sisters, that comes so abundantly and easily to your lips in your remarks and in your prayers—and I have to tell my little story just as I would tell any other story.

"I tell it because I feel that many people talk about the Holy Spirit when they do not understand his work in the world, and because I believe that all Christians who will may receive manifestations of the presence and power of the Holy Spirit right now in these matter-of-fact days that are miraculous, only they do not regard them as such. They shut their hearts against his strivings, and so prevent his help and make it impossible for him to answer their prayers that they may receive the gift. Let me tell you what he has done for me:

"I have a brother much older than I am, an invalid and a cripple from birth, who, on account of his perverse temper, which, of course, was sharpened and embittered by his sufferings, has been all his life a trial to all who come in contact with him. Although it was almost an impossibility to live with this poor brother and not show resentment, and even quarrel with him, it is with deep regret and shame that I confess that from my earliest childhood I had been in a state of continual ferment and rebellion on account of his constant petty annoying.

"After the public profession of my Master

by following in his ordinances I supposed I should feel differently toward my unfortunate brother and his most provoking ways, and had no doubt that I should get along with him much better. But to my great grief and disappointment I did not. I was just as continuously and grievously vexed at his fault-finding, his irritability and bitter speeches, as before.

I brooded upon this, to me, strange fatality, that my otherwise peaceful and peaceful life should be so shaded by this poor boy, whom I fondly loved as a sister does a brother and whom I longed to comfort and help, and to make better, both in heart and in body, but who would not be helped by any one and whose only delight apparently was to be in a state of contention with one or all of the family." Then she related how in meetings which were appointed her heart was so tendered that she accepted Christ as her Saviour. From that time "I could see that Henry watched me closely, so as to note any change that might have been wrought in me as affecting my attitude toward him, and he tried every way in his power or that his ingenuity could devise to irritate me, thus hoping to make me give him a sharp answer so that he might have the opportunity of taunting me about my religion.

"Although nearly every day, and often many times a day, I would be greatly exasperated and ready to make almost any bitter, sharp retort, some kind, gentle words would rise to my lips.

"Poor Henry would look with disappointment and surprise; but his surprise was not greater than mine. The words I would have spoken remained burning like coals in my heart, but I had grace given me to turn my brother's stinging words with a soft answer.

"My mother was now in feeble health, and the task of reading to and amusing my brother devolved upon me. I tried to devise means and plans whereby I might escape this cross until I came to be nearly insane. I did not then realize that the religion of Jesus Christ, the abiding presence and aid of the Holy Spirit, would, in this my extremity, do still greater things for me, and this healing, cleansing power be visited upon the soul and body of my brother.

"One morning, just at this juncture of affairs, poor Henry was even more exasperating than usual, and before I really knew it I was answering him back in the old dreadful way.

"'Ho, ho!' he cried, 'the good effects of your religion have been just about as lasting as I expected. A worthy follower you are of the meek and lowly Jesus, who answered his enemies never a word!'

"His sarcastic laugh when angry, was exceedingly irritating to me, and turning from him as he sat leaning over the arm of his rolling chair I ran from the room overwhelmed with shame and humiliation over the fact that the religion of my precious Saviour had been brought to reproach. Entering the parlor I beheld the family Bible which always lay upon the centre table, but in which, I am confident, I had never before read a word. Now my tear-suffused eyes fell upon the passage, 'My Spirit will not always strive.' I read no further. The truth flashed over me, giving me a positive shock, that the Holy Spirit had been striving with me and I had not recognized Him

nor made Him welcome as I should. He had been trying to lead me to be patient, gentle, and Christ-like, but I had so utterly neglected his gentle call that perhaps He had now left me! Inexpressibly grieved, I mechanically opened the Bible again and read: 'The last state of that man shall be worse than the first.'

"Dear Lord, O Holy Spirit!" I sobbed, 'come back, for Jesus' sake. I will resist Thee no longer.'

"Returning to my brother's sunny room, I said as coherently as I could that I was sorry for my display of temper and for my hasty words, that the Saviour was not to blame nor my religion; it was only that I had failed to realize the abiding presence of the Holy Spirit in my heart. Now I had made Him welcome there and hoped I should not again be tempted to retort, but should pray rather that he might believe, accept, and receive the blessing.

"The taunting smile faded from his thin, pale face, and he said quite softly—the first apologetic or repentant words I ever heard him utter—"I am sorry, too, I alone was to blame; I have always been to blame. Sometimes I have wanted to tell you so and to ask your forgiveness, and that of our mother and of all the family, who have always been making sacrifices for me, but I have always resisted the impulse. Sometimes I feel so badly in my mind that I am ill for days. Oh, sister, can it be that the Holy Spirit is striving with me? I believe in Christ as the Saviour, and since you confessed Him before the world I have longed to do so, but I am so unworthy, and bad thoughts come and crowd out good impulses. What can I do?"

"I believe that good impulses are always the suggestions of the Holy Spirit," I said. 'welcome Him, and you will be healed in soul, and let us hope you will be healed in body.'

"And, dear friends, this wonderful thing happened: my brother was converted that very day; and shortly after our dear parents, who were what is called secret Christians and had never given us children any religious instruction, were turned and openly acknowledged the Master.

"Since that time our Henry has been pleasant, gentle and sunny in disposition. He thinks of Christ's love and of the good that even he may accomplish, instead of his own ills. And, strange as it may seem, his physical health is better, and his malady, which was largely a nervous affection, is disappearing. The physicians who have always considered his case as incurable now give him great encouragement that he may yet be entirely well. People say the age of miracles is past, but is not this a miracle? The Holy Spirit abideth in our household now and gives us grace and strength for every hour. When I heard the announcement for this meeting given out I felt that I must come and publicly acknowledge my gratitude."

She went away that afternoon, and I did not seek to learn her name or residence; her story, however, made a deep impression on my mind, and I was confident that I should in some way learn of her progress in the Christian life. Many months later I was attending a large convention in a beautiful city where there is a large educational institution.

Looking from the window of the house

where I was delightfully entertained, I saw a Chinaman pushing a wheel-chair in which was riding an invalid with most interesting face and wonderful eyes, who was animatedly chatting with a charming young woman who walked briskly by the side of the chair.

"It's my young lady!" I exclaimed, and my hostess, noticing my excitement, said:

"It is Professor Blank's son and daughter. Interesting, are they not? He never used to see any one outside the family. Intimate acquaintance even did not know of his existence. But he was converted. His morbidness disappeared under the influence of the Holy Spirit. He became interested in teaching Chinamen, who went to his room for lessons, his sister assisting. I don't know how many have been converted through their influence. It is a wonderful thing. It makes me feel that we do not make enough of our spiritual lives."

Science and Industry.

A WHALE of fifty tons exerts one hundred and forty-five horse power in swimming twelve miles an hour.

A FENCE nearly two hundred feet long at Livingston, Mont., is made entirely of horns of the elk, more properly called Wapiti. These animals, like the others of the deer family, shed their horns once a year and grow new ones. The old horns are found in large numbers in the forests and are used for various commercial purposes.

NEMESIS OF THE TARANTULA.—That deadly pest of the Southwest, the tarantula, whose bite is certain death to both man and beast, has at last found its nemesis in the form of a small wasplike insect that is found quite numerously in some regions.

The discovery of a tarantula killer will be interesting news to all residents of the Southland. The wonderful phenomenon is no more than the black wasp with silvery wings, which is common in this locality. Henceforward he will be known as the tarantula killer and will be known as a blessing to mankind by all who are afraid of the tarantula.

The female wasp keeps a close lookout for the tarantula, which keeps just as close lookout from fear of the wasp. The latter lights quickly on the tarantula, stings it once, which produces a drunken stupor, and then drags the lifeless victim to a grave previously prepared to receive him. It must be remembered that the tarantula is not yet dead, just dead drunk, but he coils himself into a kind of knot and when safely deposited by the wasp in a desired location the victim has a sorry appearing aspect.

Underneath the tarantula the wasp digs another hole, and in this she makes herself at home until she has laid her quota of eggs, and in due time the young tarantula killers show themselves and then begin to feast on the prostrate body of the tarantula. The remains are sufficient to keep the young wasps in food until they are large enough to hustle for themselves. This statement results from close study made of the matter by a farmer residing near Guthrie, who became interested in watching the movements of the wasp and kept a close watch afterwards learning therefrom

the facts above given. This should explain the black wasp with silvery wings from their execution at the hands of the human enemy.—*Chicago Chronicle*.

THE GENERALSHIP OF A CAT.—The manner of herself which a cat shows, when she has been caught in a position from which there is no escape, she calmly sits down to face the threats of a dog, is a marvelous thing. Many have seen a kitten on the steps of a doorstep, attacked by a dog ten times her size, as apparently self-possessed as if she were in her mistress's lap. If she turns all and runs down the street, she is lost; the dog will have a sure advantage of her. Even if she is, if he could get up courage enough to chase her on the spot, he would be able to make short work of her.

"You dare not touch me and you know it!" is what her position tells the dog. But she is intensely on her guard, in spite of the air of feint content. Her legs, concealed under her fur, are ready for a spring. Her claws are sheathed. Her eyes never move for an instant from the dog; as he bounds wildly from side to side, barking with comical fury, the glittering eyes of hers follow him with the keenest scrutiny. If he plucks up his courage she is ready; she will sell her life dear. She is watching her chance and she does not miss it. The dog tries Fabian tactics and withdraws a few feet, settling down upon his fore paws.

Just then the sound of a dog's bark in the next street attracts his eyes and ears for a moment, and when he looks back, the kitten is gone! He looks down the street and starts wildly in that direction and reaches a high board fence just as a cat's tail—a monstrous tail for such a little cat—is vanishing over the top of it. He is beaten. The cat shows not only more courage than he had, but great deal more generalship.—*Exchange*.

THE PRAISE OF THE PUMPKIN.—In the memories of men and women who have lived their three-score and ten years the chronicle of the noble pumpkin has been cherished.

In pioneer times peaches and pears were unheard of; apple trees had to be grown, and the principal fruit of that period was the faithful pumpkin. The time when pumpkins ripened was a time of general rejoicing. The crop of pumpkins was always to be relied on; every country loft contained a wagonload of pumpkins, and every village householder bought them by the dozen. They did not freeze in log houses. Pumpkins, as elderly women can testify and as the old cookbook shows, were as popular as the splendid apple is now. Stewed pumpkin was an everyday dish, fried pumpkin also; pumpkin butter, pumpkin jam and pumpkin preserves were always made. Pumpkin bread was a notable pioneer delicacy and a New England cookbook gives a recipe for Poston brown bread into which a cupful of cold stewed pumpkin was to be stirred. Pumpkin pies were, perhaps, more toothsome then than now, and pumpkin pudding was also much relished. Dried pumpkin was universal. One elderly Indiana man recalls that he could hardly find his way to bed in the fall, so thickly hung the strings of drying pumpkin in the loft of his father's house.

cut in strips and threaded, then hung over the stoves, near the fireplaces or from the beams all over the house.

Children had rare sport when pumpkins were put in jack-o'-lanterns were made and put in places to scare other children, causing cheap and plenty, too. Sometimes one of jack-o'-lanterns would suddenly gleam out along the top of the log house or on a

Whitewash pumpkins on the vines in the cellar also considered the essence of exquisite humor. Whitewashed pumpkins hid in a haystack were called "a mare's nest."—*Indianapolis Journal*.

Some Notes on American Friends.*

I have long had a desire to visit America, but I might see for myself something of Friends as they exist in that great country, the history of which as a set of individual Stars, largely self-governed, runs back only 130 years, while when still in subjection to the British Crown, its chronicles date back 150 years further.

Practically throughout the whole of that continent Friends, "commonly called Quakers," have held themselves in evidence, founding, controlling the destinies of one State for 75 years, with considerable success, while largely contributing to the political and spiritual life of some of the others, maintaining a position, in respect of numbers and influence, of no mean order. But in 1826 came a great separation, when the Society of Friends in America was split into two sections of almost equal numbers, called, respectively, Orthodox and Hicksite. Into the merits of the controversy, which caused this disastrous split, we have no need to enter. Largely based on Unitarian principles, it was led by a powerful and named Elias Hicks, who thus gave his name to one of the two henceforth distinct parties.

This has been the only division among Friends in America the later history and present position of the Society would be a more readable contemplation; but (in a zeal which is probably a recoil from the Hicksite position) the central tenet of Quakerism—the illumination by the Divine light of every soul of man—was largely overlooked, and the orthodoxy that was current in the evangelical churches around became the recognized standard. A period of great creaturely activity intervened, when silence being relegated to a corner of the temple of worship, human arrangements assumed an importance previously unknown, and even the ordinances (so called) were not by some deemed out of place. Those who held by the old ways this condition of things was very painful; but it had the apparent merit of success, inasmuch as hundreds, yea thousands, were drawn within the compass of the Church as professed followers of the Lord Jesus Christ; though in many, if most-cases, it is doubtful if they ever understood beforehand what the Society of Friends stands for, or what is its real testimony to the world. To Friends concerned to

his article seems to present a fair opportunity to ourselves and others from the standpoint of an un-observed from Australia. Such a view need do us harm. A few of the passages we are not prepared to publish here; others we might modify.—Ed.

maintain the old order this was deplorable; and eventually led to cleavage in several of the Yearly Meetings, though by minorities. Not, however, that these minorities represented the full strength of Conservative Quakerism; many remained to leaven the Progressive camps.

Through all these later trials Philadelphia Yearly Meeting has remained outwardly a united body. It was not without its Progressive element manifesting sympathy with the aims of those of like spirit elsewhere; but patience was exercised, wiser counsels prevailed, and Philadelphia has remained one, yet at the cost of cutting itself aloof (officially) from all other Yearly Meetings, including even London, recognizing none, though refusing none. It is a unique position, the resultant of various forces, and marking, probably, the line of least resistance. One can well hope that the result might be the preservation of all that is best in the Quakerism of the past; though we have ever to remember that the hand of time cannot be held back, and "the old order changeth, giving place to new." "It is not for man to dwell alone;" and it must be conceded that Philadelphia Quakerism has not inclined to adapt itself to the changing order of modern times. One of the saddest features of Philadelphia Yearly Meeting has been its regular record of loss, year by year a decreased membership, and [at intervals] meetings laid down. This was the chief exercise of the last Yearly Meeting at which it was my great privilege and pleasure to be present. It lay as a heavy burden upon the minds of all, and resulted in a special committee appointed to take the facts of the case into consideration and adopt such steps as it may be divinely guided into to cope with them. One earnestly hopes that a service may result which shall not alone vitalize its own membership, but shall be an object lesson to all Yearly Meetings; and restore our beloved Society to the place God assigned to it in the Church and the world. Quakerism with a narrow outlook does not seem equal to this, possessed though one feels it to be, of deep reserves of spiritual power and influence; but the hope of Philadelphia Yearly Meeting is in the abundance of earnest young life it possesses, in its association with those deep reserves of spiritual power. . . . The strength of this young life is its zeal for spiritual freedom, its earnestness in all good works; its fervent belief in the guidance of the Holy Spirit; its firm acceptance of the headship of the Lord Jesus Christ in his Church. But the younger needs the older as a power house from which to draw experience and strength. . . .

But it is not only within the limits of Philadelphia Yearly Meeting that the abstinence of some Friends, concerned for the upholding of the ancient testimony, as they conceive it, is felt as a great loss. All the Yearly Meetings of Friends in America are looking to Philadelphia to lead them into the possession of all that is best and best worth saving in the old faith. They feel they need Philadelphia; and may it not be that Philadelphia equally needs them? Let us picture the case of these Yearly Meetings, particularly the more western, which, not content with the old name of Friends, have branched out as "the Friends' Church," and have otherwise so far departed from the traditions of the Society as to choose

themselves "hiring" pastors, after the manner of other Churches. On this, other "abuses" have followed; pre-arranged services, instrumental music, and (what is even more foreign to our testimony) baptisms, and communion services. To the eye of an old Friend this is practically to abandon all for which the Society has stood for the past 250 years; but let us, as in duty bound, examine the position of these Western Friends, and particularly that of those who (while they have sympathized with and appreciated the living force there has been behind this movement, and have seen fit to adhere to it) have yet not bowed the knee to formalism, or sacrificed what they have held to be the essential principles of our Society. Look at the condition of the West, a rapidly growing population drawn from all corners of the earth, engaged in reducing its waste places to subjection; they have been missioned by men called Friends who have felt a call to labor among them for a period, and have rushed into the Church not by ones and twos but by hundreds. Presently they have been left to their own resources, ignorant of almost everything except the rudiments of Christianity, untaught in Friends' doctrine, untrained in Friends' discipline, and yet with a love for the name of Friend which in some cases is almost pathetic. Their manner of life gives them no leisure for the detailed work of building up a Church, and yet something must be done, so they choose one of their own number, for want of a better, who has shown some special gifts as they consider it, for this ministry. It is his duty to watch over the flock, not necessarily to preach, but to live among them, to uphold the cause of Christ in their midst. Holding himself ready for the performance of any duty devolving upon the body, which, from the nature of the circumstances, the body could not otherwise fulfil, he nevertheless in no way releases any other member from any rightful obligation possible of fulfilment. Where possible, a small salary has been given; in other cases a small plot of land to be cultivated, free of rental; in few cases sufficient return to render a man clear of the labor of his own hands; in some no direct payment whatever. And if we look to results as shown by the ingathering of units to the Church, it would appear as though up to a certain point the plan has been eminently successful. Good Quakers, as Quakers understand themselves, could hardly be expected to be made after this fashion; and yet (overlooking mistakes, extravagances, and the un-Quakerlike conduct of some of those men who have gone forth into those waste places "preaching the word") there has been a decided leaven of Quakerism operating throughout. While the more pronounced "heresies," such as baptisms and communions, may be put down not as the work of meetings but of individuals, and that chiefly within the limits of one Yearly Meeting. It is doubtful whether until the West has been settled down and people have acquired some time for leisure, the system of "pastorates" [will] be dispensed with. . . . Their mistakes have been made from lack of knowledge rather than from design. Show them what true Quakerism is and they will follow after it; for nowhere

* Then the showing of it is at present defective, if the will to follow after it stands ready. But to us the most

are ministering Friends of the old order more gladly received than among these people. Their efforts also in the cause of education—the education of their own young people from the religious, as well as, and apparently in advance of, the secular side, afford food for thought to Friends whose circumstances have been more favorable. No sacrifice has been spared toward the end of providing schools and colleges. Hard-working farmers have handed over their farms as mortgages to the denomination's colleges, paying annually the current rate of interest thereon; in every possible way they have shown themselves prepared to bear the burden of their children's education. Such a state of things is now actually in progress in Kansas in connection with Wichita College. How one wishes one could bring together Philadelphia and Kansas as the two extremes of the system, the ideal and the potential (though perhaps only yet in embryo). Here on the one hand is wealth, education, refinement, and a depth of spirituality shut down and confined,* and eating its own heart out, as is sometimes said; there on the other hand is poverty, ignorance, lack of refinement (using the words relatively) but withal a deep, earnest spiritual longing. Oh! to close the circuit that they may become one even as their One Master has desired they should be. If the lapses, or I would rather say the inconsistencies, which Friends of the old order deplore among Western adherents, are to disappear, it can only be by the spread of knowledge of better things. Herein lie opportunities of service which may enfold results commensurate with those effected by the great apostles of our early history. The world has not had enough of Quakers; it is asking, always asking, for more, though not knowing that it asks; and when baptized men of our communion go forth to “do the first works” the Spirit of God will fall upon their hearers as it fell at the beginning, and our Quakerism will arise and shake itself from its sackcloth and from the dust which has been accumulating about it for two centuries past. “If ye know these things happy are ye if ye do them.”

In conclusion, let me say I have only had twenty-eight days at my disposal to “do America,” and to see Friends. It is all too little, even though every moment were devoted to the main object in view. At best only a “bird's-eye view” is possible; and in attempting to describe what has been seen, and making deductions therefrom, I must warn my friends to accept them only as the opinions of an individual laboring under great disadvantages. Where, with much fuller knowledge before them, people are led, according to the bent of their minds, to take divergent views, it behooves a stranger from the outside to speak with bated breath. Nevertheless I have earnestly desired throughout to see without prejudice and to write “in the fear of the Lord.”—*William Cooper, in the Australian Friend.*

Sin is too dull to see beyond himself.

—*Tennyson.*

widespread lack, eastward and westward, seems to be in the way to follow true Quakerism.—*Ed.*

*The spiritual enlargement of some lives in their strenuous out-of-sight exercises and promotion of good can not widely be known or come abroad.—*Ed.*

Stephen Grellet and William Allen's Bible Lessons for Russian Schools.

In the year 1818-19, two distinguished members of the Society of Friends—our countryman, Stephen Grellet, and William Allen of London—were on a religious visit to the north of Europe, and spent some time in the Russian Empire, and were received with remarkable kindness and cordiality by the Emperor and by members of his family and court.

During their various engagements, they visited a school which had just been established on what is known as the Lancasterian plan,—more immediately for the benefit of the military department, but with a view to extend the system throughout the country. In the school were Russians, Calmucks, Tartars, Cossacks, etc., from various parts, fitting themselves to become teachers in the several regiments. Upon examining their reading-books, they were grieved to find lessons of a very corrupting tendency. With exemplary fidelity to duty, they repaired to the depository from which the books were distributed, and found among them such as inculcated impious and deistical sentiments.

They had obtained sufficient knowledge of the views of those in authority to satisfy them that a reformation in this respect would receive support; and the opportunity seemed favorable to introduce suitable lessons into the schools, and through them to inculcate the principles of vital religion, and so to promote piety, virtue, morality and justice over all the vast empire, silently rebuking vices and immoralities, and carrying the knowledge of salvation by Jesus Christ to many thousands then wholly ignorant of it. Much prudence was needful to avoid awakening the hostility of the ecclesiastics; and to this end it was determined to confine the selection of lessons to the simple language of Scripture.

With the aid of three or four kind friends, and by devoting part of some of their nights to the work, they soon had the lessons in readiness for the printer. A gentleman in Leeds (England) came into possession of the two French Bibles out of which the lessons were culled and pasted into a book, arranged under proper heads. On the leaf opposite the title-page of one of them is a memorandum, made by the original owner of the Bibles, as follows:—

“One of the Bibles out of which selected lessons were cut and first pasted on blank paper, by Stephen Grellet and William Allen, when in Petersburg, in the winter of 1818-19,—wherefrom lessons were printed for the use of Russian Schools, and since adopted by the British and Foreign School Society in London.—*SAM'L STANFIELD.*”

We have it on the best authority that this work, though so humble in character, was, in effect, truly great and blessed. At one of the interviews which Stephen Grellet and William Allen had with the Emperor, they adverted to the book they had prepared, and to the motives which prompted the undertaking. The Emperor said, “You have done the very thing that I was anxious should be done. I have for a long time contemplated how that mighty engine, general public education, might be used for the promotion of the kingdom of Christ by bringing people to the knowledge of the dear Redeemer and to the practice of

Christian virtues. Send me immediately what you have prepared.”

This volume of Scripture Lessons, informed, was (at least for several years) extensive use in the schools of the Empire,—in Greece, Italy, France, Germany and Spain, as well as in England. Large editions have been printed in this way, for use in the public schools.

The “American Sunday School Union” urged to publish an edition to supply a number of industrial Home Schools in New York and elsewhere, and also for the schools established in various parts of the country for freedmen. The expense of the plates was kindly borne by the liberality of members of the Society of Friends; and the selection was just as it was made by the original compiler, except the omission of a few duplications. *Preface.*

Bishop Whipple's Horse Bashaw.

Every boy will want to know about a tale that did noble missionary work in Minnesota. Bishop Whipple, the Episcopal Bishop of Minnesota, owned him, and we will let him tell in his own words about one of his narrow escapes from a blizzard, in 1861, and how his horse was. He had to drive across a prairie thirty miles to the Agency, and twenty-three miles there was not a house all the way. A great storm came on and a less night settled down, and though he could usually find a trail almost equal to an Indian, he felt that he was lost. We now give a own account of it, as it appears in his book, “The Lights and Shadows of a Life in the Episcopate.”

“I kept my horses headed in the direction which I thought to be that of the Agency. I said my prayers, threw the reins over the dash-board, let the horses walk as they would and curling myself up under the buffalo hoped that I might weather the night.”

“Suddenly Bashaw stopped. I was content that the wise fellow had struck a landmark, for he knew as well as I did that we were lost. I jumped from the sleigh as I could just distinguish in the darkness something under the snow that looked like a huge snake. It proved to be an Indian trail. The Indians always walk single-file to avoid an ambush, and in the loam of the prairie the trails are several inches deep. Bashaw followed it, and when his mate was inclined to turn out he put his teeth into his neck and forced him into the path.”

“Mr. Hinman, in charge of the Agency was so sure that I had started that he kept a light in the window, and when Bashaw saw it he leaped like a hound from his kennel. When we reached the mission and Bashaw, comfortably stalled, turned his great eyes upon me, his whinny said as plainly as words, ‘We are all right, now, master.’”

“Bashaw was own cousin to the celebrated Pachin. He was a kindly fellow and had every sign of noble birth—a slim, delicate head, prominent eyes, small, active ears, large nostrils, full chest, thin gambrels, heavy cords, neat fetlocks, and was black as coal. He was my friend and companion for over fifty thousand miles, always full of spirit and as gentle as a girl. The only time I ever touched him with a whip was on the brink of a precipice,

the path was a sheet of glare ice, and the wagon began to slide, I saved us to h
ash, but the blow hurt me more than it
ash. He saved my life when lost on
fairie many times.

summer heat and winter storm he kept
appointment, often by heroic effort.
hopeful, cheerful, he was a favorite
the stage drivers, and upon coming to
in, cold and wet, I was always sure to
a kind-hearted voice cry, "Bishop, go
he inn; I know just what the old fellow

few months before he died, at thirty
of age, I sent him to a friend in the
try to be pastured. One day some colts
the same meadow were racing, and Basha,
had been noted for his speed, with all his
he joined in the race, beat the colts, and
eyed dead. I wept when the news came to
—*The Presbyterian*.

PLEDGE PERIL.

(Is. viii: 12, 13; xxviii: 20; xx: 1.)

AN APOCALYPTIC.

ro the Lord, ye wanderers in sin!
shall ye find no elsewhere than within
Except by faint report.

Still Satan will resort
to outward aid for strength to stem
angly satanic stratagem.

Still Satan will resort
to means by which to overturn
r's order in the things which Christ concern

Reject such refuge short,
content in God's advancing day,
tion's course still recklessly to stay,

And in Truth's outer court
with the seers who upon sins forgiven,
by contrast a mere human heaven. R.

City Houses in Summer.

Abright, motherly woman in one of our
ern cities who was about to close her fine
for the summer, bethought her of sev-
er independent young women, all of them
the graduates and self-supporting, who
spend the summer in stuffy offices and
more stuffy lodgings. To these she went
a simple business proposition. For the
of their uncomfortable little rooms she
and turn over to them her handsome home.
She explained that she would rather keep the
open in this way than to close it. She
that her house and its furnishings would
less from the careful use they would
ave than from the usual two months of
and lack of sunshine and fresh air.

Je young men jumped at the offer.
e pooled interests, got their breakfasts
dippers, and divided the housework. Oh,
luxury of those wide, cool halls, the beau-
tifully-appointed bath-rooms, the book-filled
ary, the big drawing-rooms, the pleasant
abers, the dainty linen and table appoint-
ments! Some of the young women had
ottomed to just such homes in the past.
The mistress returned in the fall she
and her house awaiting her in perfect order,
as she had stepped out of it. She had
a kindly, thoughtful deed in a way which
could be accepted gratefully and without a
n of patronage.

Another city the owner of a handsome
who spends his summer in the White
tains, but wanted his servants employed
his horses exercised, offered the house to

an aunt, courteously extending to her the
privilege of entertaining. She invited a sis-
ter, a nurse, to spend the summer with her.
For the past two summers a Brooklyn family,
instead of closing and burglar-proofing their
house, have given the use of it in summer to
a middle-aged couple who board.—*Good House-
keeping*.

Items Concerning the Society.

On last Seventh-day our friend Joseph S. Elkinton proceeded to the attendance of the funeral of "an elder worthy of double honor," the aged Jesse Tucker, at North Dartmouth, Mass., the father-in-law of Job S. Gidley, whose voice, in company with J. S. Elkinton, first welcomed the Doukhobors on their approach to the shores of America. By the grace of God our friend Jesse Tucker, a noble monument of it, was what he was. Through trying seasons he stood staunch for the Truth as com-mitted to the Society of Friends to hold of clear mind and strong though unassuming talent, of that gentleness in which Divine love makes its servants great, and of a wisdom from above which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." And the fruit of righteousness was sown in peace of him that made peace, and was a godly savor of it throughout a neighborhood which will long miss such an exemplar of the typical Quaker character. His Yearly Meeting, held at Westley, R.I., which has been so sorely stripped of late, will feel the loss of his righteous wisdom in its chief councils, even if others are found soon coming up into like growth in the same grace.

Anna Warner Marsh, widow of Thomas William Marsh of England, and daughter of Yardley and Hannah A. Warner, formerly of Germantown, Pa., is paying a visit to her relatives in this country, including some meetings in their neighborhood, she being in the station of minister.

It seems a hopeful sign of something good awaiting the future of our religious Society, that companies of our younger members for mutual help in acquiring an acquaintance with the primitive history and doctrines of the Society are voluntarily forming in several neighborhoods of Philadelphia Yearly Meeting. Seasoned with true spiritual exercise on their part, this movement will in many reach deeper than the intellect.

Haddonfield Quarterly Meeting, usually the most numerously attended and not the least interesting, also the last in the series of these Quarterly occasions, is stated to be held on Fifth-day, Twelfth Month 11th at 10 A. M., at Moorestown. Train leaves Market Street Ferry at 8.20 A. M. Trolley service every half hour, leaving Camden 8.33 and 9.03 A. M. Time required to make trip by trolley, 55 minutes.

Margaret and Rachel Irwin of Manchester, England, the latter frequently heard in the ministry, daughters of Robert Irwin, who recently deceased, having for nearly two months been visiting their friends in and about Philadelphia, propose soon returning to their native country.

Notes from Others.

A work of unostentatious liberality has been prosecuted among the Armenians by Professor Rendel Harris, the well known Orientalist, a member of the Society of Friends. Some few years ago he, with his wife, made a tour through Asiatic Turkey, paying particular attention to Van, Sasun, Harput and Diarkebir. The impressions he received saw the light in his book, "Letters from Turkey." Writing a book was not enough for this devoted man, and making public the needs of

these persecuted people, he undertook the duties of almoner. For six years this work has been going on, and Professor and Mrs. Harris have issued their sixth annual report. They have distributed nearly \$9,000 during the past year. We notice that no expenses have been charged against the fund. These have been cheerfully borne by the almoners. Great good has doubtless been done by this charity. We are pleased to call attention to it, as its quietness and genuine helpfulness has refreshed our hearts.—*Episcopal Recorder*.

A SIGNIFICANT CHANGE IN RUSSIA.—Since 1880, Constantine Pobiedonosteff has been Procurator General of the Holy Synod in Russia. He has just resigned his office. The Holy Synod is one of the four great executive boards or councils of the Russian government, and has entire control of ecclesiastical affairs. Probably this man has the strongest intellect of the statesmen and ecclesiastics of Russia in his time. He was originally a teacher. He believes the tendencies of modern times are in the wrong direction, contributing toward the overthrow of all proper relations of subjects to government, and to confuse all orders in society.

Pobiedonosteff is now seventy-five years of age. He was the son of a university professor in Moscow, educated in a government institute of law, and became a teacher there. He resigns on the ground of advanced age. It is considered that by this act the greatest enemy of anything approaching representative government passes from the scene, and that more liberal views may be expected to prevail. The latter is not very probable, for the more that a despot in Church or State concedes, the more insatiable for concessions his subjects become.—*Ibid*.

A new feature of the Philadelphia Tent Work undertaken this year was that for the seventy thousand Italians in Philadelphia who are un-reached by any gospel agencies. Thousands of these people attended the tent meetings, where gospel pictures were thrown by the stereopticon upon a large screen.

John Elliott got the title of "Apostle of the Indians" because of his self-sacrificing labors among the tribes of red men in the forests of Massachusetts. He mastered their language, reduced it to writing, and then translated the whole of the Bible into it. Three thousand copies of it were printed, and many of the Indians read its words in their own tongue. Those tribes have melted away, and now none of them exist. For more than half a century but one man has been able to read John Elliott's Bible. The book itself is now a great curiosity. It has become very rare. Only a few copies of it are known to exist. Any one of these will command a high price—five hundred dollars or more. The book is useless now, except as a memorial of the work that was done, and of the man who was mainly instrumental in doing it. We must not conclude, however, that because the book has become a dead language, that it was a vain expenditure of time and strength and money to produce it. No one can tell the number of the poor red men that were led to the Saviour of sinners through its instrumentality. The day alone will reveal what was accomplished by that volume. The word which it contained has returned unto God, but it has accomplished that for which He sent it.—*Christian Instructor*.

The enormous force of public opinion is a danger to the people themselves, as well as to their leaders. It fills them with an undue confidence in their wisdom, their virtue and their freedom. It may be thought that a nation which uses freedom well can hardly have too much freedom; yet even such a nation may be too much inclined to mistake prosperity for greatness. Such a nation seeing nothing but its own triumphs and hearing nothing

but its own praises, seems to need a succession of men like the prophets of Israel, to rouse the people out of their self-complacency, to refresh their moral ideals, to remind them that life is more than meat and the body more than raiment.—*James Bryce.*

"If one looks for any reward or returns for labors spiritual he should keep in mind the law, that those alone attain good who do it; that in things of the spirit it is possible to hoard one's self poor and give one's self rich, as the old proverb has it."—*Leader.*

One of the strongest evidences that the writers of the Bible were guided by a wisdom altogether superhuman is to be found in the fact that none of them attempted to reduce theology to a science, not one of them tried to systematize spiritual truth, says the *New York Witness*.

With all Christians opposed to it, and all reformed Chinese pledged against it, the abolition of footbinding is said to have become a plank in the reform party of China. Recently the Empress Dowager issued a decree against it—another straw to break which way the wind is blowing. The wife of Archibald Little says it looks as if her prophecy that by 1905 it would be rare to see any child along the seacoast of China having to undergo the agony of footbinding were in a fair way of being accomplished.

Heed and remember, O aspiring youth,
"Success in error means defeat in truth."
Better, by far, to linger at the base,
If to achieve the height means soul-disgrace!
—*Susie M. Best, in Success.*

SUMMARY OF EVENTS.

UNITED STATES—The attempt to settle the differences between the mine operators and their employees, outside of the anthracite Commission, has failed. The individual operators presented a protest against any adjustment being made at this time, insisting that the principles involved were so serious and affected so many interests that it was necessary now to have the Commission hear all the facts and pass its judgment upon the whole controversy. The presidents of the coal carrying roads, upon considering this protest, concurred in refusing to proceed with private negotiations. Hearings before the Commission, it is announced, will be resumed at Scranton, Pa., on the 31st inst. The President has sent a letter to a prominent citizen of Charleston, S. C., in which he deals with his attitude on the negro question. The President maintains that his endeavor has been to be of use only to men of high character and good capacity, whether black or white, and that he never said he would not appoint reputable negroes when objection was made to them on the ground of color alone. In his letter he says: "It seems to me that it is a good thing for every standpoint to let the colored man know that if he shows in marked degree the qualities of good citizenship—the qualities which in a white man we feel are entitled to reward—that he will not be cut off from all hope of similar reward."

The second session of the Fifty-seventh Congress began at Washington on the 1st inst.

The annual report of the Comptroller of the Currency states that the aggregate banking power of the world is estimated to be 3,400,000,000 pounds, of which the United States has the wonderful power represented by 2,187,000,000 pounds, or nearly one-half. It is also stated that "in the latter half of each year the problem is presented to the banks to furnish currency needed to handle from 2500 to 3000 millions of bushels of grain, 8 to 10 million bales of cotton, and a corresponding quantity of other farm products. The total port of Boston requires for the year 1902 will not be far from 5000 millions of dollars."

Secretary of Agriculture Wilson has issued a sweeping order, directed to the managers and agents of railroads and transportation companies of the United States, stockmen and others, notifying them of the establishment of a quarantine of cattle, sheep and other ruminants and swine in the New England States, and prohibiting the exportation of such animals from the port of Boston for further orders. Recent investigations by the Department of Agriculture disclosed the fact that what is known as foot and mouth disease exists to an alarming extent in Connecticut, Rhode Island, Massachusetts and Vermont, and

Secretary Wilson has said that this is the most serious matter the Department has had to handle for some time; but that all the resources of the Department would be employed in stamping out the disease. He declared that if it should spread west of the Hudson River it would be nothing short of a national calamity.

A visit to this country has been made by Alfred Mosely, of England, accompanied by representatives of twenty-three of Great Britain's trade unions, for the purpose of investigating manufacturing and mechanical processes and the relations of capital and labor.

Among the reasons for the prosperity of the United States appear to be the following: Here machinery is used to the fullest extent; old machinery and methods are discarded regardless of cost; everything is thoroughly systematized; operations are carried on with the greatest economy because of their magnitude and specialization; and there is an intelligent class of labor and in the main cordial relations between labor and capital.

It is said that thirteen hundred fires were caused in New York City last year by parlor matches. The discovery of this fact has led the city authorities to prohibit the storage or sale of parlor matches after First Month, 1903. Sulphur matches and safety matches must take the place of the more convenient but more dangerous parlor match. It is said that Sweden and France have also prohibited the use of matches similar to the parlor match.

A telegram from the 26th of Reading, Pa., says: Last night a roaring noise was heard in the northwestern section of the city. It proceeded from thousands of wild geese on their way down the valley, following the Schuylkill river. Many of the birds were shot by residents of Riverdale. The geese changes their course and flew back toward the city where many were easily captured.

A flow of natural gas has been opened by boring a well near Scotland, Westmoreland Co., Penna.

The Seed Division of the Department of Agriculture has made a change in the form of putting up seeds for mailing to the country. Heretofore this has been done by a large force of clerks. Now it is to be done entirely by machinery. Sixteen machines have been set up in a building rented by the Department near the main building, and with a force of 100 women it is calculated 30,000 packages can be filled in a day. The plant is expected to put up over 40,000,000 packages in the course of a year.

The colored population of Philadelphia is now stated to be 70,000 and in the past 20 years this city has gone from the tenth to the second place in regard to negro population among the cities of the Union. New Orleans only exceeding it.

There were 454 deaths in this city last week, reported to the Board of Health. This is 6 more than the previous week and 44 more than the corresponding week of 1901. Of the foregoing 216 were males and 238 females: 59 died of consumption of the lungs; 71 of influenza; 10 of the lungs and surrounding membranes; 7 of diphtheria; 17 of cancer; 19 of apoplexy, and 12 of typhoid fever and 1 of small pox.

FOREIGN.—A despatch of the 28th ult. from London, says: The Board of Agriculture has closed the ports of the United Kingdom against the importation of animals from Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island. The order takes effect from the 1st inst.

Cargoes arriving in the meanwhile will be the subject of special investigation.

The exclusion of American cattle has caused a feeling almost amounting to consternation in the shipping and meat trades. Fears are expressed that the interdiction may be extended to imports from other United States ports, which would result in a general rise in the price of meat, as one or two steamers have large refrigeration space for dead meat.

The growth of American trade with China and the increasing popularity of American goods in that country are shown by two official statements which have just reached the Treasury Bureau of Statistics.

Cotton goods and flour are the items of importations from the United States which show the greatest gain.

China is said to be deriving advantages in the way of geographical position, transport rates and improved machinery.

A despatch from London of the 26th, says: The continued decline in the price of silver causes much comment in financial circles. According to the best informed houses, it is regarded as being directly due to China's flooding the market with silver in payment of the indemnity.

In Manila, on the 28th, silver was sold at 270, making a dollar in silver worth about 37 cents in gold. The decline in silver has seriously affected business transactions there.

The Muirhead system of wireless telegraphy has been experimented with on the steamer *Idamore*, last arrived in Baltimore from England, and the operator, Blenheim, stated that he had received messages at a distance of 1000 miles at sea.

The Morse alphabet is used in transmitting messages and the characters are recorded on a paper ribbon.

The British warship *Sparrow* shelled five South Island villages lately to punish natives for killing a white man who had professed Christianity.

The Soufriere volcano on the island of St. Vincent again in eruption on the 26th ult. In addition great discharge of ashes a volume of hot water, 2½ wide was ejected, doing great damage.

The volcano of Mont Pelee on Martinique is reported to have been in a state of violent eruption on the 1st ult.

It is stated that on one of the islands of Hudson Bay have been discovered the remnant of a lost tribe of man. Sixteen persons make up the community, know nothing of metals, and it is supposed they saw a white man until recently. They build their houses from the bones of whales.

NOTICES.

Received from James Hobson, agent, Ireland, 10 Susan Williams, Vol. 76.

A MEETING FOR WORSHIP, to which the public is invited, had been appointed to be held in Friends' Meeting House, Ninth and Tattall streets, Wilmington, Delaware, on First-day afternoon the 14th inst., at 3.30 o'clock.

A MEETING FOR WORSHIP is appointed to be held in Millville, N. J., on First-day the 7th inst., at 10.30 A. M. Train from Market street ferry at 9 a. m.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westwonton School, the stage will train leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, 15 cents; after 7.30 P. M., 25 cents each. To reach the school by telegraph, wire West Chester Phone 1144.

EDWARD G. SMEDLEY, Sup.

WESTWON BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WM. F. WICKERSHAM, Princip.

Payments on account of board and tuition, and manumissions in regard to business should be forwarded

EDWARD G. SMEDLEY, Superintendent.

Address, Westwonton P. O., Chester Co.

Friends' Library, 142 N. Sixteenth St. Phila.

Open on weekdays from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M. Also on evening in which Friends' Institute Lyceum Meetings are held from 7 P. M. to 7.45.

New editions are as follows:

CLARKE, W. N.—What Shall We Think of Christianism?

GLAZIER, W. H.—Social Salvation.

GRIFITH, W. E.—Maker of the New Orient—Samuel

binns Brown.

HARTSHORN, A. C.—Japan and Her People.

HIGGINSON, T. W.—Henry W. Longfellow.

JAMES, William.—Varieties of Religious Experience.

MCCARTNEY, J. D.—Daniel Webster.

NORMAN, Henry.—All the Russias.

STONE, William.—To be ready, W. E.—American Animals.

WHEELER, B. I.—Alexander the Great.

FRIENDS' RELIGIOUS AND MORAL ALMANAC.

FRIENDS' CARD CALENDAR FOR 1903 are now for sale

at Friends' Book Store, No. 304 Arch Street. Price

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

per dozen, by mail thirty-eight cents. The same

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, TWELFTH MONTH 13, 1902.

No. 22.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER.

No. 207 WALNUT PLACE,
PHILADELPHIA.

(Sixth from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Transmission of Energy to Willing and Unwilling.

It is not for the disciple to choose what direction of the "energy of the Holy Spirit" he should adopt for his line of service, but it is for him to submit unreservedly to be adopted and directed by that energy and power. This guides him into all the truth concerning his department of service, as "the good man's orders are ordered of the Lord, and He delighteth in the Lord's way." If we read, as we do elsewhere, that "the missionary energy of the early Friends is in striking contrast to the quietism that came over them in subsequent years," and then, stimulated by this approach, assume a missionary energy, we are brought to the confusion of him who cried, "Nevertheless let me run!" Happy that man and all disciples, whom the Divine missionary energy chooses, and they surrender to the operation of his power, "to will and to do of his good pleasure." Happy they who surrender to the preaching energy of the Holy Spirit, to obey it though with stammering tongues, as He requires it. So the teaching energy, and the teaching energy, and the shepherd, of stewardship of means, counsel in affairs of state, of minding one's house well. The manifold grace of God is his energizing in various directions, gifts of callings, dividing to each man severally as He will. Happy and a success is he whose line of endeavor coincides with the Divine direction for his energy and the Divine energy of his mission. Our authority has no foundation in what Friends did or later Friends do; but in the same Spirit who directed the valiant for the Truth in their day, that

He may select and direct our specific missions for our day. What form our present day mission shall take, it is not for this sheet to urge. Only a revival of the old-time, uncalculating submission to the direction of That which blew them where He listed, is the need of our present day and present Society. We can trust the Head of his own Church for his developments in service and practice.

But very willing we should be if this Divine energy should drive out more servants from their ceiled houses into the by-ways and hedges, to compel the wanderers in empty professions to come in. A bishop has lately said that "endowed churches are like endowed people. They settle down to an apathetic enjoyment of comfort." A devoted minister, poor in temporal means and concerned for the support of his family, was observing with us lately instances of one here and another there breaking up their homes in their native places in the compass of Philadelphia Yearly Meetings, and moving, and then again moving to other localities, as resident sojourners for the cause of Truth,—regarding that as errand-servants of Christ they had here no continuing city. "And I should not wander," said he, "and, indeed, I have been expecting, that much more of this manner of service would in days that are near at hand be called for of members of this Yearly Meeting, and will be done by them if they are faithful, like our early Friends, to their heavenly calling." Let us not shut our eyes and hearts to this "missionary energy" of the Holy Spirit, simply because it is possible to call it by that name. He will have, in the day of his power, a people that is willing. Do not let us fear to be servants of the Power at home, because as we learn obedience it may call us abroad. But rather fear Him who when we are called from homes in the body, may call us to none in heaven.

The Leaning Towards Finery.

A recent editorial of a contemporary has the following statement, "It can be safely said that there never was a time when Friends thought less of dress or fashion than now, and that in this respect the new Friend is not below the ancient standard." Upon what basis of facts such a statement could be made we are not aware. The action of meetings in dealing with the subject might be cited as ev-

idence, but as these evils were corrective in their nature a diminution in them might indicate an unwillingness to receive the correction quite as much as "less thought" on the subject of dress. The question would seem to be, after all, more a matter of opinion than of fact, and we have found after some inquiry amongst intelligent Friends a positive disagreement with the statement quoted. One Friend with University training and considerable residence amongst Friends in three western and three or four eastern states, is quite emphatic in maintaining the contrary statement.

Concern, however, in regard to the warrant for the statement seems to us of less account than some other considerations on the subject. Granted for argument that "there never was a time when Friends thought less of dress or fashion, than now," does this prove the other half of the statement "that the new Friend is not below the ancient standard" in these matters? Is it not truly a question of the *quality* of the thought devoted to the subject? On the one side we have Dame Fashion with thoughts of vanity, on the other the conscientious Friend with thoughts of simplicity and sacrifice. We are not forgetting the truth of some other statements in the editorial in regard to set forms of dress. True, the Society has never prescribed any. Some Scripture principles, however, might rightly have a bearing on a choice of the forms of simplicity as against the forms of fashions. It seems clear that one or the other must be chosen, as dress after all is a matter of form.

The multiplication in Friendly circles of diamonds, of bright feathers and showy flowers, and of rich laces for trimming is naturally enough noted by the critics who write of the "passing of the Quaker." There are those who feel bound to deplore these signs of decline, although thankfully accepting other manifest signs of progress. It seems wholly needless, in protesting against the evil in a fixed form of plainness, to have gone to these extremes, and much is lost in Quaker character when it becomes obscured in worldly finery. Fifty years ago a very sensible discrimination seemed to prevail with Friends in these matters. We quote from one of the best known writers of that day—"We ought to distinguish between clothing and ornament. Clothing is

intended to cover and protect the body; ornament to beautify it. The former is necessary * * * the latter is altogether needless for the body, and evidently *hurtful* to the mind." And again, "But we are not so foolish as to object to beauty, under any of its forms, merely because it is beauty; we disapprove only of such a misapplication of things supposed to be beautiful, as is attended with an evil effect on the human mind."

The plain injunctions of Scripture must still have some weight in regard to dress. Paul writes very clearly to Timothy (1 Tim. ii, 8-10) and Peter (1 Peter iii, 1-4) reinforces all that Paul says. As has often been pointed in both of these passages we have a positive injunction as well as a prohibition. So there can be no doubt of their intention. Scripture simplicity therefore in the Society of Friends should not be put aside because of some apparent failure in the past to find a wholly rational expression of it. John Ruskin is most emphatic on the Scripture side of the subject. Writing of the zeal displayed by the women of England against criticism of the Bible he says, "The Bible tells you to dress plainly, and you are mad for finery." *

WATER BAPTISM. A Pagan and a Jewish Rite, but not Christian. Proven by Scriptures and History. Confirmed by the Lives of Saints who were never Baptized with Water.—James H. Moon, Fallsington, Pennsylvania, 1902.

The above is the title of a well-printed booklet, which makes no claim to speak for the Society of Friends, or to be connected with any religious denomination. It is for the relief of the author's individual concern, to meet individual charges and questions which he has had to bear, from men and women who have declared to him that the avoidance of water baptism must necessarily be in a deliberate disregard of the plain commands of the New Testament.

In showing the more excellent baptism, or that proclaimed by John the Baptist and by Christ as Christ's own, and ordained by Him to supersede the baptism of water, the author has not failed to use much diligence in the examination of every known treatise on Baptism, including all the known writings of those called the Ante-Nicene Fathers, that he might "take away the first in order to establish the second."

The conciseness, terseness, and lucid directness of his expression in planting the steps of his unrelenting proof, are the results of a study by which he seems to have gotten his points well in hand, and so could condense them into a small treatise which wastes few if any words. The brevity of his full sentences will hold the popular ear, as the style of a disquisition would not. If dust is thrown over

the strong framework of proof to becloud it, it will be by harping on minor points of criticism or learning, which we have not thus far observed, but which the letter of all texts and statements is open to, and usually by men out of sympathy dwell upon as if the main issue.

The treatment of the whole subject is given under the following headings in their order:—"The Commission."—Paul's "Commission."—Water Baptism in History as a Pagan and Jewish Rite.—John's Baptism.—Water Baptism and Christian Baptism.—Baptismal Grace.—Water Baptism and Circumcision.—Water Baptism after Christ in Apostolic Times.—Water Baptism after the Apostles' Time.—Conclusion (in which the whole treatise is condensed into a Summary). On nearly every page the margin is boldly printed with Scripture references.

In standing upon our higher plane of Christian Baptism, we do not covet to invite controversy, nor to unsettle others where settlement will not follow; but we do deem it at least a kindness to render a clear answer to those who earnestly inquire of us the grounds of our position. That question is entitled to a response. We are in receipt of letters of inquiry on our view of baptism, which this book will save us much time in answering. While it does not appear as a Friends', or any sectarian book, yet we deem that many Friends may be thankful for the service done them personally by its conscientious preparation. Others, bound hand and foot by vested interests, will refuse to be convinced, no matter what is proved. But as an answer to those who wish to be answered, the book seems to the present reviewer effectually to vindicate all spiritual-baptists against the charge of coming a whit behind water-Baptists in reverential conformity to the expressed ordinances of Christ. Nay, it exhibits them as rendering a superior obedience.

Political Incorruptibility.

Fellow secretary with Milton, under Cromwell, was Andrew Marvell, who after the Restoration was returned as a member of Parliament. Naturally he took his seat on the opposition benches. As he was a person of influence, the ministry was desirous of getting him to act with them, and to this end used all available influence, of which bribery was not the least. These means failing, the chancellor resolved to make him a visit, in hope that personal entreaty aided by all the eloquence he could command might prove effectual. Ascending therefore to the garret, which for poverty Andrew made his lodging, he set forth how much more good he might accomplish if he cast in his influence with those "who were carrying on his majesty's government," etc. As a clincher to his arguments he slipped, as he went downstairs, a piece of paper into Andrew's hand. It was a draft on

the treasurer for a thousand pounds. He called back, when summoning his body to Andrew said, "Tom, my boy, what did I have for dinner to-day?" "Why you remember that little shoulder of mutton you had to buy for you." "Yes, yes. Well, Tom, lad, what are we to have for to-morrow?" "Why, sir, you know you told me to lay the bone and we would have a dish of so." "Quite right, quite right." Turning to the expectant chancellor he said, "Do you see that! Andrew Marvell's dinner is provided for him,"—handing back the draft—"these things to those who want them. I am here to serve my constituents."

Indian Aid Association.

The work of the Associated Executive Committee of Friends on Indian Affairs has been carried on during the past year in ten different missions or stations, of which four are in the northeast corner of Indian Territory are established among the Modocs, Seminoles, Ottawas and Wyandottes, respectively. The Indians in these stations are largely of mixed blood and are further removed from original conditions than those among whom the Choctaw missions are scattered. These stations are known as the Otee, Iowa, Shawnee, Pappoo and "Big Jim's Band" Missions; the latter being the last established. The work of our Executive Committee, as is well known to many present, has been practically confined to the Skiatook or Hillside School, located in the Indian Territory quite near the boundary line of Oklahoma. We have in the customary appropriation of funds to the management of this School, we have received monthly reports of the condition of the establishment and some correspondence usually taken place monthly between members of our committee and our friend Eva Watson, who has the principal share in the management of the work.

The condition of the School continues to be prosperous. The total enrollment of scholars for the past year has been an average of 88. In the average attendance 38 were Indians and 44 were white scholars; those below at the School numbered 25. The money paid for their tuition was \$2.

The enrollment in the Eleventh Month was largest, by three, since the School was started. While it is noticeable that the attendance as a whole has increased, we note that there are now more white than Indian children in the School, a reversal of the conditions two years ago. Many of the children have also a low percentage of Indian blood in their veins. The gradual entrance of whites into the School (partly allowed for the purpose of paying expenses), is also partially occasioned by a race admixture. To quote from a recent letter of our friend, John Nicholson:—

"The difficulties arising from contact with evil-disposed whites have increased."

"Much attention is given to the whites the hope of lessening the evils arising from their presence."

"The work has therefore become a very mixed one, with that for the whites taking the lead in some cases."

We give extracts from a letter from J. Watson, which we think will throw some light on the school life.

the states, "that there is a regular detail school work, changing each month, arranged for the scholars, which takes about one of each one's time daily." "The boys with the washing and the girls with the ironing."

It is our intention to carry on the work as well as it is done in an ordinary family of the same size, as possible, only such appliances as would be found in a thrifty family elsewhere."

The children, when coming to school, are fully deficient in regularity of life; they come to bed at pleasure, eaten what and when they liked."

The School is sought by many, because of its simplicity and purity of the home life that endeavor to uphold, and the regulation of that that we strive to secure."

We fall far short of our ideal, but yet are encouraged to think much good has been done through the agency of the School."

We are still twenty miles and more from school that lasts for more than four months, and are filling a place that would be unkind otherwise."

Our Sabbath School and Meeting are having an excellent influence on the community these could not be maintained without the school."

We have eight or ten former school girls are creditably married and settled, that we get great pleasure in meeting and hearing them; several of our boys, too, are good men, straightforward and earnest."

The Committee would state to this meeting that its treasury is practically empty, the amount shown as a balance in the Treasurer's report being already pledged for part of the next payment to the School. Many of the former friends who formerly supported this cause have deceased; this, we hope, will be a generally recognized fact by our young men and women, who, coming into positions of great responsibility, will find themselves unable to contribute to our funds.

On behalf of the Committee,
CHARLES EVANS, Sec'y.

One who profess to be the initiated do not know that we are living by something beyond the letter, "if we do not keep the faith," how can we expect others to seek it?—Ex.

TO BAD THINGS.—"Shall I give you a rate?" said Mark Guy Pease. "There was a man walking in the highway, and he fell down. No doubt it was partly his own carelessness. He, however, insisted that it was his accident. But the trouble was that when we went down he stayed there, and spent all his time telling everybody who would listen what happened. Some shook their heads and others, and that made him angry. Some sympathized with him and that made him sad. Then there came a simple man, who asked, 'How long have you been here?' It was ten, twelve, fifteen years or more. The simple man took his head. 'I am sorry, very sorry.' 'Yes,' said he who was down, 'it is a terrible thing to tumble down.' 'That may be,' said the simple man, 'but there is one thing a thousand times worse.' 'What is that?' 'Why,—not getting up again!'"

And he who overcomes shall eat
Of hidden manna, pure and sweet;
The food the Lord alone can give;
Bidding the soul to taste and live.
And thou wilt have a name unknown,
Engraved upon a pure white stone,
Whispered to thee by lips Divine.
O precious secret! His and mine.

—Faith Holden.

FOR "THE FRIEND."

Thoughts on Meetings for Divine Worship.

On the way to attend New Garden Midweek Meeting, held at Winona, Ohio, we viewed the north and south road through the valley containing the little town, and counted eleven vehicles carrying Friends to meeting, six more had either turned in or were not yet in sight, while almost as many Friends were within walking distance.

When seated in the house the teacher with her interesting school of twenty-seven children, all but four of whom are members, quietly took their places. Seven more had recently gone to the Barnesville Boarding School, and most of the twenty-four under school age are often at meeting. Excepting a few elderly men, each man had left a life of physical toil, mostly upon a farm of his own, to meet for worship on that bright Fifth-day morning. Those not acquainted with Friends express surprise that hard-working, busy people should leave all, in such fine weather in the busy season, to assemble themselves together for what may prove to be a silent hour. They know full well that even the promise of a prepared sermon with skilled musicians and trained singers would not gather others week after week from their outward affairs. This attitude of the popular mind comes from a misapprehension of the nature of divine worship. Priestcraft, rite and ceremonial have become identified with their notions of church worship. The precious promise to those, even the two or three, gathered in our Saviour's name, that He would be in the midst of them is almost forgotten. In their reliance upon a paid master of ceremonies, they do not know of that living silence in their meetings where the life, as it rises and fills each waiting vessel, overflows from one to another.

Robert Barclay compares the blessing of such a meeting to many candles lighted and put in one place: they do greatly augment the light and make it more to shine forth. So, when many are gathered into the same life, there is more of the glory of God, and his power appears, to the refreshment of each individual, for that he partakes not only of the light and life raised in himself, but in all the rest.

Isaac Pennington compares the warmth of life to a heap of fresh and living coals, warming one another, inasmuch as a great strength, freshness and vigor of life flows into all. Living ministry in such meetings finds living hearers, and who of them could think of allowing trivial affairs, or even pressure of business to hold them from their share of the blessing? As we abide in that power, that so marvelously manifested itself in the gatherings of early Friends, we can adopt the words of the apostle to the gentiles who knew what it was to feel so abased as to count himself the chief of sinners, and what it was to abound in Grace, when he said, "I beseech you there-

fore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The exercise of our late Yearly Meeting on account of a lukewarm state amongst us is alluded to in the following closing minute.

D. S.

"On considering the State of Society, our dear absent Friends were brought to our remembrance, with desires that they also might be made partakers of streams of Divine consolation. Although it may at times be difficult to leave our business and take our children to attend midweek meetings, and may even seem that a positive loss would be sustained in material things and be a sacrifice to our comfort, yet, it being a sacrifice, which the Master requires of us, we certainly can trust Him, who is able to "bless the little or blast the much," and that in a spiritual as well as a temporal sense, "our bread shall be given us, our water shall be sure." But if we turn from intimations of duty, even though they may appear small, there is great danger of the enemy leading us away, farther and farther, until the plaintive language may be applicable, 'The summer is past, the harvest is ended, and we are not saved.'

"The faithfulness of our forefathers in promulgating and maintaining the testimonies of truth, have borne fruit to his praise, and we are now benefited by their faithfulness, 'Other men labored, and ye have entered into their labors.' Yet this does not excuse us from faithfulness on our part, but rather should incite us to further endeavors in the cause, 'which is dignified with immortality and crowned with eternal life.'

"The testimonies of Friends in plainness of speech, deportment and apparel was felt to be in accordance with the Apostolic injunction, 'Whose adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel,' but let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." May we be enabled to draw our supplies from Him, who bringeth forth out of his treasury things new and old, and who can alone enable us to maintain these things, not in the oldness of the letter, which killeth, but in the newness of the Spirit, which giveth life.

"With feelings of thankfulness for a fresh extension of Divine favor, during the various sittings of this Yearly Meeting, turning as we trust the hearts of the fathers to the children, and the hearts of the children to their fathers, we now solemnly conclude, to meet at the usual time and place next year if permitted so to do.

"NATHAN R. SMITH, Clerk."

HARM DONE BY CALLING OURS A CHRISTIAN COUNTRY.—One of the greatest hindrances to the spread of the gospel in heathen lands is the ungodliness manifest in nominally Christian lands. The vice, drunkenness and immorality prevalent in town and city are heralded far and near in Islam countries as evidence of the failure of Christianity to evangelize the nations in which it has its seat. It is said that educated Moslems in India take note of the wickedness of Great Britain and

faithfully report its moral condition to their co-religionists, who use it with terrific effect in counteracting the efforts of Christian missionaries in their work of evangelization. No doubt a distinction should be made between true and nominal Christians, but the Moslem mind is slow in recognizing and acknowledging it as we do. Thus it is in heathendom generally. Japan and China have their representatives in America, and they see much among us that is hard to reconcile with our Christianity, and they send home what they observe and hear that is adverse to our religion. The news spreads rapidly to our injury among those of their countrymen whom our missionaries seek to enlighten and to save. There are also Englishmen and Americans residing in India and China and other pagan sections who lead lives that are a like reproach to the Christian name. "Let him that nameth the name of Christ depart from iniquity. *Ex.*"

Josiah Coale.

Selected.

Josiah Coale, born of a family of good repute among men, near the city of Bristol, was convinced of God's everlasting truth through the powerful ministry of that servant of God, John Audland, about the year 1655.

The word of life pierced Josiah to the heart, and wrought effectually to his salvation and redemption. He walked for a time under deep judgment, and mournfully, so that he became a grazing stock and wonder to his former acquaintance. But God's arm was strong, and plucked up every evil plant, and purified him, and made him fit for the Lord's use, and an able minister of the everlasting gospel of Christ Jesus; an incessant laborer, few more spent in God's service.

His soul seemed wholly bent to the renouncing the name of Christ; and the enemies of Truth he ever accounted his enemies.

His declaration was to the ungodly like an axe, or hammer, and sword sharp and piercing, being mostly attended with an eminent appearance of the dreadful power of the Lord, and the cutting down many tall cedars, and making the strong oaks to bow, but to the faithful and diligent who minded the things of Christ more than their own, oh! how soft and pleasant were the streams of immortal life that ran through him to the refreshing of those! It was his life and joy to be speaking the word of the Lord, and not his own words; and many thousands were living witnesses to the power, virtue and efficacy of his ministry; but, above all, he was terrible to the sowers of strife, secret backbiters, and such as rend the holy body and in their own selfish spirits set themselves over their brethren, by feignedness and deceitful appearances, to the destroying the simple-hearted.

In his conversation, his kindness was so mixed with seriousness, and his familiarity with a staid and exemplary behavior, that he was an honor to the truth and therein a confirmer of his holy testimony and weaker brethren. He was hardy, valiant, and fixed; not of those who shun the cross or sell their birthright for a mess of pottage. He balked no danger for the sake of his blessed testimony, which he bore faithfully in England, Holland, the Low Countries and Barbadoes; and had

also sore travails among the heathen in America, as in Maryland, Virginia, and New England, preaching the gospel of Christ among them. He travelled on foot through the wilderness, from Virginia to New England, in danger of wild beasts and venomous creatures, enduring much cold, hunger and weariness, and through bogs and waters, often obliged to eat chestnuts for food when hungry, as appears at large in the record of New England's persecution.

He was a good example, as well for his liberality as faithfulness, for as the prosperity of God's truth was above all things, so he was always cautious of making the gospel chargeable to any; having some estate of his own, he freely employed it in the Lord's service, counting nothing too dear for the name and service of the Lord.

Thus having labored his natural strength away in this heavenly warfare, for the promoting of the glorious truth of the Lord, and for the advancement of its interest and dominion in the world, for above twelve years together, he did with perfect understanding, and an extraordinary enjoyment of the Lord's life, majesty and presence, to the refreshment of beholders, cheerfully lay down his mortal body.

George Fox, visiting him on his sick bed, queried whether he had anything upon his mind to write to friends in England or beyond sea. He said he was clear of writing to them; and that as the Lord by his power had carried him through England and other nations, so he had nothing to write; but he desired his love to all Friends.

One thing, he said, did lie upon him, in that he understood Lodowick Muggleton (a most blasphemous ranter) and his company would boast against him, and understanding George Fox was preparing a book in answer to the said Muggleton, desired he might put in a few words as his last testimony against Muggleton; which George Fox desired him to prepare, and he would call for it as he came back.

George Fox, when he came back again, found Josiah sitting by the fireside, filled with the power of the Lord, and speaking to friends about him as followeth: "Well, friends, be faithful to God and seek nothing for self, or your own glory; and if anything wrong arise, judge it down by the power of the Lord God, that so you may be clear in his sight, and answer his witness in all people; then will you have the reward of life. For my part, I have walked in faithfulness with the Lord, and I have thus far finished my testimony, and have peace with the Lord, and his majesty is with me, and his crown of life is upon me; so mind my love to all friends."

Then he spake to Stephen Crisp, saying, "Dear heart, keep low in the holy fear of God, that will be thy crown." Afterwards he said, "A minister of Christ must walk as I have walked." Then he desired George Fox to pray that he might have an easy passage; and friends seeing him begin to be heavy, desired him to go and lie down on the bed, which he did, and he was filled with the power of the Lord and Seed of life, which was over all. So in that he departed in the arms of his friends, as he sat on the side of the bed, and had a very easy passage into eternal life. He died in London, aged thirty-five years, in the year

1668. He labored in the ministry twenty years.

Does Paul Forbid Women to Teach in the Church?

BY J. M. ADAIR, (in the United Presbyterian Witness)

[Although the following article traverses ground not unfamiliar to Friends, yet it will even for our members to review the ground of doctrine from season to season, as in this instance the honest inquiry and view of a Presbyterian clergyman is of added interest to us.—Ed.]

The answer to this inquiry, yes or no, will be according to the interpretation given to two passages in Paul's epistles. The first, in 1 Cor. xiv: 34, 35, "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Lord. And if they will learn anything let them ask of their husbands at home, for it is a shame for women to speak in the church." The other passage is in 1 Tim. ii: 11-12, "Let a woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man but to be in silence."

It must be admitted that these passages seem to give an affirmative reply to this question that Paul does forbid woman to teach the church. And commentators favor this interpretation; so far as I have had access to their writings I find that almost without exception they adopt the view, that in these passages that woman shall take part in the public exercises of teaching and prayer in the church. In Jamison, Isett and Brown it is said, "The women should learn, not teach." "She should not even take part in the public assembly." Good says in his Paraphrase, "It behooves women to be hearers and not speakers in religious assemblies." The same interpretation is given in the Pulpit Commentary, the Preachers' Catechism, and by all the older commentators. The Bible Commentary has as following on 1 Tim. ii: 11: "In public worship the man only is to teach as well as to pray." Shaff Herzog's Encyclopedia says in the article on Woman: "Paul seems to refuse woman the right of speaking in the public meeting of the congregation." That this opinion as

"Certainly to prophesy is 'to speak,' and the prayer is speaking; and these are services which Paul expressly admits to be incumbent on women in the congregation or assembly, instructing the brethren in the garb to be worn when they thus appear. So all words of public singing are to be included under speaking. But the Greek in which Paul used is not so sweeping as to ban all speaking from women in meetings. It merely says, 'Let women keep silence in the church.' In the assembly for worship 'it is not permitted unto them to talk';—'it is a shame for women to talk in the congregation,' and true Friends comply with this prohibition, their doctrine of ministry forbidding not only women to talk on such occasions, or to do anything or teaching that is below the spirit of prophecy. To speak then, but not mere talk, is permitted both by the apostles and by Friends, male and female, (both) 'one in Christ Jesus' when it is of the living spring of prophecy, prayer, or praise that is in the immediate, living authority of 'the Head over all things church.'—Ed.

very prevalent might be inferred from following graphic lines:

But the brethren only seemed to speak; modest the sisters walked, and meek; and if ever one of them chanced to say that troubles she met with on the way, how she longed to pass to the other side, or feared to cross over the swelling tide, no voice arose from the brethren then: not one speak but the 'holy men,' or have ye not heard the words of Paul, 'h, let the women keep silence all?'

This prohibition is not supposed to be lodged only against what is known as official teaching; or that what Paul means is that women to be excluded from the ranks of the ministry, but it applies to all teaching of the Divine Word in the public or promiscuous assembly; that women have no right to take part in preaching the word or conducting religious exercises in the presence of men.

This interpretation has been so long and so generally held, that many women in the church everywhere have felt themselves under the necessity, and however well qualified to engage in Christian work, they have feared to do so lest they might expose themselves to the charge of officious meddling in sacred things, and in the displeasure of the Head of the Church. In instance of this the writer met some years since in Thomasville, Georgia. The Southern Presbyterian church is very conservative on the question of women's rights to engage in Christian work. Some good women in the congregation there lamenting the cold state of opinion in their congregation, agreed to meet weekly in the church for prayer. On one occasion these good women were holding their sister meeting when a man dropped in to enjoy the meeting. The ladies felt that they should not proceed with their meeting in the presence of a man and one of them went to the parsonage near by for the pastor, who came in and closed the meeting as they supposed in a scriptural manner.

Now it must certainly be apparent to all that this interpretation of these passages is incorrect and Paul has really forbidden women to teach the Word in the promiscuous assembly, then much of her work as it is carried on today in the Sabbath school and mission fields is forbidden. For it is certainly true that what is given is still binding. If the Head of the Church by his Holy Spirit led Paul to decree in these verses that women should be silent in the church and not take part in the work of teaching that is the end of the controversy, his will is absolute law from which no dissent will be allowed. But it is held by some that the customs of society have rendered this prohibition necessary have changed that it is no longer necessary and now has become obsolete, and women may lawfully disregard it. But in reply it must be said that the laws and appointments of the law of the testament church are not subject to any change but remain in force however the customs of society may change. If this prohibition was given and women were forbidden to teach the Word in the promiscuous assembly in Corinth or any other place in that day, the prohibition is still in force whatever may be the customs of society in our day.

In the great question is, has Paul really

given such a prohibition or are not these passages capable of a different interpretation?

(To be continued.)

Counsel to our Members as Citizens.

(Concluded from page 162.)

In accordance with the concern which we have felt at this time, we believe it will be proper to revive some of the excellent counsel of our ancient Friends. Our honorable elder, George Fox, in his unremitting care and labor for the preservation of the members of the Society, in consistency with its religious principles, thus addresses them in the year 1659: "Friends, take heed of joining with this or the other, or meddling with any, or being busy in other men's matters; but mind the Lord, his power and his service, and keep in that which answers the witness in all." And again, in 1685: "Whatever bustlings and trouble, tumults and outrages, quarrels and strife arose in the world, keep out of them all; concern not yourselves with them; but keep in the Lord's power and peaceable truth, that is over all such things; in which power ye seek the peace and good of all men."

Stephen Crisp, under a deep concern respecting the state of our Society, and an awful prospect of the commotions and judgments then impending, endeavors to bring Friends to a serious recollection of the place of their beginning, the day of their first conviction: showing that the light which shined in their hearts, being Divine, it led them into an entire subjection to the cross of Christ, and enabled them to despise the pleasures, treasures, honors and friendships of this world, and produced fruits which were truly acceptable in the sight of the Lord, and which must ever be the case of the faithful in all ages. After describing various snares by which some were induced to think that a "day of more liberty was come," in which "they need not stand so straitly to try things and words as at first," and were now esteeming some things to be "little," which at the beginning they saw were "great things," he says: "O Friends, be ye all watchful, and take heed lest any of the testimonies of Truth be laid waste; for that which leads thee to be weary of bearing witness to the Truth, and to lay it waste, the same will lay thee waste, and bring thee into such a state, as thou wilt want the Truth to bear witness for thee. Therefore, let all lukewarm ones, who are neither hot nor cold, be awakened; and all that have gone backward, be warned to return to their first love; else the Lord will come against them; and the day hastens that will divide such their portion among hypocrites, except they repent."

Although our ancient Friends respected and supported the governments under which they lived, declaring that "Magistracy is God's ordinance, the good ends thereof being for the punishment of evil-doers, and the praise of them that do well," and availed themselves of the protection which the law affords, using the elective franchise according as they individually felt freedom so to do; yet, in times of civil disturbance and excitement, they were concerned to advise their fellow members to refrain from participating in those convulsions, with reference to which Stephen Crisp thus addresses them: "Oh, Friends, while all these things are working and bringing to

pass, repose ye yourselves in the munition of that rock, that all these shakings shall not move; in the knowledge and feeling of the eternal power of God, keeping you subjectly given up to his heavenly will; and feel it daily to kill and mortify that which remains in any of you, which is of this world; for the worldly part in any, is the changeable part; and that is up and down, full and empty, joyful and sorrowful, as things go well or ill in this world. For as the Truth is but one, and many are partakers of its spirit, so the world is but one, and many are partakers of the spirit of it; and as many as do partake of it, so many will be straitened and perplexed with it; but they who are single to the Truth, waiting daily to feel the life and virtue of it in their hearts, these shall rejoice in the midst of adversity. These shall not have their hearts moved with fear, nor tossed with anguish, because of evil tidings; because that which fixeth them remains with them."

"And when you see divisions and parties, and rendings in the bowels of nations, and rumors and tempests in the minds of the people, then take heed of being moved to this party or to that party, or giving your strength to this or that, or counselling this way or that way; but stand single to the Truth of God, in which neither war, rent nor division is. And take heed of that part in any of you, which trusts and relies upon any sort of men of this world in the day of their prosperity; for the same party will bring you to suffer with them in the time of their adversity, which will not be long after; for stability in that ground, there will be none.—When they shall say, come join with us in this or that, remember you are joined to the Lord by his pure spirit, to walk with Him in peace and righteousness; and you feeling this, this gathers out of all bustlings and noises, and parties and tumults, and leads you to exalt the standard of truth and righteousness, in an innocent conversation, to see who will flow unto that. And this shall be a refuge for many of the weary, tossed and afflicted ones in those days, and a shelter for many whose day is not over."

Having thus brought into view the exercise with which we have been impressed, and the counsel which our early Friends published on similar occasions, it is our affectionate desire that those in membership with us may regard the concern with that seriousness and weight which its importance claims;—that as the Truth is unchangeable, we may be engaged to bear a harmonious testimony to its power and efficacy; walking by the same rule, and minding the same thing. We should then experience the fear of the Lord, as a fountain of life, to preserve us from the various alluring objects, which under the promise of emolument to ourselves, or of eminence in civil society, are pressingly soliciting our acceptance, and by which the soul may be defiled.

When capable of duly estimating the awful and responsible station of a member of the body of Christ, we are made sensible of the liability to defilement, by uniting with anything that is impure; and assuredly know, that that which stands not in the counsel of God, must ever be regretful to the kingdom of his dear Son, our Lord Jesus Christ. Oh! how very important are the obligations resting upon a holy profession! What fear, what

circumspection and caution should always attend those who take upon them his holy name—that sincerely and steadily seeking to honor him in their humble consistent walking, they might be instrumental to the spreading of his reign upon the earth, who is King of kings and Lord of lords.

With the salutation of unfeigned love, we are your friends and brethren.

Signed in and on behalf of our Meeting for Sufferings, held in Philadelphia, the 15th of Eighth Month, 1834.

JONATHAN EVANS, Clerk.

Trust Schemes.

Extract from annual address of President—the Lady Somerset—of National British Women's Temperance Association, Sixth Month 4th, 1902.

The cultivation of a candid and tolerant spirit does not render it necessary that we should blindly accept whatever is offered us as a solution for the reform of the licensing system. It does not require that we should accept a stone as a substitute for bread, or a serpent instead of a fish. The experience of the country, with respect to grocer's licenses, and with regard to political and social clubs, has been such as to warn us against a too easy acquiescence in the proposals of men who, from good, honest motives, but partial and unbalanced views of the subject, evolve schemes which, however specious, are not calculated to promote, but rather to hinder, the temperance reformation. None doubt the motives which influenced Gladstone when he brought forward his Grocers' License scheme. He meant to give the nation a fish, but it turned out that he had given them a serpent, and the undoubted excellence of his motive did not in the least change the character of his gift. Experienced and alert temperance reformers strongly opposed the measure. Many who were regarded as men of light and leading, and who actually had in other matters much experience and sound judgment, supported it. They lacked, however, the closer knowledge of the subject, and saw in it only many commendable characteristics, and therefore, brushing aside the warnings of temperance experts, they induced the nation to accept it. The measure has turned out as injurious in its effects as though it had originated with the most dishonest, and had been supported only by the most foolish people. Such experiences, I believe, have been given to us for our warning, and it is incumbent on us to be vigilant and firm in all our dealings with the projects of liquor legislation. The experience of the results of the Grocers' Licenses and of the Beer Bill, introduced to promote temperance, with their disastrous effects on national sobriety, ought to make us wary of any scheme for drink selling or drink distribution, for blunder now may lead to national calamity, and eventually to national disaster.

The Trust scheme introduced by Earl Grey claims our close attention. It is temptingly held out to us, and, like the forbidden fruit, can certainly be very speciously recommended. The advocates of the scheme argue that public-houses under the Trust would be much better managed than public-houses under the trade, that the licensing laws will be less

often broken, and that conduct which, without being illegal, is deemed to be injurious to the customer himself, will be discouraged to a greater extent in the public-houses belonging to the Trust than in those of their rivals. This seems to be the object of the scheme, and the promoters have carefully considered the measures to carry it into effect. The argument, therefore, is that under these circumstances the Trust houses will be much less injurious to their customers, as well as to the neighborhood in which they are situated, than the ordinary drink shops. Now to me this is not at all clear. Harmlessness and respectability are not, I believe, one and the same thing. The Grocer's Licenses have in the past, I think, proved this; their respectability has been a considerable element in their increasing danger. Political and social drinking clubs, in their earlier years at any rate, were esteemed highly respectable, and attracted as regular visitors many young and middle-aged men who had abstained from attending public-houses; but the evidence which was given before the Royal Commission has undoubtedly proved that club frequenters have not infrequently become drunkards. There is, therefore, a reasonable fear that the lure of respectability of the Trust's houses will constitute a peculiar danger to the young men in the neighborhood in which these houses are planted. Now it is most important to note that the special, indeed the supreme danger of the public house or of the drinking club is not that the customer should not now and then get drunk, but that it should become a place of habitual resort, where steady drinking, short of drunkenness, will be carried on, and where the diseased appetite for alcohol will be acquired, for when this is accomplished the man, as a rule, at least, is on the road to ruin. Gradually and imperceptibly he will become a slave to this imperious appetite, although his respectability may for a time hardly be held in question. The highly respectable character of houses such as those held by the Trust are specially suited for doing an extensive business of this nature, at little danger to their reputation for respectability, for, when a customer reaches the offensive stage of his downward career, the Trust's house as a place of habitual resort will be made uncomfortable for him, and he will gravitate to the lower class of public house, where such customers are to be found in plenty.

There are grave errors in the public mind as to what it is that really constitutes the chief evil of our drinking customs. It is not such drunkenness as that of which the police courts take cognizance; it is the enormous amount of drinking short of absolute drunkenness, which is usually talked of as harmless or as a matter for jest—drinking which the police would never think of dealing with, and indeed are not entitled to deal with—but the drunkenness in which a large proportion of the people habitually indulge, and which in time develops the fatal diseased appetite for alcoholic liquor, causes the perversion of brain function, and is now recognized as the chief agent in the production of physical and mental decadence and the premature death-rate of this country.

Many, I am aware, will regard this suggestion as to the extent and effect of the evil as

a great exaggeration, but it may be doubted whether it gives anything like an adequate idea of the actual magnitude of this destructive agency. It is now a commonplace to say that men above suspicion, men of science and of wide social experience who are not temperance extremists, have over and over again uttered warnings against this national peril. For instance, the late Sir William Gull, physician to Queen Victoria, told the Lord's Committee on Intemperance that: "It is one of the commonest things in English Society that people are injured by drink without their drunkards. It goes on so quietly that it is even very difficult to observe. A man's nearest friends will frequently not know it." And he continued: "I should say from my experience, that alcohol is the most destructive agent that we are aware of in this country. There is a great deal of injury done to health by the habitual use of wines in their various kinds, and alcohol in its various shapes, even in so-called moderate quantities. It leads to the degeneration of tissues; it spoils the health, and it spoils the intellect. I would like to say that a very large number of people in Society are dying day by day poisoned alcohol, but not supposed to be poisoned by it."

That is very striking testimony indeed, and suggests something of the extent to which drinking in a degree short of police-court drunkenness prevails, and clearly indicates the character of its effects. The report of the investigating committee of the British Medical Association strikingly corroborates Sir William Gull as to the extent of this harmful drinking which is not at present recognized as drunkenness. They reported that the committee had found that out of a little over fifteen thousand men, all of whose cases of death had been investigated, only forty per cent., including "teetotallers," had been "strictly temperate." The other sixty per cent., or three-fifths of the whole, had been in varying degrees intemperate, a considerable proportion of them—about a half—markedly so.

Now it is not with "police-court drunkenness" merely or mainly we, as temperance reformers, have to deal. We have to deal with the intemperance of the whole sixty per cent. among adult males, and with a very great amount, we cannot as easily estimate, much amongst women. Can we confidently reckon on the Trust's public houses to do us?

First, what can they do for us with the drunkards? Nothing, or next to nothing. They can refuse drink to these disease-stricken people should they come to their houses in a state of drunkenness. They will certainly do what the other publicans also are bound by law to do, and sometimes they keep the bar if a customer is very drunk and offensive. But the refusal of drink in the house belonging to the Trust will simply send the drunkard to the place where he gets his drink now, and cannot see in what way the introduction of such a house belonging to the Trust will in any way or to any extent reduce drinking among the class contemplated. And what will they do for us with the enormous army of partially intemperate? They can do nothing in the way of curing the insatiable appetite. They can and will supply comfortable, orderly place in which a cus-

rink respectably, and even copiously, so as he does not give obtrusive signs of inebriety. They will only have one house here among many others. If they do not vary what their customers want, their customers will go elsewhere.

The Special Commissioner of the United Nations Alliance, visiting a house professing to be conducted in the manner in which the houses are to be conducted, was told by the manager: "But my principal bother here is to get people coming from other places. The place is doing no good. One of its kind places is no use. If we had all the houses in the place under our management we could do more good, but what would be the use of closing earlier, or anything like that, if our customers would just go across the street to the public-house opposite?"

Far, therefore, that so far as the promotion of temperance—and that is the point in which we are chiefly interested—is concerned, the trust's houses, except under such conditions as will rarely be found to exist, will be a failure. But they will not be innocuous. If the object of their projectors was to popularize temperance drinking, to increase the consumption of alcoholic drinks, to set up establishments which, by being exceptionally attractive to a section of the community who do not frequent public-houses, will be quite respectable enough as places of resort, they have a scheme likely to accomplish their purpose in every particular. Such, I well know, is the object of the projectors of this scheme. But what then? How does this fact affect me? I fear it will not do so at all. There is no proverb about good intentions which I can quote. And most of us know that the great blunder of the Beer Bill was perpetrated by men who had the best of motives; that the Stone's Grocer's Licenses Act, which had to have been opposed by nobody but fools, was granted with the object of promoting temperance; and political clubs, where pure drink was to be supplied and consumed in an entirely blameless manner, the publican and private interest have been eliminated from the management of public houses, had the same laudable purpose. If these schemes were intended to be resisted, and, although promoted by men with good intentions as are those of the promoters of the Trust scheme, each has cursed the country. They have all through special facilities for drinking, co-operated as feeders of traffic, by creating and strengthening the craving—the most fatal of modern evils—among sections of the community; but for them, would have been comparatively free from it.

The Bible is not academic but "It was as if before it was a literature; it was an exercise before it was an expression." It was as if living epistles," then written ones, and added to live again. It does not belong to scholars only, but came from the lives of men who were filled with the Holy Spirit, and may be received by other plain men who are filled by the same Spirit. For sympathy, for every sorrow, for every joy, his Bible arsenal has an appropriate weapon. Every one who lives by it will have the truest sense of good success. Let us ad-

mit its truth into our minds; submit our lives to be ruled by its precepts; commit its watchwords by heart, transmit it to others.—*McDowell.*

A YOUNG man who had been brought up in a religious home spent a summer in a community of strangers, persons who, though of considerable social standing, yet gave little consideration to the things of religion. The young man wrote home, after a few weeks, "Religion never before seemed so important to me as it does here, where it is discounted. You cannot imagine the smallness of the lives and interests of these folks. Their conversation, and especially their constant social bickerings, would astonish you. Nobody seems really happy, with a deep-down unchanging happiness. As near as I can make out, all this is due to the lack of real spiritual impulses. A true revival of religion would mean the social and intellectual salvation of this entire community."

WE are distracted by the many schemes for good, which are sometimes the device of despair rather than the fruit of faith. We are disheartened at the failure of the partial panaceas that appear like false Messiah's and draw after them many. We are weary of the slow coming of a better time, and the rectification of all things. What peace and power it is, then, to realize that the prince of this world is judged already; that the Lord, our Redeemer reigneth, that the Kingship of God is already fixed in its everlasting seat. The Cross is that judgment throne; its victory is our sphere, the grace of it is our gospel, and our charge. For the supreme sake of the kingdom of God, let us pay more attention to the gospel than to the kingdom. It is through the church of the judged and saved that the kingdom comes. Let the kingdom be what the true church makes it. But let the church be what the gospel makes it, rather than what our dreams of a millennium seem to require. The gospel is our business, the kingdom is the Lord's. We were not charged with the kingdom. Ours is the gospel, the Spirit, the church; but thine is the kingdom, the power and glory forever.—*Forsyth.*

ENCOURAGEMENT.

'Twas long ago I read the story sweet,
Of how the German mothers, o'er the sea,
Wind in, throughout the yarn their girls knit,
Some trinkets small and tiny shining coins;
That, when the little fingers weary grow
And fain would lay aside the tiresome task,
From out the ball will drop the hidden gift,
To please and urge them on in search of more.
And so I think the Father, kind, above,
Winds in and out the skein of life we weave,
Through all the years, bright tokens of his love,
That, when we weary grow and long for rest,
They help to cheer and urge us on for more;
And far adown within the ball we find,
When all the threads of life at last are spun,
The grandest gift of all—eternal life.

Items Concerning the Society.

George Fox charged his fellow members to instruct and teach "how that Christ, by the grace of God, tasted death for every man, and gave himself a ransom for all men, the propitiation for the sins of the whole world."

The Australian General Meeting, which opened in Melbourne on the third of Eleventh Month, is

reported as a very satisfactory occasion. A deputation of three from London Yearly Meeting, was in attendance.

"George Fox in New England in 1672" is the title of a valuable little reprint, says the *London Friend*, by Augustine Jones, president of Friends' School, Providence, R. I. "The missionary energy," says the same, "of the early Friends is in striking contrast to the quietism that came over them in subsequent years, and Fox's visit to New England is but one illustration out of many. It is of interest to recall that the New England Yearly Meeting dates as a representative body from the year 1661, before the time of the formation of the London Yearly Meeting as such."

In a lecture delivered last week under the auspices of one of its branches by a clergyman, nominally of the church of England, on St. Francis of Assisi, the speaker referred to "Quakers" and other Nonconformists as "heretics." At the close of the address the chairman invited discussion, when one of the audience (a member of the Church of England), challenged the lecturer's right to such phraseology. The term, however, was not withdrawn, and on the point being pressed, the chairman ruled the objector out of order, amid the applause of those who were responsible for the meeting.—*London Friend.*

Notes from Others.

The first thanksgiving service known to have been held on the North American continent was observed with religious ceremonies conducted by a priest of the Church of England named Wolfall in 1578 on the shores of Newfoundland.

John G. Paton, the venerable missionary of the New Hebrides, has recovered from a long and severe illness, and at the age of seventy-six has returned to his work on the island of Aniwa. He was enthusiastically received by the natives.

F. C. Taylor, who recently took charge of the new mission at Valdez, Alaska, thinks that few people in the States can begin to realize the terrible conditions obtaining in a new mining town.

The *Advance* says the Bible lives to-day because its books take hold upon the great fundamental ideas of God, life, duty; which no change of fashions in thinking, manners, new inventions, or new civilizations can disturb.

F. D. Phinney, superintendent of the Baptist Mission Press at Rangoon, Burmah, has designed and perfected a modification of the Remington typewriter with Burman characters. It is very ingenious and as easily operated as those carrying English characters.

The *Universalist Leader* believes that "the most destructive preaching in the world is the argument in defence of or apology for the eternal verities. The people are not going to believe the minister's doubts, and are not going to rush to the support of his uncertainties."

The *Examiner* (London) has the following: "There can be no manner of doubt that if ever the kingdoms of this world are to become the kingdom of God, the work must be done by God's people here and now. The city of God is not merely a pattern laid up in heaven, it is an ideal meant to be realized."

Many Catholics and a number of the Protestant and Jewish clergy of France believe that the separation of Church and State would end the present religious conflicts in that country.

Dr. R. P. Johnson, pastor of a Fifth Avenue Baptist church, New York, advocates the practice of admitting people to the Baptist churches without baptism.

General Booth says: "Our flag flies in forty-nine countries. We have 7,495 societies, and our preachers travel in thirty-one different languages. We have 13,486 chief officers, 3,000 employees and 47,000 local officers. There are 17,000 men playing in our musical bands. The Army publishes sixty-one periodicals and twenty-seven newspapers in twenty-three different languages, with an annual circulation of 52,000,000 copies."

On behalf of the Victorian Sunday School Union, Victoria, Australia, F. W. Fry travels by van to reach the people of the forests and of the timbered lands in the north and near the coast. He is a grandson of the famous Elizabeth Fry. W. Fry travels about four hundred miles on each trip, much of it through lonely roads and far from any habitation. By the aid of a lantern and slides and a micro-photograph he never fails to secure an audience and to give them wholesome instruction.

The pope, in his apostolic letter appointing the commission for promoting the study of the sacred Scriptures, says: "The fitting seat for such a council is Rome, under the very eyes of the supreme pontiff himself." A portion of the Vatican library has been set apart for the use of the commission, and a large collection of codices and volumes dealing with biblical subjects are to be added.

But the *Germania* of Berlin, the most influential Catholic organ of Europe outside of Rome, now reports that on account of the energetic opposition of a number of prominent members of the Cardinals' College, the papal international commission for biblical studies will for the present suspend its activity.

SUMMARY OF EVENTS.

UNITED STATES.—The President in his message to Congress recommends the regulation by appropriate legislation of monopolies, unjust discrimination, and other evils of "trusts;" recommends the repeal of the duty on anthracite coal, urges the increase of the navy, favors arbitration to settle differences between nations; calls attention to the claims of Cuba upon this country, and the obligation it is under to deal generously with it, considers it undesirable to make extensive radical changes in the tariff laws, and recommends the adoption of reciprocity treaties with other countries; states that in dealing with the Indians the aim should be their ultimate absorption into the body of the people—though in many cases this absorption must and should be very slow. In regard to labor and capital, he says: "Every employer, every wage-earner must be guaranteed his liberty and his right to do as he likes with his property or his labor so long as he does not infringe upon the rights of others."

The Coal Commission has been again engaged in bearing the testimony of miners, etc., some of whom complained that the promises made by the operators to reinstate them in their former positions had not been fulfilled.

The production of gold in the United States during 1901 was about \$78,606,700, and the entire stock of gold in the country, including bullion in the mints, is estimated at \$1,192,395,607.

The Secretary of Agriculture in his annual report says that he finds that "the demands of many public institutions for men to conduct research in scientific fields and for ability to manage agricultural enterprises encourage us to make every possible use of the opportunities thus afforded. The teaching of the science of agriculture and of the sciences relating to it are receiving more attention in the colleges instituted for the purpose, many of which have neglected their full duty in the past."

The methods devised for the analyses of soils in the field have been so perfected that the amounts of nitrates, phosphates, sulphates and the like can be determined to within ten or five pounds per acre, one foot deep. Concluding his review of the Soil Survey work, the Secretary says: "I know of no line of work which has been underwritten of more fundamental importance than that of the Division of Soil management, nor one which offers promise of more valuable results to agriculture. It will tend to solve fundamental problems, giving a reliable basis for the development of the best methods for the cultivation, fertilization and cropping."

It is stated that there are nearly 8,000,000 children in the United States under twelve years of age whose lives

have been insured in three companies, which have been doing such business more than twenty-nine years. Public attention has lately been called to the subject of infant insurance by the death of certain very young children in this city, under suspicious circumstances, whose lives had been insured; and additional legislation to regulate this business has been proposed.

The Commissioner of Immigration reports that during the year ending Sixth Month 30, 1902, there was a total alien immigration of 730,798. The increase of immigrants in 1902 over those of 1901 was 167,930. The larger numbers came respectively from Italy, 184,683; Austria-Hungary, 175,900; Russia, including Finland, 109,724. The total number from those three countries was 470,304.

The Atmospheric Product Company has established works at Niagara Falls for the manufacture of nitrogen from the air by means of electricity. The method, as described, is this: A large chamber containing dry and cold air is supplied with electric discharges of small quantity and high tension, and the discharges produce the chemical changes that result in gaseous oxides of nitrogen. The air from the chamber, so charged, is conducted to an absorption tower, where it comes into contact with the substance whose nitrate it is desired to obtain. If the air is carried into pure water nitric acid results, if into caustic potash, saltpetre results; if into caustic soda, Chile saltpetre is the product.

This annual report of Factory Inspector James Campbell for the year ending Tenth Month 31st, 1902, recently made to the Governor of Pennsylvania, says: "The first year's report of the department in 1890 showed that over 10 per cent. of the employees were children between the ages of twelve and sixteen years. This year's report shows that less than 5 per cent. were employed between the ages of thirteen and sixteen years. He recommends that the coal breakers in the anthracite coal fields be subject to factory inspection, and the age limit at which children can be employed at such places be raised to at least thirteen years."

Governor Yates, of Illinois, has issued a proclamation prohibiting the importation into that State of cattle and sheep from the States of Vermont, Massachusetts, Connecticut and Rhode Island, also from adjoining States of New York, New Hampshire, New Jersey and Pennsylvania.

Governor Stone has written a letter to Governor Yates protesting against his action, and advising him that there has been no such disease in this State since 1882; that there has been none in New York, and there is none and has been none in New Jersey.

State Superintendent of Agriculture of New York states that the coal breakers in the anthracite coal fields there is an outbreak among the animals in the States of New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut of foot and mouth disease, and orders them to cause all cars in which any animals have been transported since Eighth Mo. 1st to be thoroughly disinfected before further use.

A dispatch from Eagle City, Oklahoma Territory of the 4th, says: Eagle City last night was cordfire and prairie. This morning it was a town of 3000 inhabitants, with a complete municipal organization, a bank in operation, a daily newspaper established, a fairly good hotel, four restaurants, seven saloons and at least a score of mercantile establishments.

On account of the liability of paper made from wood pulp to catch fire from exposure to light and air it is believed by men who have made this matter a specialty that within fifty years the newspaper files of the present day cannot be accessible to the public without great restrictions on account of their fragile condition. The Congressional Library is preserving the files of about 600 newspapers daily.

It is reported that earthquakes are occurring daily in South Utah. Much damage has been done, but no lives lost.

There were 450 deaths in this city last week, reported to the Board of Health. This is 4 less than the previous week and 10 more than the corresponding week of 1901. Of the foregoing 223 were males and 227 females: 56 died of consumption of the lungs; 72 of inflammation of the lungs and surrounding membranes; 3 of diphtheria; 2 of scarlet fever; 21 of apoplexy, 8 of typhoid fever; 1 of scarlet fever and 1 of sunstroke.

FOREIGN.—It is said that the continued depreciation in the value of silver is likely to produce a serious financial crisis in China. The import trade is practically at a standstill, and there is no prospect of an immediate increase in exports.

It is reported that there has been a case of yellow fever originating in Cuba during the past four months.

A despatch from Guadeloupe, of the 5th, says: Profes-

sor Lacroix, who was sent out by the French Government to investigate the volcanic situation in Martinique, reports that the volcano had been in dangerous action during the previous week. There have been several tons, and ashes have been thrown out, but have fallen over the regions already devastated and evacuated.

During the night rumblings have been heard in the central cone appears incandescent. It falls from the crater in sometimes three kilometers high. We are advised not to approach the coast.

A recent writer, Dr. A. Hrdlicka, states that the descendants of the Aztecs scattered in many to Mexico, and the mountains country in base St. Morelos "there are in particular two large St. Teletingo and Ocuiltepec, in which the Aztec descendants not only speak the pure Aztec language, but they also preserve the Aztec dress and the art of building their dwellings. In both of these villages the natives are almost free mixture with whites."

It is stated that probably 600,000 persons in Britain are without employment, and suffering from hunger as a result of the decrease in demand for skilled labor. Germany, Russia and Sweden have similar situations.

NOTICES.

Received from Thomas H. Whitson, agent, Pa., Hannah Arnett.

FRIENDS' FREEDMEN'S ASSOCIATION is preparing to send goods to Christiansburg Industrial Institute, for clothing, or material, shoes or books, will be made use of the school. The sewing teacher will be clothing that needs mending or altering is properly. All should be at Friends' Institute, No. 20 South Tenth Street, Philadelphia, marked "For Christiansburg" later than Twelfth Month 18th.

WANTED—Position as mother's helper.

Address "G."

Office of THE FRIEND.

A MEETING FOR WORSHIP, to which the public is invited, has been appointed to be held in Friends' House, Ninth and Tenth streets, Wilmington, Del., on First-day afternoon the 14th inst., at 3.30 o'clock.

A PART OF THE COMMITTEE for Abington Quaker Meeting propose being at Frankford Meeting, on Day morning the 14th inst., and at an Appointed Meeting at Norristown, at 3 o'clock, and at Germantown at 7 in the evening at 7.45 o'clock. All Friends as well as others are invited to be present and join with us the solemn act of Divine Spiritual Worship.

WESTWOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the stage will train leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when Stage fare, 15 cents; after 7.30 P. M., 25 cents each. Teach the school by telegraph, wire West Coast Phone 1144.

EDWARD G. SMEDLEY, S.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in reference to instruction and discipline should be addressed to

WM. F. WICKESHAM, Friends' Boarding School, Westtown, Pa.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

FRIENDS' RELIGIOUS AND MORAL ALMANAC FRIENDS' CARD CALENDAR FOR 1903 are now for Friends' Book Store, No. 304 Arch Street. Prices: manna four cents each, by mail five cents; thirty per dozen, by mail thirty-eight cents. The same paper cover five cents each, by mail six cents; forty per dozen, by mail forty-nine cents. Calendars five by mail ten cents.

DIED, (apparently whilst asleep) on the night 22nd of Eleventh Mo. 1902, in the seventy-second year of her age, ELIZA A. HOBSON, relict of Thomas H. Hobson, of Chesterfield Monthly and Plymouth Friends' Meeting.

—, at her residence Hartford, N. J., Eighth Mo. 1902, HANNAH S., wife of Amos Ashed, aged 78. A member of Chester Monthly Meeting of Friends. She found much comfort in the passage "Because ye shall live also," spoken to her by a beloved friend of the Society; and she left on record that she perceived "the good hope of being admitted in Heavenly Father's Kingdom."

THE FRIEND.

A Religious and Literary Journal.

DL. LXXVI.

SEVENTH-DAY, TWELFTH MONTH 20, 1902.

No. 23.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Moving in the Divine.

Is there one thing to say and to hear said year after year, that "God is not far from every one of us. For in Him we live, and move and have our being." But it is another thing to feel the Divine situation. It is as a life from God, to come to the discovery of God in ourselves, to have the revelation dawn upon our consciousness, that in Him our life lives, that our motions move, in Him who is the Father, our little being exists. "I have heard and seen," says the soul, "by the hearing of the heart, and now my eye seeth Thee! Therefore I love, and I hate, and I abhor myself in dust and ashes." The revelation of God in us accepted in faith is a new birth making a new man. When I move, "I discovered in the witness of my heart to be a fact, becoming accepted in a holy resolution saying "In Him I move, in harmony with Him by his grace I move, must move or be lost!" may become quickly compared with our own sense of estrangement, a past life of complete alienation from the life of God in us, a broken sense of unfitness for the pure presence of our lives with Him and in Him, and as we are by our past and weighted down by its load of sin in our character. Can he justify me and yet be just? Oh, divine Redeemer to taste the wages of sin for me—a Saviour or I die, a Redeemer to live forever! Oh for an Arm to take hold of me and bring salvation! To whom is the glory of the Lord revealed? Happy for the soul when the gospel revelation of Christ, the Arm of God who "hath borne our sins and carried our sorrows," is applied by the witness of his Spirit to a sense of the remission of the sins that are past, and a cleared

conscience for walking with Him henceforth in the light, moving in Him as a son or daughter accepted in the Beloved, knowing and believing the love that God hath to us. How glorious is the gospel discovery revealed to be, that He in whom we live, and move, and have our being "is Love, and he that dwelleth in love dwelleth in God and God in him!"

Let the Same Name Cover the Same Things.

A few years ago the anomaly was presented of a claim in some quarters of the professing Society of Friends, that the Society should recede from its hitherto steadfast position on the Baptism of Christ as the one Baptism, and retreat to the baptism of John so as to embrace that also, in order to take in some of its votaries as members. Such revolt did not gain rapid headway, partly because the requisite sacerdotal machinery was not yet ready. For each system, that of carnal ordinances and of virtually a stated priesthood, will naturally require the other.

We remember in those days contemplating what the Baptist Church might have to do, if at one end of its camp the standpoint of Friends should develop, as that of Baptists had done under our name, to assail the integrity of its standard doctrines in their practice. A movement to take into Baptist membership persons who had not submitted to the water-baptism would be as irreconcilable with the distinctive stand of that church, as was the movement to receive into our membership persons who adhere to water-baptism.

That turn in the wheel of Baptist time has now come round. We have noted in another column an apparent weakening among Baptists of the position in which they have for generations so strongly intrenched themselves, namely that of immersion as a condition of their church membership. A weakening but not a weakness. For while it is a weakening denominationally, it is personally a strengthening in the spirituality and growing enlightenment of all whom those four advocates of the spirit above the letter represent. Thus we are in sympathy with them doctrinally rather than denominationally. How can a new doctrinal enlightenment in some and an inveterate church standard walk together, except they be agreed?

They whom the truth differentiates should

differ, and they who differentiate themselves from a system have an honest right to do so. But if it be from a fundamental standard that they separate themselves, their moral right to the old organization and name drops. Should they call themselves by a changed name,—for instance Optional Baptists (that is, holding to the water, or Spirit, or both, whichever one chooses), that course would be quite honest and consistent. In the spiritual tendency of their movement they as men have our encouragement. They are apparently approaching the higher plane of baptism where Jesus standing, pointed his church upward—a standard which must eventually increase, as promised to increase, while the outward and carnal decreases. While these Progressive Baptists seem to be on the right track of truth in some openings of doctrine, it is not truth for them or for their present denomination to reckon such as its legitimate representatives. There are essentials of Christianity, and a special set of essentials for each Christian Society. There are essentials of patriotism, but a special set of essentials for each political party, holding to which one partisan could not be a member of the other party. But members of the one party may have as much patriotism as those of the other.

Concerning the Doukhobors.

Extracts from letters of Sarah Boyle to Joseph S. Elkinton.

Ninth Month 15th, 1902.—I love the people more than ever, and I am kept fairly busy. A poor man in the nearest village met with a very serious accident, three weeks ago, his horse knocked him down and then tramped on him, causing severe internal injuries, the people sent for me at once, and I really thought the poor man would die, but he is recovering, slowly but surely:

I get many things in return for medicine, such as chickens, eggs, butter and vegetables, and they show me so much kindness in many ways that I feel grateful to God that He sent me here.

Eleventh Month 9th.—Our six villages are all right, and the people are quite content, a good many of them have taken up land, and a great many say that they will do so in Spring, if they are not too late, as ever so many people are out here land hunting, every day.

The poor things that left their all to go as it were on a pilgrimage, have suffered, and a few have died. The women and children were kept in the immigration hall in Yorkton, and the men went where they liked. The govern-

ment officials were very kind and patient, and the people in Yorkton were very good about giving food to the Doukhobors.

The Doukhobors in Novatoritskaia village made and sent four wagon loads of bread, and then all the other villages did the same. Before the people left their homes they cleaned their houses, and even pared some potatoes, and left them in a pot of cold water, ready to be cooked by any pilgrim who chanced to come that way.

Peter Veregin's brother was able to stop a good many of them from leaving their homes. He got home just about the time that they were thinking of going away.

I firmly believe that the Doukhobors will come out of this trial all right; poor things, I have seen women crying as if their hearts would break, because their fathers and mothers had gone off not knowing where.

We have a little house (real Doukhobor), beside the Buchanan's, indeed Buchanan got it up for us in a hurry, when the cold weather set in. . . .

Twelfth Month, 2nd.—The box of medicine has arrived, and it is needless to say that I am pleased. I have had a good many patients lately and thy gift is a great boon just now. A number of the dear people who went on a pilgrimage are suffering from the effects of exposure to cold, and their friends have been coming to me for medicine for various ailments. Poor things, I trust that the desire for wandering has been taken away. I see so much to admire in them, especially their willingness to suffer, that I want to help them all I can.

Not one of the Good Spirit Lake Doukhobors went away, and a good many of them have taken up their homesteads.

At present I am trying to find one who can speak English, and who will go to meet Peter Veregin; all the Doukhobors seem quite anxious to see him. I pray that he may be a means of blessing to them.

[It will probably be remembered that the writer of above, Sarah Boyle, is a nurse, sent out by London Friends to care for the sick and injured among the Doukhobors.]

A letter from England under date of Eleventh Month 30th, states that J. Obed Smith, immigration commissioner of Winnipeg, Canada, has met with Peter Veregin in England, thus confirming the report that he has been released from exile.

Extract of a letter from Anastasia V. Veregin to Joseph Elkinton, dated Eleventh Month 25th, 1902.

I am extremely sorry to confess that a part of us vex all our benefactors and friends by their foolish actions, but I hope that our Creator will enlighten our reason and help us to finish our common life in the best way.

The Lord had pity on me, and sent me a great consolation,—my son Gregor, who came recently from Siberia, and the joyful news that my other beloved son, Peter, is on the way to Canada; I am sure you will partake of my hearty rejoicing.

We quote from the Manitoba *Free Press* that C. W. Speers, colonization agent of the Dominion government, returned Eleventh Month 19th from Yorkton, driving through the Doukhobor settlements as far as Fort

Pelly, where he was met by Agent Harley, of the Swan River district. "The Doukhobors," said C. W. Speers, "have returned to their respective villages and are again occupying their former homes. Their houses were in perfect readiness to receive them. Ample clothing was carefully piled up in the corner and things set in order previous to these people starting on their pilgrimage. The villages are well supplied with roots and vegetables and these have been protected by the department from frost during the absence of the people. In fact, I had arranged some time ago for everything of a perishable nature to be protected. The villages are also well supplied with grain, consisting of wheat, oats and barley and a quantity of flax. There is yet some threshing to do and a number of grist mills that have been built by this community are in operation.

"These people will require very little to support them for six months and they are at present consuming their own product. There is a greater spirit of contentment than I expected to find and a great majority of the returned pilgrims will again assume the duties of life along right lines.

"I was informed that they purchased nine pairs of horses at Pelly on their return journey, which would go to prove that they are moving in the right direction. They met rather a cool reception from their brethren who remained and were not affected by the mania. This is having a good effect, because it must be remembered that only about twenty per cent. of these people were affected. I have been having officials taking an inventory of all ascertainable property and find the villages in a most satisfactory condition as far as supplies are concerned. The pilgrims feel that their missionary work was not a success and I think I can safely say that eighty per cent of the younger men are impressed with the necessity of commencing to work. I met a few who still want to preach and there are a few leaders who will possibly keep up an agitation for a time, but it would be a difficult undertaking for any set of men to conduct such a movement again. I consider the situation highly satisfactory and that the great majority of these people will be saved to the labor market of Canada and make useful settlers.

"The influence of the Doukhobors who remained at home is constantly working in the right direction. There has been considerable outside influence brought to bear upon these people and some are remaining among them to advise them. As to how successful these influences may be, I can not say. I am led to believe that these people should be let alone for a time, as they have had sufficient excitement. I have observed that in Saskatchewan, where we have sixteen hundred of these people, they are considered good settlers, are in a state of perfect contentment and have had no one among them giving any special advice.

"The mounted police have left Yorkton for Regina. The local N.W.M.P. are remaining at their posts, and are doing the usual patrol duty."

PETER VEREGIN FREE.

SWAN RIVER, Man., Eleventh Month, 21.—Cable advices received here to-day announced that Peter Veregin, the acknowledged leader

of the Doukhobors, had been released from Siberia after sixteen years' exile, and is now in England. He intends to proceed to Canada as speedily as possible. Veregin has ability and influence, and favors a quiet settlement for the Doukhobors. He will solve everything satisfactorily.

Additional news of Peter Veregin thus appears in a letter in the London *Friend*:

In the company of a member of the Society I had yesterday the opportunity of hearing Peter Veregin, whose words Vladimir Telkoff interpreted in fluent English. Both an enthusiastic reception and patient hearing. Both referred to the sad pilgrimage of the Doukhobors, and touching upon the petition to the Sultan of Turkey and other European governments, V. Tchertkoff, who is in contact with the Russian emigrants, informed us that the document in question did not press the views or wishes of the majority of the Doukhobors, but was drawn up probably by one Russian, not a Doukhobor, who had gone with the sectarians to Canada, and a small following among them.

Peter Veregin is a most sympathetic and modest in his bearing and yet full of nobility, a man whom one at once recognizes as one of nature's own noblemen. He expressed himself very hopefully about the future. Indeed if he is still of the same opinion as when he penned his letter to the Empress Alexandra Fedorovna during his exile in the government of Tobolsk, there is no reason why he should not succeed in reconciling fellow-believers to their lot. If these people could only be left alone, if Russian agitation would but keep their hands off them, there seems no ground for doubting that they would settle down under the wise and moderating influence of Peter Veregin, whose departure for Canada will have taken place for this appears in print.—Your sincere friend,

C. C. SCHABER
RUTLAND, Bournemouth, Twelfth Month, 1, 1902.

NO HALF-WAY WORK.—Bad habits can be left off by degrees. There must be square, clean cut. Webb, the noted physician, who was remarkable for vigor of body and mind, drank nothing but water. It was one day recommending his regimen to one of his friends who was fond of wine, urged him with great earnestness to a course of luxury by which his health and intellect would be destroyed. The friend appeared convinced, and told him that he would conform to his counsel, and though he did not change his course of living at once, would leave off strong drink by degrees. "By degrees!" said Webb, with indignation. "You should unhappily fall into the fire, you caution your servants to pull you out by degrees?"

WATCH your way then, as a cautious traveler, and don't be gazing at that mountain river in the distance, and saying, "How I ever got over them?" but keep to the level little inch that is before you, and accomplish that in the little moment that belongs to it. The mountain and the river can be passed in the same way; and, when you get to them, you will come to the light strength that belongs to them.—M. A.

Paul Forbid Women to Teach in the Church?

(Continued from page 173.)

Whatever interpretation may be given to passages, there are various considerations which go to show that we should not exclude Paul, or any other apostle, to prohibit women from teaching in the Church.

We apprehend that a prejudice will at once be against our reasoning, through fear that it will go too far, that if it is conclusively shown that woman is not forbidden to teach in promiscuous assembly, then it will be followed that she is eligible to the office of ministry and may be ordained to officially administer the sealing ordinances. This does not necessarily follow, as we will endeavor to show before leaving the subject.

Among the reasons which should lead us to conclude that surely Paul does not forbid women to teach in the Church are the following: It was plainly foretold in the Old Testament in the New Testament day women were to be employed in teaching the Divine

Word. An instance of this prediction we have in the prophecy of Joel ii:28, 29, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and the hand-maidens in those days will I pour out my Spirit." Here it is foretold that men, the daughters as well as the sons, and hand-maidens as well as the servants, shall prophesy or teach the Divine word, as this prophecy is to be understood.

That this prediction was to be fulfilled in the gospel day, and that it refers to the teaching of women in this day, there should be no doubt. For Peter quotes it in his sermon on the day of Pentecost, and asserts that it was fulfilled in the giving of the Holy Spirit on that occasion. So it is certain beyond question that women were to be employed in teaching the word in the New Testament day. And the history of that occasion confirms this view, for the Holy Spirit was given to the women as well as to the men, and they as well as the men spoke with tongues as the Spirit gave utterance.

When prophesying, that was predicted in Joel that was done by men and women after the day of Pentecost, was not mainly the foretelling of future events by persons possessed of the spirit of inspiration; neither was it the teaching by persons ordained to the office of the ministry. And certainly it was not known as private teaching, such as is admitted by all, that women may do in their own families and among their own sex; it was proclaiming, telling the resurrection of Christ and salvation, in private and in public to all everywhere, without regard to condition or the sex of the hearers.

It is most significant, indeed, that this prohibition of woman was foretold in connection with the promise of the Spirit. It was under the controlling, mellowing power of the Spirit that the disciples of the new dispensation were enabled to accept of her aid, and fall in with the new and broader fellowship where there was neither Jew nor Greek, neither bond nor

free, neither male nor female, but all are one in Christ Jesus. As a result of the Holy Spirit's presence and power, Old Testament rites were displaced. By the death of Christ, types were fulfilled and virtually abolished; but it took the power of the Holy Spirit to untwine the hearts of worshippers from them, and bring the worshippers to accept the more spiritual rites of the New Testament Church. It was this very revolution, we may call it, that overcame the long prevailing prejudice against woman, and made the Church willing to accept of her service.

This prediction in Joel is entitled to much consideration in this question of woman's work in the New Testament Church. There is perhaps no other passage of the Old Testament quoted in the New that, in its scope and breadth of meaning, is of more momentous import than this great promise of the Holy Spirit to the New Testament Church. And the fact that woman is here included with men as teachers gives great prominence to this truth; and surely we should not expect to find in the New Testament any prohibition of her work.

Another prediction of similar import we have in Ps. lxxviii:11, "The Lord gave the word: great was the company of those that published it." The Revised Version gives what is regarded as a more correct rendering of this verse: "The Lord giveth the word: the women that publish the tidings are a great host." This is a Messianic Psalm containing a number of predictions that are being fulfilled in the New Testament Church. And among them is this one about women teaching the word. The word that God gives is the gospel of salvation, and women are to publish the glad tidings. And do we not see in women's gospel work in our day, in their various and multiplied agencies and operations in Sabbath school and temperance and mission and rescue work in home and foreign lands, no small part of which is done to and for the male sex, and in public in the presence of men in the promiscuous assembly; do we not see in all this a fulfillment of the prediction that the women that publish the tidings are a great host?

In the light of this prediction, and the fulfillment of it that we are permitted to see, we would not expect the great missionary to the Gentiles to prohibit women from engaging in this manner in gospel work.

(To be continued.)

THE POWER OF STILLNESS.—A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was "True Peace." It was an old medieval message, and it had but one thought, and it was this, that God was waiting in the depth of my being to talk with me if I would only get still enough to hear Him.

I thought that this would be a very easy matter, so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own questions, some of them my own cares, some of them my own prayers. Others were the suggestions of the tempter and the voices of the world's tur-

moil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pulled and pushed and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, but God said, "Be still and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares; but God said, "Be still."

And as I listened, and slowly learned to obey, and shut my ears to every sound, I found that after a while, when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depth of my Spirit. As I listened it became to me the power of prayer, and the voice of wisdom and the call of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that still, small voice of the Holy Spirit in my heart was God's prayer in my secret soul, and God's answer to all my questions.—A. B. Simpson.

Polar Expeditions.

"Isn't it a pity, grandfather," said James Henry, "that the Peary expedition should have been a failure?"

"What makes you think it was a failure?"

"Well, it was organized for the purpose of finding the North Pole, and here they are all back!"

"And they didn't bring the North Pole with them. Is that what you were going to say?"

"No, not just exactly; but they didn't find what they went in search of. Isn't that failure?"

"Not by many degrees. By his persistent efforts Peary reached 83°27' degrees north latitude on the mainland of Greenland's north coast, and on this expedition he went on the ice to 84.17 north. That surely was not a failure."

"Have any explorers ever gone farther north than Peary?"

"Yes. Other venturesome men have gone farther north on the ice which covers the great bodies of water in the polar regions, but Peary's expedition went nearer to the North Pole on land than any other. When arctic explorers reach the end of their journey north they usually leave some record of their work in the form of maps and manuscripts in metal boxes, so that future searchers for the undiscovered region may be guided by their experience, and so that in case of mishap to them the results which they attained may not be lost. The records of that kind left on the mainland are in themselves proof that the people who left them there reached that spot. But those explorers who leave their records on ice, no matter how firm the ice may be at the time, run the risk of having their records carried either north or south before others may find them. So, you see, we are never so sure as to how far a man went whose dash for the pole was on icefloes."

"Who were the men who went beyond Peary's most northerly point?"

"Nansen reached 86°14' north, and that was called 'farthest north' until Captain Cagni, of the Duke of Abruzzi's party, went nineteen miles beyond that point, or to 86°33' north."

"But didn't Greely make a still better record with his brave men?"

"Greely set the pace. Until Peary established his record Greely's men had gone on mainland to the northernmost point ever reached by civilized man."

"Did't he have pretty hard luck with his expedition?"

"He had a desperately hard time, if that is what you mean by hard luck. The expedition was organized in 1881 and succeeded in establishing an observation station on the eastern coast of Grinnell Island, in Lady Franklin Bay, 81°44 north latitude. The party retreated in 1883, and the seven survivors of the original party of thirty-two were rescued in June, 1884. It was a small party of Greely's men under Lieutenant Lockwood, known as the Lockwood Brainerd party, which reached north latitude 83°24 on the mainland of Greenland. This was the record trip north until 1894, when Peary went a little beyond the Lockwood-Brainerd mark."

"According to that, the best records have been made by Americans."

"Yes, the best records on mainland, which are always, as I explained to you, the most reliable."

"When did people first attempt to reach the North Pole?"

"I don't know whether the first arctic explorers cared much for the pole, but Sir Hugh Willoughby took three ships from England in 1835 with which he hoped to find a maritime route from the north of Europe and Asia to India and China. Two of his ships were lost, and the third reached the mouth of the Dwina River. Then came Stephen Burroughs, and after him Jackman and Pet, all Englishmen. The Dutch took up the work then and in 1595 an expedition under Barents reached the Kara Sea, and a year later the same explorer discovered Spitzbergen. A whaler named Roule reached what is now known as Franz Josef Land, and constant efforts were made by Russian, Norwegian and other venturesome navigators to go farther east than Nova Zembla along the northeast passage. The first man to succeed was Nordenskjöld on his ship Vega. That was in 1879."

"Which was the first great expedition to the north?"

"The expedition under Sir John Franklin probably attracted more attention than any other up to that time. Franklin was a rear admiral in the British navy, and was a fighter as well as an explorer. He was at the head of polar expeditions in 1818, 1819 and 1825. His last venture in that direction was in 1845, when he took the Terror and the Erebus and 168 men under orders to find the north passage. He never came back, and for thirty years search expeditions were sent out from all parts of the world. Among the leaders of these search parties were MacClure, McClintock and Kane. Kane was an American physician who had travelled in Asia and Africa, and had served in the Mexican War. When an expedition was organized in Philadelphia to search for Franklin he joined it, and had command of the second one. Like all the rest, he found no trace of Franklin."

"Was nothing ever heard of him?"

"Yes; a young lieutenant in the United States Army, Fred Schwatka, cleared up the mystery. In 1878 he conducted an arctic expedition, and before he returned he found the

graves of the last of Franklin's men and much valuable information concerning the expedition."

"Who else tried to go to the North Pole?"

"Dr. Hayes, who was one of Dr. Kane's companions, went up to latitude 81°35, and Dr. Hall reached 82°16. Dr. Hall died in the arctic regions, and his followers were rescued after floating 186 days on an icefield. They travelled in that time about 1,700 miles. There were many others, but the most notable of them was Fridtjof Nansen, who started in the Fram in 1892 for the north, and did not return to civilization until late in 1896. He took his ship farther north than any navigator had done before him."

"But what good has all this polar research done?"

"It has helped man to get an idea of that part of the world, and you may rest assured that he will not be satisfied until he knows more, and whatever scientific discoveries are made, they will be of benefit to the human family.—N. Y. Tribune Farmer.

FOR 'THE FRIEND.'

A Universal Spirit.

The exhortation, "Be of a universal spirit," is by no means one only of modern use, but was used by the early Friends, and the substance of its meaning is of common use amongst us, when speaking of the "universality of Divine grace." The term is an equivalent to the apostle's prayerful blessing, "the grace of the Lord Jesus Christ be with you all." This was the fulness of the blessing of the gospel of God, his power in Christ Jesus made manifest to save, which our predecessors in the Truth were called forth and ably qualified to preach by the outpouring and the renewings of the Holy Spirit upon them in their work. Through faith they saw and laid hold of God's promises through his prophets, "The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken."—Is. xl, 5. The apostle says, "God was in Christ reconciling the world unto Himself," and Christ Jesus the true witness also bore testimony to the Father's work in Him by the miracles which he wrought by his Divine power, that, as He said, "they might know and believe that the Father is in me, and I in Him."—John x, 38. The apostles, believing, "beheld his glory, the glory of the only begotten of the Father, full of grace and truth."—I. 14. And, as God's glory was by them thus seen as Christ came in the flesh, so did Jesus pray the Father that all those who should hereafter believe in Him, and receive Him as He came in spirit, "might be with me where I am, that they may behold my glory, which thou hast given me;" and hath he not given to all true believers in Him an understanding to know Him as He comes according to his promise and makes his presence known and felt with his people everywhere, even though there be but the two or the three? On these he breathes the breath of life, his Holy Spirit; in Him they live and in their souls is kindled a flame of love to God and man. "Lo, I am with you always, even to the end of the world." This is the fulfilment of the twice repeated prophecy by Isaiah (xi, 9) and Habakkuk ii, 14, "The earth shall be filled with the knowledge of the glory of the Lord, as the

waters cover the sea." As then our Father becomes by grace renewed and thus filled the Spirit of the Lord, we come to have a universal spirit of Christ, which breathes "peace on earth, good will to man," as children of the new Jerusalem with branches of victory, we can gladly greet King, crying "Hosanna! Blessed is the name of Israel, that cometh in the name of the Lord."—John xii, 13.

In conclusion, let me quote a very record of the use of this term. It is found in a postscript to the London Yearly Meeting. Written epistle of the year 1678, and reads:—

"And, dear Friends and Brethren, keep in the pure and peaceable wisdom of Jesus, that you may be in all things ordered to the Lord's glory, and your mutual peace and refinement. Friends, though the enemy be never betray with fair pretences, the Lord is never to preserve his heritage and water his path, therefore let none wax cold, let none murmur; watch against all vain jealousies, all evil surmises, and that spirit that works in a mystery against the blessed unity, exalting itself under the words and profession of the ancient truth, against the life and power thereof, and the brethren that abide them. And be noble and valiant for the Truth on earth; look to the Lord God of your life, keep your eye steadfastly to Him, and be of a universal spirit, and by how much the more is a day of trial and an hour of temptation, forsake ye not the assembling of yourselves together, but by so much the more, be zealous in keeping all your meetings . . . in the Lord's everlasting power, by which they are set up; and as you are found diligent and steadfast in the work of the Lord, the God of peace will suddenly tread down Satan at your feet, and plentifully reward into many bosoms your patience and perseverance, in the durable blessings, peace and joy of his Kingdom, which was before the world began, and that never shall have an end."

W. W.

It requires a well-kept life to do the will of God, and even a better kept life to will of his will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, must only be willing to wait; and it is so far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No there is nothing rarer in the world to-day than the true willing soul, and the nothing more worth coveting than the will of God's will. There is no grander provision of any Christian life than the transparently simple mechanism of a sincerely loving heart.—Drummond.

A FEW months before his death Charles Spurgeon received a letter containing something in the nature of a threat. You may call his manly reply: "You may write life across the sky: I have nothing to contribute. Here was character incarnate. Truth is better than Truth taught. When a man realizes his ideals, then his creed becomes vital, vigorous, victorious. 'There is no quence,' writes Emerson, 'unless there is a man behind the speech.'—K. B. Tupper.

TELL HIM SO.

If you have a word of cheer
That may light the pathway dear
Of a father pilgrim here,
Let him know.
Show him you appreciate
What he does, and do not wait
Till the heavy hand of fate
Lays him low.
If your heart contains a thought
That will brighten make his lot,
Then, in mercy, hide it not;
Tell him so.

Bide not till the end of all
Carries him beyond recall,
When beside his sable pall,
To avow
Your affection, and acclaim
To do honor to his name
And to place the wreath of fame
On his brow.
Rather speak to him to-day,
For the things you have to say
May assist him on his way;
Tell him now.

Life is hard enough, at best,
But the love that is expressed
Makes it seem a pathway blest
To our feet;
And the troubles that we share
Seem the easier to bear,
Smile upon your neighbor's care,
As you greet.
Rough and stony are our ways;
Dark and dreary are our days;
But another's love and praise
Make them sweet.

Wait not till your friend is dead
Ere your compliments are said,
For the spirit that has fled,
If it know,
Does not need to speed it on,
Our poor praise; where it has gone
Love's eternal golden dawn
Is aglow,
But unto our Brother here
That poor praise is very dear,
If you've any word of cheer
Tell him so.

Righteous Concern From a Friend.

Friends, bear with me while I tell you
Have been enabled to view the broken
walls of Jerusalem by night, and feel a
tendency to call your attention to some of the
causes. And I wish to be
with you in this concern to arise to a
faithfulness to abstain from the weak-
ness spoken of.

I come solemnly before me, especially
near the time called Christmas,
annual feasting, but to give to the poor
money at all times, not waiting for a set
time to do good. Paul says, "Ye observe
all times. I am afraid of you lest I have
laid labor upon you in vain" (Gal. iv. 11).
We do observe days and times when we
rejoice on birth-days; and when there is
a large conform to the world's custom in
after so many years, a tin, silver or
remembrance; and also at the time of mar-
riage to another of the world's vain
show, in throwing rice upon those just mar-
rying, converting the hearts from the solemn
things they have just entered into before
the altar? Also the increasing reunions,
going to pleasure grounds and lawn ten-
nising pastimes; and the money paid

for the use of these goes to keep up a dancing
platform. Oh, consider these things. Does
it become a people who should be in this world
pilgrims seeking a heavenly country, a treas-
ure in heaven, where to do the will of our Fa-
ther in heaven is our aim in life?

"Enquire for the old paths that ye may walk
therein."
E. B.

WINONA, O.

"Satan Came Also."

The following letter was written by William
Grimshaw, rector of the parish of Haworth,
Yorkshire, in 1749, to one of the smaller an-
nual assemblies of Friends in the Provinces
that met in that county. The situation ex-
plains itself; and although the letter and
David Hall's reply were published years ago in
the "Irish Friend," they describe a situation
so remarkably similar to certain conditions
among our meetings to-day in the newer lo-
calities, that it has been thought they might
not be without interest to many Friends.

David Hall was a Yorkshire schoolmaster,
prominent as a minister and elder, and he
made his home at Skipton, in the same neigh-
borhood. He died Ninth Month 16th, 1756,
at the age of 74.

A. M. G.

To the people called Quakers at Stanbury,
these 11th of ye 4th month, 1749.

DEAR FRIENDS :

Your Meeting annually on this day at Stan-
bury is doubtless well designed,—the glory of
God and the Edification of your souls, where-
fore my sincere prayer is that the holy Spirit
may be in the midst of you and fill all your
hearts with the wisdom, Power and Love of
God.

But dear Friends, I trust you will indulge
me the freedom to advise you on one thing
which I am persuaded you are not utterly in-
sensible of; I mean the Evils that not inten-
tionally on your part yet continually follow
the Meeting. There are you know great num-
bers of carnal careless People young & old
who under pretence of coming to hear you,
make no more of it than a mere Rendezvous of
Vanity and Wickedness; Drunkenness, Curs-
ing, Swearing, Fighting, revelling, &c. abound
and this with many not only for the Remain-
der of the Day following but commonly all the
night and most of the Day following if not
longer.

This has obliged me this 7 Years past as
constantly on this day with our Ch. Wardens
and Constable to go amongst them, to en-
deavour the Suppression of the Disorder, tho'
but with little Success. Therefore being now
almost 'tired with the trial of this Expedient,
I determined with myself to make my applica-
tion to you, who, I am satisfied are as far as I
can be from countenancing or in any wise en-
couraging such Immoralities—Nor do I see
any other way of suppressing them.

The most likely Expedient, permit me to
intimate it, is either that you would meet of-
tener or totally suspend it. By the former
means the Novelty will cease & therewith
these Evils, by the latter the Effect will be
the same; I wish you would take the matter
however, into serious consideration and cor-
dially concur with me in a Speedy and effec-
tual endeavour to put an end hereto.

I hope you are not so tenacious of your an-
nual custom, tho' the Blessings experien-

tally attending your Meeting were never so
weighty & precious to your own souls, as not
seriously to consider & industriously to pre-
vent such a train of evils, as may tend, no less
to the Dishonour of God, the Contempt of re-
ligion, & the eternal damnation of numbers,
Yea and deeply enhance your own souls in the
same Destruction; For as much as we must
own it is righteous with God to charge the
mischief incident to others upon you and me
which we might have prevented but did not.
This is my Casuistry.

May our dear Lord bless you daily more
and more unto the perfect day may his Grace,
Love and Truth abound and shine farther in
your Hearts, Lips & Lives and may you & I
and all men be steadfast immovably and al-
ways abounding in the will and work of the
holy Spirit till we all come to appear before
Him in glory & to rejoice for ever together in
His Presence where there is fullness of joy
and at Whose right hand there are pleasures
for evermore. The Lord bless you all this
day.

I am your respectful Friend,

WILLIAM GRIMSHAW,

Priest at Haworth in Yorkshire.

Excuse hast and errors.

To Priest Grimshaw's Epistle.

Answer as Follows.

MUCH ESTEEMED FRD., tho' at present per-
sonally unknown:

The good Character thou hast born for these
several Years with regard to thy Concern and
Endeavours for the Suppression of Woe and
promotion of Virtue & Piety among Mankind
without a rigid bigotry to any one set of Men,
has some Years ago rais'd in me a desire to
write to thee by way of Encouragement there-
in, & approbation thereof, but hitherto one
thing or other hath letted me.

But upon perusing thy Friendly and Chris-
tian-like Epistle to the People called Quakers
at their Annual Meeting at Stanbury dated ye
11th Instant, can no more omit giving thee a
few Lines, whereby I do assure thee that thy
1st Epistle was and is well taken, by our
Friends and tho' I perceive it came rather too
late for a Suitable and General Personal before
ye Meeting, yet care was taken to answer part
of the Contents thereof, by giving a very close
Charge or Caution at the Close of the Meet-
ing that all Young People & others should be
careful to depart Soberly and in good Order,
& if none should by any means behave them-
selves amiss in Ale-houses or elsewhere, the
Inn-keeper (near the place especially) was
earnestly desired not to sell Liquor to any, be-
yond the just bounds of Moderation, &c.

Some inconveniences & disagreeable things
attended those anniversary Assemblies hereto-
fore at Stanbury have not Escaped ye Notice &
consideration of Divers of us, with strong de-
sires the same might be redressed.

The two Expedients thou proposest & per-
haps some others for remedying ye sd Grievan-
ces, I believe, will be taken into ye Consi-
deration of our Friends.

May God almighty crown thy well intended
Endeavours with Success replenish thee more
& yet more with ye Enlargement of the hearts
& effectually loos'ning of thee from every
thing that in any wise would Eclipse ye Bright-
ness of the Sun of Righteousness (wh. is I

am well assured, Gloriously Risen in thy heart) or curtail thy service in ye everlasting Gospel of Peace, & may thou my beloved Frd. entirely resign thy self to ye will & disposal of him who hath call'd thee, & thus far prevailed upon thee, that in due time thou mayst attain to a Capacity of fully believing receiving, of ye practising (according to that primitive Precept of our Blessed Lord ye Author of ye Gospel)—Freely ye have received, freely give.)

Oh! Dear Friend I can but say to thee 'tis a pity such a person as I believe thou art, should be rank'd & numbered in ye Catalogue of ye Mercenaries.

Farewell, saith thy Cordial, well-affected & sincere Friend in much Brotherly kindness & Charity,

DAVID HALL.

Skipton ye 24th of ye 4 Mo. 1749

Helpers.

"You've been a help to me," she said;
"Your life has strengthened mine for years."
I looked into her honest eyes
Through sudden mist of grateful tears.

My desert blossomed as the rose;
My dreary past grew luminous;
Life's spectres vanished in that light,
And cares, that all too sorely press.

A new song lifted in my heart,
Set to the music of her word;
Way-weariness gave place to joy;
Alone I knelt and thanked the Lord.

—Selected.

Adam needed a helpmeet for him. God gave him one. God's choice is always the right one. He makes no mistakes. Marriages made in heaven are not failures. But men, and women, too, are slow to ask God, for a life mate. They consult their foolish and silly companions on the subject of marriage, but how many times do they forget their best friend and wisest counsellor. God chooses a suitable companion and helper.

To know how to help one another in the home is the secret of home-happiness. The very presence of a mother at the head of the table is a help to all, by giving dignity and cheer to the members of the family. How pleasant it is for the presiding genius of the home to bless by her cheery smiles and words of approval and encouragement the gathered household at the regular meal, or at the family altar!

The fact is patent to every one that a home without a loving wife, and none but men present, lacks an essential element of perfection.

But there is something worse than even this, viz., a household where mother and daughters feel under no obligation to help in any way the general work and ends of family life. There are homes where the female members are everywhere a burden and a drawback. We are glad to think these are few. But the natural heart is so utterly heartless and selfish that nothing needs cultivation among the female members of families more than the art of unselfish devotion to the common well-being of all.

Generosity in the home toward even the weakest and most heartless goes a long way to remove difficulties and smooth the way. A gentle response to a surly remark, or a readiness to run to the help of the over-exacting

demands of others, is the graceful thing for girls to do. By such things they show the true delicacy of womanly nature. By this they rule the world; not by the masculine ways of mastery over their fellow-creatures.

Some of the greatest men—men whose names are renowned—have been helped by the presence of the one whom they love. The writer once knew a president of Jefferson College, who had, in her absence, his wife's shawl placed so at his side as to remind him of her at all times, as if she were there looking on his work. This was to him as an inspiration. To many who saw it, it was an evidence that he was a goose. Yet he was a great man and fine scholar, and who knows how much of his greatness was to be attributed to that shawl?

Other instances of a similar character could be enumerated. The silent influence woman exerts in the world can never be measured or told until the secrets of woman history are revealed on the last day. Let no woman who is living an upright life be cast down or be discouraged because she cannot see and measure just how far her influence extends at the present.

But silent influence is exerted for evil as well as for good. The very presence of the impure woman is contaminating. Hence she is shunned not more from abhorrence of her criminal life than from motives of self-preservation which is the first law of nature. Hence the wise man so strongly urged the simple ones to go not the way to her house.—*Christian Instructor.*

Christiansburg Industrial Institute.

The Christiansburg Industrial Institute, under the fostering care of Philadelphia Friends for upwards of thirty years, first as a common school, then as a high school and now as an industrial school, starts another year under brighter prospects than it ever has enjoyed. With a hundred acre farm which is gradually being brought up to a high grade of cultivation and on which there is an equipment of live stock, tools and implements valued at eight hundred dollars; a modern barn costing upwards of two thousand dollars; a shop building for carpentry, blacksmithing and printing, that cost one thousand dollars, and a dormitory in course of erection which when completed will cost ten thousand dollars, the school may well congratulate itself upon the fact that it is making rapid progress. By way of comparison we might say that five years ago when school opened it owned just one building in which the academic work was carried on. The industries were conducted in a building belonging to the Colored Baptist Church of Christiansburg, but now the entire plant including buildings, tools and materials is estimated at sixteen thousand dollars, and when dormitory is completed it will be worth twenty-six thousand dollars.

To teach the students to work, to do the best work, and to create a love for work for the work's sake is one of the aims of Christiansburg. Farming is the central industry. All others hinge around it. The boy who works on the farm has his clothes mended in the sewing room, his washing done in the laundry, his meals cooked and served in kitchen and dining-room. As a result of his work the

farm yields produce,—wheat, corn, potatoes which go to feed him and those who minister to his necessities. Under present conditions our farm will not yield enough of produce to run the boarding department, so the Board decided to supplement what the farm can with a certain amount which goes to buy supplies are necessary over and above the student produces. Is this plan practicable? We have found it entirely so. In the greater part of this year we have had boys working on the farm. It has produced so far about one hundred bushels of potatoes, eighty-four bushels of wheat; peas, beans, garden truck to the value of twenty-five thirty dollars, besides corn which has been cut ready to gather, from which we are expecting two hundred bushels, to say nothing of hay and forage for horses.

But Christiansburg, like Hampton and Tuskegee, is aiming to train the head, the heart and the hand. The school is undeniably but thoroughly Christian. In the dining room of the boarding hall a chapter from the Bible is read each morning and prayer is offered, thus developing in the students a love for reading and the habit of family devotion which we try to impress them to carry out to their homes. Connected with the school are religious societies for young men and young women. They are wholly in charge of students but are guided by teachers who are also members.

In the academic department thoroughness in the English branches is the aim; no fancy is taught. The academic course has the hearty endorsement of the County Superintendent and the school board of Montgomery County. They have placed all the colored schools in Christiansburg District under the supervision of the principal of ours. This shows the confidence they have in it and the work he is doing.

In conclusion we select a passage from the report of the chairman of the executive committee of Friends' Freedmen's Association that states:

"From a country school we have become a normal and industrial institute. We possess a school-house which has cost seven thousand dollars; a farm five thousand dollars; industrial shops one thousand dollars; barn one thousand dollars; dormitory which will cost five thousand dollars to eight thousand dollars; and live stock, tools, etc., valued at thirteen hundred and fifty dollars; a total of say twenty-three thousand dollars.

A well equipped industrial building of a few minor necessities may require ten thousand dollars more. This amount we Friends will contribute.

With so much in hand and in prospect, will we stand? Will it not be in our place? Can less than this be our due?

Many, many are the noble endowments the general cause for which we work.

"Let us then be up and doing, always doing more and more."

Owing to the increased facilities school there will be required to run the next year sixteen hundred and twenty-five dollars more than it has cost in previous years. Of this amount the county of Montgomery, Pa., pays five hundred and fifty dollars to maintain its two schools under our supervision.

ving ten hundred and seventy-five dol-
be raised by our treasurer over and
what he has in other years raised. The
eels that this step is wise and necessary
es Friends will respond liberally to the
of three thousand dollars for the run-
xpenses of the school this year. All
utions should be sent to J. Henry
good, Treasurer, 648 Bourse Building,
lphia, Pa.

Selected for "THE FRIEND."

Thomas Loe.

as Loe, of Oxfordshire, was a faithful
and minister of Christ Jesus, and com-
pany to truth, especially in Ireland,
e travelled through great hardships,
e going thither was about the year
Francis Howgill, Edward Burrough, and
having been there before him. He had
ellent gift, sound and clear in the mi-
nister's speech, sharp and quick in
understanding; and many people flocked
to him, and received truth by his ministry
ation; and others he confirmed in the
who were convinced before. He was
publicly engaged with priests and op-
posed the Lord made him a sharp instru-
ment in his hand, to confound the adversaries
of truth, and the mouths of gainsayers were
shut. His company was very desirable,
pleasant and sweet in conversation, and
in dealing with his friends in affliction, so
that he could speak a word in due season.

At several times a prisoner for the testi-
mony of truth, and went out of England
several times to visit the nation of Ireland, in
which he found his natural strength was much
increased. He also labored in the work of the
Lord in London, being often there; and
when sick in that city, expressing on his
bed what exceeding encouragement he
received from the Lord, as follows: "Glory
be to God, for thy power is known. God
bless thee." Then speaking to William Penn,
the Lord had made him instrumental to
him, he said, "Dear heart, bear thy cross,
and be faithful for God, and bear thy testi-
mony day and generation, and God will
give thee an eternal crown of glory that shall
never be taken from thee. There is not another
like thee, the holy men of old walked in, and
in all posterity. God has brought immortali-
ty, and immortal life is felt; glory,
and he is worthy. My heart is full,
and I say? His love overcomes my
sufferings; my cup runs over. Glory! Glory to
the Lord forever. He is come, he has ap-
peared and will appear. Friends, keep your
eyes for God; live with Him, and He
will live with you." Another time he said to
his friends, "Be not troubled, the love of
God overcomes my heart." And again he
said to George Whitehead, and other friends
present: "George, the Lord is good to
thee. The day He has covered me with his
love, I am weak, but I am refreshed to see
that the Lord is good to me." Another
time he said, "How art thou, Thomas?"
and he said, "I am near leaving you, I think;
but as well in my spirit as I can desire, I
am still here; and I never saw more of the
face of God than I have done this day." He
being expected to depart, the power of
the Lord arose in him, and he sang to the

Lord, "Glory, glory to thee forever!" And
so continued praising God for some time,
which much affected the standers by.

He departed in peace the 5th of the Eighth
Month, in the year 1668 at London.

JUDGE NOT.—Why, because our judgments
are our fashions. Lecky has declared that
the two most influential factors in shaping
character are our judgments and our occupa-
tions. Every judgment leaves its mark upon
our being, and determines its final shape and
color. No judgment passes away in fruitless
impotence; every judgment tends to enrich
or impoverish the soul. Now, censorious judg-
ments are thoughtless and they are therefore
mentally enfeebling. They are harshly, and
therefore they are spiritually benumbing. They
are aggressive, and therefore they are de-
structive of the fine reserve and modesty of
the soul.

The authorities at Greenwich have been very
much concerned lest the electrical railways,
which are now undermining London, should
emit subtle currents which might destroy the
accuracy of their exquisite astronomical instru-
ments. Now it is the presence of subtle cur-
rents created by foreign matters, which per-
vert the truthfulness of our moral judgments.
It is the beam which corrupts our decision.
Envy is a perverting medium. So is avarice,
prejudice, pride.

At Wragley in Yorkshire, there is a curious
old painted window representing a man
with a beam across his eyes trying to extract
a tiny speck from the eye of another. Is it
altogether without suggestiveness that the
window is in the minister's vestry?

"How canst thou say to thy brother," etc.
—J. H. Jewett.

Items Concerning the Society.

HADDONFIELD QUARTERLY MEETING.—Haddonfield
Quarterly Meeting, held at Moorestown, N. J., on
Twelfth Month 11th, 1902, was largely attended.
This betokened an interested membership when the
disagreeable weather is considered. The large
house was filled.

The first meeting commenced with a deep silence
and with a sensible evidence of the Divine pres-
ence. This was succeeded by vocal exercises, there
being sixteen offerings in prayer and exhortation.
The number of Friends so engaged did not weaken
the strength of the meeting, but sensibly tended
to increase the baptism into the Holy Spirit. There
was a unity in the labors of exercised brethren and
sisters, which we feel should confirm and build up
in the things of Christ's kingdom.

The need of approaching worship or our spiritual
activities with the expectation set only on Christ,
was dwelt upon. The weary and heavy laden were
invited to come to Christ, and in Him find their
rest. To bear his yoke was truly depicted as
yielding peace and love and joy. We were ex-
horted not to be ashamed of his glorious gospel,
and to forsake the fashions of the world which so
soon shall perish.

The second meetings were times of active and
earnest labor. The report of the committee having
charge of the Atlantic City Meeting showed that
the attendance during the past year had ranged
from about thirty to two hundred on First-day
mornings. The average attendance for the year
had been seventy-six. All these meetings, whether
held in silence or accompanied by much vocal min-
istry, had been felt to be favored times. Many
not Friends had been deeply interested, and it was
felt helped, by these meetings.

The answers to the first Query incited the re-
membrance of our outward mercies and temporal
advantages, and the inquiry as to whether we were
not thereby called to make the sacrifice of any
time involved in attending mid-week meetings.
Young parents were reminded that if their chil-
dren were permitted to grow up without being ex-
pected to attend Meetings for Discipline whenever
practicable, a generation of non-attenders of such
meetings will in years to come only weaken or
decimate the church organization. At the same
time, the encouraging fact was exhibited that
many young men find much comfort and value in
the hours of mid-week worship.

The second Query revealed much love and unity.
It was caused for deep thankfulness that all our
Monthly Meetings were able to report that "no
differences" were known to exist within their bor-
ders.

In connection with the answers to the eighth
Query, it was announced that there had been no
disownments amongst our Monthly Meetings during
the past three months.

The interest in the Quarterly Meeting was con-
tinued until the end of the long session, and the
details of business were transacted in love and
consecration. The meeting then concluded, and
many kindly hand-grips and salutations were ex-
changed as Friends left for their respective homes.

Twelfth Month 11th, 1902.

We are informed that the treatise on Water Bap-
tism, by James H. Moon, which was noticed in our
columns last week, is on sale by William C. Cow-
perthwaite, 304 Arch Street, Phila., at 25 cents, or
if by mail to any English-speaking country, 30
cents.

For the encouragement of our readers we will
say that a literary woman of practised talent
resident in the State of Maine, but, it is supposed,
not a member of our religious Society, writes:
"We have many magazines and papers — news,
reform and religious — but nothing that at all
takes the place of THE FRIEND. My husband never
fails to read it first, before any periodical, and it
has been in this community a continual missionary."

Inasmuch as the book entitled "A Chinese
Quaker," is declared to be a true story, and not a
work of fiction, as fiction is understood to be, we
venture to give the following information from a
private letter of Joel Bean: "The hero of the story,
"The Chinese Quaker," is Sing, a boy beloved by us
here, a member of our Association of Friends. Our
daughter Lydia taught him awhile and prepared
him for college."

Wilhelmina Proctor of the story is
our friend, Wilhelmina Jones, who brought up
Sing from a child eight years old. He was a dear
Christian boy, a real Friend, a regular attender of
our meetings. Now he is a mandarin in China, but
still the lovely boy whose letters you will see
specimens of in the book. Thy sister Mary will
know about the parties mentioned. The authoress
is a gifted writer, a friend of ours. She met Inazo
and travelled with him in the Swiss mountains,
and wrote about him to W. B. Jones."

The current *Independent Methodist*, in publishing
a chapter from the late Francis Frith's "Quaker
Ideal," entitled the "Quaker Ideal of Ministry,"
adds the following editorial note: "Our teaching
and attitude concerning ministry is part of our
Quaker inheritance, and it is matter for profound
satisfaction that we have in no way departed from
the Ideal. A careful perusal of this article will
bring a renewed sense of our indebtedness to the
early Friends, as well as reveal our close identity
with them in the matter of ministry and the
teaching of the doctrine of the Priesthood of Bel-
ievers." Our friends, the Independent Methodists,
it is clear are not far away from us in spirit, says

the *London Friend*. Still, before vouching for them we would have to be witnesses of their practice; as we have to do in the case of much preaching which of late passes for "Quaker," but really is based on the principles of preaching in vogue amongst others.

Notes from Others.

"I, for one," says J. Wilbur Craft, "expect little reinforcement in counteracting the corrupting tendencies of our times from free libraries from which little goes out save fiction, and much of that not the best—some of it nearly the worst—no adequate effort being made to guide even juvenile readers; or from art galleries, where susceptible and uncultured youths are turned loose in yet more dangerous forms of Frenchy realism."

Yuletide has been held as a sacred festival by numerous nations. Christians hold December 25th as the anniversary of the birth of Jesus. China, on the same day, celebrates the birth of Buddha, son of Maya (See Bunson). The Druids held during the winter solstice the festival of No-lagh. (Higgins). Egypt held that Horus, son of Isis, was born toward the close of December. Greece celebrated in the winter solstice the birth of Ceres, Bacchus and Hercules. Numerous Indian tribes kept Yuletide as a religious festival. (Monier Williams). Mexico holds in the winter solstice the festival of Capetame. (History of the Indies, Volume II., page 354). Persia at the same period honors the birth of Mithra. (Gross). Rome celebrated on December 25th the festival "Natalis Solis Invicti." Scandinavia held at Yuletide the festival called Jul, in honor of Freya, son of Odin (Brewer, page 321). etc.—*Tribune*.

We noted last week that the idea of admitting people into membership of the Baptist church without water baptism had found at least one advocate, and this none less than pastor R. P. Johnson of the Fifth Avenue Baptist Church of New York. We may add that this occurred at the Baptist Congress recently held in Boston, on a discussion of the question: "Is Baptism Essential to Church Membership?" To the surprise of many present all four ministers chosen to address the conference on this subject answered the question in the negative. The arguments of the above-named speaker, who are fairly typical of those put forward by his three colleagues, are summarized as follows:

"I. To make baptism essential to church membership is to emphasize ceremony rather than character, and is to exalt the letter above the spirit.

"II. To make baptism essential to church membership is to demand more for the church than is required for the kingdom. For, in harmony with our age-long contention, baptism is not essential to membership in the kingdom of God. The kingdom preceded the church and produced it, just as the love of liberty and independence preceded and produced the declaration of independence and the institutions of our country.

"III. To make baptism essential to church membership is to perpetuate a cleavage in the body of Christ along the line of ceremony merely.

"IV. To make baptism essential to church membership compels us for the sake of ceremonial observance to disregard the fundamental Biblical principle of the right and duty of individual freedom of Scripture interpretation. The only reasonable course is to recognize individual freedom of interpretation within the limits of essential principles. We do that in other matters, why not in matters of baptism also?"

These positions are repudiated by the conservative Baptists, as they ought to be by those who would consistently claim the name of that church—a name which has been given an established meaning from the first, by its distinctive doctrine of immersion as a condition of admission.

The Boston *Watchman* pronounces these yielders of their fundamental principle as "but masquerad-

ers and pretenders when they call themselves Baptists." But the *Chicago Standard* (also Baptist) says: "The discussion is evidence of our oft-urged contention that Baptists lay much less stress on the ordinances than on a changed life; that they contend much more earnestly for the faith than for the form; that they strive first for the spirit, then for the letter. . . . We must not too strongly regret that our denominational position should be reviewed, for we Baptists would rather be right than be Baptists."

SUMMARY OF EVENTS.

UNITED STATES.—The hearing of testimony by the Anthracite Commission has continued, in the course of which many of the grievances of the miners have been stated. They have alleged their wages are not sufficient to provide a proper living for their families, and that the operators are arbitrary in their dealing with their employees.

The recent cold spell has caused great anxiety in many cities and towns, and much suffering among those who are not provided with fuel. President Baer, of the Reading Railway, lately said that at the end of Eleventh Month, 1901, 40,495,000 tons had been mined. This year, owing to the weather, only 36,100,000 tons had been mined at the end of Eleventh Month. This shortage has been largely made up by the burning of bituminous coal, but there is still a large shortage. Although a number of school-houses and some charitable institutions are scantily supplied with coal, a canvass recently made in this city shows that the laboring man is really the greatest sufferer. In Washington, the supply of coal in the public buildings is almost exhausted.

The number of Jews in this country has greatly increased since 1880, when they were less than a quarter of a million. Since then nearly a million has been added. In 1882 the severe measures taken against them in Russia, caused a large emigration to the United States.

A valuable improvement in navigation is stated to have been caused by the invention of the stellar compass by Captain R. T. Lawless, by which it is possible to steer a vessel after dusk by fixing the compass on a particular star.

Dr. Adolph Lorenz, of Vienna, has lately performed several operations upon young children for congenital dislocation of the hip, by means of his method of "bloodless surgery," which have been witnessed by many hundred medical practitioners and surgeons in this city, and have awakened great interest here as in other cities where similar demonstrations of his method have been successfully made.

A sudden change in the course of the Missouri River has lately left Nebraska City, Neb., three miles inland.

Evidences of the importance of regulating the immigration into this country of aliens from abroad have accumulated of latter time, and point to the necessity of additional legislation. Goodwin Brown, representing the New York Lunacy Commission, testified recently before the Senate Committee on Immigration that the cost of the foreign born insane to the States in the past ten years reached the sum of \$50,000,000. There is, it is stated, an increasing number of unfit persons coming into the country by way of Canada.

Dr. J. T. Rothrock, in his annual report as Secretary of the Pennsylvania Forestry Association, said: "I can see no reason why a fully equipped school of Forestry should not also be found at one or more of the great educational institutions of this State, for forestry is something more than a mere art. It takes rank in Germany with other well recognized branches of political economy. It would be well indeed for the nation if all of our statesmen recognized its bearing upon the prosperity of the country."

Natural gas has been discovered near Livingston, Mont.

Governor Yates, of Illinois, explained that his action in excluding cattle from Pennsylvania, New York and New Jersey, only requires that such cattle must be accompanied by a certificate to the effect that they have not been within the quarantined States for the past thirty days.

The end of the Pacific telegraph cable, which is to connect San Francisco with Honolulu, has been landed from the steamer *Newbury*, which afterwards proceeded on her voyage to Honolulu.

A system of wireless telegraphy for commercial purposes has been established between White's Point, Cal., and Catalina Island, a distance of thirty-six miles.

There were 459 deaths in this city last week, reported to the Board of Health. This is less than the previous week and more than the corresponding week of 1901. Forty-three died of consumption of the lungs; 81 of inflammation of the lungs and surrounding membranes;

13 of diphtheria; 15 of cancer; 13 of apoplexy; typhoid fever; 3 of scarlet fever and 2 of smallpox.

FOREIGN.—A long pending controversy with the account of the non-payment by it of certain claims of Great Britain and Germany has developed into measures by these two countries. A dispatch from Washington states that the dispute "grows out of made by the Governments of Germany and Great Britain for losses sustained by their respective citizens, reparations and local disturbances. For a number of years Venezuela has been in a condition of chronic riot, and in the progress of these numerous rebellions the property of the foreigners has been despoiled and appropriated at will by one or other party to fare."

It is said that in seventy years there have been one hundred and four revolutions in Venezuela. It is stated that Castro, President of that country, who had been averse to an arbitration, had become willing to accept of it, and had made overtures to Great Britain and Germany to this end, and requested that the States should act as an intermediary, to which the authorities at Washington had given assent. On the 13th, a British and a German cruiser bombarded the port of Puerto Cabello, the second sea port in size in Venezuela, which has caused great excitement and has led to an installation upon German and English residents in Venezuela.

China is stated to be the richest country in the world in coal, though the want of mining and transportation facilities have rendered this source of supply unavailable up to the present time.

Information has been forwarded from China, of serious disturbances are occurring there in certain provinces, from the largely directed against the foreigners.

It is stated that there is great suffering among the unemployed poor. Thousands of them depend upon charity bread and soup for their living. Seven thousand soldiers back from South Africa are among the sufferers.

Cholera alone in Egypt, in Japan, in China, in the Philippines is said to have carried off a multitude of persons estimated as high as 600,000 during the recent year.

The Great Nile reservoir and dam lately completed was formally opened on the 10th inst., when the gates were swung open and a great body of water was let through them. It is estimated that this dam has cost about 124 millions of dollars will increase the agricultural earning power of Egypt about 13 million dollars yearly. It will permit the irrigation of 1,000,000 acres. The dam is straight from end to end and its length is about a mile and a quarter, its width is about twenty-three feet, and the deepest part is two feet. The height from the lowest part of foundation to the top is 131 feet.

A despatch from Berlin, of the 10th, says that extremely cold weather prevailing in Germany, in connection with the hard times, is causing much suffering. Persons have been frozen to death in the worst districts provinces and also in the northeastern part of the country.

A definite treaty of reciprocity between Cuba and the United States has been signed, which, however, subject to the approval of officials in the two countries. It provides for a uniform reduction of 20 per cent on present tariff charges on Cuban products entering the United States.

The drought in Australia the present year is the most frightful that has ever been known in the large area of wheat lands in Northern Victoria. Nothing this season, and there is great distress among farmers in that region. During the drought it is stated that forty millions of sheep have been killed in Australia.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For care of persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.15 A. M. and 4.32 P. M. Other trains are marked on the Stage fare, 15 cents; after 7.30 P. M., 25 cents. To reach the school by telephone, wire Westtown Phone 114x.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters of instruction and discipline should be addressed to

Wm. F. WICKESMAN, P. O. Box 114x. Payments on account of board and tuition, communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent, Address, Westtown P. O., Chestnut St.

WILLIAM H. PILE'S SONS, PRINTERS, No. 42 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

LXXVI.

SEVENTH-DAY, TWELFTH MONTH 27, 1902.

No. 24.

PUBLISHED WEEKLY.

or, if paid in advance, \$2.00 per annum.

Orders, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,
PHILADELPHIA.

(From Walnut Street, between Third and Fourth.)

Orders designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

as second-class matter at Philadelphia P. O.

The Day-Star.

The early glimmerings of that prophetic light which lighteth every man that comes into the world, man does well to take heed, and to be drawn of spiritual consciousness in his own horizon, until the Day Star arise in the East. For that is not first in our recognition which is spiritual, "but that which is first, and afterwards that which is spiritual." We live the animal life before we are born of the Spirit. But the clearing vision of the Day Star, the revelation of this Day-Star of Righteousness unto a man as his light and morning star," when accepted and laid under, will be found to have no book like the Bible to reflect it and harmonize with it, as a record penned under the light of the moving of the Spirit of God. Therein, as in a holy witness for Truth, we have felt that holy men of God spake as they were moved by the holy inbreathing, and as they saw the same bright and morning Star which was the root of David's vision and experience, and the offspring of the same Divine Light. The light of Christ is the Star of Truth that leads to the recognition of the Day-Star of Jesus, and to the revelation, which is the birth, of Christ in us the hope of the world. Who are they who have, from generation to generation, come to worship Jesus Christ? They are the wise who have seen his light, and have been obedient to the vision. These bring their choicest gifts to his cradle, and going on in grace lay down at the foot of his Cross.

From the first dawning of the day-star in the East, through every spiritual discovery, until when his eyes were opened to see the light, to say, "Thou art the Christ!"

and all the way onward to the excellent glory, Christ is to the wise a progressive revelation, and upon the rock of this Divine revelation He builds his church of living and obeying witnesses. They being wise shall shine as the sun, and bringing many to righteousness "shall shine as the stars forever and ever."

They alone have celebration-power of the birth of Christ who know of the new birth in themselves. These, as children of the light and children of the day, though they may pass under clouds and storms, yet while they abide in Him know no sunset to their Christmas day.

The Scriptures.

A short series of articles will begin in the present number, expressing the exercise of concerned Friends in regard to our right attitude towards the Bible.

If any of our young members have been persuaded that in the field of holy Scripture, while men slept, "an enemy has sown tares," let them observe the counsel of the Master to those who would extract them. "Nay, lest while ye gather up the tares, ye root up the wheat also with them. Let both grow together until the harvest." Such work, where radically related to the faith, is assigned to the angels only. Walk in the Spirit and we shall not stumble at things hard to understand in the letter, nor wrest them to our own destruction.

The following passages reflect the counsel of Philadelphia Yearly Meeting hitherto:—

A declaration of the Meeting for Sufferings issued in 1828, was:—

"The Society of Friends have always fully believed in the authenticity and divine authority of the Holy Scriptures, and acknowledge them to be the only fit outward test of doctrines, having been dictated by the Holy Spirit of God, which can not err.

"They are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and are able to make wise unto salvation, through faith which is in Christ Jesus; and whatever any teach or do contrary thereto they reject as a delusion."

It seems seasonable this time affectionately to caution our members against the dangers involved in a merely intellectual study or literary criticism of the Scriptures. Their chief evidence is the witness for Truth in each heart. This, we believe, will not be wanting in any who reverently read them, with the mind

humbly directed to the Holy Spirit who dictated them, and through whose enlightenment alone they can be rightly understood. For, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii: 14).

A Bit of Commonplace Biography.

A woman who lives in a Maine village, has on her reading table a copy of John Woolman's Journal, a history of the Friends and several of the little Barclay books. In her library an old volume of Job Scott finds kinship with Joseph Walton's "Incidents and Reflections." She has distributed in the local W. C. T. U. considerable Quaker literature and has given away many carefully marked copies of THE FRIEND, which has long been an esteemed member of her family.

Possibly this is worth noting for the reason that there is not a Quaker in the town nor has the woman ever made the acquaintance of one. Neither, so far as the writer knows, are there any bona-fide Friends' meetings in this state, though there are a few "Friends' churches."

At the age of fourteen she united with the Calvinist Baptists and straightway began a promiscuous reading of her own and other denominational books and papers. She soon discovered that she was no Baptist and, after some trying experiences, succeeded in severing her connection with the church, though she continued to attend its services and work in its "Sunday school."

Being of a speculative turn of mind she beat about in many troublous theological waters, little guessed by those who knew her, but she came at last to see that the current of the years had been bearing her steadily toward Quakerism. At this period it was a pleasure for her to remember that her mother's ancestry a generation removed furnished a long line of loyal Friends. Looking further into her genealogy she came upon the to her interesting fact that an ancestor who helped whip the Quakers at Dores Neck, in the Seventeenth century, was punished by seeing his four sons soundly converted to the faith of the persecuted.

The churches in this town of three thousand inhabitants are seven. One of them recently sent out the following on a good-sized pink flyer.

"Hallow'en Social and Entertainment.

"Witches and choice spirits of darkness will hold high carnival.

"Among the features of the evening will be the Hallow'en Fortune Teller, Madame Meade. Come prepared to have your fortune told and to visit the Room of Mysteries. Purchase a piece of Cupid's Cake and find your prize." Etc., etc.

The woman asks if a church which can only support itself by an annual series of entertainments (which engross its chief attention) is giving a satisfactory reason for its existence? Is a thinly attended "Sunday service" and a thinly attended prayer meeting a satisfactory equivalent for carrying on the show business?

The other six churches are pretty nearly in the same practice. Yet the woman, though continually seeing much which she must condemn, though frequently tempted to separate herself and remain at home, still believes she has the chance to hear a more effectual testimony to the truth (as she receives it) than she could possibly hear if she remained away. Her interest in the "Sunday school" and in the W. C. T. U., a natural impulse to speak her views plainly, and an undeniable influence over many lives, seem to encourage her in this conclusion. She asks is she wrong?

Every-Day Blessings.

The accustomed things are usually occupied as a matter of course. One seldom stops to think of the beating of his heart which causes the blood to flow through his body, or of the process of breathing by which that blood is filled with life-giving oxygen.

Immunity from disease does not impress one until it ceases. Ability and opportunity to work are not always regarded as blessings. Friends with whom one has genial intercourse—wife or husband, children or parents—how little, after all, we appreciate them until we lose them!

Habit is responsible, also, for much neglect to consider whence come the gracious rains, and how it is that harvest succeeds seed time in the recurring years.

The spectacle of the sunset and the glorious panorama of the dawn are neglected for cheap representations of them.

The nightly pageant of the stars is less thought of than a street parade.

The mute appeal in the eyes of the dumb beasts is too often denied, and we are thus deprived of the kindly comradeship of our fellow mortals. Even when we do accept that comradeship we fail to prize it as a Divine blessing.

The old earth itself, swinging through the infinite spaces of the universe, might fly from its orbit into chaos, for any serious thought that we give to the matter.

If one pauses a moment to consider these things he will be filled with wonder at the orderly plan of nature, and will be moved by reverent awe in the presence of a power and a mystery beyond his comprehension. Thankfulness, therefore, is the proper mood for human kind . . .

It is fitting for youth that it may face life with some appreciation of its significance and for age, that it may approach its end knowing that the Power which has guided the universe through the eternities and a single human soul through its brief span on earth, will not cease his care at that transition which we call death.—*Late Paper.*

Keep your most refined and gentle manner for the home.

Never refer to a mistake that was made with good intentions.

When a wrong is pardoned, bury it in oblivion.

FOR "THE FRIEND."

Comment Upon an Autocrat's Position.

The *Tribune*, of New York, remarking upon a recent report of the Czar being a victim of melancholia, and rehearsing instances of sundry alleged mental maladies in the Muscovite line, makes the following observation: "Prior to and largely during the reign of Nicholas I., the Czars had the ordinary dangers of an absolute monarchy. To the general uncertainty of life and the uneasiness of the head that wears a crown, the rise of Nihilism added the awful certainty that organized plots of assassination covering many years and including many persons in all classes of society, were being steadily pursued. This would be sufficient, together with the precautions that have to be taken, to bring an average man into nervous prostration, and the average woman into melancholy."

Now, so far as concerns Nicholas I., his reign began auspiciously, the young emperor, hardly thirty years of age when he ascended the throne in 1826 seeming inclined to follow in the footsteps of his father, the beneficent Alexander I. Thus, a year after his accession, we find Daniel Wheeler, in the midst of his own important service in Russia, writing as follows to a friend in the early part of 1827:

"The Emperor Nicholas is indefatigable in his exertions to support the interests of his people throughout the empire, by strictly insisting upon the most rigid adherence to justice in all causes; which has given great satisfaction. His leisure hours, at least those absolutely necessary for exercise, he makes subservient to the general good, and is daily going about to inspect the hospitals and other public institutions, in the most minute manner, which has already had a salutary effect.

"I may be mistaken, but I think he is almost the first crowned head that ever entered the doors of a prison, with the benevolent object of inquiring into and improving its state; this he has lately done, and not in a superficial manner; having, in many instances, entered closely into the examination of particular cases with great interest, and caused many to rejoice in being set free. This work is carried on without any parade; he just steps into a sledge with a single horse, and no one knowing where he is going, of course there can be no preparation made to receive him; in this manner all are taken by surprise, and the real state of things is fairly developed, whether rough or smooth. He has a great work before him, and stands in need of that wisdom which is better than rubies, to direct and support him in such an arduous and responsible station."

This estimate of a ruler who, in later years, has been pointed to as the type of a stern autocrat, is corroborated in the memorials of John Venning. The latter was a philanthropic Englishman, a resident in Russia at the time of which D. Wheeler speaks, as well as for a number of years before and after, and in his work of ameliorating the condition of the prisons and reformatory institutions, he earned the imperial confidence and cooperation, as also that of many of the nobility. He thus records the impressions produced on his mind, early in the reign of Nicholas:

"Nicholas is truly the father of his people,

and his character is strongly marked by his sincerity and high sense of honor. He confidently asserts from personal experience he must be met with similar sentiments whether by private individuals or by characters, foreign or domestic, or by the failure of success; but meet him on his noble principles, and you will succeed. All many acts of injustice are exercised by him, yet they are without his edge or sanction; and, as soon as I promptly remedied." Having given instances of this assertion, John Venning relates the following instance in support of the declaration he makes that "every one who has lived in Russia knows that where there is danger, there is Nicholas." It is evidence of the fact that this monarch's natural impulses were good, while he is seen to be an example of the "strenuous life," of which we have frequently heard.

"When the cholera-morbus raged at St. Petersburg, in 1832," says the narrative, "the ignorance of the lower orders there, as in many other countries, broke out in great acts of violence, and in the assembling of great numbers to destroy the hospitals and the lives of the medical men. On one occasion many thousands of the common people were assembled at one of the hospitals in St. Petersburg, owing to absurd and incorrect reports that the food, water and medicines were purposely poisoned. The noble and imperial monarch was then residing at Peterhoff, about twenty miles from the capital, with his imperial family; and as soon as he heard the uproar, he fearlessly started for town, on horseback, into the midst of the infuriated mob, and addressed them in the most energetic plain language. 'Are you Russians to act thus shamefully? Are you not destroying the very means which I wish for your relief? This is God's awful retribution for our sins. Down every one of you on your knees, and implore mercy from me!' Struck and overawed by this appeal from his monarch, all knelt down, and the emperor offered up aloud a prayer, which, being finished, the people dispersed.* Never while I was in Russia, did I know him turn away either his eye or his heart from misery. He is styled beloved from one end of the empire to the other."

Nevertheless, the political opposition encountered appear to have embittered the mind of Nicholas, changing his rule in a measure to that of a despot. First, a long-prepared military conspiracy was suppressed with real vigor and harshness; then, a national uprising of the Poles was, with difficulty overthrown; the conquered kingdom being converted into a Russian province; a long contest was waged with the Caucasian mountaineers, who were defeated for a greater degree of independence; and finally came the hapless Crimean war, the course of which (1855) he passed at St. Petersburg. In the meantime Nihilism was lifting its head as a determinately aggressive factor in the empire. Knowing a little of the cumulative perils which waylay the elements of the second Nicholas, it seems pathetic to turn a backward glance three centuries of a century, to the word-picture of Daniel Wheeler, telling how the then

*Whether the Emperor was right in giving this order, I pass no judgment.—L.

owned Czar "just steps into a sledge on a single horse." Were the present Czar, the promulgator of the rescript which eventually in the International Tribunal at The Hague, surrounded by disinterested, liberal-minded advisers, it is not probable we would find those successive coercive measures towards the Finns, which seem likely to alienate from the empire the adhesion of that progressive and hitherto patient people. The rescript interposed to his carrying out cherishing and benevolent purposes, may be an occasion of the alleged melancholia.

JOSHUA W. LEEDS.

from the Memoirs of Margaret Woods, 1771
—1821. P. 245.

Evening of Seventh Month.

"I have no hope who never had a fear;
Alas, that never doubted of his state,
Alas, perhaps—perhaps he may, too late."
—*Cowper*.

However we may sometimes flatter ourselves with the safety of our situation, yet I like there are seasons when fear seems almost to prevail, and doubts will arise in the mind respecting our admittance into that glorious state, which our souls have ardently sought. And Oh, that I may continue to have no sense of fear and doubt, if they will in any way tend to my final preservation.

When on the verge of an awful futurity, nothing must wear a solemn aspect. We form no idea of the place to which we are going, and but faint ones of the attributes and perfections of our Creator. We cannot live our lives without acknowledging that we have done those things which we ought not to have done, and neglected to do those things which we ought to have done. We have been conscious as well as unprofitable servants. The multitude of our failings seems to rise up and handwriting against us, and we can almost fancy we hear the sentence pronounced, "Thou art weighed in the balance and art wanting" (Dan. v. 27.) That we are going, we must with all reverence and humility own. We can only pray that our reliance may be accepted, and our sins blot out from the book of remembrance; for we stand before a Being of infinite purity and holiness, and find anything to plead in doubt? Yet there are seasons when hope rises, and we feel enabled to cast all our sins upon Him who died for us. Upon Christ, we came into the world to redeem us from all unrighteousness and become our eternal salvation. Our confidence are in Him, as the apostle of the Father, to bring us to glory; having so loved the world as to give his only begotten Son, that those who believe in him should not perish but have everlasting life. We trust will shew mercy to our transgressions, and with Him give us all things.

B-NEWINGTON, England, 1802.

"He is God's school, and they that will listen to the Master there will learn at God's school."
—*George Macdonald*.

USE to the exhaustless fountain of all truth must be that man who, borrowing some of the Truth, and bringing it into his own being, becomes thereby a fountain of truth to the world.

Does Paul Forbid Women to Teach in the Church?

(Continued from page 179.)

In our last we proposed to give several reasons why it should not be expected that Paul, or any other New Testament writer, would forbid woman to teach in the public assembly; and we endeavored to present one reason, and that was that it had been plainly predicted in the Old Testament that women should be engaged in teaching the gospel in the New Testament Church. In this article we shall present two additional reasons.

1. That Paul does not intend in these passages to forbid woman to teach in the Church is evident from the fact that he elsewhere plainly recognizes her right to teach and to pray in the public assembly.

In the eleventh chapter of First Corinthians the apostle mentions, and reproves, two abuses that prevailed in the public worship in Corinth. One was in the observance of the "Lord's Supper"—a want of proper solemnity, partaking of it much as they would of an ordinary meal. The other disorder that he corrects is that of women appearing unveiled in the public assembly, and taking part in the exercises without the usual covering of the head. In this the apostle refers to the universal custom in Oriental countries, and that was regarded as so very important—of women wearing a veil or having their head covered when they go out in public. This was an emblem of modesty and chastity, and was also a mark of proper subordination to the husband on the part of the wife, and it is so regarded to the present day. The apostle shows at length that Christian women, while brought into the liberty of the gospel, and they might consider themselves liberated from the bondage of such a custom, should not discard the veil when appearing in public assemblies, but out of respect to long-established and universal custom they should wear the veil, and not expose themselves to the suspicion of immodesty and immorality. And in this expostulation he mentions in the fifth verse the fact of their praying and prophesying. "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Now, Paul here incidentally recognizes the right of women to pray and to teach in the public assembly. This is not the subject or point of which he is speaking. He is speaking particularly about the manner of worship, about the covering of the head in the public assembly; but while speaking of this, he does clearly recognize the right of woman to pray and teach in the public assembly. That this is the case, we will see by noticing the similar expression in the preceding verse in the case of man. "Every man praying or prophesying having his head covered dishonoreth his head." In the worshipping assembly, man should abide by the prevailing custom as to the head, and have his head uncovered. And is there not here a clear recognition of man's right to pray and prophesy or teach in the public assembly? And certainly the same is true in the case of woman. The language is the same in both cases, and if the inference is legitimate in one case, it must be in the other. And Paul virtually teaches that woman has a right to take part in the exercise of prayer and teaching the Divine word in the public or promiscuous assembly.

She must do it in a proper manner, so that it will be to general edification; but her right, it would seem, cannot be questioned. Then, if this reasoning is correct, these passages must have some other than a prohibitive interpretation.

2. That Paul does not prohibit women from teaching in public and from engaging in gospel work, seems certain from the fact that, in his epistles, he gratefully mentions women that labored in the gospel with him and others.

In his letter to the Church of Philippi he refers particularly to the women in that church. He mentions two of them by name—*Euodias* and *Syntyche*. And in chap. iv, 3, he requests someone whom he styles true yoke-fellow to remember and help certain women who had aided him and others in gospel work: "And I entreat thee also, true yoke-fellow, help those women who labored with me in the gospel, with *Clement* also, and with other my fellow laborers whose names are in the book of life." Let us remember the prominence that woman had in founding the Church there. The first assemblage to which Paul preached was composed entirely of women, met for prayer by the river side. The first convert was a woman, *Lydia*, a seller of purple. Possibly the second was the damsel out of whom the evil spirits were cast. It would seem that women were active there in gospel work, and when the apostle wrote to that church from Rome, he remembered those faithful workers and interceded on their behalf.

Paul says that the women labored with him and others "in the gospel." This was the distinctive characteristic of their labor, they labored in the gospel and they labored with him in the gospel. Paul labored in the gospel. He taught it and commended it to others, and endeavored to persuade all to believe it. And these women in their way labored in the gospel, too. In view of this and also in view of the prediction that women as well as men were to teach, and that at Pentecost the Spirit was given to them, and that then they did teach the gospel, would it be reasonable to conclude that all Paul meant was that they taught the word in their homes or in a private way to their own sex? And in the last chapter of the Epistle to the Romans, the Apostle mentions quite a number of women who were noted for their work in the gospel. *Phoebe*, the servant of the church at Cenchrea, *Priscilla*, *Mary*, *Tryphena*, *Tryphosa* and the beloved *Persis*, all of whom he says helped him and labored in the Lord.

Now when the presumption is so strong that Paul and others had been much aided in their great work by women, we would not expect to find him prohibiting them entirely from teaching the gospel or praying in the promiscuous assembly.

In view of all these reasons it is not manifest that there must be some other interpretation of these passages than the one so generally adopted?

(To be continued.)

As a dear friend can look the love which he cannot utter, so I read the face of nature, so do I read the record of God's interposing mercy. I feel myself embraced with a kindness too tender and strong for utterance.—*Orville Dewey*.

The Sacred Scriptures.

[The following is the first of several papers recently prepared by different Friends regarding the sacred Scriptures. They have been furnished for publication in *THE FRIEND*.]

I.

In this day of high literary culture and attainments, when new theories are being advanced and old ones set aside; and when even the sacred Scriptures have not escaped the pen of the modern critic—a fear has been felt lest some of our members—and particularly those of the younger class—should be so far influenced by the sophistry of certain writers as to allow their own reasoning powers to usurp the place of the Holy Spirit, in endeavoring to explain some of the mysteries of the Bible. Our Society has always believed that a portion of that Holy Spirit with which the writers of the Scriptures were inspired is necessary for the right understanding them, as is so well expressed in our Book of Discipline. "As a true understanding of the Divine will and meaning of Holy Scripture cannot be discerned by the natural—but only by the spiritual—man, it is therefore by the assistance of the Holy Spirit that they are read with great instruction and comfort."

George Fox says of the Holy Scriptures:—"We believe they were given forth by the Holy Spirit of God, through the holy men of God, who, as the Scripture itself declares in 2. Peter i: 21—spoke as they were moved by the Holy Ghost."

In writing of the Scriptures, William Penn uses similar language:—"We in truth and sincerity believe them to be of Divine authority, given by the inspiration of God through holy men,—they speaking or writing them as they were moved by the Holy Ghost, etc."

In order fully to comprehend any literary production, it is necessary that we should—in good measure—be endued with, and enter into, the spirit of the writer. If this be true of any ordinary writing, how much more important is it that in our endeavors to understand and explain the sacred Scriptures, we should seek the aid of that same Holy Spirit which inspired the writers of them.

The Apostle Paul—in writing to the Corinthians—says:—"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14). Our Saviour in speaking of the mysteries of the kingdom said:—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes."

It is well for us at all times to remember that the Bible is not a scientific book, and that it was not written to advance or confirm any scientific theory. but that it is essentially a religious book—our collection of books,—and contains a record of God's dealings with his creature man from the earliest history of the world. It was written long before the origin of the modern sciences by holy men of old as they were moved by the Holy Spirit, and is not a speculation as to the origin of things, but an authoritative statement of the truth from God to man. Our blessed Saviour frequently referred to what are called the Old Testament Scriptures in such a manner as to demonstrate

his full belief, not only in the record of fact, but also of many of the miracles therein recorded. He confirmed the Mosaic account of the Deluge in his remarks as given by Matthew xxiv: 37-39. He also bears testimony to the truth of the Bible account of the destruction of Sodom in Luke xvii: 28-29. His belief in the miraculous daily fall of manna as food for the Israelites, and of the preservation of the life of the Prophet Jonah are also recorded.

If we allow ourselves to doubt the authenticity of any one of the miracles recorded in either the Old or the New Testaments, we may—with equal right—entertain doubts in regard to a second or a third, and thus lay the foundation of what may unhappily end in disbelief of the whole.

Among the many attributes of the great Jehovah is that of Omnipotence. Did we but appreciate to the fullest extent the might and the power implied in this, no doubt would be entertained, that He who in the beginning formed the earth and the worlds, and breathed into man's nostrils the breath of life, whereby he became a living soul, could also cause the waters to flow from the flinty rock—or provide a great fish to preserve the life of the disobedient prophet, or raise the dead Lazarus from the grave.

May we then—both older and younger—accept in faith all that we find recorded on the sacred page; not relying on our own intellectual faculties to explain that which may seem obscure or unnatural—carefully excluding the erroneous idea that we are not bound to believe what we cannot understand—for things that are impossible with men are possible with God.

RICH FOR A MOMENT.—The ship *Britannia*, which struck on the rocks off the coast of Brazil, had on board a large lot of Spanish dollars. In the hope of saving some of them a number of barrels were brought on deck, but the vessel was sinking so fast that the only hope for life was in taking at once to the boats.

The last boat was about to push off, when a midshipman rushed back to see if any one was still on board. To his surprise there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was heaping up about him.

"What are you doing?" shouted he. "Escape for your life! Don't you know the ship is fast going to pieces?"

"The ship may," said the man: "I have lived a poor wretch all my life, and I am determined to die rich."

The midshipman's remonstrances were answered only by another flourish of the hatchet and he was left to his fate. In a few minutes the ship was engulfed in the waves.

We count such a man a madman, but he has too many imitators. Many men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle.

And yet the only riches we can clasp to our bosom with joy in our dying hour are the riches of grace through faith in our only Saviour, Jesus Christ. Let us make these riches ours before the dark hour comes. They will continue and will afford joy and comfort when earthly riches are useless.—*Ec.*

GOD KNOWETH BEST.

Some time, when all life's lessons have been learned
And sun and stars forevermore have set,
The things which our weak judgment he
spurned,

The things o'er which we grieved with lash and
Will flash before us out of life's dark night,
As stars shine most in deeper times of bl
And we shall see how all God's plans were
And how what seemed reproof was love made

And we shall see how, while we frown and s
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because his wisdom to the end could see.
And even as prudent parents disallow

Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth

And if, sometimes, commingled with life's w
We find the wormwood, and rebel and shri
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink
And, if some friend we love is lying low,
Where human kisses cannot reach his face
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace

—E. B. Brown.

Football Brutalities.

It is a particularly vehement denunciation of the game of football which one Thomson, an old graduate of Princeton University, indulges in in the *Princeton Weekly*. His observations are the more impressive because of the knowledge which he brings to the discussion, and the prominent place he occupies with reference to college athletics. I am not a sentimentalist complaining about conditions of which he has no practical knowledge, but a veteran of long experience with its popular and strenuous college sport.

That the game as it is commonly played in this country has been improved in the last few years, from the point of view of the security from injury of the individual members of the team, is very well known. It is, however, still far from an intellectual, sagacious, gentlemanly pastime. As the writer in the *Princeton Weekly* asserts, it cannot be indulged in without long training, which absorbs the time the student should devote to his lectures and books. He must frequently interrupt his studies altogether to make a journey of some days or weeks at a mountain seaside resort in order to put himself in the pink of condition for a contest with a rival team. There are abundant opportunities, even in a well refereed game, for untactful tactics. A whole team will often conspire to disable a player who is known to be weak at this break up the line of defense. It is intolerant to every spectator that the game is full of brutalities, since it is frequently stooge to enable wounded men to recover, since players are often called from the side to a squad of substitutes is kept at hand constantly from which to replenish the team when strength begins to fail.

If this is a noble and civilized game, the fact is not entirely obvious. However, the player may revel in the zest and excitement of the sport, or however much the spectator may enjoy the "points" of the exhibition, the exhilaration of a shouting crowd in the brisk autumn air, or the opportunit

pretty faces and fine costumes, the fact being that it is a game that does not well comport with the legitimate work of a university. It may not soon be cut out of the curriculum altogether; but there is urgent need for its further reformation, with the understanding that if it still cannot be played without brutal feature, public opinion will see to it that it shall at last go the way of all evil games.—*Public Ledger.*

Mary Harris.

Mary Harris, of London, a maid young and beautiful, went often with her relations to the meetings of the people called Quakers, and was raised in her to the blessed Truth, to whom they held it in a pure conscience; still lived in the customs and fashions of the evil world. But the same love of God had begotten tenderness in her heart and to Truth followed her, and would not suffer her to sit down in the world without hope. The Lord visited her with great brightness, so that she grew ill, and fell into a slumber for about three years; and being visited by Josiah Coale, and put in mind to consider whether the hand of the Lord was upon her for her unfaithfulness and disobedience, she did consider the matter, and the Lord set it home upon her heart, and she came to Him for mercy; and applied her heart to the Lord and his faithful messengers, saying, "I have hardened my heart at many previous meetings, when the Lord hath smitten me, and I have seen plainly that the Lord hath gathered me; but I said in my heart, if I receive this, if I give up to this, I am a Quaker, and I cannot be a Quaker. I would I take my heart from attending to the ministration of Truth, and then it would be more hard. What shall I do," said she; "that now I may receive the faithful sympathy of the servants of the Lord? Oh! that my heart were open; but it is shut and hard. How shall I find mercy in this state?"

She remained so for some time, and grew weaker in body; and on the first day she took rest, she was much under the righteous judgments of the Lord, and felt his word in her heart as fire. But the Lord in judgment withheld mercy, and, having brought her low, He showed her the child's state, which she with great delight desired; and indeed became as a little child, fit for the kingdom of heaven. Then did the Lord reveal, and showed her his glory, and the brightness of his pure Truth, and the light out of darkness, and in it she saw light, and received the knowledge of God; and her words were filled with joy and praises to the Lord, saying, "I am well, I feel no pain. I am full; my cup runs over. I am filled as it were with marrow and fatness. I have seen the Truth, and tasted his precious Truth. How is God's everlasting Truth? Nothing so precious as that they indeed receive it are made holy by it. Praised be the Lord who hath made me a partaker of it, and placed me among his people. Oh! blessed God, who hasten me cause to sing aloud of thy name."

Her precious words she spoke to several persons who came to visit her, to their satisfaction, showing to some who lived in darkness, her hands, saying, "See here, the

Lord hath made these bones bare for my rebellion; because I would not submit to his precious Truth. He hath brought me to the dust, and I must lay down this body as a sacrifice. Oh! do not you stand out; it will cost you dear, if ever you find mercy!" Then she would sing praises to the Lord, and exhorted all speedily to embrace the Truth, and warned others professing Truth from following the fashions of the world, crying to the Lord to wash her thoroughly. Some would say to her, "It may be thou mayest recover."

"No, no," she replied, "I must lay down this body for my rebellion. In my vain life, if any had said I should recover it would for a little time seem to refresh me; and if they had said surely I could not live long, it would cast me down; but now I long for death. I must lay down this body; for," said she, "when I received God's everlasting Truth I received the sentence of death;" and this she was positive in all along.

More sensible expressions she uttered, which I omit for brevity. About half an hour before her departure she was taken with a very great trembling, and seemed to be somewhat troubled. When one near her said, "Art thou in any doubt concerning the Truth of which thou art made partaker?" she replied, "No, no; that is God's pure, everlasting Truth which the people of God called Quakers are made partakers of, and for which they suffer; that is everlasting, that is the true Spirit, and their God is my God; and although I see it not now as I have seen it, yet I bring in my testimony, that is the Truth which enlighteneth every man coming into the world; the little seed in me is become great, great, great! Blessed be God, who hath placed me among his people, and I possess what they possess; and when the faithful die as I die, my portion will be their portion; and my cup is full, it runs over and over." Then she breathed a little thicker for about the space of a quarter of an hour, and closed her eyes and slept. Glory to God forever!

She died at the widow Mary Forster's in St. John's street, near Smithfield, London, in the year 1668.—*Selected.*

There is an old story about a Greek maiden named Eulalia; she wanted to be friends with Lucinda, a very gay and worldly woman. One day she said to her father, Sophronius, "I would like to call upon Lucinda; may I go to-day?" "I cannot allow you to do that, my daughter," replied Sophronius. "But father, you must think me exceedingly weak if you suppose I should be injured by going," said Eulalia, crossly. Her father stooped down and picked up a piece of dirty coal and held it out. "Take that in your hand, my child; it won't hurt you." She did, and her fingers became smudged. Eulalia did not understand. "Why," she said, "did you give me this? It blackens." "Yes," came the reply, "coal, when it does not burn, blackens. Do you see the lesson of the old Greek? Bad company will blacken if it does not burn."

The grandest aim that can be set before a man is that of having his whole personality—body, mind, spirit, skill, character, powers and possessions—made a means of saving man and glorifying God.

Science and Industry.

WHOLESALE MAGAZINE FOR THE YOUNG.—A correspondent in Canada writes: "Having found so much trouble to find a paper for the children free from fiction and evolution theories, I now find that 'Birds and Nature, published by A. W. Mumford, Chicago (203 Michigan Avenue)' serves to fill the requirement. Our own observation decidedly agrees with this recommendation of our friend.

PHOTOGRAPHS on linen are very popular. A patent was recently granted for a new process in doing the work. A kind of seaweed is saturated in water, and to the extract thus obtained citric acid and ammonium chloride are added. The linen is soaked in this mixture, and dried, after which it is soaked in a solution of nitrate of silver, and again dried. It is then sensitive to light, and when placed under the negative in a printing frame, will produce the picture just like the prepared paper. The ordinary toning and fixing baths follow, when the picture becomes permanent.

TOOTHED PAPER WHEELS.—So remarkable are the number and diversity of uses to which paper has been put recently, that one need hardly be surprised at this substance being substituted in many instances for metals in the mechanical arts, says the *Publisher's Circular*. Friction wheels of paper work wonderfully well in the driving of certain high-speed machines, but now spur and bevel wheels are among the latest successes with this remarkable material. . . . Paper pinions are not only strong, but exceedingly durable.

ALCOHOL AND CRIME.—Referring to an article in a French medical journal, *Good Health* says; "The writer calls attention to the fact that the official statistics of the police court of Paris show that for several years past there has been a rapid increase in juvenile criminality. Even among murderers there is found a large percentage of young people, some almost children. This increase of juvenile crime is charged to alcohol, which has been shown to act, not only directly, but indirectly, through heredity. Alcoholic insanity is increasing with great rapidity in Paris. Alcohol is perhaps more active than any other agent in producing human degeneracy, and is one of the most direct and potent causes of criminality and insanity. The children of drunkards are very liable to be epileptic and idiotic, as well as criminal. The children of alcohol-drinking parents, when young, do not appear different from other children, but about the age of puberty their criminal instincts begin to manifest themselves. . . . Careful observations have shown again and again that there is an intimate relation between diet and alcoholism, especially that tea, coffee, and condiments lead to the use of alcohol. It has also been demonstrated that flesh-eating creates a thirst for alcoholic beverages and an appetite for tobacco, the use of which almost invariably leads, sooner or later, to the use of alcohol in one form or another."

By thy worthiness make the other esteem thee, and do not feel that marriage gives any right to demand, or dictate, or criticize.

"He'll Do."

Four years ago there entered one of our Eastern colleges a clear-eyed, plainly clad, and wholesome-looking young man with health unimpaired by dissipations of any kind. He had never smoked a cigar or cigarette in his life and he did not know the taste of any kind of intoxicant. He had exactly one hundred and twenty dollars with which to "go through college."

On the day of his arrival he paid one hundred dollars for his tuition, and more than half of the remaining twenty had to be spent for books. He had noticed in the window of a house near the college a card with "Rooms to Let" printed on it. He went back to this house after he had paid his tuition, and when the lady who had rooms answered his ring he asked her if there was anything he could do in or around her house that would pay for the rent of her smallest room.

"Why, yes," she said at once, attracted by the young fellow's manly bearing. "I want some one to wash windows and clean rugs once a week, and before long I shall need some one to look after my furnace."

"Would you let me do those things in return for a room in your house? I am about to enter the college as a student, and I must earn my room rent in some way. I am not above washing windows and cleaning rugs and taking care of a furnace; and I will do the work well."

He was given a small hall bed-room, and thus the question of his room rent was settled. Then he went to a large dining-hall on the college grounds and said:

"I have heard that sometimes students earn their meals here by acting as waiters two or three hours a day. I would like to do work of that kind in return for my meals."

The frank and manly way in which he made this proposition pleased the man in charge of the dining-room, and he replied, "I can give you your meals in return for your services two hours a day."

Thus the determined young man's room and his meals were provided for. He cared nothing for the fact that the menial occupations he had taken upon himself would debar him from associating with the students who formed the "exclusive set" in the college. He had no time for their frivolities and no interest in them. Before the end of his first term he was earning money for new books and for his future tuition by tutoring some of the Freshmen of this same "exclusive set." When the summer vacation came he went to a large seashore hotel and worked as a waiter all summer.

When the college opened in the fall his little room was ready for him on the same terms on which he had occupied it the year before, and they were glad to have his services in the dining-hall. His teachers became interested in him because of the high marks gained by his hard and faithful study. He applied himself steadily to the one object of getting an education. He put aside all temptation to waste his time. He lived soberly and righteously. He began to be talked about as one of the brightest and most promising students in the college. At the end of the second year one of the college professors secured him an excellent position as teacher in a summer

school. During the year he had won scholarship prize money to the amount of two hundred and fifty dollars. This money, with that earned in teaching the summer school, enabled him to rent a room, and the time he spent in working to pay room rent could now be given to study.

It is needless to say that this young man graduated with high honors. One of his teachers pointed him out to some one on commencement day and said:

"That student rings true every time. He has what I wish more of our American boys had, and that is clear grit. He came here believing rightly that poverty was no obstacle if a young fellow made up his mind to secure an education."—*Forward.*

'The Virtue of Being Dependable.

It is a splendid quality in a man to be absolutely dependable. Some people are not. Some who pass for good, who really are good in many ways, continually fail those who depend upon them.

There are some who are slack and careless in meeting their money obligations. It is popularly said, for example, of a certain man who does many generous things that he cannot be depended on in the matter of paying his debts. He gives much money to benevolence. His name is never wanting on subscription papers in behalf of worthy causes. He is active in the work of the church of which he is a member. He takes part in the weekly prayer meetings and is ready, even eager, to do whatsoever he findeth to do in religious service. But it is known everywhere that he is very slow in paying his debts. It is needless to say that the man's goodness in other ways and his generosity and devoutness suffer irredeemably from his opinion of others through his disregard of his money obligations and his want of dependableness.

But there are other ways in which too many people fail to be dependable. They make engagements with their friends or neighbors and do not keep them. The worst of it is, the breaking of the engagement does not appear to trouble them. They do not think of it as in any sense a moral delinquency. They send no apology to those they have disappointed and put to inconvenience. When the matter is brought to their attention they show no regret at the annoyance their neglect has caused.

There are a great many of these people. It is impossible to calculate the amount of trouble and inconvenience they cause to those who depend upon them and are disappointed by their want of faithfulness. Then the effect upon their own name and reputation is most disastrous. Any one may now and then find himself justifiably unable to do what he has promised to do. He should then instantly send his explanation and express his regret. But where no explanation is given and where the failure is repeated again and again, it soon becomes evident that there is a flaw in the person's character. He is not a man of his word. He has no sense of the sacredness of a promise.

There are tradesmen and business men who make small headway because they are not dependable. The painter or the paperhanger promises to do the work you want on a cer-

tain day, and neither comes nor sends any explanation of his not coming. When you call on him for not keeping his word, he has some lame excuse which you know is not true. The dressmaker promises your gown positively by a certain day. You tell her you want to wear it that evening and she must not fail. She assures you you need not be afraid it will be delivered to you in good season. It is not delivered, and when you show vexation, she is very sorry, but some one failed her and she had to disappoint you. You can only make the best of it, for your gown is under way and you cannot take it out of her hands. But you will probably not go to her with your next gown.

In the end all such treatment of others, all such disregard of one's word, will result in the destroying of one's reputation. People are very patient, but ultimately they will cease to patronize the man who is not dependable. They cannot afford to be disappointed and it is to inconvenience, and compelled to suffer again and again, through any man's dishonesty in the matter of keeping his engagements. The tradesman, the merchant, the business man in any line, who keeps his word, is the one in whom people ultimately put their confidence and to whom they give their patronage. It is a splendid character for a store, for example, to get—that its statements regarding its goods may be absolutely depended upon, that its advertisements tell the precise truth, that its salespeople never misrepresent anything they are trying to sell, that a child, the most simple-minded person will be as easily dealt with as the keenest-eyed purchaser who comes in. The way for any store to test such a reputation is always to be what it wishes its patrons to believe it to be.

It is most important for young people to train themselves in all things to be absolutely dependable. Let them begin in early life to keep every engagement, however trivial it may seem, never to break a promise, though it be only for some small matter, never to exaggerate, never to misrepresent, never to fail any one's trust or confidence. A life which begins in this way and never in the least deviates from the strictest faithfulness will gain at last a reputation which will be worth more than the largest fortune.

Here are some noble words, words all worth pondering, quoted from Dean Sturges: "Give us a man," he says, "young or old, high or low, on whom we can thoroughly depend, who will stand firm when others first flinch, the friend, faithful and true, the adviser, honest and fearless, the adversary just and unalarming; in such a one there is a fragment of the Rock of Ages."—*Selected.*

ISAAC'S WAY TO END STRIFE.—"There is a short way of ending disputes between brethren, which I would recommend, and hereby ways to take, which is to submit to win. I insisted on, though apparently to my loss, rather than to contend. It is better to be said of us, that we are sufferers for peace sake, than that strife is continued because we will not be content to suffer; when we consider how much our Redeemer suffered for us, this should reconcile us to bear patient the sufferings [which by his permission befall us] by the way."—*John Kendall, 1778.*

The Sinfulness of Sin.

W. E. Gladstone, who, whatever may be the weight of his political opinions and movements, was certainly an intelligent observer of things, is quoted as saying:

There is one feature which almost universally marks writers who do not absolutely excommunicate while they reject the Christian faith and the authority of Scripture. They seem to have a very low estimate both of the quantity and quality of sin; of its amount, as if like a deluge over the world; and of its ability, intensity and virulence of its nature. I mean a low estimate, as compared with the mournful denunciations of the sacred Scriptures, or with the language especially of the Christian Confessions."

The fact thus expressed has doubtless attracted the attention of many others. We judge sometimes of the whole mental and moral attitude of the man when we learn what he thinks of sin. With many, sin is but a human error, a mistake, a lack of development, a step in the path of progress, something inevitable and of little account. With others it is that evil thing which God hates, which He abhors which He rebukes, which He punishes which He punishes. "The wages of sin is death." "The soul that sinneth is guilty." These are the aspects in which sin is presented in the Holy Scriptures.

Others who belittle sin, despise the law which God gave to Moses. They criticise, they find fault with it, they question its authority, they disregard its sanctions, they bring charges of cruelty and inhumanity against it, and they often speak evil of things which God does not. On the other hand those who see sin at God's estimate say, "O how they love the law! It is my meditation all the day." They learn that "the law is holy, just, and good," and that by "the law is the knowledge of sin." Under the rebukes of that law they learn the importance of repentance and the need of forgiveness, and are prepared to comprehend the value of the sacrifice offered for sin, and of the great gift of the well beloved Son of God, who "Himself bare our sins in His own body on the tree."

Others who really comprehend what sin is, who do, who contrasts this world of sorrow and of Paradise which was lost through sin; who trace man's sinful course as marked by a path of mourning, and lamentation, and who see in man who can read in the records of the world, the cities of the plain, overthrown Nineveh, fallen Babylon, desolated and down-trodden Jerusalem, the records of the disobedience against sin, and the fulfilment of the curses which He has uttered. We conclude that sin is no light matter, that the soul that sinneth against God wrongs himself and his soul.

It is no advantage to any man to think of himself as free from sin. How many thousands are weakened and ruined by sin. How many are being undermined by the iniquities of the people. How many souls are perishing through sin. Sin brings sorrow, guilt, and death. Sin scatters blight through the world. Sin strikes its fangs into the heart of humanity. "The sting of death is sin; and the strength of sin is the law," and only God can give us the victory through our Lord Jesus Christ. Let us learn to flee from sin.

Let us pray that God, the living God, will show us the evil of the sins which He hates, and will teach us the preciousness of that blood of Jesus Christ His Son which "cleanseth us from all sin."—H. L. Hastings.

The Word of God.

In thinking of the "Word of God," which lives and abides in man, we must carefully distinguish it from language, and from any and every sacred book. Language may be, and often is, the vehicle of the Living Word; but the vehicle and its occupant must not be confounded. The Living Word goes forth in a thousand different vehicles. Yea, He often goes forth incognito, as the Breath of Life, without a vehicle. "He is King of kings and Lord of lords," and the Bridegroom of the soul; and though "thou hearest his voice within thee, thou canst not tell whence He comes," nor how He comes; "So is every one that is born of the Spirit." It is God's life, it is his love, it is his truth, it is his word, his will, his power entering into the soul, to make all things new. It is the sun illuminating the whole world of the inner man. It is unknown wealth to those who know their own poverty. It makes the least and humblest human spirit conscious that he is greater than the world. In short, the Living, indwelling Word, supplies all our need for time, for death, and for eternity, and finally crowns us with the fulness of Life, the triumph and the glory, and the bliss of Life.

Hearst thou the voice of the Divine Harmony which was before all things? Thou hearest many things which bewilder thee; but hast thou an ear for the music of the Word, which is the reconciliation of every discord? Hearst thou his promise which is thy sure hope? Is Christ, the all-bearer, the all-sufferer, and the victor in thee?

Beware that you do not substitute the reading and hearing of Scriptures for the Creative Word of God. A written analysis of the constituent properties of bread is not bread. Scriptures may represent Christ, but they are not Christ. Christ is the embodiment and mediating power of the Infinite and Eternal Spirit.

Love Him, delight yourselves in Him, and He will lead out all the germs of your nature into freedom and harmony, and thus will fulfill all the desires of your heart. From Him as "The Word" or Perfect Will of God is the joy of your being, the Crown of your reason, the completeness of your character. He is your Ineffable Humanity, nor can any man or woman be rightly blessed, wholly blessed and complete, until created in his exquisite Image and Likeness, "you are complete in Him."—"Loyalty to Christ," by John Pulsford.

Items Concerning the Society.

At its recent sitting, Philadelphia Monthly Meeting for the Western District appointed evening meetings for worship to be held in its house on Twelfth Street below Market, at 7.45 p. m., on every Fourth-day evening until Yearly Meeting week in Fourth Month next, except on those evenings in which the adjourned Monthly Meetings are held.

Notes from Others.

ON AMERICAN HUMANITY.—The wife of Wu Ting Fang says in the *Woman's Home Companion*: "It is not to be denied that my people are not so

progressive or aggressive as are the Americans. We are ready to acknowledge that we can learn much from our zealous occidental cousins, but, and with all due respect to you, we think that there may be some things that you may learn with profit from us. I think of this sometimes when I mentally compare your nervous, rushing, never-resting nation with my own less strenuous one. The rush of Western life is in the very atmosphere the American breathes. It greets a traveller before he places his foot upon your shores. His baggage is seized and checked for his hotel before he leaves the steamer; the moment he lands he is hurried into a cab and whirled away to his lodgings. From his windows there he sees men going through the streets at a speed that would be employed in China only in a case of life or death. Everywhere he is impressed with the nervous haste which appears to be the predominating motive of all classes of society.

"Now, in my country the very opposite of this obtains. There is an equippose, tranquility and patience about the people, which may be attributed to a lack of enterprise, but which adds immeasurably to the comfort of their daily lives. It is said that as a nation we are without nerves, and while this statement may be exaggerated, yet it is undoubtedly true that the oriental races are not of the nervous temperament. This absence of nerves is an inherited condition. A Chinese baby drinks in repose of character with his mother's milk. If you doubt this, look at our infants in arms. They never wriggle and squirm with restlessness, as do the American babies. And this disposition remains with them through life. A Chinaman never wastes his energy. He takes things deliberately; he does not get nervous over his work, and this lack of nerve enables him to sleep under almost any circumstances. To him the American impatience is unaccountable. He reasons that impatience and hurry but make one uncomfortable, and why should any one do anything so unnecessary as to make himself uncomfortable? No, he prefers the even tenor of his way, even if that way is not as swift as could be desired."

General orders by General Chaffee call attention to the heroism of Alice Kemmer, of the army nurse corps in the Philippines. While on leave of absence Alice Kemmer learned that a nurse was needed to care for two smallpox patients in Manila. Although she had never had the disease, she gave up her leave and volunteered for the dangerous and loathsome duty. For two whole months, in the hottest weather, she was shut up alone with her patients, doing both day and night duty, and never having more than two hours' sleep at a time. Both patients were nursed back to health. If soldiers receive medals for heroic deeds performed on the battle-field, this nurse surely deserves as much for her conduct in the presence of an enemy more dreadful than any Filipino.

Archbishop Ireland lately said: "Of course every association has the right to establish its own code of ethics, this is true. For instance, every Church establishes its own creed, or rather puts forth a creed that is its own, but not every Church has the right to go out in the streets and the public places and say, 'If you don't come to my code of ethics, well, I'll hit you.'"

THE "MURDEROUS GAME."—A few years ago so many were killed and wounded in football games that public sentiment demanded and accomplished the abolition of the flying wedge; but during the recent games the slaughter has been worse than ever before. Ever since the flying wedge was done away with it is said that football "coaches" have been trying to invent new formations equal to it, and have introduced the tackleback formation, which is another form of momentum mass play.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, FIRST MONTH 3, 1903.

No. 25.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(Sent from Walnut Street, between Third and Fourth.)

Circulars designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

A New Year and the Imperishable Newness.

As we view our ink bottle, imagination fails to exhaust the possibilities of written language which it contains. One man may with the tip of the pen therein draw forth a drop and let it out on paper as to make it draw thousands in silver and gold from a bank. Other might be so guided as to turn the ink into words of the most sacred inspiration to Divine Scripture for ages to come. Others to a declaration of war for woe to thousands. No poem in all the ages has been produced so excellent as one all the turns of whose stand in many an inkstand. No statue of marvellous beauty and expression exceeds one imbedded in many a rugged rock. The human soul ever known under heaven is possible in many a man, who we fear is kept buried, latent and dwarfed in the skin of self.

What has made so telling a difference in the ink? It is *mind* coming in between the ink and the bottle and the same on paper. *Mind* outlining its thought, its feeling, its commands, knowledge, instructions in certain arrangements of the one fluid. It is the spirit transmuting a brute element as with its live power into shapes of living and immortal import. To kindred minds these shapes speak with intelligence the mind of the shaper. That which is not mind they remain but ink. So in all other expressions of thought human or divine—it takes sense to sense, intelligence to read intelligence, to discern spirit, inspiration to recognition. "What man knoweth the things of a man but the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God."

New Year begins with every day, every day. And so the same quality of temporal newness is inherent in each succeeding

day, as in that which begins to receive the number 1903. But there is a living newness that we want in these our days. May the inward man be renewed day by day, and the progressive newness of the Spirit shall keep the year really new till its end, and really happy. "If any man be in Christ Jesus he is a new creature," or creation; and the outward creation is new to his eyes. "Old things are passed away, behold all things become new, and all things of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation." Not our forms or our formlessness, but a new creature is what avails. It is the Spirit that quickeneth, and makes the senseless ink or letter, or stone, or other form seem to spring into life and express its word.

"Where are our preachers?" asks a periodical at this hour, under a sense of "a famine of hearing the words of the Lord." The preachers wanted are in the Holy Spirit. Though there be so much speaking, it is in the Holy Spirit alone they are to be revealed, thence only to be drawn. The possibilities of a Peter or a Paul or George Fox are in the self-same Holy Spirit. There is the making of plenty more where they came from. He alone is our source of supply and for both ministers and their ministry. The sculptor may draw from brute marble human forms that almost seem to breathe, but their substance will be but stone still. We may draw from colossal schools of theology the man-made minister by scores, and have but man-made furniture still; ecclesiastically carved, polished, adorned and ordained; an echo of words once holiest, now borrowed; if he come not forth of the Holy Ghost, and his utterances not fresh from the same, he stands a human manufacture, a pulpit photograph.

This revived sighing for a living, prophetic ministry which we hear of as raised on both sides of the Atlantic, is a hopeful sign. For the sighing of the poor and the crying of the needy may the one Fountain of true ministry soon arise. He is risen, but what we on our part need is to resort singly to Him for the ministration of Life, and when our dependence is wholly on Him, it will be supplied, if not in enticing words of man's wisdom, yet in demonstration of the Spirit and of power. Perhaps, then, having part in the Fountain, we

shall less hunger for instrumental declarations of the Fountain; but if we crave for the low-born ministry of the intellect to be replaced by that of the Holy Ghost and his fire, we must rely wholly on Him as the one Source who putteth forth his own, and in whom are hid all the possibilities of a George Fox, an Edward Burrough, a James Farnell, or a Thomas Loe, that can revive or feed a hungry, waiting, and surrendered church. The deterioration of ministry under our name has all come by looking lower, and the lower supply has spent its short-lived newness.

The Doukhobors.

The following succinct account of the recent "pilgrimage," taken from the *Youth's Companion*, being perhaps the fairest, and the most nearly in accordance with the facts as known to the Philadelphia Committee, are thought worth being presented to the readers of THE FRIEND.

"Wide-spread interest and sympathy have been aroused during the last two months by the strange hallucination and pathetic pilgrimage of the Russian Doukhobors of western Canada. For a time these peculiar people made wonderful progress in the new land to which they were brought, when their religious beliefs made residence in Russia no longer tolerable; but lately ideas have spread among them which in all breadth of view and all charity must be regarded as fanatical."

"Having long refrained from eating meat because it involved the shedding of blood, they next turned their cattle loose because they considered it wrong for a man to enslave the lower animals. Then they discarded woolen clothing for cotton and linen, and leather shoes for foot-wear made of rubber or binder twine."

"At last, in the late fall, when the weather was already severe, they began their 'pilgrimage'—a march 'to look for Jesus,' as they expressed it. When some had perished and others gone insane, when husbands and mothers had deserted their families, the strong arm of the law reached out and led them gently back to their homes."

"The incident has been a strange, pathetic and impressive thing. Not even the most cynical can doubt the sincerity of the Doukhobors, nor the most suspicious allege any but pure and holy motives for their acts. Yet the heart of mankind in the aggregate understands that they are wrong, and while it pities, restrains them."

"It may not be possible to draw with absolute justice the line between sane belief and fanaticism, but it must never be forgotten that Christ alleviated rather than caused suffering, and blessed and cherished the human affections."

THE NEGLECTED CALL.

[Some may be pleased to find in the following poem an old acquaintance. Several years ago a Friend in Nanctand handed it to one who now offers it to our readers.—Ed.]

When the fields were white to harvest and the laborers were few,
Heard I thus a voice within me, "here is work for thee to do,
Come thou up and help the reapers, I will show thee how the way,
Come and help them bear the burdens and the toiling of the day."
"For more convenient season," thus I answered, "will I wait,"
And the voice reproving murmured, "hasten ere it be too late,"
Yet I heeded not the utterance, listening to "Lo here, Lo there,"
I lost sight of all the reapers in whose work I would not share,
Followed after strange devices, bowed my heart to gods of stone;
Till like Ephraim joined to idols, God well nigh left me alone.
But the angel of his patience followed on my erring track,
Setting here and there a landmark, wherewithal to guide me back.
Onward thus I went and onward; till there met me on the way,
A poor prodigal returning, who like me had gone astray,
And his faith was strong and earnest, that a father's house would be
Safest shelter from temptation, for such sinful ones as he.
"Read the lesson," said the angel, "take the warning and repent,
But the wily tempter queried, "Ere thy substance be unspent?"
Hast thou need to toil and labor, art thou fitted for the work?
Many a hidden stone to bruise thee in the harvest field thou lurk!
There are others called beside thee, and perchance the voice may be,
But thy own delusive fancy which thou hearest calling thee,
There is time enough before thee, all thy footsteps to retract!"
Then I yielded to the tempter, and the angel hid her face.
Pleasure beckoned in the distance and her siren voice was sweet,
"Through a thornless path of flowers, gently will I guide thy feet,
Youth is but a rapid river, gliding noiselessly away;
Life is but a pleasant garden, cull its roses whilst thou may.
Press the juice from purple clusters, fill life's chalice with the wine;
Taste the fairest fruits which tempt thee, all its richest fruits are thine."
Oh! the path was smooth and easy, but a snare was set therein,
And the feet were oft entangled in the fearful mesh of sin.
And the canker-worm was hidden in the rose-leaf folded up,
And the sparkling wine of pleasure was a fatal Circen cup.
All its fruits were Dead Sea apples, tempting only to the sight,
Fair, yet filled with dust and ashes, beautiful but touched with blight.
"Oh my Father," cried I, "truly thou hast striven, I have willed,
Now the mission of the angel of thy patience is fulfilled.
I have tasted earthly pleasures, yet my soul is craving food,

Let the summons thou hast given to thy harvest be renewed,
I am ready now to labor, wilt thou call me once again?
I will join the willing reapers as they garner up the grain."
But the still small voice within me, earnest in its truth and deep,
Answered my awakened conscience. "As thou sowest, thou must reap;
God is just! and retribution follows each neglected call,
Thou hast thy appointed duty, taught thee by the Lord of all,
Thou wast chosen, but another filled the place assigned to thee,
Henceforth in my field of labor thou mayst but a gleaner be.
But a work is still before thee, see thou linger not again—
Separate the chaff thou gleanest, beat it from among the grain,
Follow after these my maidens, let thine eyes be on the fields,
Gather up the precious handfuls, their abundant wheat sheaves yield;
Go not hence to glean, but tarry, from the morning till the night;
Be thou faithful, thou mayest yet find favor in thy Master's sight!"

FOR "THE FRIEND."
On the Sacred Scriptures.

II

Many Friends have been brought under an exercise on account of the disposition shown by some writers on Biblical literature to call in question the authenticity of parts of the Old Testament scriptures which narrate events of a supernatural character, and to discard everything that cannot be comprehended by their natural reasoning powers.

We believe such teaching tends to destroy the very basis of Christianity; since the advent of the Lord Jesus Christ on the earth, his miraculous works in healing human diseases, controlling the elements, raising the dead to life, his own resurrection from the tomb, and final ascension to heaven, are relied upon to test his Divinity, and are the material proofs of his mission in the world for man's redemption and eternal happiness.

To discredit the miraculous events recorded in the ancient Scriptures because they do not agree with natural phenomena as they ordinarily appear to our senses, involves a principle which must equally apply to the record of the New Testament, and cause a rejection of his Omnipotence and Godhead, who declared that all power in heaven and earth was given unto Him, and that He and the Father are One (Matt. xxviii: 18; John x: 30.)

The Lord Jesus expressly endorses the writing of Moses in conversing with the Jews, saying that if ye believe not his writings, how shall ye believe my words." For he wrote of me" (John v: 46-47); also after his resurrection He said unto the apostles, "these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms concerning me" (Luke xxiv: 44).

Our Saviour commended to his disciples a child-like confidence in Him as a key to unlock the mysteries of his kingdom (Matt. xviii: 2-3), and Paul declares that the natural man receiveth not the things of the Spirit of God,

for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "If any man among you say to be wise in this world, let Him become that He may be wise. For the wisdom of this world is foolishness with God" (1 Cor. i: 18-19).

It was the ancient Hebrew Scriptures of which Paul declared to Timothy that he was able to make wise unto salvation through faith which is in Christ Jesus, and were given by inspiration of God. Peter likewise averred that "the prophecy came not in old time the will of man, but holy men of God spake as they were moved by the Holy Ghost."

It is our earnest desire that those engaged in searching the Scriptures may not be misled by the "simplicity that is in Jesus" to vain speculation on things that are far beyond the domain of human reason, and can only be spiritually discerned.

A humble acceptance of the recorded words of Holy Writ and their practical application to daily life and conduct, through submission to the transforming work of the Spirit of Christ in the heart, has, we venture to say, never led any one into error or loss; whereas the pride of intellect and that knowledge which puffeth up, has, we fear, gradually many into the paths of skepticism and some to a final rejection of the cardinal principles of Christianity. JONATHAN E. RHOA

THE LOST HEART.—I know a man who had lost his heart. His wife had not got it and his children had not got it, and he did not seem as if he had got it himself.

"That is odd!" say you. Well, he was starved himself. He scarcely had enough to eat. His clothes were threadbare. He stood all who were around him. He did not seem to have a heart. A poor woman owed him the rent. Out she went into the street. Had no heart. A parson had fallen back a little in the payment of money he had lent him. The debtor's children were crying for bread. The man did not care who cried for hunger, or what became of the children. He would have his money. He had lost his heart.

I never could make out where it was lost. I went to his house one day, and saw an iron safe; it stood behind the door of an inner room, and when he unlocked it with a heavy key, and the bolts were shot and the door was opened, there was a musty, fusty thing within it, as dry and dead as the kernel of a walnut seven years old. It was his heart. If you have locked up your heart in an iron safe, get it out as quickly as ever you can.—Sageon.

How does one generation of men succeed another? The fathers are not swept away in a body to make room for the children, but by one the old drop off and the young come on, till a day is reached when none of those men that once were here. How does some of our human speech become extinct? About a hundred years ago an old lady named D. Dentreath died in Cornwall. She could speak the Cornish language; after her death there was nobody that could. Thus quietly did the living Cornish language become a dead language, and in a like unobtrusive manner have been wrought most of the new beginnings which are changing and are changing the earth.—J. R.

FOR "THE FRIEND."

ing Counsel, Thanksgiving and Exhortation of Friends—With Biographical Notes.

Healed for my life, and I offered it at his altar; but he gave it me as a prey, with a noble addition. He called for my will, and assigned it at his call; but he returned it to me in token of his love. He called me to the world, and I laid it at his feet, with thanks thereof. I withheld them not at the beckoning of his hand. But mark the exchange! For he gave me instead of a kingdom of eternal peace; and in the crowns of vanity, a crown of glory. *Thomas Story (1666-1742).*

THOMAS STORY was born not far from Carlisle, in the county of Cumberland, England, and his parents being members of the Established Church. A brother was chaplain to the Countess of Carlisle. After his conviction of the principles of Friends, T. S. was engaged, in the course of his frequent travels, in maintaining against the priests the denomination with whom he had formerly affiliated, and others, the simplicity of doctrine and of practice of those with whom he cast his lot. He declined the practice of law, for which he had studied, and (he says) "by the same grace [of God], I was enabled to undergo the displeasure of others, to close my eyes from all worldly views, and to stop my ears forever from hearing to any preferments there." Nevertheless, upon coming over to Pennsylvania, he abandoned this, as a religion of duty, to the desire of William Penn, that he accept the position of recorder of the county. The passage from his journal, above referred to, was frequently quoted with deep interest by the late Joseph Scattergood, of West Chester, Penna., who had doubtless been spiritually strengthened by its perusal, and by its acquaintance with the dedicated life of him who penned it.

In the outward Temple they cleansed first the inward part of the house of the Lord, and then came along to the porch, until the Temple was thoroughly cleansed. In the morning of the precious day of visitation, the axe was laid to the root of the corrupt tree, and the hammer to the hard rocky heart, and the spiraling kindled in the stubble. Now, dear friends, in the Word of Truth I say unto you, that with the holy light of Christ Jesus, whose work has prospered in your souls; whether you that knew a right beginning first in the inward part, have come along fully in the work of sanctifying the heart of the temple, from the inward part to the outside; see whether the root has not escaped the axe, the rocky heart the hammer, and the stubble kindled in the stubble. Now, dear friends, for if it has, the cause is not in the Lord, nor in his power, but in your disobedience and negligence, going from the axe, the hammer, and fire, and so sparing the best, as the Lord Saul and Israel did; so the root of unbelief springs up against the work of God in this heavenly wisdom. — *Charles Marshall 1698-1768.*

In the realm of religious narrative, whether that of the Society of Friends or others, readily, I apprehend, would one find with-

in the compass of a single paragraph, so singularly suggestive a recital as that in which CHARLES MARSHALL—a tender-spirited, praying lad of the age of seventeen years, at the time—relates in brief the incidents immediately preceding the setting up of a permanent religious meeting in his native city of Bristol, England. It was on a first-day morning when those "two servants of God," John Gamm and John Audland, coming to the place, the youth went with them "about a mile and a half from the city, to a little spring of water, where," he says, "I had spent many solitary hours in my tender years, seeking the Lord; where we sat some time and drank of the spring." After some hours had gone by, during which John Audland, then only twenty-four years of age, visibly manifested the concern, even to trembling, which rested on his spirit, he desired to return to the city. Charles showing his new friends the way, and inquiry being then made for a convenient place where people might be gathered together, an ancient man led them out to a field of his which was called Earlsmead. What was there said, with an authorization unmistakable, wonderfully reached the hearers to the effectual conviction of many. "It was a notable day worthy to be left on record, that our children may read, and tell to their children, and their's to another generation, that the noble acts of God may be remembered through generations." The testimony concerning Charles Marshall, left by his wife Hannah, is a worthy tribute to one who, starting thus early in the Christian way, cheerfully endured imprisonment and the spoiling of his goods, for conscience' sake; yet being of a self-denying life, and ever a lover of the poor, oft visited them in their families, and sympathized with them in tender compassion and true Christian charity.

Wealth is attended with power, by which bargains and proceedings contrary to universal righteousness are supported; and hence oppression, carried on with worldly policy and order, clothes itself with the name of justice and becomes like a seed of discord in the soul. And as a spirit which wanders from the pure habitation prevails, so the seeds of war swell and sprout and grow and become strong until much fruit is ripened. Then cometh the harvest spoken of by the prophet, which "is a heap in the day of grief and desperate sorrows." O that we who declare against wars, and acknowledged our trust to be in God only, may walk in the light, and therein examine our foundation and motives in holding great estates! May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions. Holding treasures in the self-pleasing spirit is a strong plant, the fruit whereof ripens fast. A day of outward distress is coming, and Divine love calls to prepare against it. — *John Woolman (1720-1772).*

JOHN WOOLMAN was born in Burlington county, New Jersey; he died of the small-pox at York, in England, whither he had gone on a religious visit. He early became convinced of the non-compatibility of slave keeping with the Christian religion, and, visiting several of the Southern States, beheld the forbidding in-

stitution "as a dark gloominess overhanging the land." Deeply affected by the fact that Friends themselves were not clear of holding their fellow-men in bondage, he laid his concern upon the subject before the Yearly Meeting held at Philadelphia, and was greatly instrumental in freeing its borders from the reproach. Unlearned in the schools as Woolman was, his journal in its simple, chaste diction has been many times spoken of as a classic, and the same term may be applied to some of his essays which treat specially of labor and of riches. "Nowhere," says Whittier, "has what is called the 'Labor Question,' which is now agitating the world, been discussed more wisely and with a broader humanity than in these essays." The extract above given is from the one entitled "A Word of Remembrance and Caution to the Rich." It were well did every Christian Socialist, every student of the pregnant theme of the respective rights of labor and of capital, possess this lucid, calmly phrased paper. J. W. L.

(To be continued.)

William Penn on the Scriptures.

Having thus expressed myself to you, my dear children, as to the things of God, his truth and kingdom, I refer you to his Light, Grace, Spirit and Truth within you, and the Holy Scriptures of truth without you, which from my youth I loved to read, and were ever blessed to me; and which I charge you to read daily; the Old Testament for history, chiefly the Psalms for meditation and devotion; the Prophets for comfort and hope; but especially the New Testament for doctrine, faith and worship. For they were given forth by holy men of God, in divers ages, as they were moved by the Holy Spirit, and are the declared and revealed mind and will of the Holy God to mankind, under divers dispensations, and they are certainly able to make the man of God perfect, through faith unto salvation; being such a true and clear testimony to the salvation that is of God, through Christ, the second Adam, the Light of the World, the quickening Spirit. — *Wm. Penn's Advice to his Children.*

ACCUSTOM yourselves in everything that happens, to recognize the hand and will of God. This lesson is of more consequence than you think. Whether it be some great wrong, or some little offence that you meet in daily life, before you fix your thoughts on the person who did it, first be still, and remember, God allows me to come into this trouble to see if I shall glorify Him in it. This trial, be it the greatest or least, is allowed by God, and is his will concerning me. Let me first recognize and submit to God's will in it. Then in the rest of soul which this gives, I shall receive wisdom to know how to behave in it. With the eye turned from man to God, suffering wrong is not so hard as it seems. — *Andrew Murray.*

CULTURE, as one has well expressed it, is not so much quantity as quality of knowledge; not so much an extension of ourselves by addition from without, as enlargement of ourselves by development from within; not so much a result of accumulation, as a result of growth.

them and listen for them. There is in the attuned ear, in the receptive attention, in the wide-awake attention. He who hears and listens will find that God is speaking to him. Nature has a voice for him who is in sympathy with her and responds to her touch and impression. It is a message to the soul that is in harmony with its creations and suggestions. So the word is a word for the true and responsive—*Presbyterian*.

AN EPISTLE BY WAY OF ENCOURAGEMENT TO FRIENDS TO BE FREQUENT AT WEEK-DAY MEETINGS.—By Theodore Eccleston, 1693.
Beloved friends, We having been refreshed in the living presence of the Lord in meetings, and those that have truly rejoiced after righteousness, have there felt that comes from heaven plentifully; and many being thereby nourished in the eternal life, it hath encouraged me to be frequent in meetings; not only on the days but also on week days, to wait upon the Lord in His Divine gift, to be refreshed in Him as the sense of God's goodness is in the bread, and an earnestness of mind to get to the table of the Lord, where souls have been refreshed before; that we may joy the renewings of the heavenly life, increase in it; wherein as we are preserved we shall abide in the favor of God, have a share of his blessings which He is bestowing among the sons of men, whose hearts are prepared and stand open, and expect to receive from Him.

Beloved Friends, let a watchfulness be in the mind of everyone, that this world's end concerns do not become as briars and thorns unto us, hindering their growth to Truth; for, Friends, these outward things the Lord hath bestowed, ought rather to be in our minds thankfulness unto the Lord and to walk in true fear, and lowliness before Him; and unto those that so outward riches, or any outward blessing or grace that He bestows, will not be an occasion to neglect our Christian duty of assembling ourselves together, but so much the more we have received from Him, so much the more to be engaged to serve Him, and to wait upon Him and wait upon Him.

Let thus your good example in frequenting meetings may be an inducement to others to frequent Friends' meetings also, whereas, if looking into our meetings, should see a sloth and slackness in Friends, may they think that our meetings are no more profitable than their own, and so not be drawn by example to be fervent in seeking after the Lord; let therefore the zeal and diligence of Friends in frequenting meetings, show forth the benefit of our meetings and the refreshment that may there be had; and it may prove means to stir up them to consider; that we do enjoy more in our meetings than in any other times, because of our frequenting and waiting upon Him.

Beloved Friends, if any are in straits and difficulties inwardly whom have we to go unto for comfort or our God? Therefore not only in private, but also in the Assembly of the Lord's people, spread your spiritual necessities before Him, and wait upon Him for a

supply; and let the minds of none wander, but (when you are so met) be staid upon the Lord in his heavenly gift, to receive from Him, and if any are not yet come to a stay to their minds, let such be turned to the measure of the Spirit they have received, and, (in faith) therein diligently resist the enemy that would keep you unsettled, and as you abide faithfully warring against him, in due time you'll know a victory; and this will be of more advantage to your immortal souls, than increase of outward wealth, or indeed, than a bare formal sitting in meetings, only to hear the experiences of others. For hereby you'll come to know bread in your own houses, and water in your cisterns, that you'll not need to say to others, give us of your store. For through the heavenly gift that you have received will you be abundantly supplied, and your souls in the receiving will have a sacrifice of thanksgiving and praise to offer to our God, who is worthy thereof, forever and evermore.

And you that are masters and mistresses of families, and parents of children, had need be exemplary in your practise and care over those of your families, that they seeing your zeal and earnestness in assembling yourselves together, to wait upon the Lord, may be drawn by your example also to be diligent in waiting upon Him, and so come to receive for themselves of his blessings and mercies; and then that they together with you, may live worthy of his mercies, is the fervent travail and prayer of

Your Friend,

THEODORE ECCLESTON.

LONDON, Tenth Month 13, 1693.

Remember the time appointed for meetings to begin.

FOR "THE FRIEND."

From a Woman's Journal.

A laboring woman who had the care of an aged and very dear mother once poured out her heart in verse, lamenting the inability to provide all that her love prompted and voicing a dread of what might in the near future befall her precious charge. She had the grace, however, to keep the jeremiad to herself and, coming upon it a few years later, not long after a happy family gathering, she added the following:

Six years have gone and God's kind hand

Hath led us clear;

In plenty we possess the land,

And all are here,

How long to stay

We may not say.

But rainbow-written on the yore

Above the mirkiest path we trod,

And rainbow written all before

I daily read: "Have faith in God."

"Do all these dreary stretches serve as seed-time?" asked a friend, writing to one who had the long-continued care of invalid parents. "It seems to me the physical powers are too overtaxed to allow anything to germinate."

The answer was given: I am certain that "overtaxed physical powers" do not necessarily nullify the conceptive and receptive functions of the mind. Besides, I have been permitted to learn that even close-confining and exceedingly wearisome service upon the sick has its compensations,—in a hushing of many little troublesome matters; in a deepening

sense of dependence on and confidence in the near presence of the Father, in a sincere and exalting gratitude that, since this or that hard and unpleasant thing must be done for the sick one and the loved, I am permitted, commissioned, anointed to do it.

However much at other times perplexed about what to avoid and what to follow, now comes the restful assurance that for once there can be absolutely no question or quibble about duty—a compensation of no small consideration. I have not found my "dreary stretches" only "dreary stretches."

Again the same friend writes: "You say you believe He cares. That I am glad to hear. It will help me to believe, which I fear I don't very much."

The message returned said: "Believe He cares! I believe He cares from start to finish, stitch by stitch, to the end (which is no end.) But if I fail to put my belief into flesh and blood, if I fail to get calmness and courage and guidance out of that belief, day by day, I am worse off than you are, if, as you say, it is indeed true that you 'don't believe much.'"

"It isn't the worst thing in the world not to believe. The worst thing is to believe and not live out that belief."

People who believe in a half-hearted way are the only ones who fear. The out-and-out disbeliever is no coward. Earth and self look too mean to him to be worth much of a struggle to keep. The out-and-out believer, of course, cannot fear. Belief in a future life made the early Germanic races magnificent battlemen. They had it unshakably settled in their hearts that to be brave was to be good, and that to pass in strife was but to go on into Wahalla's mirth and feasting and never-ending hunting.

It belongs to human nature to exalt bravery, because it is the outward show of the only condition of the soul which accomplishes. "I would thou wert cold or hot." The ineffectual must be sweated out. Neither heaven nor earth, no, nor the soul of man can make any use of lukewarm belief. A live dog can lie by his master's fireside and at least wag his tail goodnaturedly now and then when his master speaks to him, and perchance go out and drive up the cows. A dead dog can get buried out of sight. But a dog that is neither dead nor alive, a dog with a lukewarm constitution, neither to be used nor yet to be buried, is an unmitigated nuisance.

Some time ago I discovered a defect in a friend. It was certainly a defect, and though I have written the word "discovered," it is true I had previously suspected the weakness. But the fuller revelation tried my soul. For a time—some hours—I felt estranged. I reasoned to myself that I had two defects to my friend's one, but the reasoning did not in the least warm my heart.

After a change of thought, I reflected, shamefacedly, that I had shrunk away even for a few hours, even with no one to know it but God and myself, from a true and loving friend who had done and had a temperamental tendency for doing—a foolishly impulsive and ill-balanced thing. What was it—that was it to the rich, sincere, always well-intentioned life? Surely, my love was much at fault if it faltered at a fault. "A friend should bear a friend's infirmities" or what's the worth of friendship? How bear them? Bear them as

the shepherd bears the lame lamb. Bear them on the heart. Bear them always with prayer. Bear them away, if possible, by prayer or by reproof.

Then I thought it takes a certain faith in the atonement to make it easy. When we look at a life in the light of that Love which could spend itself to the uttermost for the most defective, how grows our tenderness and our patience! Can we be unkind or indifferent to one for whom Christ found it necessary to die? Christ the teacher brings us immeasurable blessing, but Christ the Saviour, the Suffering One,—He only it is who can impart to us the love that bleeds and loves on. "The only gift is a portion of thyself," says Emerson. "Thou must bleed for me."

COMMON LIVES.—The common people have always been Christ's best friends. It was the common people who heard Him gladly when the great were persecuting Him. From the common people his church has been most largely recruited. Even so to-day the hearts of the common people are the greatest bulwark of the faith. If the common people have honored Christ, still more has Christ honored them by using them in the defense of his Truth and the spread of his gospel. Through them, in a thousand quiet ways, He is daily being preached. They are the mainstay of every movement for righteousness; they comprise the bulk of his church. Verily, Christ uses common lives.

Christ uses common lives, not because they are common lives, but because they are willing to be used by Him.

God requires not talents, but submission. It matters little to Him whether a life be common or great, as the world views it. He only asks that the life be yielded to Him; he is perfectly able to fill it with all power, and to use it to accomplish mighty works in his name. There is no life too humble to be greatly used of God. He wants not worth but willingness.

Most of the work that needs doing in this world does not require exceptional ability. The diffusing of cheer in discouraged surroundings; the repression of sharp and critical words in the ever-recurring moments of temptation; the speaking of messages of encouragement and sympathy; the habit of kindly forbearance; the daily humbling of self for other's sake—these are the common ways in which common lives may be used by Christ.

Greatness in heaven is not measured by greatness on earth.—*Herald of Truth.*

A PHILOSOPHER, seeing that he could not apprehend the flowing and ebbing of the sea, without stopping to consider it further, threw himself into the sea, in order to be taken in by it; and I, having labored for some time in looking at and contemplating the flow and reflow of God, and seeing that I could not comprehend it; without stopping longer to contemplate it, I am lost and swallowed up in Him; and that is the way I have learned more about it in one moment, than I could have learned by my care and solicitude during a life time.—*Madam Guyon.*

MANNERISM we should despise; good manners we should cultivate, as they are "spirit acted out into form."

THEY CALL ME STRONG.

They call me strong because by their tears I shed where none may see;
Because I smile, tell merry tales and win the crowds to me;
They call me strong because I laugh to ease an aching heart,
Because I keep the sweet side out and hide the bitter part.
But, O, could they who call me strong live but an hour with me
When I am wrung with grief in my Gethsemane!
They call me strong because I toil from early morn till late,
Well knowing there will be no smile to meet me at the gate.
They call me strong because I hide an inward pain with jest,
And drive away the care that comes unbidden to my breast;
Perhaps 'tis strength—God knoweth best; He sent the cares to me!
And his—'not mine the strength that keeps through my Gethsemane!

—*Los Angeles Herald.*

Science and Industry.

GOVERNMENT STENOGRAPHERS' SALARIES.—In Washington, under the Civil Service system of the United States, a stenographer and typewriter receives from seven hundred and fifty dollars to fifteen hundred dollars a year. The hours are from nine until sometimes four or five, and there are rather more free days in the year than are usually allowed. Department stenographers are paid on the following principles: accuracy counts five out of ten points; speed counts two, and spelling, handwriting and arithmetic one each. We may say that in all the departments accuracy is the first requirement. Next to that comes the capacity to think independently, and to act quickly and intelligently. Among the questions put to ascertain the clear-headedness of applicants is this: What would you do if you discovered a smell of smoke without being able to discover its source?

ART SUBDUING NATURE.—The great Assouan Dam, the most extraordinary engineering work of the kind, has just been opened under imposing circumstances. There being practically no rain in Egypt the purpose of the dam is to hold back the waters of the Nile during the flood period, permitting of their gradual use for irrigation during the rest of the year. This will increase by a million acres the cultivatable land of Egypt. It will enable large tracts to bear two crops a year instead of one, and in increased production of cotton and sugar will add twelve million dollars a year to the wealth of the country. The dam is a mile and a quarter long, and will hold the water 347.6 feet above the level of the Mediterranean Sea. It is pierced by 180 openings, each 23 feet high and 7 feet wide. Some of these sluices go 75 feet below the ordinary rock surface. Twelfth Month 10th, the opening day, is Ramadan, the great annual Mohammedan feast; the ceremony had to be postponed till four in the afternoon. The Khedive turned the key which set in motion the electric machinery. Several sluice gates gradually opened and the volume of water rushed out. A stone to commemorate the event was put in place by the Duchess of Connaught.

The work cost more than \$10,000,000 and the work of 16,000 laborers, of whom 14,000 were native Egyptians.

BY RAIL THROUGH AFRICA.—It is impossible that Cecil Rhodes' magnificent dream of a railroad through Africa from north to south—"from Cairo to the Cape,"—may be realized before many years. On the British South Africa railroad trains will soon be running from Cape Town to Bulawayo, a distance of fifteen hundred miles, and railway building in Rhodesia is progressing rapidly. It was proposed, under a recently signed convention from the King of the Belgians, to carry the road through Congo Free State to the upper waters of the Nile, the route being from Bulawayo to Victoria Falls, three hundred miles, and thence to Lake Kasai, the most southerly navigable point on the Congo, even hundred miles. Stanley Falls, on the upper Congo, will be connected with the Egyptian railways at Mahiga on Albert Nyanza by a link four hundred and eighty miles long. It was formerly intended to carry the road through German territory, and that line may also be built.

INSANITY FROM ALCOHOL.—The seventy-ninth annual report of the officers of the Connecticut Hospital for the Insane at Hartford, Conn., has just reached us, says the *Christian Advocate*. In a strictly professional way the distinguished superintendent, Dr. Henry P. Stearns—in his own having the temperance question, technically so called, in view—thus discusses the subject:

"You will further observe from the tables of statistics appended, that in no less than twenty-one of the admissions—that is, in more than seventeen per cent.—the insanity was thought to have been caused by the abuse of alcohol. This may be a higher percentage of such cases than exists in some State institutions, but it corresponds quite accurately to our own history [seventy-nine years], in its respect.

"In fact, alcohol plays so important a role in the production of insanity and crime—especially in cities and large towns, that so to speak should use every means to educate the rising generation as to the danger attending its use as a beverage.

"The effects of alcohol upon the elements of the nervous system are much greater twenty years of age than afterward. The brain is more sensitive to the effects of its influence during the period of adolescence, and young persons acquire habits of using both alcohol and tobacco much more readily than during later periods of life. When formed during this period they are much more likely to become incorporated with the development of the system and thus become permanent.

"They may eventuate in such cases in a degeneration of the cells of the brain and the vasomotor portion of the nervous system. In other cases, before such a stage is reached, there may result morbid changes in the vital activities of the individual, attended by cravings which become very difficult, and in some cases impossible, to resist. The power becomes much impaired, and the high ideals of the individual are lost."

Francis Howgill.

Selected.

Francis Howgill, of Grayridge, in the county of Westmoreland, an early minister of the Gospel of Jesus Christ, was convicted of the crime of High Treason by George Fox, at that notable trial at Firkbank Chapel, in Westmoreland, in the year 1652. He soon became a powerful preacher, and preached Christ freely as he pleased him. He came to London with Edward Burrough early, to visit that city; and he came to Bristol and divers parts of that city, and suffered imprisonment in Appleby in the year 1652; and "a nasty, stinking of it was."

He was set at liberty the latter end of the year, and grew valiant and bold for the name of the Lord, travelling up and down on foot, preaching the gospel. He went to the steeple-tops and to many places, warning both the rich and people of the day of the Lord that was coming upon them, directing them to Jesus, their teacher and Saviour. He came to London on foot, with John Camm, to meet Oliver Cromwell, soon after he was made Protector; and he went with Edward Burrough to Ireland, and preached Christ in great sufferings there, until he and Edward Burrough were banished by Henry Cromwell to Ireland. Afterwards he was imprisoned in London in the year 1661, at the beginning of the Fifth Monarchy people rose up again, but was clear of that bloody act, and was set at liberty, and continued laboring all down the nation, in the work of the Lord, and turned many to God. In the latter end of the Fifth Month, 1663, he was sent for to the market in Kendal, by the magistrates who tendered him the oath of allegiance, and because for conscience' sake he would not take it, they sent him to Appleby Prison; and at the assizes, for refusing to take the oath, sentence of prebimure was given against him by the Judge in these words: "You are put out of the king's protection, and are a traitor to the law; your lands are confiscated to the king during your life, and your goods and chattels for ever; and you to be a slave during your life."

Howgill replied: "An hard sentence for my obedience to the commands of Christ; the Lord forgive you all."

Howgill said: "Well, if you will yet be subject to the laws of the king, the king will show you mercy." F. Howgill: "The Lord hath no mercy unto me, and I have done nothing against the king or government or any man, blessed be the Lord; and herein stands my peace; for it is for Christ's sake I suffer, and for evil doing." The court broke up, and any were sorry to see what was done against him; but he signified how contented he was that he had anything to lose for the Lord's precious Truth, of which he had abundantly borne testimony, and that he was contented to suffer for it. He was kept a prisoner in Appleby jail four years and a half; and by being much spent in his public travels and labors in the gospel, was not able to do such close confinement, though he bore sufferings in much patience and cheerfulness, until the time of his decease.

Howgill was taken ill the eleventh of the Eleventh Month, 1668, and though his departure was high, yet was he kept in perfect under-

standing, being often very fervent in prayer, and uttered many comfortable expressions, to the refreshment of those about him. Two days before his death, his wife and friends being present, he said, "Friends, as to matter of words, you must not expect much from me, neither is there any great need of it, or to speak to matters of faith to you who are satisfied; only that you remember my dear love to all Friends who enquire of me, for I ever loved Friends well, and any others in whom Truth appeared. Truly God will own his people, as he hath ever hitherto done, and as we have daily witnessed; for no sooner had they made that act against us for banishment, to the great suffering of many good Friends, but the Lord stirred up enemies against them, even three great nations, whereby the violence of their hands was taken off. I say again, God will own his people, even all those that are faithful; and as for me I am well and content to die; I am not afraid at all of death. Truly one thing was of late in my heart, and that I intended to have written to George Fox and others, even that which I have observed, which thing is, that this generation passeth away, when so many good and precious Friends within these few years have been taken from us; and therefore Friends had need to watch and be very faithful, so that we have a good, and not a bad savor, to the next succeeding generations; for you see that it is but a little time that any of us have to stay here."

Often he said in the time of his sickness, that he was content to die, and that he was ready; and praised God for the many sweet enjoyments and refreshments he had received on that, his prison-house bed, where he lay, freely forgiving all who had a hand in his restraint. And he said, "This was the place of my first imprisonment for the Truth in this town; and if it be the place of my laying down the body, I am content."

Several persons of note, inhabitants of Appleby, as the mayor and others, went to visit him, some of whom praying God might speak him to his soul, he sweetly replied: "He hath done it;" and they all spoke well of him. A few hours before his death, some being come to visit him, he prayed fervently with many heavenly expressions, that the Lord by his mighty power would preserve them out of all such things as would spot and defile. A little after recovering some strength, he further said, "I have sought the way of the Lord from a child, and lived innocently, as among men; and if any enquire after my latter end, let them know that I die in the faith that I lived in and suffered for!" These words he spoke, with some other words in prayer, and sweetly finished his course in much peace with the Lord, in the Eleventh Month, 1668. He labored in the gospel sixteen years.

I do not forget how often, for many a disciple, "the closet" may be impossible, in its literal sense. But even then, even in a crowd, "the secret of the Face" can be entered; and the soul, aye, in a time measured by moments, can, if it has learned the habit of "remembering God," step in to be alone with Him. Only, to that very end, where "the closet" is possible, let us use it to the uttermost. Let us covet and greedily grasp the interview alone, in the quiet corner of the busy house, with the Father, in the Son.—*Bp. Moule.*

INDEPENDENTLY POOR.—She always had a good time, the other girls said of Jessie—said it half enviously, some of them. Her home was an old-fashioned, rather shabby house where the furnishing and the style of life were of the plainest, but she welcomed her friends there cordially, and shared with them what she had without pretense or apology. She wore her plain clothes in the same way—pretty and daintily made, but inexpensive always—and made the most of whatever pleasures came in her way without regard to appearing in costly array.

"You seem to get as much satisfaction out of everything as if you were independently rich," said a discontented acquaintance one day. "I don't see how you can."

"Well, if I am not independently rich, I am independently poor, and I suppose that's the next best thing," laughed Jessie.

After all, it is the independence that counts rather than either the wealth or the poverty. The simplicity of standing for just what one is, without sham or pretense, lifts a burden of fret and anxiety, and leaves the spirit free.—*Wellspring.*

A MAN must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—*George MacDonald.*

If the women Friends and young girls who are engaged in Christian work would observe simplicity in dress in going about among those whom they desire to help, they would find they were having a decided influence for good by example rather than by precept.—*A Baltimore Y. M.*

Notes from Others.

Bishop coadjutor Mackay-Smith of Philadelphia regrets that the American clergy quote the Bible so seldom in their sermons. He says the English clergy use the Bible much oftener. They are taught to acquire it at school.

Says the *Universalist Leader*: "The Church must be, like its great founder and Master, not a scribe, but a prophet, not pointing to what men have believed about God, but pointing rather to something that men can see and believe and do now."

A writer in the *New York Observer* believes that unless a new standard of benevolence and self-sacrifice enters into our life as a republic we shall reap an evil and painful harvest. "Great wealth without mercy, charity and self-devotion," he says, "is not a blessing but a curse."

The *London Christian* says: "Do we realize the value to a nation of its Christian people? What would England be without them? It is a high and glorious calling—to be children of God—light in the midst of darkness, salt permeating corruption. It is not for them to bow down their heads, or hang their harps on the willows. The world cannot do without them; they have much to live for."

The University Extension Lectures in Association Hall will be resumed on First Month 6th, when W. Hudson Shaw will begin a course of six Wednesday evening lectures on "Imperial Rome," and on First Month 12th a course of six second-day afternoon lectures on "Venice." Besides these he will deliver his six Fifth-day afternoon lectures, be-

ginning Second Month 19th, on "The Life and Teaching of John Ruskin."

On Second Month 17th Edward Howard Griggs will begin a course of six Third-day evening lectures on the Philosophy of Plato. His aim will be to present the essential contribution of Plato to the world of human thought, and to show the value of his philosophy for modern life.

Said Bishop Potter on the day called Christmas: "There are some churches that we pass upon the street and say to our friends, 'This is a church.' When we enter it, however, the interior appearance gives the idea that we have made a mistake and that we are in a theatre instead."

"Of the one hundred and fifty thousand Indians in the country, seventy thousand have received allotments of land in severally and have become citizens of the United States. During the past year about twelve thousand ceased to receive rations, and, instead, were given work whereby they were able to support themselves. This is making very rapid progress. The reports of the religious work among the Indians show good results, and also indicate that the distinctive Christian work has been an important element in the progress made."—*Ram's Horn*.

The New York *Tribune* presents several extracts from "The Oldest Egyptian Book," a papyrus manuscript said to be four thousand five hundred years old. Two of these are of religious interest to us, namely:

"If thou art a wise man, sitting in the council of thy God, set thy thoughts toward that which is wise. Keep silence rather than pour out thy words. When thou speakest, know what objections may be made to thee. To speak in council is an art, and speech is criticised more than all other work."

"Doubly good is the precept of our Father from whose heart we come. May what He tells us be in our hearts. Do more for Him than He said."

OPPOSITE EXTREMES IN THE TIMES OF ACCOMPLISHING MARRIAGES.—Friends now living remember when it was requisite for a couple desiring to be married to declare their intentions orally in person before a Friends' Monthly Meeting on two separate occasions, a month apart, and receive the meeting's permission later on.

Last week, on the 25th, ten persons on the same evening, in Armstrong, Mo., without letting their outside friends know of their intentions, were married at the same time and by the same minister. Each prospective bridegroom took dinner with his intended bride, and after the meal the five couples repaired to the minister's house. There they formed a circle around the parson, clasped hands and took the vows prescribed by the church. Only a few persons beside the contracting parties were witnesses, not to sign the certificates as witnesses.

SUMMARY OF EVENTS.

UNITED STATES—A despatch of the 26th ultimo from Washington, says: The scarcity and high price of coal has greatly stimulated the inventive faculty of Americans in the invention of fuel substitutes and of machinery for the making of briquettes from combustible materials now allowed to go to waste. Hundreds of patents have been filed, and the development of industry in these directions is to be expected; but the first practical steps are likely to come from Europe, where, especially in Germany, Belgium and France, the making of briquettes is already successful and profitable. A combination of the manufacturers of briquette making machinery in Germany has been formed, and will soon establish a branch office in New York City, in charge of a competent engineer, who will examine sites for briquette factories and will furnish estimates on the cost of installing plants near available locations. There is no lack of material in this country for such purposes. Western New York, New Jersey, New England, Michigan, Illinois, Wisconsin, Oregon and Washington have vast beds of peat; the Dakotas and the Gulf States have deposits of lignite and kindred substances,

and the great culm banks in the anthracite fields of Pennsylvania can be utilized.

A plan of improving country roads at a small cost has been proposed for brick track wagon road system, which consists of two wheel tracks of a width ranging according to the conditions from twelve to fifteen inches, with a wheel bearing surface of vitrified brick, bedded in Portland cement, making practically a solid stone the entire length of the road, which is not affected by the grinding of the wheels, the action of water or the disintegrations of frost.

A few years ago the Navajos Indians were able, by means of their large flocks of sheep and their industry of weaving blankets, to maintain themselves. Drought for six consecutive years has, however, reduced their flocks and impoverished them as a people. The reservation, which is two hundred miles east and west by one hundred north and south, is mainly arid and irrigation is needed. It is urged that what they need is instruction in the way of developing by their own labor the natural resources of their country. Schools and teachers are needed.

The trans-Pacific cable from San Francisco to Honolulu has been successfully laid to the island of Oahu, a distance of 2238 nautical miles. When completed to Manila the new system will have only three relays, instead of fourteen, as at present, and will reduce the price from \$1.66 to \$1 per cablegram. The cable will also be used for the route to Japan and China. The first section will extend to Honolulu, the second westward from Hawaii to the Midway Islands, the third to Guam and thence finally to Manila Bay, where it will be spliced to the shore end, completing the cable to the Philippines.

The *Railroad Gazette* estimates that about 6026 miles of steam railroads were constructed in the United States during the year, making the total mileage in the United States not far from 200,000. In 1850 there were only 9021 miles. It was estimated that at the close of the century there was one mile of railway for every 400 people. In Europe, it is stated, there is only one mile of railroad for every 2200 people.

Dr. D. E. Salmon, of the United States Bureau of Animal Industry, has stated recently in a despatch that "At the present time 1300 head of cattle have been slaughtered in Massachusetts, and under favorable conditions all of the known infected herds should be killed and disposed of within the next week or ten days."

Dr. L. F. Fick, of Philadelphia, the president of the Pennsylvania Society for the Prevention of Tuberculosis, has lately returned from Europe, where he visited several institutions established for the treatment of consumptives. In speaking of the "Free Hospital for Poor Consumptives," maintained by the Pennsylvania Society at White Haven, Pa., he said: "Our method is the one that is recognized now as the best all over the world—outdoor life, with forced feeding. We expect to extend that work by the establishment of like institutions, and also the opening of dispensaries in other parts of the State. Ours is a popular movement, which any humane person can join. Our present membership is between seven hundred and eight hundred, and it is increasing rapidly outside of Philadelphia. Auxiliary committees of women are to be formed in all the towns and cities of the State."

The new German phonetic spelling which has been adopted by order of the Kaiser throughout Germany is to go into effect in America about First Month 1st. The new spelling eliminates all unnecessary letters. A combination of farmers has been organized in Indianapolis, which proposes to extend its operations throughout the country, and by means of a system of reports ascertain the yield of various crops, and fix a minimum price which will rule for a year. Also to encourage the building and maintenance of cold storage warehouses in the principal cities where farm produce may be held for advantageous prices.

The annual report of the Commissioner of Indian Affairs shows that the 1800 people composing the Osage tribe of Indians are the richest people per capita in the world, the tribal possessions including \$8,584,498 to their credit in the treasury of the United States, besides 1,400,000 acres of land in Oklahoma.

There were 470 deaths in this city last week, reported to the Board of Health. This is 65 less than the previous week, and 10 less than the corresponding week of 1901. Of the foregoing 230 were males and 240 females; 58 died of consumption of the lungs; 74 of inflammation of the lungs and surrounding membranes; 4 of diphtheria; 25 of cancer; 19 of apoplexy; 14 of typhoid fever; 1 of scarlet fever, and 3 of small pox.

FOREIGN—A despatch of the 26th from Washington says that the claims of Great Britain, Germany, France and Italy in Venezuela will be submitted for adjudication to the tribunal of The Hague is now certain. The notes of the allied Powers agree to accept the arbitration of The Hague Court should President Roosevelt be un-

willing to act in that capacity, and the will of Venezuela to recognize the same authority was on this morning, Secretary Hay is preparing a note to the Powers, in which the gratification of the United States Government is expressed for the course agreed upon by them towards a settlement of the pending difference.

President Castro has telegraphed his acceptance of a proposal to submit all pending differences to arbitration of The Hague tribunal, subject to certain conditions. Venezuela was not one of the signatories, but with equal satisfaction this court of arbitration, but in view of the fact that the jurisdiction of the tribunal may, within conditions laid down in the regulations, be extended to disputes between non-signatory Powers, it is agreed on recourse to the tribunal.

It is stated that the number of natives of the Philippine Islands who have died since the United States military operations among these islands, those who have been killed by cholera and other diseases, is probably more than a million.

In a recent address in New York City, President of Cornell University, a former member of the Philippine Commission, said of the Philippines: "The people in those islands are in dire distress. Their cities have been largely destroyed, their industries and their lives have been ruined by famine and pestilence. And, in these things, the islands have lost \$1,000,000 in the last twelve months, because of the decline in silver fluctuation in the rate of exchange. We have lost the islands capable and well-paid teachers, but the Government has insisted upon one language in the schools. Imagine the education in an American town of 4000 persons in charge of a Spaniard who insisted that the language of all the schools should be Spanish."

To increase the export of Siberian butter the Government of Agriculture in Russia has appropriated \$100,000. It is said this amount will be used in increasing the number of instructors for creameries in Western Siberia, in maintaining creamery schools in Kurgan and Novosibirsk, educational courses in creamery economy, and in establishing laboratory laboratories in the organization of creameries in Western Siberia, and for travel expenses of instructors and foremen.

The representatives of the Marconi Company in London state that it is calculated that the company is able to handle 1000 words per hour. As soon as it is able to get the postoffice authorities to connect with the inland telephone, the company will begin large commercial business between Cornwall, England, and Norway.

The number of deaths from the recent severe earthquake at Andjian in Russian Turkestan is now estimated at from 4 to 5,000. This city, which has a population of 56,000, has suffered damages amounting to millions of dollars. A despatch of the 26th says that the oscillations of the earth still continue. Many thousands of persons are homeless.

Hot milk is obtainable in Stockholm during the winter from automatic slot machines placed in the streets. Swedish Temperance Society.

A railway company in England has lately obtained a verdict of \$140,000 against a labor union for striking its employees and thus inducing them to break their contracts. The legality of this decision has been sustained by the final court of appeal.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage and trains leaving Philadelphia 7.16 and 8.18 A. M.; 1.22 and 4.32 P. M. Other trains are met when required at Stage fare, 15 cents; after 7.30 P. M., 25 cents; return free the school by telegraph. Write Westtown, Pa. Phone 1144.

EDWARD G. SMEDLEY, A.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WM. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

DIED. On the eighteenth of Eleventh Month, 1902, the residence of her brother, Thomas Sharpless, Birmingham, Chester County, Pa., EDITH SHARPLESS, of the late Aaron and Susanna Sharpless, in the sixteenth year of her age; a member of Philadelphia Meeting of Friends.

WILLIAM H. PAILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

L. LXXV.

SEVENTH-DAY, FIRST MONTH 10, 1903.

No. 26.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(from Walnut Street, between Third and Fourth.)

Orders designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Domestic Elocution.

which that could be said to every professional Christian which was said to a Galilean of Christ, "Thou also art one of them; speech bewrayeth thee." That is, that out of all the tones, modulations, and of their voice truly marked them as the spirit and nature of Christ in their For we believe there is a gospel note through the voice and conversation of a Christian, which does indeed affect the ears of hearers with a secret influence or though they be not able to identify it by to their intelligence. That select of utterance of man to man born of the Spirit is spirit, and to be out must be spiritually discerned; that which is born of the flesh is the voice, expressive of the breathing of about of no spiritual life, or echo of within the hope of glory.

need no schools or vocal training to cultivate is note of the Divine harmony, except school of Christ whose spontaneous prophethese vocal reflections of the spirit of te. Given the genuine Christian extension of the love and converting power of Christ, and the pronunciations of te among the signs following. They tell to modify the accents of a whole wherein is stationed even one whose position is "as becometh the gospel of t.

matter how much we have been trained elocution of the schools, the happiness fully needs in its members the elocution of Christ, tempering its "habits, manner ways of speaking and of answering spoken to and of helping and smoothing own and brightening things up; and with in tones of voice and in managing nerves and in governing the tem-

per." Many need that domestic elocution of Christ's spirit as a post graduate education, which should have been taken in with the very breath of a kindergarten training.

The expression of the voice is from the heart before it is from the mouth, for there its spiritual and moral quality begins to be formed; and so the door of the mouth is the heart, where the watch is commanded to be set. As "what comes from the heart goes to the heart," so the same person is variously affected by the same words, according to the spirit of the person uttering them. One may ask a question, and by it provoke peace; another give forth the very same question and provoke resentment. "What is the matter?" asks the latter. "Did not Hannah ask the very same question this morning and it was received graciously?" "Yes; the same,—but not the same. The words were the same but not their savor. Grace was poured into her lips, and my response vibrated to the same note."

The peacemakers are among the blessed; and we do well to study the modulations of voice which make for peace, or for comfort, or for courage, or for purity or for incitement to higher life. They come unstudied from hearts and lips imbued with the gospel spirit; but they have a reflex action even on the imitator who aspires to their virtue. The very concern and effort to produce them is a part of that service by which we receive more grace, and become of that nature whose tone we would imitate in quest of so holy an endowment.

The Psalmist's aspiration contains the progressive rule of the school of Christ wherein all gospel elocution, including the domestic, is taught: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." The four steps of this Christian voicing are experienced in the reverse of the order thus expressed. First He is faithfully believed in as "My Redeemer." Thereupon a sense of this power is received and ascribed to Him as "my strength." Thence is inspired that meditation of the heart which is acceptable in his sight, and out of the abundance of a heart thus exercised come forth acceptable words in the acceptable spirit.

To the wise it is better to be suggestive

than exhaustive. These hints may suffice towards the peace and prosperity of various departments of our social relations. But we can hardly forbear adding these never too well known words of John Woolman:—

Some glances of real beauty may be seen in their faces who dwell in true meekness. There is a harmony in the sound of that voice to which Divine love gives utterance, and some appearance of right order in their temper and conduct whose passions are regulated; yet these do not fully show forth that inward life to those who have not felt it; this white stone and new name is known rightly only by such as receive it.

NOTE.—The authorship of the article on the Scriptures in our last number was misunderstood, when given as in the name of "Jonathan E. Rhodes." In absence of writers' consent to add their names, we withhold them.

On the Sacred Scriptures.

111

The testimony of the religious Society of Friends throughout the early periods of its history, was clear and emphatic concerning the Divinity of the Lord Jesus Christ, his miraculous birth, resurrection and ascension; nor was it less pronounced as regards the mighty works which He wrought, the Divine teachings He uttered, and the spotless example by which these were enforced and commended. They gladly and fully accepted, as a most precious doctrine, that this sacrifice on Calvary was made for the sins of the whole world; that thereby a new and living way of access to the Father has been opened, and that He forever lives as the adorable advocate and intercessor for the believing, repentant sinner. Whatever tends to invalidate or weaken our testimony on these points must lower our gospel standard, and our efficiency for good as a body of Christian believers.

We have been therefore deeply concerned to observe the persistent and too successful efforts by many acute writers of the present day, which tend, if they are not designed, to undermine the faith of the unwary in the validity and authority of the Holy Scriptures, wherein are clearly set forth the events and truths which are the very foundation of the Christian religion. Our Lord, in his teachings, frequently appealed to the writings of the Old Testament as authoritative, and declared concerning them "they are they which testify of me." As foretelling his coming in the flesh, and setting forth the purpose and character of his mission, he would, therefore, have them searched and believed in.

We are not disposed to call in question facts or discoveries that have been brought to light through modern science and research, and

which have modified to a certain extent the views once entertained regarding some of the statements contained in the Sacred Writings.

Nevertheless we feel bound to accept the general tenor of their testimony concerning the attributes of the Most High, his omnipotence, omnipresence, and omniscience; his infinite purity, justice and mercy, and the manifestation of love for his creature man, as revealed in the coming of the Saviour of the world in all his gracious offices.

While sympathizing with those to whom some of the truths contained in the Scripture Volume may seem dark and incomprehensible, we would tenderly remind them of the declaration of the Most High through one of his prophets that "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Thus, in view of our own limited powers, are we not led, by all right reason, to accept the statement of the Apostle Paul, in his first Epistle to the Corinthians, that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." And again—the same apostle asks, "What man knoweth the things of a man save the spirit of man which is in him! even so," he continues, "the things of God knoweth no man, but the Spirit of God." Is it not most reasonable to believe that, from this high source of spiritual enlightenment, we are to look for those revelations of Divine truth to our souls which "make wise unto salvation, through faith that is in Christ Jesus."

In the humble, teachable attitude thus begotten, we shall indeed be instructed regarding the mysteries of the heavenly kingdom, which are still "hidden," as our Lord declared, "from the wise and prudent," but continue to be revealed unto the "babes" in spirit, so far as is needful for their growth in grace, or as they may be able to receive them.

Here, also, a holy settlement will be reached as regards those views of Christian faith and practice that distinguish our religious Society from fellow Christians of other persuasions, while strength not our own will be given, not only to uphold them faithfully, but commend their excellency and the high authority whereby we believe they have been laid upon us to bear before the world.

SOME while ago two aeronauts, hanging in mid-air, looked down to the earth from their balloon, and wondered to see how small great things had grown—ample fields were contracted into little patches, the lake was no larger than a looking glass, the broad river with ships floating on the bosom seemed like a silver thread, the wide-spread city was reduced to the dimensions of a village, the long, flying, rapid train appeared but a black caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who, rising to hold communion with God and anticipating the joys of heaven, lies above it and looks beyond it. This makes it easy, and even joyful, to part with all for Christ—"this is the victory that overcometh the world, even our faith."

Thomas Guthrie.

THOU canst not fatten thy soul on furniture.

Heartening Counsel, Thanksgiving and Exhortation of Friends—With Biographical Notes.

(Continued from page 195.)

There is a life that ought to die on the cross, which is easier saved alive under testimonies, he they ever so substantial and excellent, than under the immediate teachings of Christ; whose voice is as a fire against evil of every kind, and affords no peace after it is discovered, until it be given up for destruction, and to be purged away by the spirit of judgment and burning. This pure voice speaks to us in such a manner that we can by no means turn it off from ourselves by applying it to the states of others, which may be done under the most searching testimonies; there being a partiality to ourselves, which, through the deceitfulness of the heart, we are apt to fall into; and also to flatter ourselves by supposing the pleasure we take in hearing the doctrines of Truth delivered, arises from the good in us; when it may be no other than the state of those to whom the prophet Ezekiel's words and declarations were "as a lovely song of one that hath a pleasant voice;" for they heard his words, it seems, with pleasure, but did them not, their heart going still after their covetousness.—*John Griffith* (1713-1776).

A Friend who had lived some time in Pennsylvania, visiting at the home of JOHN GRIFFITH, in Radnorshire, Wales, and giving a very pleasing account of the newly settled country, the desire of the lad, then thirteen years of age, to go thither where he had near relatives, was acceded to. A brother accompanied him. Their home was with an uncle about twelve miles from Philadelphia. When about nineteen years of age, passing an evening with some companions in "frothy vain conversation and rude actions," a message was brought to J. G. after he had retired to bed and had been not long asleep, that one of his so recent jolly companions was dying. John hurried to his bedside, and witnessing his dreadful agony, was himself plunged into deep anxiety. The young man in time recovered, while John was mercifully brought to "a state of sincere repentance and deep contrition of soul." He was recorded as a minister when he was twenty-one years of age. Removing from Darby to England, he married (a second time) and settled at Chelmsford, in Essex. The observation above quoted occurs in connection with a religious visit through the upper countries of England, in the course of which he felt several times called to be "an example of silence." A humiliating engagement of this kind, not readily submitted to where there may be naturally an easy flow of words, is one which can be scarcely contemplated when a stipend is paid for preaching.

I was in the nineteenth year of my age when John Camm and John Audlan came first to Bristol, in the power of the great God of heaven and earth; and I am a living witness that his presence was with them, and made their ministry so dreadful, that it pierced the hearts of many. Oh, the terror that seized my heart, at the sound of John Audlan's voice, and the sight of him, before I rightly understood what he said. But before the meeting was over the spirit of the Lord moved

in my heart, and I came to see my deplorable state, which made me cry to God for me. A day never to be forgotten by me. And I have arrived to the seven and fiftieth of my age. Oh! the many deliverances, inward and outward, which I have been a living witness of; the decrees that have been sealed against us, the threatenings of ruin and destruction which have been so in our ears—how have we been as it killed all the day long, and counted as for the slaughter; and yet behold we are to this day, to praise the Lord!—*Elizabeth Stirredge* (1634-1706).

The autobiographical relation which is left by ELIZABETH STIRREDGE, of Somersetshire, contains frequent salutations to "dear children," with many ejaculations of praise and thanksgiving interspersed. As she reviews the conflicts within and without, she is likewise more than once ready to testify against the subtlety of Satan, who would have had her strive no longer, to should never inherit the kingdom of heaven, "but a liar he is, and ever will be. My soul is at enmity with him; the Lord in whom I trust preserve me and my house forever." Brought back from a brief season of wandering, in which she says, "Willing to have a little rest and comfort, I lent an ear to the enemy of my soul, and let my mind go for fine clothes," she was preserved there to follow faithfully her Guide. This led her, when fully settled into the close service going to King Charles, a hundred miles away, with "such a plain testimony as the Lord require" of her: also a similar message "the mayor of Bristol for his and his associates, persecutions of 'the righteous servants of the Most High God,'" of which sort of it was her lot and her husband's to witness grievous experience three years later, when, through the instigation of the priest of the parish of Chew-magna, they were cast into Ilchester (or Ilchester) jail. The reason is a moving one, that tells of the visit of Elizabeth Stirredge to the judge who had her, and the bishop who sat with him on the bench, at the hour when, after the customary adjournment, they were seated contentedly together at meat. So searching and fully was her appeal, that both were effectively reached, and though on the following day when the keeper was ordered to "bring the Quakers," a five shillings' fine was imposed upon each, no word was said about payment of the penalty, the judge and keeper, the admiration of the indicted ones, went away, while "above fourscore prisoners were before them that day, were freed."

One day, in corn harvest, as I was on the road to Sheldon, in deep exercise, taking a view of my condition, being in tribulation and anguish, condemning and striking myself, it pleased the Lord on a sudden, unexpectedly and unlooked for, to cause the Day Star to arise in my heart, and the Righteousness with healing in his wings, when the sorrows of hell seemed to take me. Then it pleased the Lord to appear to me, and to visit me with the day-spring on high, in a very powerful and wonderful manner, in great mercy, goodness, grace, and infinite loving-kindness. I was, in

man, full of the power and presence of
 God, and his heavenly, glorious light
 in me mightily; so that I may truly say,
 exceeded the brightness of the outward
 and the eye of my understanding was
 filled, and I saw that it was the Lord's holy
 that appeared in me, and I believed,
 could do no otherwise. Oh, then I was
 and my soul was filled with joy!—*John*
(1643-1711.)

working about with care for the acceptable
 way cast up, which is the way of
 Jesus, JOHN GRATTON was emphatically of
 the non-associated band of Seekers to be
 in England in the time of the first and
 second Charles, and of the Puritan Common-
 wealth. He went first amongst Presbyterians
 and Independents and "a people called Ana-
 baptists." "Afterwards," he continues, "I
 came and kept from all people, and joined
 none, having tried almost all persuasions
 of Protestants, and much sorrow I had in
 it, and was deeply baptized with the spirit
 and burning; and I saw the baptis-
 m of the Holy Ghost and fire; and my
 mind empty notions and opinions, yea, my
 heart I had got by the wisdom of men was
 cast up." It was very soon after this that
 he speaks of the assuring experience,
 unspeakable, above related. Fittingly
 we prepare him for the persecutions and
 sufferings (when he had united with
 the Friends) that marked much of the time of his
 residence at Monyash in the county
 of Devon, one of these experiences as "a pris-
 son for the gospel's sake," including an im-
 prisonment of above five years and a half in
 jail. Nevertheless, opportunity was not
 lost to visit in gospel love, many meetings
 and, as also some in Scotland and Ire-
 land, that he came to realize with all, the
 presence of the Lord Jesus Christ, in receiv-
 ing a hundred fold of "brethren and sisters
 and children, and lands, and visitations;
 and [doubtless] in the world to
 eternal life." He finished his days at
 the age of a daughter, at Farnfield, in Not-
 tinghamshire. J. W. L.

(To be continued.)

THREE THINGS.—"I once met a school-
 ing Bishop Whipple, 'who told me that
 if he had read every book he could
 assail the religion of Jesus Christ,
 he said he would have become an infidel
 in three things.'"

First, I am a man. I am going some-
 where. To-night I am a day nearer the grave
 than last night. I have read all such
 as can tell me. They shed not one solitary
 ray from the darkness. They shall not take
 me only guide and leave me stone-blind.
 Second, I had a mother. I saw her go
 to the dark valley where I am going, and
 I saw her go with an unseen arm as calmly as
 I do to sleep on the breast of my mother.
 That was not a dream.

Third, I have three motherless daugh-
 ters, and he said it with tears in his eyes—
 "I have no protector but myself. I would
 shield them more than leave them in this sinful
 world; you blot out from it all the teachings
 of the Gospel."

Must learn of God as well as labor for

THE PATH TO THE BUSH.

For "THE FRIEND."

Some Christians in South Africa adopted the plan of
 retiring to the bush for prayer and meditation. A watch-
 ful sister came to another and expressed her anxiety
 about her soul's health, and when asked why, the reply
 was: "The grass has grown over the path to the bush."

Trample down the growing way,
 Tread the hardened sod,
 Angels gather here to stay,
 Precious path to God!

Sacred bush with silent tongue,
 Uttering not a word;
 Gathered thoughts a potent throng,
 Round the feet of God;

Sheltered spot, where hearts may rest,
 Unobserved, alone,
 Place where holy hand is pressed,
 And heart-throbs swell to song.

Meeting place 'twixt God and man,
 Interchange most dear,
 Here we learn the wondrous plan,
 Which make the way so clear.

The sheltered strength makes doubly sweet,
 The precious private road,
 And helps us holy joys to meet,
 Joys only found in God.

The calm retreat, the silent shade,
 With prayer and praise agree,
 And seem with Thy sweet bounty made,
 For those who follow Thee."

H. T. MILLER.

BEANSVILLE, Ont.

Does Paul Forbid Women to Teach in the Church?

(Concluded from page 187.)

[The substance of an omitted portion may
 be gathered from what here follows:]

That this is the mind of the apostle is more
 apparent still, if you notice the phrase in the
 twelfth verse, "Nor to usurp authority over
 the man." This phrase follows the sentence,
 "But I suffer not a woman to teach." Now,
 if Paul here has the public sanctuary in mind
 and is declaring that he will not suffer a woman
 to teach there, why does he add this con-
 junctive phrase, "Nor to usurp authority
 over the man?" Woman in teaching the Di-
 vine word, in her work in the gospel, as seen
 in her work to-day, is not usurping authority
 over man, and there does not seem to be any
 necessary tendency in this direction, she is
 but filling the place and doing the work which
 the Master has assigned her. Then notice fur-
 ther the apostle uses the singular number
 "man," not men as he would certainly have
 done had he been referring to the public as-
 sembly. But "man," in the singular number,
 just what we were expecting him to say if
 referring to the home, to a wife usurping au-
 thority over her husband.

The truth is that in this chapter Paul is in-
 structing Timothy about ordinary duties of
 Christian life, and not about, who shall, or
 who shall not engage in the work of teaching
 the gospel. And in these verses he shows
 that the gospel does not interfere with the
 appointed government and order of the home.
 God has instituted the family, he has lodged
 authority in this head, and the apostle here
 teaches us that Christianity does not disturb
 or reverse or set aside this order in the home
 and that the woman is to occupy the same po-
 sition of subordination to the head of the fam-

ily to which she was assigned by her Creator;
 and she should not aspire to the position of
 authoritative head and teacher in the home.
 And it is to this that the apostle refers when
 he says that the woman must learn in silence
 with all subjection and not usurp authority
 over the man. It should be remembered that
 Paul is not to be understood here as declaring
 that women should not teach in the home; not
 by any means. It is assuming the position of
 supreme authority in teaching, a step that
 usurps authority over the man, it is this and
 not the work of teaching in the family as we
 usually see it that is forbidden.

Since women hearken as well as Jewish who
 were converted and brought into the liberty
 of the gospel and taught their rights that as
 members of the body of Christ they were en-
 titled to social recognition and were the equals
 of their husbands, it is probable that they
 would be tempted to exceed their rights and
 usurp authority over their husbands. And
 specially would there be danger of this in cases
 where their husbands remained worshipers of
 false gods. They might feel that in that
 case they should not be under authority, but
 would even have the right to assume control
 over the husband and family. But the apostle
 informs Timothy that it was wrong for them
 to entertain such thoughts. The gospel was
 not intended to reverse the government of the
 home, but even in such cases Christian wives
 should be subject to the authority of their
 husbands. Then in view of the whole subject,
 in view of the reasons given why we should
 not expect to find this prohibition in the New
 Testament and in view of the explanation
 given of these passages, does it not seem a
 reasonable conclusion that Paul does not for-
 bid women to teach in the church? It might
 be inferred from this, no doubt, many will
 say, that if this interpretation is correct and
 woman is at liberty to engage in Christian
 work and teach and pray in the promiscuous
 assembly, then she may go further and the
 way is open for her to be ordained to the of-
 fice of the ministry.

[Here we cannot further follow our writer,
 as on seeing the first of his series of articles
 we hoped we could. He excludes women from
 the "ordained ministry," after arguing that
 gifts of public prophecy, prayer, and teaching,
 are conferred by the Head of the church on
 women. What else does public vocal ministry
 consist in than the exercise of those three
 gifts "by the self-same Spirit?" And if that
 is ordained for women, and there are churches
 where men will not "ordain" what Christ
 has ordained, so much the worse for those
 churches' conception of gospel ministry.—Ed.]

SOME one has suggested that when at the
 Tower of Babel men tried to glorify them-
 selves by building a tower to heaven, God
 made them talk in different tongues; but when
 at Pentecost they set about glorifying Jesus,
 God enabled them to speak with other tongues
 so that they could understand one another.
 Pride and selfishness are often at the root of
 separations, and the love of God alone will
 bring them together.—*Exchange.*

CONSIDER the other's honor your own, and
 shield each other's weakness with sacred jeal-
 ousy.

Doukhobor Leader Has Arrived.

From the Winnipeg "Free Press News Bulletin," Twelfth Month 23, 1902.

For three hours before the train from the east pulled in yesterday afternoon, a number of people patiently promenaded the platform awaiting its arrival. One of them—a woman—had been there since early morning. She was awaiting her brother, whom she had not seen for fifteen years. She knew nothing of the congestion of traffic along the C. P. R., and so kept steadfast watch lest the train might get in before its advertised time, determined, no matter when it arrived, that her brother should find someone there to meet him.

When, at a little before three o'clock, the train drew in, there alighted from one of the front coaches a tall, quiet-looking man, carrying a black leather valise studded with nickel bosses arranged in curious design. A dark-blue gaberdine reached half-way to the knees, over his trousers were fastened close-fitting, dark-grey leggings, piped at the edges with black-cloth. His headgear was a black fedora. Around his neck he wore a long cord, fastened to what was a heavy silver watch and a richly-chased gold pencil. Alongside the watch-pocket was a fountain-pen, secured by loops of the cloth.

The traveler was Peter Verigin, newly come to Canada after fifteen years of Siberian exile. The woman awaiting him was his sister.

Accompanied by Interpreter Harvey, who had gone east to meet Verigin, and by Ewan Ivan, Paul Plavudin and Simeon Rieben, three Doukhobors who had been deputed by the communities to extend to the Doukhobor leader a welcome on his arrival, Verigin walked eastward along the platform.

A HAPPY REUNION.

His sister saw him, standing half a head taller than the average, and ran towards him, followed by the other waiting Doukhobors, with joyful cries. Verigin dropped his valise, took off his hat, opened his arms and cried "Anna!" He kissed his sister and the others, and quietly walked on toward the immigration buildings.

On the party's arriving at the immigration buildings, Verigin was shown the room set apart for his use. Here he spent a little time chatting with his sister and friends, enquiring after his mother—who is eighty-six years of age, and who lives at Poterjevsk village with his sister, whose full name is Anna Vasilievna Verigina. Then, after the baggage had been packed away and the foregoing domestic enquiries made, the party moved downstairs to Acting Commissioner Moffatt's office.

Com. Moffatt greeted Verigin warmly, welcoming him to the west in the name of the Dominion authorities. In answer to his inquiries as to his voyage Verigin said it was a long journey—good, but rough. He had sailed from Liverpool after crossing Europe from Moscow to Warsaw, and thence to England.

"You'll be glad to be in a country," said Moffatt, "where there is religious and individual freedom."

"I haven't looked around yet," answered

Verigin, through the interpreter, "so I cannot yet tell whether this is a free country or not."

"You know, however," said Com. Moffatt, "that in Canada we do not put people into prison because of their political or religious views."

"Oh, yes," answered Verigin, "I know that."

"People have been looking for your coming for a long time," said Agent Crerar. "There are three hundred Doukhobors at Yorkton station, watching every train for you. And there is one person very anxious to see you—your mother."

WANTS TO SEE HIS MOTHER.

Verigin had up till that time been quietly courteous and dignified; but here his manner underwent a change, becoming alertly interested. "Did you see my mother; yea?" he asked. "When did you see her? Was she well?"

Agt. Crerar satisfied him on these points, and then Verigin asked him when the train could take him there. "I am in a hurry to see my mother," he said. "There is no train till to-morrow, yes? I would go to-day if I could; yes!"

Then he realized that perhaps he might be taking up too much of the commissioner's time. "Shall I see you again, yes?" he asked. "You are perhaps now too occupied."

Being assured on this point, Com. Moffatt asked him concerning his visit to Ottawa.

"I couldn't talk much business," he said, "for I had not seen the Doukhobors. Of myself I know nothing of their troubles—only of what I had heard. They told me the people would not take up their homestead lands."

"Did you hear of the pilgrimage?" asked Agt. Crerar, "and of the action taken by the government to prevent the pilgrims from being frozen to death?"

"I had not heard any particulars," answered Verigin. "It was in print in Russian papers. They said that two hundred people were frozen to death."

Agt. Crerar told him that this was entirely false. Pointing to the *Free Press* representative—who was the only newspaper man present at the interview—Crerar told Verigin that he had accompanied the pilgrims throughout their wanderings, and personally knew of all the facts in connection therewith. "Is that so, yes?" said Verigin. "I shall have much to ask him."

VERIGIN'S PERSONALITY.

Throughout the interview Verigin said little, only speaking in reply to questions, and allowing the others to do the talking. His manner was marked with a natural courtesy and simple dignity that would single him out for notice anywhere. His voice is low, and of singular sweetness. Physically, Verigin is a splendid type of his race. Tall and strongly built, and of erect and graceful carriage, he would attract attention among hundreds of good-looking men. His features are regular, and his skin of an olive pallor. His hair and beard, which is luxuriant, are black as jet. His eyes are dark and thoughtful, and his whole expression that of a man who has suffered much, and has triumphed over every-

thing through the force of kingly courage and constancy.

It was evident that he would make a statement as to his future actions, counsel he would give the Doukhobors for months have been anxiously awaiting, till he had personally familiarized himself with every phase of the situation. Com. Moffatt, indeed, and wisely, did not attempt to draw from Verigin any statement. "You will know all about the trouble the government has had with the Doukhobors," he said, "when you get among them. I hope your coming may have a very good effect. We will do anything possible to help you. You must be tired after your long journey. And you must be hungry. So I will say good-bye to you, and wish you a safe journey to your mother to-morrow."

Verigin listened gravely, and when this was translated, rose and shook hands with the commissioner. "I thank you much," said I hope my coming may be good. I hope, indeed," and so went up-stairs to his room.

HIS EXILEDOM.

The *Free Press* man asked Verigin something concerning his life in exile, which would be a long story," he said. "If I talk English I should much like to tell you. But you cannot always trust interpreters. I was sent to exile from the Caucasus five years; when that was passed I was sentenced for another five years, and when that was had gone, I was given yet another five years. When I was allowed to go free I wanted to go to the Caucasus to see my wife and children, but the government would not allow me, nor would they allow them to come to see me. They might have come to Canada with the Doukhobors four years ago, but they did not because it would take them farther from me, and I do not know whether the government will give them passports to come to Canada, and perhaps I shall never see them."

As Verigin talked of his wife his face broke several times. He sprang up from his chair and paced up and down the room while speaking of them, and it was some minutes before he regained his composure.

"What did you do while in exile?" asked the reporter.

"Do?" repeated Verigin, "why we attempted, of course. I used an axe and entered and built stores. We had all torn our own living, for the Russian government allow nothing for the sustenance of its exiles. Many times I asked for a trial, but it was always refused. I was never condemned by a judge, or by due process of law, but by an 'administrative order' of the government which enables them to detain any person at will."

"Are the reports of cruelty and ill-usage to the exiles, of which we sometimes hear, true?"

RUSSIAN BRUTALITY.

In what way you mean, ill-use?" answered Verigin, "the exiles are sent to a village. They have to walk all the way. If an angry man is tired and fall behind they are beaten. If they try to run away they are shot. If they go outside the village boundaries they are punished—maybe sent down the mines. In the kusk there were some student exiles. They said they wanted the limits of their walk-

that it was ridiculous to confine them in a small space. Soon after they marched into a building. Expecting to reply to their request they went. The big was surrounded by soldiers. They yelled, wounding many of the students flying two."

Moscow, Verigin saw Count Tolstoi, who rejoiced at his release. "I wonder if the moment hasn't made a mistake," he said, "better get to Canada soon, for they change their minds and give you another year."

Verigin's sister and the others completed their preparations for the meal. The table was set on the white table cloth by the Doukhor women—it was spot-clean and did not soil it in the least—as a samovar. Bread and Cross & Kell's jam were the staples. Loaf sugar piled out on a plate and eaten as a relish. A lemon in thin slices, and poured with the Free Press representative to drink at his meal. During the progress of the feast, Verigin chatted with perfect ease on all topics. He said he wanted to take a walk around the city that evening, as his friends had often written to him of the city. He looked with some surprise at the electric light, when it was turned on, but remarked, "I am seeing new things here."

A Daughter Worth Having.

Verigin, who had been parted for years, in the crowded city street. The one who was the city was on his way to meet a business engagement. After a few minutes of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you to-morrow at dinner, remember, two o'clock, sharp. I want to see my wife and child."

"Or one child?" asked the other. "Or one," came the answer, tenderly; "a girl. But she is a darling."

When they parted, the stranger getting a street car for the park. After a block two groups of five girls entered the car. They evidently belonged to families of the city. They conversed well. Each carried a prettily decorated lunch basket. They were well-dressed. They, too, were going to the park for a picnic. They seemed very amiable until the car stopped, this being in a pale-faced girl of eleven, and a boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so: so did the other girls, for he heard one of them say, "What a look of disdain."

"I suppose those ragamuffins are on an excursion."

"I shouldn't want to leave home if I had to look at that, would you?" This to another

girl. "No; and there is no accounting for it. I think there ought to be a special car for the lower classes."

It was spoken in a low tone, but the gentleman heard it. Had the child, too? He caught the pale face and saw tears. He was angry. Just then the exclamation, "Why, that's little! wonder where she is going?"

caused him to look out upon the corner, where a sweet-faced young girl stood, beckoning to the car driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is sick you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the little girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbie Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquets of violets and hyacinths were clasped in the sister's hands, while the sick boy with a radiant face, held in his hand a package, from which he helped himself now and then, saying to the sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back:

"It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the great carriage, and treated them to oyster soup at the park restaurant.

At two o'clock, sharp, the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a

young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her darling. She is a darling, and no mistake. God bless her."

And then he told his friends what he had seen and heard in the street car.—*New York Evangelist.*

A Correction and Remark.

In the article "Comment Upon an Autocrat's Position," in the issue of Twelfth Month, 27th, Alexander I. is incorrectly referred to by me as the father of Nicholas I. instead of as his brother. He was many years older than Nicholas, and, indeed, was married before the latter was born. The succession rightly devolved upon Constantine, the second brother; but, Alexander knowing his unfitness for the throne, induced him to abdicate his right, while conferring upon him the military governorship of Poland, and giving his royal assent to his marriage. Constantine, however, soon put an end to the harmony which had existed between the Czar and the Poles, and an insurrection breaking out (1830), he was driven from Warsaw, but still kept his hold on the kingdom. This explanation makes clear the lines of Whittier in those "Early Stanzas" of his *Voices of Freedom*, penned about 1832:

"Go—let us ask of Constantine

To loose his grasp on Poland's throat;

And beg the lord of Mahmoud's line

To spare the struggling Sultane,

Will not the scorching answer come

'From tarbated Turk and scornful Russ:

'Go, loose your fettered slaves at home,

Then turn, and ask the like of us?'"

Yet the dual event—the release of the slaves of the two countries—afforded one of the singular contrasts of history: America's emancipation of her negro bondsmen happening through a terrible fratricidal war, while the "scornful Russ," in the person of Alexander II., the eldest son of Nicholas, issued his decree peacefully emancipating upwards of twenty million serfs, a single month before this country's civil war began. J. W. L.

BE GENEROUS WHILE ALIVE.—I have felt that it is a great mistake to put off being generous till after you are dead. In the first place you lose the pleasure of witnessing the good that you may do; and, again, no one can administer your gifts for you as well as you can do it yourself. It is a great pleasure to be brought into personal relations of that kind, and to make people feel that you are not a philanthropist in the abstract, but that you are interested in them personally and care for their welfare. In that way you benefit them not merely in a natural way, but you make them feel that men are really brothers, and that they were made to help one another. That feeling is not only agreeable in itself, but it will be apt to prompt them to carry out the principle themselves. Put yourself into all you do, and let others feel that you are there. Do not only contribute to a charitable fund, but go yourself and help. It may seem an inconvenience at first, but soon you will come to consider it worth any inconvenience.—*G. W. Childs.*

FOR "THE FRIEND."

The Institute For Colored Youth.

A few weeks since THE FRIEND printed an article in which some points of present history in the affairs of the Institute for Colored Youth were outlined. Since that time a farm at Cheyney, Pa., has been acquired and preliminary steps have been taken to establish the Normal work of the Institution in the country. The farm contains about 116 acres; there is a large farm-house and barn upon it, a blacksmith shop and a very fair tenement house. The farm is well located at the Railroad Station, is well watered by Chester Creek and presents a variety of soil in upland and meadow. The buildings now standing can be turned to immediate account, but new buildings will be required before any very active effort can be attempted.

Naturally, to interested Friends not entirely familiar with the more recent history of the work, difficulties present themselves as they reflect upon this apparently radical departure from the policy of the last fifty years. Some of these Friends know that the initial step in the history of the Institute was a farm experiment, and that after several years of struggle this experiment ignominiously failed. In regard to this original project it is to be observed that it was merely an apprentice system under which boys of very moderate acquirements were to be trained to farm labor, and incidentally to receive some instruction in "school learning." It was attempted long before any system of agricultural education had been developed, and while the colored man was hardly a factor in northern society. In view of the great work at Hampton and Tuskegee this failure is now interesting as fulfilled prophecy, and it need not discourage the present effort. Such a Normal School as is now intended will deal with well educated young men and women who give distinct promise as teachers. The training in farming will be incidental to the larger training in those fundamental activities of head and hand now felt to be of greatest moment to the Negro race. The student teacher, if worthy of a place in the School, will understand that the preparation there is for leadership, and that in all likelihood it will be in a farming neighborhood that the future opportunity for leadership will be found. Be that as it may, the farm training will be only a part of the hand training given to every graduated teacher, and the hand training and the head training will in turn be parts of a well related whole to have their highest fruition in a well regulated, thrifty and happy home. To give the equipment for such teaching the Institution must maintain such a home and this is practically impossible in the city.

Difficulties in establishing and maintaining such a work will doubtless be very great, but the call has seemed to the Board to be clear and the eye of faith has not faltered.

When the war was over and the call went forth for colored teachers to come to the South the Institute could rejoice that it had so many to send. Now that a practical system of education has been developed and northern capital has started to flow by millions to establish the new type of school, another call comes for a different type of teacher. The demand this time is for a specialist and

to have part in training this specialist is still to keep the lead in influence with the colored race. Friends may be discouraged at the little progress of thirty years, but the true Friend can not long dwell under discouragement. His hope and his faith are fixed in the "universality of the gift."

To some minds in addition to the objection treated above it may seem that the proposed Cheyney project is a duplicate of the excellent work at Christiansburg. We think so well of that effort that were this true it would not present itself as an objection. We hope Christiansburg can be manifolded but as a matter of fact the Normal training contemplated in the Institute for Colored Youth at Cheyney will be of a grade in advance of that given in the Virginia institution. We shall expect to have Christiansburg graduates take our course and in turn shall be most happy to furnish teachers for Christiansburg. True the new work of the Institute puts it in the field to solicit funds and at first thought this will be a disadvantage to projects already languishing. The Tuskegee effort however proves that there is another and more hopeful view of this matter. A right stimulation only is needed and funds are bound to flow to right enterprises. The liberality of the philanthropic grows by use and the reason that more money is not now given to the efforts for the colored race conducted by Friends is that too many have not yet learned the great pleasure of giving. One more live Institution added to the list of those now active in soliciting funds should bring a larger return for all. In any event Christiansburg and Cheyney if both right will both find support. The past thirty years of effort for the Negro has not been thrown away. On the contrary thirty years have been needed to perfect a satisfactory system of education. Once this system is put into active service the harvest will not be far to seek.

J. H. BARTLETT.

Science and Industry.

STARVATION DIETS.—The hardest fate that six strong men and a boy of fifteen ever kept alive on was the daily menu of the *Widow's* survivors, who were cast up on the Irish coast near Kilslegg, a few weeks ago. They lived for sixteen days on stewed rope yarn, without a crumb of anything else to help digest it, except water, and, though it made them ill, they kept alive on it, and did not waste away very much.

The *Widow's* was a bark carrying salt between Spain and the States, with an English crew, and she was dismasted and abandoned about one thousand miles out on the Atlantic. Three of the crew were killed by falling masts, and two others were washed overboard; but the other seven took to the whaleboat and set out for Britain. Being in too much of a hurry, they took too little food, but three large butts of water, besides the tank the boat already held. The result was they ate up the provisions in four days, but had water enough for a month, and, after starving two days more, they tried boiling lengths of tarred hemp rope into a pulp and swallowing it. They had a keg of paraffine wax, and, though it made them very ill at first, they eventually contrived to live on the boiled hemp, the tar,

boiled to a jelly, adding to the nourishment of the rope. They landed in comparative good health.

Two men who went to a small island on the Irish coast a little while ago, kept themselves going for ten days on a diet almost entirely of rope. They landed in comparative good health, but a wave on their trying to relaunch the boat they were left on the bare, rocky island, and they had only a slight scalp of coarse turf, out food. Fortunately there is a spring on the island, but nothing in the way of fish or fowls, which they could not catch, and, being unable to make a fire with as a distressing result. There are not even any shellfish, as there is no beach, and the pair had to subsist for ten days on cold, raw seaweed washed up by the tide. For two days they starved, but then they tackled the seaweed, making their meals a day of it until rescued. When taken off they were a good deal emaciated, but the ill effects resulted. The same thing happened off the same coast five years ago, when some fishermen were imprisoned on an island, and they lived on "kelp" grass for six days.

A diet of boots is one of the commonest of last resort foods; and, though it is hardly a well-fed person to imagine that anyone could masticate and digest shoe leather, a pair of long sea boots will keep a man alive for a fortnight, if he has a little water. Captain Maholy, of the founded steamer *Gualini*, and his second officer created a record last year by living for seventeen days on boot leather and a pint of water per day each.

Of course, no teeth can tear cowhide, and they have to be cut up and shredded with a knife, and the shreds chewed and swallowed. Boiling, even when possible, does no good at all, but takes from the boots what nourishment they contain. A few ounces of meal, being so hard to digest, stays the stomach for fifteen or twenty hours.

The best known and most useful of starvation diets for wrecked or castaway people, however, is that of barnacles, and if anything of the kind happens to you they will probably be your staple food. Barnacles are strong, tough, half shellfish, half vegetable creatures that grow on the undersides of vessels. The Englishmen and a crew of Lascars who were forced to abandon the sailing vessel *North Star* a few months ago, kept themselves going for over a week on barnacles, and only two of the crew died. The worst of it was that they give one internal cramps and cause an insufferable thirst; but they do not hurt the frame. You have to reach under the vessel's side and pull them off, taking care not to let the best half of them sticking to the side. Only a starving person could possibly eat them. Many a castaway crew however, has done better than nothing.—*Answers.*

ANOTHER TELEPHONE TRIUMPH. The great scientist, Ducretet, has been making the most interesting experiments in telephoning through wires. He places an ordinary telephone transmitter in direct communication with the earth, and at a considerable distance away, on the other side of some buildings with its wires and cellars, he has a receiver, connected by one wire to the earth and by another wire to a small metallic sphere let down through an opening to the floor of the catacombs and

When words are spoken into the trans- they are heard in the receiver with clearness than in a common telephone. ning through the earth appears pos-

physician in talking about physical breath- the open air, says that persons who fined by their work may take the ex- for a few minutes every day at an open . He specially advises women to take breathing for the development of the al muscles. Corsets and other modern ations have made a condition in which per part of the lungs is taxed at the of the lower, and the abdominal mus- brought very little into play. This s for the accumulation of fatty tissues. reathing also develops the chest, and y it will be noticed that air may be re- longer in the lungs.

PATIENCE AND LONGEVITY.—Dr. Arlidge, ish physician, has recently published lts of years of close study of longevity, in the *Chicago Tribune*, and his conclu- instructive and valuable. Dr. Arlidge ded that the indolent rich are the short- of all classes, and gives as the cause seeming anomaly that they worry their ay. The farmer stands at the head of of long lives; he generally has to d, but his work is in the open air, an altogether healthier environment. ggestion with him waits upon appetite, eats heartily of wholesome food, which s his frame and makes good red blood. in order of longevity are the clerical, al medical professions. The clergyman ountry leads a life somewhat closely ing that of the farmer: he is much oors, his hours are necessarily regu- he is precluded by the nature of his rom dissipated habits of a worldly lawyer's lines, so far as health is rd, are not cast in such pleasant places. it is a more strenuous one, generally excitement, with the brain kept for e time at high pressure, and the n the strain.

the three learned professions the phy- to calculate on the shortest life. A icious doctor must of necessity be eed-abetting of men; and as a rule, he ite or no time to think of himself, as it is continually burdened with the re- abilities of his practice. In both town ountry the medical man is compelled per- tive under unnatural conditions; he is ill weathers and at all times; and it eruly said that a busy physician can ill an hour his own. Then he is con- exposed to infection, and a large part le is spent in the depressing and de- zek atmosphere of the sick room.

lts, according to Dr. Arlidge, is one of nc healthy of occupations. This fact e proved time and again—Gladstone, onfeld, Bismarck and Thiers are con- examples of the truth of this state- . Great brain workers are notoriously l, and among literary men, scientists, es and teachers, the mortality is far n among the industrial classes. There- D Arlidge holds that activity of the

mind, if bent in the right direction, has more to do with the health of the body than muscular exertion, but he thinks that a judicious combination of both forms of exercise brings about the ideal condition.

Employers of labor are especially subject to heart affections. Nervous complaints come second, apoplexy third and consumption fourth. The commercial traveller is a man who seldom reaches the allotted term of years. Irregular habits, too much drinking and smoking, and poorly cooked food are the factors that tend to bring his existence to an untimely end. Policemen are, as a class, very healthy and live to an advanced age, due to the fact that they are chosen for their soundness, and that their life is largely spent in the open air. Rheumatism is the affection with which the policeman is chiefly troubled. The mail carrier is healthy on account of his outdoor life, but for the same reason is peculiarly subject to rheumatism.—*Medical Review*.

Born of the Spirit.

The first years of our existence are simply animal; then the life of a young man is not that of mere instinct, it is a life of passion, with mighty indignations, strong aversions. And then passing on through life we sometimes see a person in whom these things are merged; the instincts are there only for the support of existence; the passions are so ruled that they have become gentleness and meekness and love. Between these two extremes there must have been a middle point, when the life of sense, appetite, and passion, which had ruled, ceased to rule, and was ruled over by the life of the spirit; that moment, whether it be long or short, whether it be done suddenly or gradually, whether it come like the rushing mighty wind or as the slow, gentle zephyr of the spring—whenever that moment was, then was the moment of spiritual regeneration. There are cases in which this never takes place at all; there are grown men and old men merely children still, still having the animal appetites, and living in the base and conscious and vicious indulgences of those appetites which in the child were harmless. These are they who have not yet been born again. Born of water they may have been; born of God's eternal Spirit they have not been. Before such men can enter into the kingdom of their Father that word is as true to them as to Nicodemus of old, "Marvel not that I say unto you, Ye must be born again." O, it is an awful thing to see a spectacle such as that; an awful thing to see the blossom still upon the tree when the autumn is passed and the winter is at hand; an awful thing to see a man, who ought to be clothed in Christ, still living the life of the flesh and of passions! The summer is past, the harvest is ended, and he is not saved.—*Selection*.

NON-RESISTANCE.—In the moral sphere, Christ, with his doctrine of forgiveness and of non-resistance did not mean the discontinuance of fighting. Christ was the greatest fighter the world has seen. Alone He stood up against the mob, against the priesthood, against the empire, against almost everything there was, and with the might of his spirit fought for a new kingdom and a new style of life. The weapon He introduced is only just

beginning to be understood, so slowly does human history move. But as surely as electric traction will take the place of animal haulage, so surely will Christ's way of dealing with evil and with our enemy supersede the brute force method of an earlier time. Christ's method was to oppose to the enemy the force, not of muscle but of soul. That force could not have been used before humanity had reached a certain level, for [Christ crucified] was not there. But its mystic pulsations are now being felt over ever-widening areas and with ever increasing distinctness, and there can be no doubt what the result will be. Those of whom Athenagoras says, "When struck they do not strike again; when robbed they do not go to law; they give to those who ask of them, and love their neighbors as themselves" were men who knew themselves as conquerors. They were in charge of a force against which swords and spears were as naught. And whenever since it has been tried the results have been equally unmistakable. In John Woolman's delightful autobiography, we read how he went, singlehanded and unarmed, to preach the gospel to a tribe of Indians, actually on the warpath against his own countrymen, delivered his message, and returned without a hair of his head being injured.—*J. Brierly in London Christian World*.

"I AM debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." Paul considered himself a debtor to every man who had need of the Truth he had to deliver, whoever he was, or wherever he lived, and he spent his life trying to pay his debts.

Notes from Others.

A VICTORY OF CHRIST'S SPIRIT.—French journals give the story of a Chinaman who was shot by a Russian soldier in the streets of a Manchurian village. The Chinaman refused, when called upon by the commanding general, to identify his assailant. "I forgive him," the Oriental said, as he lay on a cot in the military hospital; "you shall not punish him." "I forgive"—that was his last word. He never recovered consciousness; an hour later he was dead. "Even the hardened souls of the Cossack officers were profoundly moved by the spectacle of this majestic death. The inquiry was abandoned. And never since (says the narrator) have we heard of Russian violence in Karlin."

We are informed that the young woman in New York who was moved to translate the above account from the French, was herself lately shot so that she died, but likewise refused to the last to give the name of her murderer.

The Emperor Menelik, of Abyssinnia, has issued an edict prohibiting the importation of alcoholic drinks into his empire. French wines and German beer have, he says, found their way to his court. He has watched their effects, and has come to the conclusion that if he does not put a stop to the drinking that is going on his empire will soon fall a prey to other nations. The emperor has no objection to European arts and sciences, but he sets his face against European poison, and declares that he will punish importers of alcoholic liquors by forcing them down their throats until they die. In the preamble to his edict he says that drunkenness is pernicious, enfeebles a race, and destroys the body and mind. He desires that his people remain strong, healthy, independent, and as a means to that end prohibits alcoholic drinks in every part of his domains.

A certain paper puts it in this way:

Stealing \$100,000—is called a case of Genius.
Stealing \$500,000—Litigation.
Stealing \$25,000—Insolvency.
Stealing \$10,000—Irregularity.
Stealing \$1,000—Corruption.
Stealing \$500—Embezzlement.
Stealing \$100—Dishonesty.
Stealing \$50—Thievery.
Stealing \$25—Total Depravity.

And a similar table of numbers of persons killed by men might be made out, using the largest numbers of slain as marking military glory, and so on down through Patriotism, Bravado, Pluck, etc., down to the killing of one, which is Murder.

Said an exchange recently: "If Mary Nixon of Bryn Mawr, Pa., lives until Christmas morning she will be one hundred and two years old. She is a remarkable old woman. Her health at present is good and the conditions are favorable for a big celebration by her family when she enters on the second year of the second century. She is the last of a family of twenty-one children, nearly all of whom died at half her age. Mary Nixon has a good memory and can enumerate incidents of her early youth. She is an interesting talker, and despite her advanced age is still able to read newspapers, write letters and do sewing."

"When men hire themselves out to shoot other men to order, asking nothing about the justice of the cause, I don't care if they are shot themselves," said Herbert Spencer to a well-known military man. But we as Christians must say that we care. Their taking into the bargain the danger of being killed is one of the risks of the business, does not relieve such deaths from any of their awfulness.

A minister returned from his vacation recently, and remarked that he had heard many sermons, but not one in which the atonement figured as the prominent and basal factor. There is a growing lament among thoughtful Christians that the sacrifice of Christ for sin is largely dropping out of modern preaching. Christ is not ignored in many aspects of his teaching and life, but the cross is not emphasized as formerly. If this is the case, it is no wonder the pulpit is declining in spiritual and saving power. A Redeemer's atoning blood is the glory of a gospel ministry and will be kept ever in view by the true and faithful preacher.—*Ex.*

Men and Women is the name of a new Roman Catholic family magazine published in Cincinnati. In appearance and contents it somewhat resembles the *Ladies' Home Journal*.

Arrangements for the inaugural ball had been made at the capital of Nebraska, and the committee called on Governor Mickey to tender an invitation. To the consternation of the business men and society women of Lincoln, he denied it flatly. "I am a Methodist, gentlemen," he said, "and Methodists are opposed to dancing. I am a trustee of the Wesleyan University, and it would be as much as my good name is worth even to give my consent to such a function, much less to attend it."

SUMMARY OF EVENTS.

UNITED STATES.—A dispatch from Washington of the 2d inst. says: "By direction of the President, the Attorney-General will take cognizance of cases in which negro office-holders are mistreated by the community in which they live, and proceed against the offenders." The issue is made in the case of a colored woman at Indianapolis, Miss., who has resigned the office of Postmaster because of threats made against her by the whites. The President has closed the postoffice at Indianapolis, and has directed the Attorney-General to take action against the alleged offenders. The case was discussed at the Cabinet meeting, and the President decided that this was the time to test the question whether a community could force out an office-holder appointed by the Executive, and also

the question whether the Federal Government was powerless to interfere in the race problem."

Telegraphic communication between San Francisco and Honolulu was established on the 2d inst., when a message was sent to President Roosevelt and a reply returned. The line has been opened for business at the rate of 50 cents a word for private messages.

The review of business operations during the past year indicates that almost every branch of trade shows an increase over previous years, and in many there has been a great development which has not been sufficient to satisfy an ever increasing demand.

The total of gold coin and bullion held by the Treasury has risen to \$35,000,000. The gold in the Treasury is not idle and useless, says Treasurer Roberts. It kept in active circulation as currency the certificates issued against it, and, moreover, \$346,681,016 in United States notes and \$30,000,000 in Treasury notes, or over \$160,000,000 more than its own value.

A despatch of the 1st inst. from Baltimore says: The effect of the coal shortage on the 4,000,000 persons of Maryland, the District of Columbia, Virginia and West Virginia is seriously felt. Few towns are supplied with anthracite, and in many there is a shortage of all kinds of fuel. In the smaller towns the residents substitute wood for coal, but in the larger places this has not been possible. In some entire counties nothing but wood is used.

Foot and mouth disease is reported now to be under control in the New England States.

A report on crime, submitted for the information of Congress by Dr. Arthur Macdonald, specialist in the United States Bureau of Education, makes this statement: "It may be said, with few exceptions, that within the last thirty or forty years there has been an increase, relative to population, in crime, suicide and insanity. The youth, as compared with adults, have committed more crimes as society has developed. Statistics show that the States which show the greatest education and intelligence, as the North Atlantic and North Central States, also exceed in insanity, suicide, nervous diseases, juvenile criminals and almshouse paupers."

The Ohio Fuel Supply Company, of Zanesville, has drilled in the largest gas well ever struck in Ohio. The new well is in the Homer field, in Licking county, and has a daily output of 4,000 cubic feet.

Professor Willis L. Moore, Chief of the Weather Bureau, has lately said that it cost \$1,250,000 a year to make the weather forecasts; that the worst warnings of a few days ago in Florida saved millions of dollars to the people of that State, and the forewarning of a single cold wave recently saved shippers \$4,000,000.

In the neighborhood of Bangor, Me., black bears have appeared in such numbers as to have become pests to the farming population. A few years ago a law was repealed which offered a bounty of \$5 for every bear killed, since which they have multiplied greatly.

It is said that the Cornell College of Agriculture will inaugurate a system of experiments with a view to the domestic cultivation and harvesting of ginseng.

There were 532 deaths in this city last week, reported to the Board of Health. This is 62 more than the previous week and 44 more than the corresponding week of 1901. Of the foregoing 283 were males and 249 females; 65 died of consumption of the lungs; 91 of inflammation of the lungs and surrounding membranes; 9 of diphtheria; 19 of cancer; 26 of apoplexy; 10 of typhoid fever; 1 of small pox.

FOREIGN.—The State Department at Washington has been officially advised that the second instalment of the Chinese indemnity fund, due on the 1st inst., will be paid on a silver basis. The first instalment of the indemnity, which was due Seventh Month 1st, was paid on a silver basis, the nations receiving the money and reserving the right to reclaim the difference between the silver and gold basis. Most of the first instalment paid to the United States, nearly \$500,000, was in payment of missionary claims for damages in the Boxer outbreak. The State Department adopted the plan of paying 25 per cent. of each large claim. This absorbed nearly all the first instalment. The State Department has decided not to protest against the payment of the Chinese indemnity on a silver basis.

A despatch from Peking of the 30th ult. says: The missionaries in the Sian-Pu region have been officially notified to leave the country to leave by the 1st inst. It is recommended that the women and children be sent to safe ports.

On the 1st inst. Edward VII of England, was proclaimed Emperor of India, at Delhi, amid a great display by the Viceroy Curzon. A message from the King was read in an assembly estimated to have numbered 70,000 persons.

It is reported from Liverpool that contracts have been made for 200,000 tons of coal for shipment from English, Scotch and Welsh ports to Eastern ports of the United

States. The purchase of coal and the engagements are expected to continue for several weeks; steamers have already been chartered.

The Philippine Commission in a report to recommends among other things that an amendment to the Chinese Exclusion act giving power to Government by law to admit a fixed and limited number of Chinamen into the Philippine Islands who are to be skilled laborers, on the bond of the employer for every Chinese skilled laborer employed he will a Filipino apprentice, and that he will return the skilled laborer thus introduced within five years admission to the country, and that he shall pay a fee of exceeding \$50 for each Chinaman so admitted. The Insular Government to meet the expense of enforcement of these restrictions. The Commission unqualifiedly admits of Chinese will be unwise.

Of the breadstuffs used in Great Britain about 90 per cent. are imported from this country. The States also supply about seventy-five per cent. of the fresh beef, seventy per cent. of the bacon, and 85 per cent. of the ham which Great Britain uses and consumes. Earthquake shocks are reported to have been felt on the 28th ult. at Andjien in Russian Asia and at G. in South America and also in France. On the 1st shocks were felt in Costa Rica.

It is stated that while villages on the Island of Mindanao, one of the Philippines, are being depopulated by cholera.

A despatch of the 1st inst. from Winnipeg says: "Marcon is making tests preparatory to installing a wireless telegraphic service through Canada, where he is experimenting in the Rocky Mountains, where he expected, the diverse electrical currents in the atmosphere of the high altitude may interfere with the successful sending of messages. Winnipeg is to be half-way house of the system. It is understood that the line will be located at Story Mountain, about twelve miles from here. It will receive Eastern news from Mount Royal, at Montreal."

The bubonic plague has appeared in the city of Mexico, Mex., and it is estimated that 5000 persons have died in the city in alarm.

United States Consul Goding, at Newcastle, Australia, says that Australian crop shortages will call for about 200,000 tons of breadstuffs from wheat producing countries.

The volcano at Santiago, Nicaragua, is reported to be active.

A newspaper published in Porto Rico lately says its intention of suppressing gambling-houses in San Juan in the following words: "We hereby give notice of the notorious gambling-houses in San Juan, the doors of which are closed at once to the public, the new warrants for the arrest of the keepers of the gambling-houses and the owners or agents of the houses of the houses who knowingly rent their premises for the purpose." "We propose to make what effect may have, in obliterating the vice, perpetual." An immediate effect was produced and the houses were closed.

RECEIPTS.

Received from James Hobson, agent, Ireland, in Daniel Alesbury.

NOTICES.

Under concern of a member of the Yearly Meeting Committee to visit subordinate meetings, and in operation of Woodbury Monthly Meeting, a public duty for Divine worship will be held in Friends' Meeting at Woodbury, N. J., First-day afternoon, the 1st of First Month, at 3.30 o'clock. Members of the Meeting's Committee, and Friends generally, are invited to be present.

WESTTOWN BOARDING SCHOOL.—For covered persons coming to Westtown School, the stage will leave Philadelphia 7.16 and 8.18 A. M., and 4.32 and 4.34 P. M. Other trains are met when required, stage fares, 15 cents; after 7.30 P. M., 25 cents. To Westtown school by telegraph, write West Phone 1144.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters to be introduced and discipline should be addressed to

WM. F. WICKESHAM, Principal.
Payments on account for board and tuition, and communications in regard to business should be forwarded to
EDWARD G. SMEDLEY, Superintendent.
Address, Westtown P. O., Chester

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

LXXVI.

SEVENTH-DAY, FIRST MONTH 17, 1903.

No. 27.

PUBLISHED WEEKLY.
Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications
received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(From Walnut Street, between Third and Fourth.)

Orders designed for insertion to be addressed to
JOHN H. DILLINGHAM.

6. 140 N. SIXTEENTH STREET, PHILA.

and as second-class matter at Philadelphia P. O.

Our Homeless Youth.

There is a picture entitled "Breaking Home" which has dimmed the eyes of many ears, when they have beheld the scene of youth about departing from his paternal home to make his way in the world. Members of his family are taking perhaps their last look at their brother and son, men are carrying him out at the door, the mother's hands are on the dear boy's shoulders, her eyes are turned earnestly into his as she speaks the words of blessing and her aching heart swells with prayer for his preservation.

There are few households in the country that have not passed through such a scene. What prayers follow the youth to the land whither he may go! What blessings are called down in a yearning love upon the youth, in answer to parental supplication, for the friend him. A mother's and a father's blessing in eternity upon those who shall take the place of father or mother to him! The youth little he knows now what he is doing, how little he knows now what he is doing, how unsuspecting of the pitfalls of a new life, how inexperienced to detect evil and seducers who was worse and worse deceivers. The parents dread all this, they lead him into the battle of life defenceless, they strip the armor of God within and the unseen and above.

But is a Friend's son, and going to Philadelphia? "There is some hope in this. Surely his friends will look after him there. They will throw protections around him. When they hear that he is a member, they will be kind to him, or perhaps as parents or spiritual guardians concerning his best interests. Such hopes as these bring a measure of comfort over the strained hearts of parents. What art thou and am I doing that

their hope may be justified and their boy preserved?

Do we sufficiently dare to face the question, how many sons and daughters claiming membership in the Society elsewhere are among us as strangers and continuing as strangers, till they are lost to the Society and sometimes to morality? There are plenty of seekers after their acquaintance to take very prompt interest in them, to entertain their evenings with the cards or the pool playing, to show them the sights of the town, to aid them to the theatre, to open the hospitalities of the saloon, and of that society for which drink arouses the passions.

If evening after evening must hang heavy on a young stranger's hands here in our city, without well-concerned members of his religious Society to meet him more than half-way, and provide him with proper acquaintance and with substitutes for the seducing institutions which abound, we must expect him, if not a character unusually strong, to be drawn into some of these temptations. The Friend's Institute does what it can to furnish a reading-room and wholesome place of resort; and in the winter occasional lectures, with sometimes a gathering for social acquaintanceship. Its motive and its work are to be highly commended, so far as they go in this direction.

But the need of a more settled home-life under the kind and sympathetic care of qualified members, has been seriously felt and dwelt upon of late years, in some sessions of our Yearly Meeting—for the gathering of the strangers who may come among us from other meetings, into a boarding home where they may feel they are associated with their own people, and are subjects of a righteous interest in their welfare. We are glad to see that the subject of a Friend's boarding home for such is taking practical hold on a considerable number of our members, and we trust our religious Society in these parts will increasingly awaken to the responsibility of rescuing from the enemy many sons and daughters, who may yet be turned into valuable standard-bearers of the Truth, through the preserving ministry of such a life-saving station.

A GREAT moment at which to take any new step in grace is at the fainting-point, when it would be so easy to drop all, and give all up; when if thou dost not, thou art endued with power.

Baptism.

It is often stated that Friends are alone in the position that Christ commanded no rites or ceremonies. But this is far from being the case. Yet we confess to a feeling of surprise at finding a Baptist minister, Dr. Johnson, of New York, reading before the recent Baptist Church Congress a paper of which the following is reported:

"Could there be a church without baptism? One's answer must depend upon one's views of the efficacy of baptism. I assume that baptism is an expression of confession merely, an act of obedience only, and that it is essential neither to salvation nor to the highest type of Christian character. To make baptism essential to church membership is to perpetuate its cleavage in the body of Christ along the line of ceremony merely. It would compel us, for the sake of a ceremonial observance, to disregard the fundamental Biblical principle of the right and duty of individual freedom of Scriptural interpretation. The policy of receiving members without baptizing them has been followed by many English Baptist churches. Its adoption here would not mean the discontinuance of baptism nor the disappearance of immersion."

But our surprise was still greater in reading the remarks of *The Outlook* to find a paper of such wide circulation and influence among the different denominations taking such a strong ground on this subject, and using expressions, many of which might have been written by a Friend. It is certainly an evidence that on this point as on others, positions long held by the Friends are being accepted by others. Why should not we be more ready to spread them? *The Outlook*, (Twelfth Mo. 20th) says:

"We agree absolutely with Dr. Johnson. Strictly speaking, neither baptism nor the Lord's Supper was originally a church ordinance, and certainly baptism was not a prerequisite to the first communion. The communion was held by Christ with the eleven before the Christian Church was organized; the Passover feast which it supplanted was a family, not a church, festival; not one of the eleven who shared in the first communion had ever received Christian baptism; and there is no reason to think that more than four of these had ever been baptized by John the Baptizer. The Lord's Supper was originally a simple festival meal, generally held in private houses, and in memory of the Master; and baptism was a ceremonial form of confessing Christ borrowed from an antecedent ceremony which accompanied the act of receiving a proselyte from Paganism to Judaism, by which he signified that he disowned and washed away his old pagan beliefs and practices. It thus soon grew to be the customary door of admission to the Church, and later, in Roman Catholic theolo-

gy, a necessary condition of admission to the kingdom of God and therefore to heaven. Even unbaptized infants, however helpless and innocent, were supposed to be left in the vestibule of hell because they had not been baptized. Dr. Johnson, if we understand aright his position, is simply reaffirming the attitude of the Apostolic Church, the only essential qualifications for membership in which were spiritual, not ceremonial. His paper is one of the many indications of a trend in our time away from insistence on the accidents and externals of religion toward its essential life and spirit."

Our position that the one saving baptism is that of the Spirit is good. But we are not to let this doctrine satisfy us, until we know the experience which it calls for. To hold it apart from the experience is to bear testimony against ourselves. The lack of experience cannot be set down to ignorance, nor to the Lord's unwillingness. It must be our carelessness or disobedience. — *The interchange.*

Selected for "THE FRIEND."

Giles Barnardiston.

Giles Barnardiston, of Clare, in the county of Suffolk, England, came of a family of great account in the world, and had his education, accordingly, at the university, and his natural parts were answerable thereto; but when he received the Truth, he saw not only the emptiness of those things, but of their way of worship also; and, like Moses, chose rather to join with the poor, suffering people of God, called Quakers, than to enjoy the pleasures of power for a season. After he was converted, it pleased God to permit a dispensation of the gospel unto him, and He laid a necessity upon him to preach the same; which he faithfully performed to the day of his death, not regarding the tenderness of his body so much, as to fulfill the will of God.

When he was about to enter upon an hard journey, or otherwise exercised, he would say, "That is but for a short time, and we shall have done with this world; and I desire that I may be faithful to the end, that I may enjoy that of the hand of the Lord, that I received the truth for. If it had not been to obtain peace of conscience whilst I am in this world, and hopes of everlasting rest with God in the world to come, I would never have left the glory and pleasure of this world which I had a share of with them that are in it. Neither would I now leave my house and home, where I have a loving wife, with all that a man fearing God needs to desire, if it was not to obey the Lord, and to make known his truth unto others, that so they may come to be saved. For this cause do I forsake father and mother, wife and estate; and whosoever thinks otherwise of me, with the rest of my faithful brethren whom God hath called into his work, to declare his name and truth among the sons of men, they are all mistaken of us, and I would they knew us better."

He continued faithful in the Lord's work to the end; and he was blessed in his labor, for he turned many to righteousness. It pleased the Lord to visit him with sickness in his return from London to Chelmsford, and his sickness was short; in which time he gave testimony to the goodness of God, and said that

the Lord was his portion, and that he was freely given up to die, which was gain to him; and on the eleventh of the Eleventh Month, in the year 1680, he departed in peace.

How Cigarettes Impair the Schoolboy's Mind.

Cigarette smoking boys in the public schools of Kokomo, Ind., are an average of two years behind the non-smokers of their own age.

This startling conclusion and others almost as important are the result of a year's careful investigation by Prof. R. A. Ogg, superintendent of schools and a member of the Board of Trustees of the Indiana State University.

The investigation was carried on quietly but thoroughly by each teacher, and Superintendent Ogg summarizes their reports on the matter as follows:

"The investigation has involved nearly twelve hundred boys from the first grade through the high school. More than one-third of these admit that they do smoke or have smoked at some time. All these have been included in the list of smokers, and only those who say they never smoked are counted in the list of non-users. Surprising uniformity is found in the effect in all buildings and in all grades. Those who belong to the class of smokers average one year older than those of their grade who have never used tobacco. The inveterate smokers are two years behind the non-users. This is true through all the grades.

"It might be expected that the divergence would increase in the higher grades. That such is not the case is doubtless due to the fact that those who smoke fail and drop out of school at an earlier age and in larger numbers than those who do not smoke. If, instead of including all who have smoked at all in the list of smokers, we take only those who smoke habitually, the difference in age in favor of those who do not smoke is nearly two years. Here is a terrible loss which may clearly be charged up to the cigarette habit.

"But there are other losses beside those of progress in their studies. The teachers' reports show that the conduct of the smokers is far below the average. Some of the reports say of smokers: 'Self-control poor, inattentive, not trustworthy; bad memory, careless, excitable, nervous, bad conduct; lazy, sleepy, slow to move; very dull, blank look; heavy eyes, sick frequently; never did any good work in school; no energy, naturally bright but no power of concentration; vacant stare, gloomy, listless.' One boy failed regularly while smoking. He quit the habit and now passes successfully. Physical deterioration is very noticeable, including shrinkage of chest measurement."

A crusade against the cigarette immediately followed this alarming report, and as a result the four hundred cigarette smokers have given up the weed. Now the effect is just as noticeable the other way.

THERE is a bit of comfort for us commonplace, humdrum people, to whom God has only given one or two talents, and who can never expect to make a figure before men. We may be little violets below a stone, if we cannot be flaunting hollyhocks and tiger lilies. We may have the beauty of goodness in us after Christ's example, and that is better than to be great. — *Anon.*

Poems by Mechthild Hellfde.

These poems were written in the d. hour of the middle ages by Mechthild Hellfde, who died in 1277. She is also known as Mechthild of Magdeburg. Her sweet utterances were long unknown till in 18 the convent library of Einsiedeln a trans of her poems into the high German, made in 1344, was discovered. She was one of the faithful witnesses to the grace of God.

H. W. WEST.

WESTERLY, R. L., 1903.

I.

"My Beloved is mine, and I am his; He feedeth the lilies" (Cant. ii: 16.)

Thou hast shone within this soul of mine,

As the sun on the shrine of gold,
When I rest my heart, O Lord, on Thine,

My bliss is manifold.

My soul is the gem on Thy diadem,

And my marriage robe Thou art;

If aught could sever my heart from Thine,

The sorrow beyond all sorrows were mine
Alone and apart.

Could I not find Thy love below,

Then would my soul as pilgrim go

To Thy holy land above;

There would I love Thee as I were fain

With everlasting love.

Now have I sung my tuneless song,

But I hearken, Lord, for thine;

So shall a music sweet and strong,

Pass into mine.

"I am the Light, and the lamp thou art;

The River, and thou the thirsting land;

To thee thy sighs have drawn my heart.

And ever beneath thee is my Hand,

And when thou wepest it needs must be

Within mine arms that encompass thee;

Thy heart from mine none can divide,

For one are the Bridegroom and the Bride;

It is sweet, beloved, for me and thee

To wait for the Day that is to be."

O, Lord, with hunger and thirst I wait,

With longing before Thy golden gate,

Till the Day shall dawn

When from Thy lips divine have passed

The sacred words that none may hear.

But the soul that, loosed from earth at last,

Hath laid her ear

To the mouth that speaks in the still sweet

Apert and alone—

Then shall the secret of love be told,

The mystery known.

II.

MADE ONE.

"He that is joined unto the Lord is one spirit" (1 Cor. vi: 17).

The mouth of the Lord hath spoken,

Hath spoken a mighty word;

My sinful heart it hath broken.

Yet sweeter I never heard:

Thou, thou art, O soul, my deep desire

And my love's eternal bliss;

Thou art the rest where leanness my breast,

And my mouth's most holy kiss.

Thou art the treasure I sought

And found rejoicing over thee:

I dwell in Thee and with Thee am I crowned,

And Thou dost dwell in me.

Thou art joined to me, O mine own forever,

And nearer Thou canst not be—

Shall aught on earth or in heaven sever

Myself from Thee?

GOODNESS has ever been a stronger good than valor. It is the surest policy always to have peace with God. — *Bishop Hall.*

ening Counsel, Thanksgiving and Exhortation of Friends—With Biographical Notes.

(Continued from page 203.)

few weeks afterwards, there was an affectional meeting at my uncle's, at which a certain member William Hammons was present. I was highly prejudiced against him when he came up, but I was soon humbled; for he preached the Gospel with such power that I was obliged to confess it was the truth. But, as he was the instrument of assisting me in many doubts, my mind was not wholly free from them. The morning before this I had been disputing with my uncle on baptism, which was the subject nearly this minister, who removed all my scruples beyond objection, and yet I seemed loath to leave that the sermon I had heard proceeded from Divine revelation. I accused my uncle of having spoken of me to the contrary; but they cleared themselves by telling that they had not seen him since my complaint he came into the meeting. I then thought him as the messenger of God to me, laying aside my prejudices, opened my mind to receive the truth—the beauty of which was shown to me, with the glory of which I continued faithful to it.—*Elizabeth Ashbridge* (1713-1755.)

As by a singularly varied and tribulated life that ELIZABETH ASHBIDGE, of Middlemarch, Cheshire, reached that point in her pilgrimage journey which enabled her to pen a faithful record above given. Brought up in the way of the Church of England, and brought to sing and dance, she was nevertheless often affected, even to tears, as she went upon the different religious societies of her day, desiring that she might be directed to the one it would be best for her to follow. Marrying very early, without the parental consent, five months later she became a widow. Alienated from her father, she sought a home with a relative in Dublin, and, of religiously restrained life; then, another connexion in the west of Ireland, where she had all the liberty she wished. Calling to go to an uncle in Pennsylvania, she ventured herself to a plausible, but unscrupulous gentleman, for her passage. Still, feeling of Providence seems to have been in the knowledge of the Gaelic language had gained enabled her to expose to the world a murderous plot among the Irish rebels. Arriving in New York she entered into a contract of servitude attended by great hardships, and though her master allowed card-playing guests of the clergy at his house, "his example," she said, "made me of his religion." Then came the temptation to become an actress with a strolling company of players, but this being put aside, she consented to the marriage proposal of a school teacher, who fell in love with her while dancing. How the Lord at last brought her to Himself in the midst of many changes of abode from Massachusetts to Delaware how she patiently endured the incongruities and even brutal treatment of her husband how she was strengthened to cast in her lot with Friends, and to persevere in attending their meetings, notwithstanding the opposition and threatenings of her unnatural com-

panion, and how the latter was at last brought to cease his persecutions ere death stayed his hand,—all these make up a pathetic narrative beside which a "Sorrows of Werther," or other sentimental production of a mind unsubjected to the cross of Christ, seems of but trifling worth in comparison. It remains to be said that Elizabeth at the age of thirty-three years, was married at Burlington, a union not to be repented of, to Aaron Ashbridge, and later having her mind drawn to visit the meeting of Friends in Ireland, she was acceptably engaged nearly two years in that country, but, falling sick, "departed this life in a quiet frame," her body being laid in the burying-grounds of Friends, at Ballybrumhill.

* * * * *
My father frequently read the Bible to us, as well as other religious books, particularly on First-day. One evening when collected for that purpose, I read to the family William Leddra's epistle, written the day before he was executed. It had a very powerful effect on me, tendering my heart in an unusual degree, and bringing me to trembling; under which I was favored with an extraordinary visitation of heavenly love, producing a sense of my sinful, impure condition, and fervent desires after holiness—that I might become changed, and hereafter live a life of acceptance with my Heavenly Father. I had never had the same view of myself, nor felt the same willingness and desire to dedicate myself to Him as at that time. The savor of it continued many days. The light of Christ shone clearly into my heart, showing me that many of my habits were contrary to the Divine purity and must be abandoned—that many of my words were light and unsavory, and a guard must be placed at the door of my lips. Love flowed in my heart towards my gracious, Almighty Parent pre-eminently, and then towards all men as brethren and creatures of the same all-powerful hand. I desired above all things to be with Jesus, and to know Him to continue with me, and at that time it seemed as if He did condescend to manifest Himself in a clear manner, so that his countenance was lovely, and I walked under his guidance and protection with great delight. It was the baptism unto repentance, the day of my espousals—the beginning of a new life; and while favored with these heavenly feelings, I thought nothing would be too hard to part with in obedience to the will of my Saviour.—*William Evans* (1787-1867).

Born in Philadelphia of godly parents, and surrounded by many relatives and friends who had been carefully "brought up in the nurture and admonition of the Lord," WILLIAM EVANS was yet conscious, in the search for true peace, of the same need of a surrender of self, of subjection to the cross and a coming under the purifying process of Him who sitteth as a Refiner of silver, as was the troubled and tossed Elizabeth Ashbridge, whose home environment was so different, as were also her early and rough experiences with the world. The compendious Journal of William Evans, reaching to 700 printed pages, is no prolix narrative. The man of business will find therein a savory recital upon engagement in mercantile pursuits, with its Divine limitations as to the character of business embarked

in, the time accorded it, and the outreach for riches. Appearing for the first time in the ministry at the age of thirty years, when accompanying his mother on a religious visit to New England, he was often himself engaged in similar visits during the succeeding fifty years, frequently to the nearby Quarterly Meetings, but also to many others, from New England to Iowa, and from Canada to Carolina. Many thoughtful observations upon the right training of children at home and in schools, upon war, trading, the keeping of slaves, the ministry, etc., will be found throughout the pages of this instructive Journal. * * *

The sweet influences of the Morning Star, like a flood, distilling into my innocent habitation, have so filled me with the joy of the Lord in the beauty of holiness, that my spirit is as if it did not inhabit a tabernacle of clay, but is wholly swallowed up in the bosom of eternity, from whence it had its being. * * *
As the flowing of the ocean doth fill every creek and branch thereof, and then retires again towards its own being and fullness—and leaves a savour behind it; so doth the life and virtue of God flow into every one of your hearts, whom He hath made partakers of his Divine nature. And when it withdraws but a little, it leaves a sweet savour behind it, so that many can say they are made clean through the word that He hath spoken to them: in which innocent condition you may see what you are in the presence of God, and what you are without Him. Therefore, my dear hearts, let the enjoyment of life alone be your hope, your joy and consolation; and let the man of God flee those things that would lead the mind out of the cross, for then the savour of life will be buried.—*William Leddra* (c. 1680).

In an open jail, in an extremely cold winter, chained to a log, the "enjoyment of life" of which the soon to be martyred WILLIAM LEDDRA wrote the day before his execution on Boston Common, assuredly had reference to that life with Christ which never dies. This beautiful epistle opens with the salutation, "To the Society of the Little Flock of Christ, Grace and Peace be multiplied." An inhabitant of the Island of Barbadoes, William Leddra had become convinced of the Truth as held by the Society of Friends, and came thence (1658) under an apprehension of duty to the town of Newbury in Massachusetts. With his companion, William Brend, he was carried to Salem, sent to the House of Correction upon a false accusation of denying Christ and the Holy Scriptures, then removed to Boston, and for five days kept without food, and finally whipped with a three-corded lash. Banished from Boston, he nevertheless felt it his duty very soon to return thither, notwithstanding imprisonment, with severe suffering from the cold and lack of food, and cruel chaining to a log, awaited him. Not the lips of a deluded one or of a malefactor could phrase the parting words to a friend as he was led to the place of execution—"All that will be Christ's disciples must take up his cross;" nor as the halter was ignominiously put about his neck, calmly say, "I commend my righteous cause unto thee, O God! and at the last, as he was turned off, cry out, "Lord Jesus, receive my spirit!" J. W. L.

(To be continued.)

Science and Industry.

Under the patronage of women a diet kitchen is to be established in Washington whose patrons are expected to be mainly physicians, who will send in prescriptions for food to be supplied in the same way that prescriptions for medicine are sent to pharmacists. It is now realized that proper food is as necessary as medicine.

BORAX AND EXPERIMENTS ON YOUNG MEN.

—The following is from an editorial in the *New York Evening Post*: "Apparently it has not occurred to Dr. Wiley that experiments on such healthy, robust young men will not be of much service. Nobody claims that borax is a violent and immediate poison like arsenic or strychnine. It is merely believed or suspected that it interferes with digestion, and thus in the long run impairs the health of those whose stomachs are not vigorous. Young men in the student age usually do not know they have stomachs: they are apt to boast they could eat broiled brickbats on toast. Borax is not likely to affect them visibly: but children and adult dyspeptics—most American adults are dyspeptics—must be injured by a chemical which arrests fermentation, disguises the badness of tainted meat and fish, and retards digestion. More persons are kept awake at night by retarded digestion than by any other cause, and insomnia does as much to impair vitality and make one feel wretched as insufficient nutrition."

The last sentence is of importance to millions of people who gormandize late at night or eat a second meal too soon after the first, or a third meal too soon after the second, and then wonder why they do not have a good night's sleep.

THE REINDEER'S RUN TO THE SEA.—"Grandfather," said James Henry the other night, as the two sat before the open wood fire and watched the red flames wallow up the chimney mouth, "what about those reindeer you promised to tell me of?"

"When did I promise that?" asked the old man.

"Why, the day we saw the wild fowl going by over the marshes, like a great arrow in the sky. Don't you remember?"

"Oh, yes. I remember now," his grandfather answered. "The straight flight of the birds made me think of the great run of the reindeer for a taste of the salt sea. I never saw the reindeer make this run, but I have heard others tell about it. I wish that I had been up in the frozen countries where the reindeer, the only sort of deer that man can tame and harness, live, but I never have been, and I am too old now ever to get there. You know, I suppose, that the reindeer live in the cold countries to the far north of us, especially in Lapland, in northern Europe?"

"Yes," said James Henry: "we learned that at school."

"Well," said his grandfather, settling back comfortably as a log sank down into the fire as if easing its position, sending a shower of sparks up the chimney. "some day you will know what it means to live a life none too full of variety, excitement, adventure, and to long for something you cannot have; to greatly desire in summer a whiff of cold

northern air; to ache for the freedom of the woods and the cool plunge in a mountain stream while you have to slave all day in a hot office in the city. And then you will think of what I am going to tell you about the reindeer."

"For once in the life of the reindeer, so they say, he must taste of the salt water; he longs for a drink of it, and has to get that drink or he dies. The Laplanders travel in large numbers together, and with them they have hundreds of reindeer, tame and docile. But one morning one of the youngsters of the herd is seen to prick up his nostrils and scent the breeze. It may be that the village is a hundred miles from the sea at the time; but he seems to sniff the salt, and it makes him restless. His restlessness the next day has spread through the herd, and the Laplanders begin to pack up their cooking utensils and bedding, for they know what is going to happen."

"The herd gets more and more restless, more and more unwilling to be harnessed, till one morning they all start in a body toward the distant ocean, moving slowly and cropping the moss as they go. The Laplanders follow them, having to carry their goods on their own backs, and themselves drag the sledges. Soon the herd breaks into a trot and forgets to crop the moss. Then the reindeer breaks from a trot to a gallop, and from a gallop to a breakneck race, the thunder of their hoofs reaches the camp for a few minutes, and then they are gone to drink from the polar sea."

"The Laps who are following find the trail broad at first, but on the second day it has narrowed down, there are stains of blood to be seen, and soon the bodies of the weaker deer appear on the plain, trodden down by their stronger companions in the now deadly race for salt. The narrow trail is like an arrow, straight for the sea, for the sharp, salt draught ahead."

"How do the reindeer know the way to the sea? No man can say. They have an instinct that guides them, like the birds. Perhaps they smell it afar off. At any rate, when the Laps come up to the beach, they find their animals grazing quietly by the shore, quite tame and docile again, having had their one long drink. Once more they can be harnessed into the sledges. But during the time when the call of the salt water comes to them no power on earth can stand between them and their desire."

"But do they do this every year?" asked James Henry.

"No," said his grandfather; "every year the Laps journey with them to the sea, where at that season there is better grazing and plenty of salt. But once in the life of every reindeer a sudden desire comes on him for a drink of salt water with unconquerable force, and then he must go to the water, wherever he is. If he happens to be by the sea, there is no trouble, no stampede. But I suppose this great desire does not come when the ocean is near. As you grow older you will find that men, too, do not desire certain things half so much when they have them at hand as when they are far from them."

"That is true," said the boy, half to himself. "I've wanted lots of things, air guns and that sort, ever so much, till I got them,

and then they didn't seem half so nice. Grandfather smiled, and poked the *New York Tribune*.

THE CARIBOU.—The great reason present neglect of rice raising in the pine is lack of caribou to carry on this most useful animal having been decimated by the hand of man who slays them in great numbers during the winter, as a war measure, the creatures being at the hands of both our soldiers as the enemy. After the destruction came the ravages of pestilence, the dying in great numbers from a disease the rinderpest, which swept off a very large proportion of the caribou of the Visayan Islands.

The caribou is a great ungainly animal about the size of the ox, but I think stronger or possessed of the endurance of an oxen in the United States. He is of a mild color, with very large horns, is generally possessed of the proverbial patience of the States in submitting to the yoke, and at times he is filled with a sort of fury when he breaks loose from all restraint and the utmost speed makes for the nearest where he submerges himself till the passes away. The native driver is not to drive him too hard or too long in water, as too long abstinence from water is liable to cause the death of the animal and drive him to fury. The caribou, ungainly as he is, is probably the most useful animal in the Islands. He is pre-eminent as a beast of burden, and the only one with exception of an occasional cow or bull, that is used to a keel or cart. The native horse is used to draw loads, his only occupation being to transport passengers. The aristocratic Filipino horse draws the men and women of the land; the humble caribou bears the burden. In every pueblo may be seen the wheeled cart to which is attached the animal, the driver riding in the cart or on the back of the caribou, as may best accommodate his pleasure.

In the sugar fields the plow is drawn by him, and in the rice paddy he may be seen knee deep in mud and water bearing the weight of the onerous burden of the rice culture of the Archipelago. He may truthfully be said to be the foundation of the past industry of the Philippine Islands, and when a new agricultural system is adopted, this faithful animal figure conspicuously in the design, what it may be, and thus it should be even upon American enterprise and capital and labor-saving inventions that cause the change to be a thing of the past, for during the centuries of Spanish domination the caribou bore the burden of the Philippines.

This animal is well suited to the Philippine. The Caribou is slow; so is the Filipino. The caribou is regardless of the value of time; so is the Filipino. The caribou believes in a slow life easy and enjoying the present regardless of the future; so does the Filipino. When the buffalo was to the American Indian, the caribou is to the Filipino. They are suited to each other. It is difficult to hurry the caribou; it is very difficult to hustle the Filipino. The caribou is characteristic of the country, going, patient and extremely slow, un-

a paroxysm of fury, and not easily excited in which latter respect he affords a good example to the American resident of London, whose first lesson to learn is that of patience, the great lesson of the Orient, to which is necessary to health and peace of mind.—*W. F. Norris, in the Presbyterian.*

Ceremonies.

What an inveterate tendency there is in the human heart to trust in outward forms, as of seeking the inward grace! And this is the case, what a hindrance, a painful help, have these forms proved to growth, nay, to the very existence of that life which constitutes the real and true experience of Christian experience."

It is a calamity deeply to be deplored that should thus put the form in the place of the power, but they have always been doing so. It is only another species of that idolatry which has prevailed from the foundation of the world."

When forms are exalted and idolized and become . . . they become 'Nehustan,' as we say of brass, or a piece of bread, or a cup of water. As the apostle said of circumcision when the Jew had put it in the place of the truth, 'Neither is that circumcision which is outward in the flesh . . . Circumcision of the heart, in the Spirit, and in the letter; whose praise is not of men, but of God' (Rom. ii: 28-29.) We feel perfectly that if Paul were here and could see the consequences which have arisen from the idolatrous regard given to what are the Sacraments of the Supper, and of Baptism, he would say precisely the same with regard to them; for even if Jesus Christ himself were to be permanent institutions, which there are very strong arguments put forth by many most devoted and intelligent Christians ever since the days of the apostles, amongst whom are the Friends of our own time, we feel sure Paul would say baptism is nothing, and the ceremony of the Lord's Supper is nothing."

Christians often say to me when I put this before them, 'Oh, but you have no authority to remit the Supper, because the Lord would have us to take it in remembrance of Him who died for us.' I answer that He left the matter to all perfectly discretionary; and as to the continuance, that entirely depends on the coming of the Holy Spirit. Friends, many others of the most spiritual and faithful Christians of all times, have been told that He then referred, as in so many places which are generally misunderstood, to his coming at the end of the Jewish dispensation. Any way, our Lord, who had been sent to the woman of Samaria, to the Samaritan, and now is, when the worshippers shall worship the Father in truth' (John iv: 23), anywhere, everywhere, could not have intended to say that God could be more acceptably or truly worshipped through any particular ceremony. . . . Neither is it creditable to a spiritually enlightened mind that He should say, 'If a man love me he will keep my commandments, and my Father will love him, and we will come unto him, and make our abode with him' (John xiv: 23) could have intended to say that through the earthly medium of

bread and wine. His people were to remember Him on whom their thoughts were to be constantly concentrated, or to commune with Him in any special sense above that in which they were to commune with Him always and everywhere. The water which Jesus gives, and to which alone He attaches any importance, is that which is in us, "a well of water springing up into everlasting life" (John iv: 14); and the wine which He values and promises to drink with us in his Father's kingdom is that wine of the kingdom which is righteousness, and peace and joy in the Holy Ghost."

"Friends, do you partake of these sacraments? If not, rivers of earthly water, vineyards of wine, will avail you nothing; they will be as 'Nehustan' (a piece of brass).

"If we were to have any binding forms in the new and spiritual kingdom, in which all forms were to find fulfilment, it seems to me that there is a great deal more ground for insisting on washing of one another's feet than for either of those already referred to; and in this we can see a great practical lesson on the human side which our Lord actually laid down. How comes it, I wonder, that many of those who regard the former with sanctimonious reverence can utterly, and without scruple, set aside the latter? I fear that human pride and priestly assumption must be held largely responsible."

"Further, nothing is more evident to all who have any acquaintance with the history of Christianity, than that the undue value set upon these ceremonies has been one of the greatest hindrances to the extension of Christianity. Again and again have its valiant warriors turned aside from the battle with the great forces of evil to quarrel amongst themselves concerning these externals."

"When I was in Ireland, some of the oldest and most experienced Christians who took part in the great revival some twenty-five years ago told me that a great proportion of the results of that wonderful work of God were lost in consequence of a controversy about water baptism. Do you wonder that we of the Salvation Army shrink from the possibility of such a sacrifice of the greater to the less, especially when we are backed up by the great apostle to the Gentiles thinking God that he baptized none of his early converts, and for the very same reason, namely, because they were making the ceremony a cause of controversy."

"Oh, the thousands of souls who are resting their hopes of salvation on the fact that they have been baptized, not only such as believe in the palpable delusion of baptismal regeneration, but amongst ordinary church and chapel going people. . . . I do not think there are many thieves, or harlots, or drunkards, or openly immoral people who claim baptismal regeneration. It is only genteel sinners who can bring themselves to believe such a palpable sham, and yet if baptism possesses any efficacy, it should be as effective in the one class as in the other."—*Catherine Booth.*

THE world must not see us staggering under our crosses. It must see that we are in the "fellowship of his sufferings," and that we are supported in that fellowship by a supernatural power.—*Nicoll.*

Mary, the Selfish Scholar.

Mary, a schoolgirl, is now at home again. She was away for a long time—at preparatory school—at college. She went through a full course. Even when at home attending high school Mary might almost as well have been away. Her studies were so numerous, her lessons so long, her teachers so exacting, her standards so high, her ambitions so strong, everything was absorbed in school life. It was school, school, school—all the time. When she went away to the seminary to prepare for the college one of her sisters said: "Mary is not much more away now than she has always been." School life, even though the student be at home, is often such engrossing work that young people lose home influence while yet at home. And this is an unfortunate thing.

There is an education which every girl needs—and every boy, too—which no school can give and which is more important than the education that the school does give. It is an education in things of life—everyday life—things practical and "common"—pertaining to habits and manners and ways of speaking and of answering when spoken to and of helping and smoothing things down and brightening things up; an education for parlor life and dining-room life and bedroom life and kitchen life; an education in burden-bearing and errand-going; an education in tones of voice and in managing the facial nerves and in governing the temper. Well, there are many things Mary ought to have learned before going to school and practised at home while going to school. It would have given her a better start and made her great parchment diploma worth so much more.

Mary is now at home—she and her diploma. If all the things which the diploma says in Latin about Mary, are true in English, she is a remarkable girl. And she is. She knows a great deal of history. The outlines of it are in her mind and the filling up. She knows the men and women who made the history of the world and can tell you when and where and how they lived and what they did. She has fine powers of analysis in the study of character. Her biographical studies and acquisitions alone would make her a rare companion and an exceedingly rare teacher. She has insight into motive. When Mary talks about Cæsar and Cromwell and Lincoln she does not linger among the most obvious phenomena of their lives—where they were born and when, who educated them and how, what they became and what they did and when they died.

She penetrates into the hereditary forces and the influence of the age and the pressure of immediate circumstances: the balance of personal powers, the ruling motive in each case and influential motives which might have been sufficient to produce other and widely different results, but for that all-dominant motive which made each man what he was rather than that possible other. It is positively delightful to hear Mary talk on such topics. She seems wise beyond her years. And the investigation of ordinary people of her acquaintance, by the tests which she applies to the extraordinary people of history, is sometimes as comical as it is wonderful. College did a deal for Mary.

Mary's tastes are delicate and accurate. In literature she has studied the best standards, until her own thought puts on the fine, flexible and elegant expression of her models. She detects infelicities with an artist's insight. Thought, in her case, stands no "hedge" at the door of speech." She has the gift of language. She has so long read and loved what the masters have spoken and written, that she herself has gained mastery over tongue and pen. In the fine arts Mary is well trained. She is gifted rather than trained, although her education has developed the gifts. Nor is it at all affectation with Mary. She is all that she professes. In painting and sculpture she has the critical and cultivated eye. She has read much, seen much, practised much, talked and written much, and her judgment along these lines is consulted and respected by her seniors. She is a versatile girl. She could give lectures on literature, art and music. She could teach almost anything anywhere. Money has been spent upon her. She had the faculties to begin with and she has improved them faithfully. She shines in society. Men admire her. Some women envy her. When the glow of achievement is on Mary's face in the parlor, or while the brilliant discussion is going on, Mary's mother is proud of her. She looks into the girl's fine illuminated face and says to herself, "Mary is a wonderful girl!"

Mother thinks another thought. She thinks it but does not speak it. She does not, however, wholly succeed in suppressing the sigh that grows out of the thought. Why should Mary's mother sigh at thought of Mary? Sure enough, why? Because she knows Mary. She sees both sides of her—the society side and the home side—the matter-of-fact every-day side. She sees through the fine show into the secret soul. She knows what she dare not tell. She does not want to tell. She wishes that what she knows were unreal, so that she could not know it. In fact, for we might as well out with it, Mary is an incarnation of refined selfishness. Mary is polished marble. She is selfish—a selfish scholar, a selfish talker. She is a product of the one-side education which looks only at the intellect and neglects the heart and conscience. She has no sympathy with the children at home. They jumped for joy when they knew she was coming home from school. She froze their joy within twenty-four hours by her want of interest in their simple pleasures and by her sharp rebuke of their "noise." She is "proud" of her father when he is dressed for society and thinks her mother "looks very well" when ready for church—but that is all. Father might come home with aching head, with anxiety over some business matter, but she must practice her new sonata whether it is agreeable to itching heads or not. Mother is sometimes very tired—very tired, caring for children, carrying on kitchen work, superintending the sewing woman, preserving fruits, and a pair of hands could relieve her so much. But Mary as Crawford's or James' new novel and doesn't want to be disturbed and wishes the "children would be quiet," and thinks—and says—"what a nuisance babies are anyhow!" For folks at home, Mary has no smiles, no sympathy, no help. For society she has time and suavity, song and talk, inexhaustible

resources and unwearying patience. No wonder mother sighed.

Alas for those who, having a right to love, receive indifference; who, reaching out to find a heart, grasp—a stone; who, having made sacrifices all their lives through love, expect some slight return, and for return reap scorn! Alas for the mother whose sons and daughters are insensible to her devotion and to the service and self-abnegation by which they enjoy the brightest and best things that come into their lives! If there be one thing in this world more cruel than another, it is the ingratitude of a child on whom love has been lavished without stint and who has turned all advantage into self-gratification.

Mary needs more schooling. She should take a post-graduate course. The sooner she registers and begins the better. She needs to learn what a mean thing selfishness is, and to look upon it with loathing. She needs to see that culture of the intellect and of the "tastes" is a very small part of education, and that without tenderness and the spirit of self-sacrifice and of helpfulness, it is not only useless, but it is a curse to those who have it. She needs a course in kitchen work and nursery sympathy and sitting-room manners. She needs to know how to spell the words "gratitude," and "honesty," and "patience;" and how to pronounce the words, "father," "mother," "brother," and "sister," so that there shall be heart in the sound; and to read the words of the Lord Jesus, "Take up thy cross and follow me;" and how to sing (with the Spirit and the understanding also),

Thy nature, gracious Lord, impart;

Come quickly from above;

Write thy new name upon my heart,

Thy new, best name of Love."

What pictures she could then paint! What a light would then shine in her face! And mother looking on could say, and without a sigh, "Mary is a wonderful girl."—From *Studies in Young Folks*, by John H. Vincent.

A little boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said: "Well, I'll tell you. You see, we live on the fourth floor of this tenement, and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs, all by myself. And it is a pretty big hod. It takes all my strength to get it up there. Now, isn't that loving my mother with all my strength?"

SUFFERING searches us as fire does metals. We think we are fully for God until we are exposed to the cleansing fire of pain; then we discover as Job did, how much dross there is in us, and how little real patience, resignation and faith. Nothing so detaches us from the things of this world, the life of sense, the birdlime of earthly affections. There is probably no other way by which the power of the self-like can be arrested, that the life of Jesus may be manifested in our mortal flesh.—F. B. Meyer.

INTEGRITY is a great and commendable virtue.

For "THE

The Priesthood of Believers.

Aaron as high priest, and his priests, under the law, were washed, with holy oil, and clothed in garments of beauty. None but those of the family of Aaron were eligible to act in the holy temple, a temple made of living stones. Under this higher and spiritual dispensation of God's only begotten Son, now here, Christ Jesus is of God made a High Priest after the order of Melchizedek to continue forever. And all, who are anointed as He was, with the Holy Spirit, that they may serve in God's temple, not made with hands, but built up of living stones' those who are the workmen of his holy hands. These as priests are washed in the laver of regeneration, baptized with the Holy Spirit, clothed in garments of righteousness, freely given forth as a wardrobe of Christ.

God, an invisible, omniscient, and omnipotent Spirit, needing nothing of our aid, possessing all created things, by his own declared "the hour cometh and now is, when true worshippers shall worship the Father in spirit and in truth; for the Father requires such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth" (John iv: 23-24). He commanded our High Priest. They are the sons who are led and guided by his Spirit. These are of the family of Christ, of the household of God, as Jesus said, "Whoever shall do the will of my Father, who is in heaven, the same is my brother, and sister, and mother" (Matt. xii: 50). He leads them the paths of righteousness, for his time upon them. They are like trees "planted in the house of the Lord, they shall flourish in the courts of our God" (Ps. xcii: 13). The fruits, those of the Spirit, are righteousness, a righteousness not their own, their garments are those of holiness, decked with ornaments of grace, wherein He clothes and beautifies his people, that they may glorify His Father and their Father.

His temple is his people, whose he is sanctified; the sacrifices they offer are spiritual; their altar is a contrite and humble heart, one that in holy fear trembles before the word. The holy fire is such as comes down from heaven, even the Holy Spirit; that gives unction and ascendeth thither where he came.

The conversation of these who are redeemed from earth (their carnal mind), is in heaven as becometh their high and holy calling, Christ Jesus, as his saints. These seek to be in the beauty of holiness. His name is on their forehead, and God is pleased to accept them, and to extend his mercy and grace towards them for the sake of his dear Son.

A befitting order and solemnity attend his house. God sitteth between the cherubim, his judgment and his mercy seat. He sitteth upon the throne of his glory, reigneth righteously. Christ as the Son and Head of the house, ordereth all things, according to the Divine will, directing and putting each and every one who is truly grafted into the spirit, appointing to and calling upon each to exercise their several service. God's love and power as a canopy is over all, and

of his love and mercy at times ex-
others present, so that as the apostle
they are constrained "to worship God,
port that God is in you of a truth" (1
: 25).

should it be, and thus will it be, in all
watchful, true and faithful to the
of Divine grace, the grace or gift to
us through our Lord Jesus Christ.
his Son have sent the Spirit of pro-
lead his people into all truth, to teach
the Divine will, to order them in all
services, to empower them to forsake
of sin whose end is death, and to the
way of holiness which leads to God.
in Christ speaks to us by his grace,
did to Israel of old by his prophet,
en unto me ye that know righteous-
people in whose heart is my law;
not the reproach of men, neither be-
of their revilings;" again, "a law
proceed from me, and I will make my
it to rest for a light to the people"
(and 4.)

ow speaks to us by the Spirit of his
om God has appointed as the Mediator
himself and man; and whether it be
aint or sinner, the word spoken will
be one of love and mercy, as we give
ear, a yielding of our soul in faith
to Him, as we hearken to his reproofs
away from folly. It matters little
we are when first He meets us in the
mighty He is able by the renewings
grace to transform us, and make us
would have us to be. Saul the per-
found mercy, Peter declared himself
ful man," King David on various oc-
casionally sinned; on repentance, God
forgave him all, putting away his
for this very purpose Christ died,
might redeem us from all iniquity,
nity unto himself a peculiar people
of good works."

hen as willingly yielding our hearts
erations of his Spirit, from being de-
unholy, He, by his Spirit, cleanses
us and makes us holy, that as priests
and made holy, we may tread his
holiness, that we may offer "spiritual-
ness" acceptable to God, through
Jesus our High Priest. And as we
ship God in spirit offering sacrifices
of prayer or thanksgiving, the savor
is sealed to our souls, as Paul de-
scribes "eating of the sacrifices are made
of the altar" (1 Cor. x: 18), that is,
leashed to bestow upon such of the
and blessings which by his will accrue
to us, the church of Christ, whom Christ
through his sufferings, death and medi-
cine purchased to himself. This is ful-
fillment to Abraham, "In thee and in
all the nations of the earth be

is this: God hath made his only
Son, anointed with the fulness of
Spirit, an almighty, all-sufficient High
priest, things pertaining to God. Christ
hath called sinners from among
Jews and Gentiles, "washed them from
iniquity in his own blood, and made them
unto God his Father, to
glory and dominion for ever, Amen."

W. W. B.

THE ECHO PRINCIPLE.—The story of the
boy and the echo is an old one. He learned
to know the echo once upon a time, and, sud-
denly provoked, he called it hard names. The
hard names came back to him from the hard
face of the cliff. He became angrier and
more abusive, but abusive word and angry
tone were thrown back at him. Then the boy
ran to his mother and cried in anger and de-
feat. But she was a wise woman, who told
him to go back to the echo and to speak kin-
dly to it. The boy did as he was told. Sud-
denly the tone of the echo changed. Loving
words came back to him from the cliff which
had scorned him before. He ran in glee to
his mother and told her he had found a friend.

There is a deep principle involved in this
simple story. The world does give us back
what we give it. If we scorn life, life will
scorn us in return. If we abuse law instead
of obeying it, law will break us instead of
saving us. If we give the world love, we
shall find that the very atmosphere of the
world is loving. If we cast our kindness
broadly, we shall receive rich returns in kin-
dness. There is no use in weeping angrily
when we seem to hear the harsher notes of
life. It is most likely that these are the echoes
of a censorious spirit within our own
hearts. The only cure is to give the world
kindness and love. Then the echo principle
obtains, and love and kindness are thrown back
to us richly.—*Zion's Herald*.

A WRITER tells how a little child once
preached a sermon to him.

"Is your father at home?" I asked a small
child at our village doctor's doorstep.

"No," she said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air,
"you've got to look for some place where
people are sick or hurt, or something like
that. I don't know where he is, but he's
helping somewhere."

Notes from Others.

There can be but little doubt from the reports
that come from the Vatican that Pope Leo is fail-
ing in health and the weight of years is begin-
ning to hamper seriously the wonderful energy
which has marked the closing years of his pontifi-
cate.

The *Leader* believes that instead of taking
commercialism into the Church the Church must take
Christianity into business—not make the Church
more secular, but secular life more sacred.

A large building, one-story high, and capable of
accommodating eleven hundred persons is to be
erected in Philadelphia for the purpose of preach-
ing the Gospel to the Italians and instructing them
in our language and the industries.

The *Christian Endeavor World* says we Protest-
ants give our congregations too little part in
the vocal exercises of the house of God. We have
made one idol of the sermon and another idol of
the choir.

Dr. Kikuchi, the present minister of education
in Japan has recommended the Bible as one of the
best books for students of English to read.

The group of school buildings at Tokyo, Japan,
maintained by the Missionary Association in which
many of our members in Philadelphia are interested,
has been destroyed by fire.

The *Independent* has an editorial entitled "The
Christmas Sward" in which is the following: "Men
care little, too little, for theologies nowadays, but
such theologies are taught to Christian people as
ought to rouse to battle every child who would not
see his Father's character maligned."

The "Freed from Rome" movement at Manila,
under the lead of "Bishop" Aglipay, seems to be
getting serious. The breach between old and new
groups wider and tends to riot. The Roman Catho-
lics are considering the prosecution of the leaders
under the Sedition Act.

It is estimated that the number of Bibles issued
last year from all the printing presses was over
7,300,000 copies. Bible studying is increasing.

In a recent university address N. D. Willis said:
"The greatest weakness of this nation is the lack
of the religious instruction of the young."

The *Advocate* believes that the Church ought not
to be behind the places of amusement in seeking to
hold the best locations in the down town districts
of our great cities.

Eugene R. Shippen, pastor of the First Parish
Church, Dorchester, recently sent to one hundred
and eighty-five of the male members of his parish
a list of twelve questions with the request for an-
swers. One hundred and forty-five men promptly
responded. In answer to the question why so small
a number of men attended church the majority
answered "Indifference." In answer to the ques-
tion what are the most desirable topics for the
pulpit sixty-two answered "Christ," forty-nine
"The Bible," fifty-three "Religious History," forty-
eight "Science," fifty-four "Sociology," twenty-
one "Theology."

There is to be started a Fraternity of Prayer,
chiefly for men. It will consist of a pocket prayer
service for church extension, under the theory that
men may be induced to use printed prayers during
leisure of travel, and other times, when they will
forget to pray extempore!

What do these people think that prayer is?

Episcopalians will push the matter of change
of name, under the claim that the present name,
"Protestant Episcopal," is a misnomer and a hind-
rance to Christian unity. The name favored is
"The American Catholic Church" and diocesan
conventions thus far acting, in response to a com-
mittee request, have generally taken stand in favor
of a change.

Was there ever a time when the well-placed
woman cared so much to improve the world as
now, did so much to assume its misery, spent such
time, and energy, and money in the effort to make
it more intelligent, or more kindly, or more pure in
conduct? In numbers which are to the numbers of
the audacious or the ill-conducted as the numbers
of London to the numbers of Bristol, they devote
themselves with a sort of passion to good works,
preach, teach, distribute, nurse, and comfort all
who are in need of their ministrations. There are
literally dozens of Elizabeth Frys, hundreds of
Florence Nightingales, thousands of Anna L. Bar-
bauds, all unpaid, all glowing with enthusiasm,
and most of them actually working at their self-
appointed tasks as if they were earning their liv-
ings. There is not a slum they do not reach, not
a form of misery they do not face, not a kind of
appeal to which they turn deaf ears.—*Spectator*.

This is the interpretation which some are placing
on the passage: "The Lord gave the word, and the
number of women that published it was very great."
—En.

IMPROVEMENT IN NEW GUINEA.—There are evi-
dences that a change is setting in over New
Guinea. Conscience is at work among the people,
and when they have been committing outrages

they are conscious that they have been doing wrong, and they sink back from their cannibal encounters in twos and threes, and try to avoid the missionary, and they omit the war-song and the war-dance, and the public distribution of the cannibal food, which were formerly customary among them. It is a terrible thing that the cannibal raids should happen at all, and yet they are not carried out as in the old days. The people are, in fact, emerging from their barbarism, though now and then there is an outbreak of their old habits of savagery. . . . All down the coast a change is taking place. The children are being brought into the schools; the sick are being healed; old and young are being taught, and the First-day of the week is being observed as the Christian's day of rest. A portion of the Bible is being printed in the native language. Two New Guinea Christians are already expert composers, and they are devoting their services to the setting up of parts of the Scriptures, and not only so, but industrial arts of various descriptions are being taught to the people. Some are being made boat-builders, and some are being trained as carpenters. White men said that there was one thing which the New Guinea natives could not be taught to do, and that was to work; but Christian missionaries have proved that Christian natives, inspired by Christian motives and living in the Christian settlements, can work steadily at the most laborious tasks, under the hottest of suns, and in the most moist temperatures, and can achieve tasks which white men would find too onerous.

SUMMARY OF EVENTS.

UNITED STATES.—Senator Hoar in introducing a bill into Congress to regulate "trusts" on the 6th instant, discussed the perils to the community of the control of vast wealth by a few individuals. "Is there anything to render it unlikely," he asked, "that if one of these vast fortunes has grown from a hundred thousand to a hundred million, or a thousand million in thirty years, that, in the hands of the next possessor, in another thirty or fifty years, the hundred million may become a hundred thousand million, or the thousand million a thousand thousand million? Is there anything to stop the accumulation of these awful hoards? Can not the same power and business ability and capital that can control all the petroleum in the country by and by control all the coal? Can it not control the railroad and the ocean carrying trade? Can it not buy up and hold in one man's grasp the agricultural and grazing lands of new and great States and the coal mines and silver mines and copper mines?"

But, great as were the possibilities of the accumulation of great wealth by individuals, he did not find in such accumulations the same peril that is found in corporate control of such wealth. This was true, he said, because the natural man dies and his estate is distributed under the law, while the corporation lives forever.

The President has appointed Dr. Crum, a colored man, as Collector of the Port of Charleston. This action, together with his action at Indianola, Miss., in vacating the post-office there on account of the ill-treatment of the post-mistress, a colored woman, has awakened a strong feeling of race prejudice in parts of the Southern States.

Two bills have been introduced into Congress to regulate "trusts," which were being drawn up by Attorney General Knox, and are measures which the Administration proposes. In a letter on this subject the Attorney General says: "The end desired by the overwhelming majority of the people of all sections of the country is that combinations of capital should be regulated and not destroyed, and that measures should be taken to correct the tendency toward monopolization of the business of the country. I assume a thing to be avoided, even by suggestion, is legislation regulating the business interests of the country beyond such as will accomplish the end."

Andrew Carnegie has offered \$1,500,000 to the city of Philadelphia for the erection of 30 branch free libraries here. The offer has been accepted by the Board of Library Trustees, subject to the approval of the City Councils. This city has been the scene of a long catalogue of assaults on non-union men and those dependent upon them has been stated. The cases were not confined to the stoning, beating, stabbing and shooting of men who wished to work in spite of strike and boycott, but, according to many wit-

nesses, the lives of women and children were often willfully endangered.

A recent despatch from Chicago says: 200,000 persons in Chicago are suffering from ailments directly due to cold and exposure resulting from the coal famine. A special Grand Jury has convened in Chicago to inquire into the high prices demanded for coal by the local dealers, and the leading dealers have been summoned to testify before the jury.

The Pennsylvania Railroad Co. proposes to increase its capital stock by an addition of 200 to \$250,000,000.

When the increase is made the total authorized capital will be from \$450,000,000 to \$500,000,000, and it also proposes to authorize the issue of an equal amount in the same addition, if there should be need for them.

The Reading Railway, including all its railroad tributaries and dependencies and its coal properties, has passed into the hands jointly of the Pennsylvania Railroad Co. and the Vanderbilts. Control of the Reading is lodged, for the Pennsylvania, with the Baltimore and Ohio; for the Vanderbilts, with the Lake Shore Railroad Co.

By this purchase the Pennsylvania and the Vanderbilts have acquired control of two of the leading anthracite roads, the Reading and the Jersey Central, and of one-third of the anthracite coal output. Large bituminous fields are included in the transaction, and now, as the Pennsylvania already had possession of the leading soft coal roads, control of both the hard and soft coal business of the country lies in the hands of one man.

A Catholic priest addressed to certain Societies denouncing dancing and asking them to aid him in eradicating "the principal evil antagonizing the work of a parish priest in this region," he adds, "I became fully convinced that it brought ruin to an enormous number of young people." He expresses great admiration for the Methodists for "their noble stand against any kind of dancing."

An earnest plea has been made by President Roosevelt and Secretary of War Root that Congress appropriate at once three million dollars to relieve distress in the Philippines.

A dispatch of the 8th says, the determination has been reached after careful deliberation by the President and his advisers to accede to the claim made by Great Britain and Germany for the "open door" in the Philippines. This claim was recently made by these governments in order to exempt the export duties in Philippine ports on certain cargoes of hemp.

A bequest for masses and for the education of Roman Catholic priests has been declared by the State supreme court of Minnesota to be a trust not authorized by law.

In South Bend, Indiana, people are burning beans for fuel, and at \$1.50 per bushel are satisfied that they are getting the worth of their money.

Henry H. Hays, former of Pittsburgh, has given one million dollars for the establishment of a hospital to treat tuberculosis in this city.

The institute is to be modeled somewhat after the Pasteur Institute of Paris, but will be devoted exclusively to the study and treatment of consumption. It will consist of an administration building containing a Finsen light institute, a hydro-therapeutic institute, with baths of every description, including electric, and every device known to science for the study and treatment of tuberculosis. It is to be under the charge of Dr. L. F. Flick who is considered one of the foremost authorities respecting this disease.

There were 552 deaths in this city last week, reported to the Board of Health. This is 30 more than the previous week, and 81 more than the corresponding week of 1901. Of the foregoing 279 were males and 273 females; 55 died of consumption of the lungs; 110 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 24 of cancer; 25 of apoplexy; 14 of typhoid fever and 4 of scarlet fever.

FOREIGN.—All the foreign ministers at Peking except United States Minister Conger, have signed a joint note informing the Chinese government that in failure to fulfill its obligations in relation to pay the war indemnity on a gold basis, as provided for by the peace protocol, would entail grave consequences. At the present time the cost of the indemnity in gold would be about fourteen per cent. greater than when it was first agreed upon.

Under the operation of a new law regulating liquor selling in England any one found drunk in any public place may be arrested, prosecuted and punished, and if he is convicted of drunkenness three times within twelve months he is classed as an "habitual drunkard." This involves imprisonment for a month, a being placed on the black list and photographed, and a copy sent to the publications of the surrounding district who are liable to a heavy fine if they serve him with drink during the next three years. Habitual drunkenness is also made a ground for legal separation between husbands and wives.

A dispatch from Washington of the 8th says, appears to be reasonable prospect that the Venezuela trouble can be settled without invoking the mediation of the Hague Tribunal. Minister Bowen has been named by President Taft as his commissioner to the conference. The four points relative to conditions precedent to amicably it is the expectation that the British and German governments will name their ambassadors as commissioners in their own behalf, and that the commission will meet with instructions to endeavor to adjust the Venezuelan dispute at Washington. Minister Bowen was expected to leave for Washington on the 10th.

The amount of coal ordered in Europe for shipment to the United States is said to reach five hundred thousand tons. Of the fifty-four steamers now under charter for the United States, thirty-four are bound for Boston, six for New York, and the remaining nine for Philadelphia and Portland.

A dispatch of the 8th states that an earthquake had been felt at Tapachula, Mexico, which was of short duration and did but little damage to property. A very violent earthquake occurred at Acapulco, Mexican, on the 11th a severe sea shock was felt at Jamiltepec, Mexico.

A dispatch from Berlin of the 8th says: Sixty people sat down to-night to the most remarkable banquet that ever has been given in Berlin. The dishes consisted of the finest meats, and were served in white porcelain. The Society for the Prevention of Cruelty to Animals issued the invitations to the dinner, which was given for the purpose of demonstrating the nourishing and healthy qualities of horse meat, thereby causing less consumption of meat and a ready market for horse meat.

Petroleum in enormous quantities, it is reported, has been discovered in the isthmus of Tehuantepec in Mexico.

NOTICES.

A RELIGIOUS meeting has been appointed by the Board of the Yearly Meeting's Committee to be held in the Meeting-house, Media, on First-day, the 18th of the Month, 1903, at 3 P. M., to which Friends general and others are invited.

WESTTOWN BOARDING SCHOOL.—For covered persons coming to Westtown School, the stage and trains leaving Philadelphia 7.16 and 8.18 A. M.; 12.16 and 4.32 P. M. Other trains are met when ready at Stage fare, 15 cents; after 7.30 P. M., 25 cents extra. To reach the school by telegraph, call on W. F. Wickes, 1144 Chestnut St.

EDWARD G. SNEYLEY, A. M.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to the Superintendent.

W. F. WICKES, Superintendent.
Payments on account of board and tuition, and communications in regard to business should be forwarded to
EDWARD G. SNEYLEY, Superintendent.
Address, Westtown P. O., Chester Co., Pa.

FRIENDS' LIBRARY, 142 N. SIXTH ST., PHILADELPHIA.
Open on weekdays from 11.30 A. M. to 2 P. M., and on 3 P. M. to 8 P. M. Also on Sundays in which Friends' study. Lecture Meetings are held from 7 P. M. to 7.15 P. M.

The following books have been added to the Library:
CARY, E. L.—William Morris.
EARLE, A. M.—Sun-dials and Roses of Yesterday.
HALE, E. L.—Memories of a Hundred Years.
HILLIS, N. D.—Quest of Happiness.
KENNAN, GEORGE.—Tragedy of Fate.
LONG, W. J.—School of the Woods.
MCNATH, JUSTIN.—Reign of Queen Anne (2 vols.).
RICHMAN, I. B.—Rhode Island, its making and its growth, 1636-1683.
RUS, JACOB A.—Battle with the Slum.
VAN TYNE, C. H.—Loyalists in the American Revolution.

DIED, on the eighteenth of Twelfth Month, 1902, Benjamin J. Lord, in his eighty-fourth year of age.

A member of the Monthly Meeting of Friends in Philadelphia, for the Northern District.
He was, at his residence, 1522 Poplar Street, Philadelphia, on the 15th, 1902, HANNAH W. SOUTH, in her seventy-second year of her age; a plainfield, N. J., native. She was a member of the Westtown Yearly Meeting of Friends in Philadelphia for the Westtown District. She was a devoted Christian, and a true spirit, the spirit, they rest from their labors as they work to follow them.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

L. LXXVI.

SEVENTH-DAY, FIRST MONTH 24, 1903.

No. 28.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Advertisements from Walnut Street, between Third and Fourth,

are designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Published as second-class matter at Philadelphia P. O.

Word in Season—How Good It is!

Give to our readers a share in the enlightenment which we have received in the foregoing extract from a letter from a subscriber in Massachusetts, personally unknown to the editor, and not a member of our religious Society.

Desire to speak of the helpfulness of THE FRIEND which comes weekly to us. It is a rare number that does not give a word or open up a truth and give new light and truths, for all truth is old yet ever new. While you call choice bits from other papers, that are in line with THE FRIEND, yet find the most pleasure and profit from particularly of the Friends and opens a new life of God within. As we pass the time we grow more and more conscious of the true place of worship and as we gather to silence within we find there Him for whom we long, and we adore and worship. Be so patient with us that at length we may have patience with ourselves, and in stillness and quiet silence that we may be at the work for which He predestinated (Eph. i. viii: 29) that is, conformity to his will and the change from glory to glory of likeness as we gaze upon the Christ—as (1 Cor. iii: 18). But the looking upon must be an "open face."

Let us still praise our God for the revelation of Jesus Christ his Son in us.

Adrift in the World.

Following advice, unexpectedly met with a friend in his reading, is forwarded to us reporting with the concern laid before us last week, under the title "Our restless Youth:"—

Isolation has at this time been awakened in our young men employed as travellers and messengers. The exposure of these to the conditions to which they are often unavoid-

bly subjected, has tended to draw aside some from that simplicity, that purity of heart and thought, that strict morality which our Christian principles require. We would submit to the serious consideration of their parents and employers the extreme danger of sending forth into such service, any young person whose religious principles are not fixed, nor their habits formed; and we would encourage Friends in different places where those in this line of employment may travel to continue and extend that kind and hospitable notice, which has been already manifested. The situation of some of our young Friends in other occupations, may deprive them of the advantage of virtuous and instructive associates; these also we hope will not be overlooked by those to whom they are known.—*From the London Annual Epistle, 1816.*

Ostentation is Barbaric, Simplicity is Christian.

Sometimes when a kingdom of this world wishes to inaugurate itself in the minds of a people deemed barbaric, it would cater to the barbaric love of display and outward splendor by the most lavish exhibition of sumptuous expense in gold, silver and precious gems, and of all that can bewilder and dazzle the people's eyes and intoxicate their ears with a sense of imperial magnificence.

The recent Durbar in India, by which England during a whole week sought to impress a sense of its majesty on the peoples of that realm, was on a scale perhaps unparalleled for gorgeous grandeur, except in the imagination of one of her own poets when he wrote of "the prince of this world" who, as Christ declared, "hath nothing in Me:"

"High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric pearl and gold,
Satan exalted sat."

That such display complimented India as being barbaric, is confessed by the much simpler course pursued in celebrating the coronation in England—all too ostentatious, indeed, for Christ, but chaste in proportion to the average advance of the English in a Christian refinement.

Yet how far removed from Christian character, in either case, all this pride of pomp and pageantry seems in the light of the meek and lowly Jesus, Him of whose Church a State assumes to be a joint Head and exponent; Him into whose City the kings of the

earth must bring their glory and honor, and who when entering the earthly Jerusalem, made good the words, "Tell ye the daughter of Zion, behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

Likewise there are churches barbaric, and churches Christian. The one kind seeks to impress men's senses by carnal show, the other their souls by spiritual Power.

MINISTRY IN PROPORTION TO DEDICATION.

—Another serious loss in the ranks of our public ministry is tenderly felt in the decease of a beloved Friend, Sarah W. Roberts, of Malvern, Pa. When even one of our ministers drops out, we now begin to say, how few there are left! Some would allege that this is because those who yield to a call for vocal service, are not sufficiently encouraged,—are not recognized except very tardily. We believe there is a disposition prevailing to recognize speedily every true gift, and that there is a desire to recognize it on every occasion of its utterance. But the recording of a true public representative of our religious Society in the ministry, means other considerations in addition to that of a simple gift in spiritual utterance; and the gift that feeds on the expressed recognition of brethren, is on the verge of extinction. We believe it will be found that the recognition will be in proportion to the dedication—a whole-hearted dedication that keeps its eye single to the Divine encouragement and openings. What did our beloved Friend gain by her dedication? Much, every way. What are our members gaining by a lack of dedication! Certainly not an up-rising ministry. What are they gaining by dallying with worldliness? Certainly, the drying up of the spring of the ministry among us, and the itching of ears for a snarling ministry, even if it have to be of the hireable brand.—Given a revived dedication on the part of our younger members, and there can be no doubt that it will be answered by the pouring out of that Spirit upon sons and daughters, in which they shall prophesy.

It is imperative that a surgeon's hand be clean. Augustine says, "the hand that minds to remove dirt ought itself to study cleanliness. A minister to others must himself be consecrated." "The snuffers of the sanctuary were to be of pure gold."—H. M.

John Collins.

The death of John Collins brings to a close a long life of usefulness and integrity. He was the son of Thomas Collins and the grandson of Isaac Collins, who was appointed printer by King George III. for the Province of New Jersey in the year 1770. John Collins was born on the Fifteenth of the Third Month, 1814 in New York City, on the site of the publishing house of Harper and Brothers. In the year 1818 the family moved to Burlington, New Jersey, where, with his five brothers, he grew up with all the advantages that the best schools and private tutors could afford; at the same time not neglecting the athletic sports of the day, in which he particularly excelled, and which he took much pleasure in after years in recalling for the benefit of a much younger generation. In 1833 he entered Haverford College, and in the following year Daniel B. Smith urged the managers to form a department for the purpose of preparing pupils for the college course, and John Collins and William Gummere were appointed teachers. He left Haverford at the expiration of another year, and devoted himself to teaching and to lithography; one of the most important works which, at that time, he was engaged in, was the drawing on stone of the illustrations for the valuable work of Dr. Samuel G. Morton, "Crania Americana." In the year 1839 he married the daughter of Joshua and Elizabeth Baily. The first few years of their married life were spent partly in Philadelphia and partly in New York City, where for a short time he took charge of the Monthly Meeting school in that place. In 1845 they removed to Burlington, New Jersey, where they passed many years enjoying the valued society, and almost daily intercourse, with such eminent friends as Stephen Grellet, who had married Rebecca Collins, Richard Mott, Harrison Alderson, Susan Smith, Eliza P. Gurney, the Allinsons and many others, whose sterling worth and refining influence were much appreciated by John and Anna B. Collins and the little family which was gradually growing up around them in the old mansion at the corner of Broad and York streets. During these years he was occupied as a teacher in Burlington College, Samuel R. Gummere's school, his own school, private classes in drawing and writing, also sketching and painting, generally in water colors. His indomitable energy and industry were part of the nature of John Collins; quick to learn, and to absorb knowledge, he was constantly adding to his fund of learning; he was familiar with Latin, Greek and Hebrew languages, and able to converse quite fluently in both French and Spanish. To his interest in the last mentioned tongue may be ascribed much of his pleasure in a visit which he paid to Cuba in the year 1859, a trip which not only afforded him much gratification, but this was shared on his return by hundreds of the children of various public schools in both Burlington and Philadelphia, to whom the sight of the large water color drawings of Cuba and the talk upon them, will long be remembered.

The stirring times of the Civil war soon followed, and although no active part was ever taken by him, yet the stern realities of the times were wrought into daily prominence by

the trains bearing the troops, passing, and often stopping in front of the house. Many a basket of fruit, pitcher of cold water or a baking of bread or publication of reading matter was carried out by John Collins and his wife to the tired soldiers.

In the year 1869 John and Anna B. Collins attended the North Carolina Yearly Meeting and became very much interested in the Friends in that section; so much so that in 1870 they believed it their religious duty to connect themselves with the newly established "William Foster Home" in East Tennessee. In the summer of that year they left Burlington, as it afterwards proved, never to return to the old home; as they remained in the South until the year 1879, and then they removed to Philadelphia.

The activity and interest in everything pertaining to the advancement of knowledge and the betterment of his fellow men had firm hold on the mind of John Collins, and after their removal to Philadelphia he was engaged in many benevolent organizations; he was a member of the Prison Society, the Pennsylvania Peace Society, the Temperance Society, and other kindred bodies, and was a frequent visitor to Children's Homes and Public Schools. His interest in all that surrounded him, his desire to render others happy, and to be always busy was characteristic of his life, for he thoroughly believed in the brotherhood of man and did what he could to advance the cause of education. At the age of seventy-six he wrote, "It has been my aim while instructing thousands of children in scholastic knowledge, not to lose sight of teaching sound principles of honesty and integrity, so essentially needed in after life."

To his ability as an artist he added the gift of poetry, and a number of his poems have been published from time to time; the theme being mostly based on either religion or nature. As age drew on apace one of the dominant qualities of this man—that of activity—lost but little of its power, although somewhat enfeebled by illness. Surrounded by members of his family that gave him loving service it was hard for him to realize that his physical powers were not equal to the strain laid upon them by the strenuous active mind; and it was a constant effort and a sorrow, for them continually to present to him the necessity of checking his natural bent.

Vindictiveness and hate were unknown words in the vocabulary of this good man; he loved to think nothing but good of his fellow men, and he sought earnestly to forget injuries. Practically the teachings of the Peace Society, whose cause he so warmly advocated, were carried out in his own life. In his latter years he repeatedly expressed the wish that he might depart peacefully, and he numbered among those who had preceded him that he so frequently spoke of during his earthly pilgrimage. His desire in this respect was most mercifully granted, for on the afternoon of Twelfth Month 17th, 1902, he passed away so gently that the exact moment when the spirit left its earthly tabernacle could hardly be discerned.

Many times has he expressed his gratitude to his Heavenly Father who had led him through the devious ways of life, and he loved to speak of this firm belief in Christ as his

only hope of glory. In one of his later he writes:

"He leadeth me in paths of his own choosing
He knoweth surely what is best for me
Then will I follow on for fear of losing
Thy Heavenly Guide through all eternity."

Southern Schools and Experience.

Hannah H. Stratton, of Winona, Ohio, a minute for religious service among the colored people of some of the Southern States, accompanied by Lydia K. Lightfoot, of Newburg, and by her son, Dillwyn Stratton, recently accomplished the service. The following details of encouraging progress among some of the people of African descent have been furnished by D. S.

"The impressions of Tuskegee gained from the descriptive narrative in THE FRIEND for the winter, were an advantage in making ourselves at home in so complicated and the system of education as is required for both manual and mind training of nearly four hundred pupils.

"To see this large family twice assembled in one room, giving close attention to the gospel labor of one of our ministers, to feel the reverent prayerful attitude of the caregivers towards the spiritual welfare of their pupils and to have their assurance that the outward signs of devotion are accompanied by some knowledge of our Saviour's inward spiritual manifestation, was cause for both some seed must fall upon good ground.

"Representatives of the colored race we met in several of their schools in Tennessee, Georgia and Alabama, assured us of knowledge of the part Friends have taken on behalf of their people, in slavery times and since; welcoming our present visit as a continuance of favors bestowed.

"The Institute at Tuskegee is the largest of its kind in the world. Our three days' stay was all too short to master more than a small line of what they offer in the way of intellectual, and industrial training to their students. It is quite educational to view so many industries, each under the care of a competent foreman or instructor, who I saw gave a history of the work they had in hand. As we stood beside their printing press, we saw it was clicking off the *Tuskegee Student*. We were reminded of the correlation of many departments. The subject matter of the paper gave evidence of the academic training under the care of an alert and talented member of their race, Roscoe Conkling Egle, a graduate of Harvard College. The setting, press-work, folding and mailing are manual training in that line. The little machine that gave the power was an active witness of many branches of student labor. In the mechanical drawing room we saw on paper, in the wood-workers' room we saw patterns made, in the foundry the castings took their form, in the machine shops we saw the lathes, planers and drills, that make ready for the service assigned it. The furniture in the room testified of the cabinet-maker's training. The shoes on the boys' feet most resembled those we had just seen, finished, in the hands of the young men in the shoe factory. The clothes they wore were made in the large tailoring department, where we saw a score of cuts for trouser legs

operation. The cost of boy's regulation is \$10.50, and the girl's, including less than one-half that sum. Plain dress-making, laundrying, and domestic training are taught the girls on extended scale. But we need not go from place in the Slater-Armstrong memorial building for more evidence of the multiplicity of these departments; in its measurement the rectangle is two hundred and eighty-three feet by three hundred and fifteen, with an open court in the center.

Of the fifty or more large structures now on the grounds, all but four were built by the negroes, who mastered each one for himself and at the same time helped to pay his wages. In the school of architecture we saw drawings of some of the buildings worked out by the apprentices. At the brick-works we were reminded of the failure of three years and of Booker T. Washington's long watch for means to make a trial fourth, which to their great satisfaction succeeded; but he did not realize money in time to redeem his time-piece. The machinery was there, capable of turning twenty thousand bricks a day. Two teams of ox-wagons, with four yoke of cattle to each, were capable of carrying five tons at a time. One dusky boy drove the eight patient mules through many angles and turns, to one of the three buildings under process of erection. There were young men busy, not only in the mortar and carrying hods, but laying out the line, using levels, plumbs and squares. At another house the plasterers, carpenters, tinner and electricians were doing their part, in finishing a modern house. The lumber for the carpenters came at the saw-mill, where the boys are ordered to file the large saw, fifty-two inches in diameter, to scale the logs, and grade the water to act as engine for the forty-horse power engine, that furnishes the power. The buildings on the grounds form another evidence in which new industries are represented. The blacksmith, the wheel-wright, the carriage trimmer, each may be seen from the Industrial Institute. Last of the graduating class presented the faculty a new riding vehicle, of their own make, in skill in workmanship and finish, that would credit to mature workmen. This class are planning to give a rubber-tired party. The dinner bell suggested another industry in their industries. To provide a wholesome food is a most worthy educational venture, among the Alabama negroes. The five hundred and seventy-eight men saw feasting on cooked corn, collards, and beans, were mostly of good enough form and constitution to grace a Pennsylvania's sty, were glad to say Tuskegee pork chops after flavor than much of the meat we find in the South. They had twenty or thirty razor-backs, mixed through the breed, to illustrate the contrast, making an objection to their many neighbors that would be effective.

Of the five hundred cattle, most were for the best instruction in their feed and season in breeding up from the inferior stock was well illustrated. The milk was shown the weight of each milking, for

seventy-six cows. Stable sanitation was good, they had clean food and water, and the milk was well cared for in the model creamery, that had a nice class-room attached. The class on care of dairy cattle gave interesting data of the cost of milk from different cows, and value of various feeds. It was interesting to learn that several of the boys expected to return to farms, when through the school course. The seventy horses and mules contributed largely to the farm products, in tilling the soil under the care of student masters. Their harness, their shoes, and the wagons to which they were hitched all were made on the grounds.

"Remarkable as the results are at Tuskegee, the cumulative influence of the thousands who have carried away with them the spirit of competent efficiency, in whatever they have chosen as their occupation, is working a wider basis of credit, independence, and integrity for the African race.

"We were impressed with the accounts given us of Cornelia Bowen's efforts to build up a school among the plantation negroes, away from any village, in Mount Meigs township, where they are "practically all colored" and descendants of the slaves who lived in the same cabins they now occupy. The plantation owners have vacated their large houses to live a city life, and they regulate their tenants by agents, who make new contracts and close out securities on unfulfilled obligations, staying among the colored people but a short time each year.

"Cornelia Bowen was born on Colonel Bowen's plantation in a little house that stood where Dorothy Dix hall now stands, at Tuskegee; she was a member of the first graduating class, and was given charge of the training school for the Institute, when but seventeen years of age. Traits of character shown at this early age occasioned Booker T. Washington to recommend her when application came for an energetic teacher to open school in the most ignorant section of the black belt.

"A plantation of over seventeen hundred acres, by the insolvency of the planter and the cotton dealer in Montgomery, fell to the ownership of Edward N. Pearce, a New England manufacturer, whose company had advanced money, on the security of future crops, to both parties.

"When the new mistress visited her husband's plantation she pleaded that something must be done to educate the poor ignorant negro. E. N. P. gave a strip of land, and loaned Cornelia Bowen and her associates the cost of the new building, \$1735, without security or interest. She opened school with an enrolment of near three hundred pupils, who were to be taught the first elements of civilized life, including the bath and care of clothing. No better proof of her tact in handling the material at her command need be given than the fact that in seven years she paid back the loan in money secured entirely from the colored people, either for tuition of their sons and daughters, or contributions made directly to her work.

"When we called for a ticket to Merritt's plantation, at the Tuskegee railway station, the agent did not know of such a place, but sold us tickets to Chehaw, five miles distant, for fifty cents each. At Chehaw we bought

to another point on the main line, as that agent did not know the said stop either; but the conductor on the train assured us of the existence of such a place, and kindly allowed us to alight at a little store built of rough boards. Merritt's agent soon appeared, and informed us that no vehicle with springs under it could be had to Pearce's plantation or Mount Meigs school. He kindly undertook "to carry us over," and called colored John "to cut the mules from the plow and hook them to the wagon." Three strong, old-fashioned splint bottom chairs were provided for the passengers, while John sat on the end-gate of the rickety farm wagon, and said "get up sah" a great many times, to the able but self-composed mules. We thus covered the three miles in about one hour, mostly through cottonfields diagonally. A few narrow strips of wood land were very pretty. The delicate red tints of the sweet gum, seen through the emerald of the pines and water-oak made a pleasing contrast to the dark brown cotton-stalks dotted with the white cotton. Our driver explained that a drought in mid-summer threatened ruin to their crop, but later rains brought on this last picking. The cabins were in groups of from two to seven, no window-glass, the square opening that served as a window was fitted with a shutter, which at this season is mostly closed. We found they did not esteem it a hardship to live shut from the light, as when it was cool enough to have the shutter closed they had an open fire on the hearth, that made a light to suit them.

Most cabins were built of small pine logs not over six inches in diameter, raised three feet or more from the level of the ground, on posts. Some were of boards, but the old plantation homes were often deserted, the simple cabin having more attractions for the negroes.

In places, the road was too rough for our uncomplaining women Friends, but when they mentioned what our early Friends passed through, we were thankful our lot was no worse, as we fared better than they were given to expect, before leaving Tuskegee.

"The children were playing ball in front of the school when we arrived, it being their noon hour. Their principal, Cornelia Bowen, made us quite welcome, but had not been on duty for a few days, on account of "La Grippe." She had the children assembled before school closed, in their large room, three sitting at a desk, making a very orderly and thoughtful appearance. Over two hundred were enrolled, but many were out picking cotton during the nice weather; some came from a distance with mules and buggies, while one persistent fellow walked four miles morning and evening. They have added five buildings, and have manual training go hand in hand with literary schooling. The boys are taught wheel-wrighting, blacksmithing and farming. The girls are taught sewing, in a nice well-lighted room, where they work up many remnants sent from the North into small garments, which they sell, and thus procure necessities for the school. Several girls from a distance board with the teachers and sleep in the girl's dormitory. Those unable to pay for this accommodation furnish eatables from home, even to their share of the salt, pepper and soda. The cooking and general house-

keeping form an important part of their training; the principal's sister, Katie, is at the head of the domestic department.

"As we sat in their rear parlor, before a bright pine fire, on andirons in a capacious fire-place, the score of girls over head reminded us of Hannah, the housemaid's "light heart, but her feet so heavy and awkward." The noise on the bare floor was, however, no more than we have known from Northerners, with paler faces and daintier feet. It was the plaintive narrative given by this energetic little woman that made us forget our surroundings for the time, in our desire to be of assistance in her great undertaking. This year's cotton crop little more than paid the land rental; many will be obliged to mortgage their next year's crop, for their subsistence while it grows. The few savings that had heretofore been willingly contributed for tuition must this winter support the family at home. What tuition is paid will be as a tax upon their living fund or a draft on future crops. One thousand dollars must be raised for the five teachers, which would be certainly moderate salaries, beside living expenses and necessary repairs, that ought to add as much more expenditure to the year's account. They are trying to economize by eating only two meals a day, but are too hungry with this economy to be in condition for the most efficient work.

"All but their first buildings were erected mainly by the students themselves, and results have shown that the children of adverse circumstances in these isolated plantations valued their education in proportion to its cost. Other and more noted schools on the railways or in cities, have powerful friends in the North, and have large State aid, but this, so largely the negroes, own venture, seems likely to fluctuate with their crops' success or failure, and this year promises to be a crisis. The money spent at Tuskegee to beautify the ground would almost support the Mount Meigs Colored Institute. True, a few friends in New England and some in New York have known of their needs, and rendered some assistance that has been thankfully acknowledged; but their work has not been of a character to attract by the brilliant achievements of their pupils, as larger and more advanced schools have been able to do. The problem of the Southern States is not so much a matter of color or race prejudice, as of ignorance, poverty and vice, all of which are fostered in no small degree by a far reaching system of securities, whereby the value of next year's crop is lived up before the crop is grown, in too many cases the poor man becomes discouraged and gives over his contract without working the cotton at all. This condition was lamented by all except the Jews who furnished the capital to the planters, in land mortgages at extravagant interest, and safe sureties. Different remedies were suggested. The typical Southern white, if not so hampered himself, would suggest starvation for a year or two. But the New England philanthropist would educate the poor negro and allow the shiftless whites still to reap the fruits of the seeds sown in slavery times. Our sympathies were with those who advocate and pioneer the school system that educates the masses right in their own homes or communities, and thereby uplift child and parent.

"In no case were we so impressed with the need of assistance as in that of the Mount Meigs Colored Institute, and we feel assured that contributions will be judiciously appropriated if forwarded to the M. M. C. I., Cornelia Bowen, Merry, Alabama, via Sea Board Air Line R. R. Checks should be made out to the Mount Meigs Colored Institute, Treasurer, Edwin P. Root, 115 Dwight Street, New Haven, Conn."

(To be concluded.)

ST. JOHN THE AGED.

Selected.

I'm growing very old. The weary head
That has so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with the weight of years.
These limbs that followed Him—my Master—oft
From Galilee to Judea; yea, that stood
Beneath the cross and trembled with his groans,
Refuse to bear me even through the streets
To preach unto my children. 'E'en my lips
Refuse to form the words my heart sends forth.

My ears are dull, they scarcely hear the sob
Of my own children gathered round my couch;
God lays his hand on me—yes, his hand,
And not his rod—the gentle hand that I
Felt those three years, so often pressed in mine,
In friendship such as passeth woman's love.
I'm old; so old I cannot recollect
The faces of my friends; and I forget
The words and deeds that make up daily life;
But the dear face and every word He spoke,
Grow more distinct as others fade away.
So that I live with Him and hold dear
More than with living.

Some seventy years ago

I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me. The light I gazed,
For the first time, on that sweet face. Those eyes,
From out of which, as from a window shone
Divinity, looked on my inmost soul,
And lighted it forever. Then his words
Broke on the silence of my heart, and made
The whole world musical. Incarnate love
Took hold of me and claimed me for his own,
I followed in the twilight, holding fast
His mantle.

O, what holy walks we had,
Through the harvest fields, and desolate dreary
wastes!
And oftentimes He leaned upon my arm,
Weary and wayworn. I was young and strong,
And so upbore him. Lord, now I am weak,
And old and feeble! Let me rest on thee!
So, put thine arm around me. Closer still!
How strong thou art! The twilight draws apace.
Come, let us leave these noisy streets, and take
The path to Bethany for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before.

What say you, friends!

That this is Ephesus, and Christ has gone
Back to his kingdom? Ay, 'tis so, 'tis so.
I know it all; and yet, just now I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touch of his garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church! Once more
Thee let me tell them of a Saviour's love;
For by the sweetness of my Master's voice

Just now I think He must be very near—
Coming, I trust, to break the veil, which
Has won so thin that I can see beyond,
And watch his footsteps.

So raise up my head.

How dark it is! I cannot seem to see
The face of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
My little children! God so loved the world
He gave his Son. So love ye one another,
Love God and man. Amen. Now bear me
My legacy unto the angry world is this,
I feel my work is finished. Are the streets
What call the folk my name! The Holy J.
Nay, write me, rather, Jesus Christ's beloved
And lover of my children.

Lay me down

Once upon my couch, and open wide
The eastern window. See! there comes a
Like that which broke upon my soul at eve
When in the dear Isle of Patmos, Gabriel came
And touched me on the shoulder. See, it
And as when he mounted toward the pearl
I know the way. I trod it once before.
And hark! It is the song the ransomed
Of glory to the Lamb! How loud it sounds
And that unwritten one? Methinks my soul
Can join it now. But who are these that
The shining way! Saved! joy! 'tis the
With Peter first! How eagerly he looks;
How bright the smiles are beaming on James!
I am the last. Once more we are complete
To gather round the Paschal feast, My pla
Is next my Master. O's, my Lord, my Lord.
How bright thou art! and yet the very sun
Beloved in Galilee. 'Tis worth the hundred
To feel this bliss. So lift me up, dear Lord
Unto thy bosom. There shall I abide.

—Bishop Bu

A MAN NAMED JOHN WESLEY.—In
her lectures, Frances Willard told the
of a young nobleman who found himself in
little village off in Cornwall, where he
had been before. It was a hot day,
was thirsty, and his thirst increased
rode up and down the village streets
in vain for a place where something
than water could be had.

At last he stopped and made impatient
quiry of an old peasant who was on his
home after a day of toil.

"How is it that I can't get a glass of
anywhere in this wretched village of
demanded, harshly.

The old man, recognizing his questioner
a man of rank, pulled off his cap and
humbly; but, nevertheless, there was a
flash in his faded eyes as he answered
ly: "My Lord, something over a hun
years ago a man named Wesley came to
parts," and with that the old peasant
on.

It would be interesting to know just
the nobleman thought as he pursued his
way. But what a splendid testimony was
to the teaching of John Wesley! For
than a century the word that he had
for his Master had kept the curse of dr
ness out of that village; and who can es
the influence for good thus exerted up
lives of those sturdy peasants? What
memorial could be desired by any Ch
minister?—*Epworth Herald.*

RELIGION is always an education, but
cation is not always religion.

For "THE FRIEND."

Hannah More.

There are several reasons for recommending the life and writings of Hannah More to the notice of modern readers. Perhaps the foremost of these is, the example of religious piety under difficulties, as an encouragement to those who may plead excuses for neglecting their duties that pertain to a future life. Her temptations in her case to stifle the voice of the inward monitor were uncommonly strong.

But her triumph in turning a course of thought contemptible by her associates into a source of admiration and power for herself, was complete.

She should withdraw from the allurements of pleasure, of fashion and the world's eye, and in humility yield to the yoke of Christ in itself doing much. But that she had turned instructor to the generations around her, and led them to respect what she had hitherto despised, that she should have them an interest in life's solemn restraints, both efficacious and abiding, is rather remarkable. Independently of the good influence exerted upon others, the history of her life makes us acquainted with most of the distinguished persons then living in England, and deceased authors who still lived in their own minds. The most eminent of those in active life were her associates, and we learn from her writings to form a correct estimate of their

character. She first came into public notoriety, by her dramatic productions; she was naturally a companion and guest of distinguished characters, among whom were Gibber, Johnson, Burke and Jemys. At that period, when the lesson of religious piety had changed the current of her life, we find her in converse with Newland, Wilberforce, Chalmers, Rowland Hill and others of the best of the English clergy. Her society was courted at the homes of high refinement.

While still in early life, she gradually drew from scenes of dissipation, retaining in her intimacies only those most congenial to her altered feelings. Though her dramatic efforts still acted at the theatres, she did not attend their exhibitions. She does not appear to have expressed regret that she had written them. Perhaps, as it seemed needless to the unregenerate populace should be better that it should be from her pen than from writings more common.

One of her last efforts in this line were the so-called "sacred dramas." In witness whereof, the attenders would have some Bibles at least brought to their notice. Her length withdrawn from associates of whom she was but devotee of pleasure, and front and commenced a series of sermons in which the corruptions of the age and the shallowness in religion on the part of late associates was thoroughly unfolded. It should be remembered that about the corruptions native to the English age, were fomented by the libertinism of the age, where people mocked at religion and trampled sacred things under foot. Such a state of popular sentiment that there were few, who in social converse dared manifest religious feelings. Cowper writing at

this time describes it by saying of George Whitfield,

"Whoever mentioned him at once dismissed all merriment from his lips and sneered and hissed."

Such was the formidable entrenchment of irreligion pervading all the upper classes in England, not excepting the clergy, when this intrepid woman turned her batteries upon it.

She wrote and published "Thoughts on the Manners of the Great." She did not put her name to this; modestly assuming it might do more good if people were left to imagine it was from the pen of some one of more force of character. The book at once fell into the hands it was designed for, and it was the general opinion that Hannah More only could have written it. It sold with great rapidity. A number of editions were soon disposed of. She had reason to expect approbation from former associates she so boldly reproved, but their general verdict was one of commendation.

This book was soon followed by another reaching more deeply into the springs of human conduct. It was entitled, "An Estimate of the Religion of the Fashionable World."

Her biographer says: "In this essay she inadvertently in bolder strain on the prevailing corruption, on the decay of domestic piety, and on the absence of religion from the education of the higher classes. Tracing the want of moral restraint to its true source,—the prevailing indifference to vital religion, she brought her charges so home to the experience and conviction of her readers, as to make many a Felix tremble, and touch the consciences of many who were sitting at their ease in self-righteous complacency."

"The Spectator" had the address, beyond all the works that went before it, to gain an audience for religion in the societies of the vain, the unthinking and the unstable; but then it was religion in a compromise form, modified at least if not unchristianized, to please the trifling and conciliate the unimproved. But the challenge of Hannah More, penetrated the proudest and gayest resorts, and surprised and shamed the votaries of fashion, in their full career, without giving to truth either drapery or disguise, to qualify or conceal its awful realities. Hers was the solitary case in the whole history of man and his anomalies, in which severe and sober truth was enabled to make its way through all the obstacles of habit, interest and prejudice, without art or strategies or machinery. She went forth with her sling and her pebbles from the pure brook and fought and triumphed. Her clear understanding had no other ally than the sanctity of her cause, and by her honest and vigorous efforts, the whole reading world and a large part of the idle world were constrained to listen and confess while she told them in fearless language the truth, the whole truth and nothing but the truth."

It appears that not only were these books read with interest but were the means of infusing a considerable leaven of religious vitality.

Now it is remarkable that such works should have met with such a reception. The human heart when led captive, into the labyrinth of sin and error, is little disposed to listen to words implying censure. And it is a question whether any other person in England

could have enunciated the same truths with like effect.

It appears from the correspondence between Hannah More and her friends that there was a marked increase in religious vitality among the upper classes during the latter years of her life.

As the higher classes had been thus aroused by her labors, some interested ones invoked her aid in regulating the conduct of the peasantry. There was great political unrest. With the example of the French revolution before them the rulers were alarmed lest these troubles should lead to insurrection in England. There was an anxious glance turned to Hannah More, in some way to pour oil on the troubled waters. She wrote some simple dialogues such as might take place between unlearned mechanics and laborers. Those interested in these publications scattered them broadcast over England. They were read with avidity by people of all classes, and the cause of law and order obtained the ascendancy. Thus it would seem that England was saved from rebellion by the pen of a woman.

The vast sale of her books brought her a liberal income. Besides what was needed to embellish a country home for herself and sisters, who were co-workers with her, there was a considerable amount for which she considered herself but the steward. Among her intimate friends were a number like-minded, who could help in contributions, and a system of schools for the poor was started. William Wilberforce was a strong co-adjutor in this work. She in turn aided him in his anti-slavery efforts. Her sisters, especially Martha, were also active in conducting these schools. They met with much opposition from the middle class in the neighborhood, who thought it their interest to keep the laborers in ignorance. The schools were attended with such success that in the thirty-five years during which Hannah More lived after they were started, quite a new aspect was placed upon the country for ten miles round Barley Wood.

In many cases religion was added to mental and moral improvement and from these degraded poor there were raised up those qualified to continue the good work.

While in the prime of life she withdrew from personal associations in London that she might enjoy the privacy of retirement. But correspondents sprung up in all parts of the world where her writings had gone, and many persons of almost all ranks sought her converse.

There were some who called from no better motive than curiosity. There were many who called to ask her counsel in the contest of life. And there were the many already endeared to her by their congenial minds and previous acquaintance. She was obliged, for the sake of endurance, to limit her calls to certain hours of the day or week, and at many repeated intervals she was laid up by sickness for months together. As these periods of bodily infirmity did not affect her mind she utilized them to write some new works.

The home at Barley Wood occupied by herself and four sisters, witnessed the happy deaths of those sisters in the order of their ages, at about the seventy-fifth year of each.

She was spared to the world which seemed to need her, and for whose welfare in tem-

porals and spirituals she was especially called and trained, some fifteen years longer. In the latter part of this period her mental perception of worldly affairs became somewhat clouded, but in spiritual things the mind was unimpaired. Her death-bed scene, which lasted about ten months, was one of serenity and peace and even of "triumph in Christ."

She died at Clifton in the eighty-ninth year of her age.

LLOYD BALDERSTON.

From "The Spectator."

A ROYAL HEART.

Ragged, uncomely, and old and grey,

A woman walked in a Northern town,
And through the crowd as she wound her way,

One saw her loiter and then stoop down,
Putting something away in her old torn gown.
"You are hiding a jewel!" the watcher said.
(Ah! that was her heart, had the truth been read!)

"What have you stolen?" he asked again.
Then the dim eyes filled with a sudden pain,
And under the flickering light of the gas

She showed him her gleaming, "Its broken glass."

She said: "I have lifted it up frae the street
To be oot o' the road o' the bairnies' feet!"

Under the fluttering rags astir

That was a royal heart that beat!

Would that the world had more like her!

Smoothing the road for its bairnies' feet!

WILL H. OGILVIE.

COMMUNION.—My child, it is not needful for thee to know much, or to do great things, it is only that thou lovest Me. Tell me thy heart as thou tellest thy mother, it shall be well.

Do not hesitate to ask Me for strength, for body, mind and mercies. I can give you all, things.

Hast thou no joy to make known to Me, why dost thou not let me share! Let me know thy happiness, tell me what has happened to console thee. Bring me all thy failures, I will shew thee the cause of them. Hast thou trouble? who has caused thee pain, tell me all then thou wilt forget, and then I will bless thee.

Tell me of the poor thou wouldst relieve, the sinner thou wouldst have converted, and those who are estranged from thee. Repeat to Me their names and after each name add what thou wouldst have me do for them. Ask much—ask much! because I love generous souls who forget themselves for others. Tell me simply how proud thou art, how sensitive, egotistical and mean and indolent. Poor child, do not blush, there are in heaven many saints who had thy faults, they prayed to Me, their many faults were corrected.

Poor child! Spin the flax of patience. Thou thinkest that answers come not. Yes! they come, sometimes thou knowest not how.

My child, go now, take up thy work; be silent, humble, submissive, kind, and come back to-morrow. I shall have more blessings prepared for thee.—From the Latin of the Middle Ages. Translated by a native of British India.

EVERY temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity toward a richer life.—*Anon.*

Institute for Colored Youth.

An Address to all who may be interested in the Institute for Colored Youth, and to Friends generally.

The Institute for Colored Youth has had more than sixty years of successful history. During nearly all that time it has maintained a School of academic grade for the training of teachers and since 1885 an industrial department with opportunities for education in nine grades has been successfully operated. The original impulse for the work came from a bequest in the will of Richard Humphreys. It is interesting to note that every recent advance in industrial training for the negro was anticipated in the broad provisions of this original trust. Colored youth were to be instructed "in school learning, in the various branches of the mechanic arts and trades and in agriculture in order to prepare, fit, and qualify them to act as teachers." It is estimated that for several years past more than five thousand children have been in daily attendance during the school year where graduates of the Institute have positions as teachers, so that the original design of the foundation has had large fulfillment.

Since 1885 efforts have been constant to secure as large a proportion of industrial training as possible for those who were preparing in the academic department for teaching. Such graduates as received this industrial training took more lucrative positions than the others, and several of them were instrumental in starting institutions or departments in these lines in the South. Our late highly esteemed principal, Fanny J. Coppin, was an ardent advocate of the extension of industrial training so as to be required of every aspirant to the teaching profession. Through her earnest efforts, opportunities in this direction were multiplied. By much sacrifice she established a home for students from a distance so as to secure better control of them and to give them some training in the essentials of home-making. The limitations of city life were felt in all these efforts, but the fruit of her faithfulness was very considerable and served in measure to educate the Board to take the step that is now before them.

In order to join her husband, Bishop Coppin, in a missionary effort in Africa, Fanny J. Coppin insisted upon resigning her position at the end of the school year 1902. After several months of careful study, of consultation with experts and of deliberation, the Board concluded that the time was ripe to extend the normal training work of the Institute to include all that is demanded by the highest type of a teacher for the colored race. This must embrace shops, an opportunity for agriculture, a suitable home environment, and instructors of a rare order. To make the work most effective a limited number of students only should be admitted and they should be those who have had good preliminary education and show some signs of the teaching gift. The present resources of the Institute are not equal to this expansion. They amount now to about one hundred and fifty thousand dollars, but these funds should be kept intact as an endowment. A farm at Cheyney Station has been purchased and active efforts are now in progress to be in readiness for students by the Ninth Month, 1903. A rich return for the funds invested

in this work during the past sixty years parent. It is most desirable that this should be increased in the future. The ing industrial work in the city as well normal training should be sustained and tutored. The case is too plain for argument and Friends now as ever will know the in the matter.

Fortunately the Board has secured the ablest colored men in the country for the normal department. Hubert Browne is a graduate of Princeton, and is at the University of Edinburgh and in Germany. For twelve years he taught successfully in Washington. For three years in charge of the summer school for teachers in Hampton, Virginia, and last year he reorganized the Industrial School for Colored Children in Baltimore. In common with Bookman Washington, who recommended him to the Board, he feels that the greatest need of his race is the properly trained teacher. He will call on members of the Corporation to present the opportunities now open for helping out the project at Cheyney.

As a matter of interest a copy of the issued sixty-six years ago is appended.

J. HENRY BARTLETT,
Secretary of the Board.

WALTER P. STOKES,
Treasurer,
217 Market St.

Board of Managers.—George Vaux, J. Henry Stokes, George Vaux, Jr., Edward M. Vaux, Francis B. Gummere, Walter P. Stokes, J. Smedley, George M. Warner, J. Henry Biddle, David H. Forsythe, Alfred C. Elkinton, G. Yarnall, Stanley R. Yarnall, Cora Shoemaker, James G. Biddle.

PHILADELPHIA, Fifth Month, 1903.

Esteemed Friends:—A number of friends whose attention has been directed to the neglected condition of the colored people and their descendants, and the propriety of taking some measures which under the blessing of Divine Providence might tend to promote their welfare and improvement, met in this city, and after a free interchange of sentiment arrived in the opinion that the period had come when it would be proper to make an effort for the attainment of this object. At a subsequent meeting held Fourth Month 19th 1903, they adopted the following preamble and constitution which will explain the measures which they propose to improve the situation of this destitute class of our fellowmen.

Should such funds for the purpose be procured it is designed to obtain a farm in the vicinity of this city where a portion of the funds shall be spent by the children under the supervision of suitable superintendents and teachers requiring school learning and a part also in agricultural and mechanical labor by which they may be trained to industry and obtain a knowledge of some useful trade or business.

Our valued friend, Richard Humphreys, of this city, bequeathed a sum of money to trustees with the benevolent intention of promoting the establishment of such an institution; and although it is inadequate for carrying out the plan he had suggested, yet we are assured that the benefit which it promises to confer on the African race will procure for the cordial and liberal support of Friends.

we consider the hardships and cruel-
ties which this people have been subjected
centuries, in which the whole country
ated; that many of them labored to
the comfort and interest of our ances-
held them in bondage, or made them
small compensation for their services;
and we are children of the same al-
Parent and alike the object of his
and care, the claim they have upon our
ties and aid, as a people torn from their
oil by their oppressors, is strong and
r. The present appears to be a favor-
opportunity for uniting the energies of
in the promotion and support of an
ing which holds out a rational and
ended prospect of essentially benefit-
ing population by educating men in
industry and economy, imbuing their
with sound principles and useful knowl-
and thus preparing them to be helpful to
er and to become useful and peaceful

a meeting above alluded to the follow-
nds were appointed a Board of Man-
agement (see request) to use exertion to
subscriptions in aid of this interesting

In pursuance of this object they
cit the co-operation of Friends in dif-
ferences in the country and respect-
uest thee to bring the subject before
ce of Friends of your Preparative
in order that such measures may be
will give to each of your members
unity of contributing to this benev-
olentaking.

Plans collected with the names of the
ers and the amount subscribed by
respectively may be remitted to the
r, Charles Roberts, 174 Arch Street,
of the managers.

—Charles Roberts, Treasurer; Sam'l
r, Secretary.

—Benjamin Cooper, George Wil-
son, Garrett, Thomas Evans, Blakey
ce, John G. Hoskins, William Biddle,
r, Stephen P. Morris, Marmaduke
Joseph Scattergood, Mordecai L.

half and by direction of the Board of

(signed) MARMADUKE C. COPE.

FOR "THE FRIEND."

THE POTTER.

potter's house and hear my words,"
ways thine glance, thy wonder glare,
rings lump springs to comely shape,
foreign skill its moulding hand displays.
ly limpid being passive shine,
the touch of regal plastic helm,
hal-lamp claims a share of flaming throne,
rg; with the beams of overwhelming sway.

H. T. MILLER.

MSLLE, Ont.

tion has been fruitful of good only in
at has been the result of the harmo-
nization and reaction of two poles,—the
(t) individual and that of the commu-
nity. The consciousness of the race resides
in individuals; but does reside in them
in proportion as the true collective conscious-
ness of mankind is revealed in them. All that
at takes it rise from [i. e. in] the individ-
ual in proportion as he offers up his
duties to the whole.—Bunsen.

FOR "THE FRIEND."

A PRIVATE COMMUNICATION.

"And he said privately, Blessed are the eyes which see
the things which ye see," etc. (Luke x: 23.)

Am I a babe beneath the Father's eye,
Has the recording angel marked my name?
Thy sov'ran choice has put on pavement pure
My feet, to stand and mark the mighty way
Of rising grace from life's eternal sea!

From eyes of kingly men thou didst withhold,
Denied the deep desires of holy seers,
Kept back the glow of life from reverend thought,
And poured before my humble gaze the store
Of deep dominion and of lofty praise!

Bereft of dismal shreds of pride of life,
I plead, why didst thou stamp me for thine own?
O secret most profound, no sequel yet,
And "Father, even so," my life-long song!

H. T. MILLER.

BEAMSVILLE, Ont.

Items Concerning the Society.

There is an indefinable quality arising out of
long dependence upon inward strength, and a freedom
from the priestly or professional elements in
religious life, which, if we may venture to say so,
has, among all its many weaknesses, given the
Quaker his full force.—*Present Day Papers.*

Being willing to lay all at his feet, we shall be
shown what the Lord would have us do. Surely
this is not will-worship, with which we are aban-
donantly supplied at this time. Will not the Guide
be forsaken when we go on of ourselves?—*Cor-
respondent.*

General Booth is reported to have once said of
us: "Ye were a spiritual people, ye are a natural
people."

Another fears that "instead of walking by faith
we have been walking by sight, just as any prudent
business man of the world would do in his
ordinary business." He once insisted that the Lord's
business is not like any other business. The busi-
ness methods of the world will merely build up
a worldly establishment without spiritual life and
power."

"Friends (Quakers): This sect, once so important
in Pennsylvania, where it was brought by William
Penn, seems to be going or to have gone out of
fashion or out of business. Their peculiar dress
and speech are rarely seen or heard nowadays. They
issue eight periodicals, of which four appear weekly,
but none gets credit for issuing so many as five
thousand copies." Thus speaks Geo. P. Rowell &
Co's pamphlet on "The Religious Press," considered
from the advertiser's standpoint.

While this is but a mild sample of what can be
read regularly in local papers in many parts of
our country, in news of meetings under our name,
we need at times to have such statements set be-
fore us as warnings of what an easy drifting on
our own part may lead us into:—

"A profitable [Quarterly] meeting was held on
Saturday, with H. T. Miller as leader, a business
meeting following. In the evening there was a
meeting, and after the business part was
dispensed with, a programme of music, reading
and recitations was given. On Sunday morning
Rev. R. R. gave a scholarly discourse and
was listened to by a large audience."

Notes from Others.

I believe that in the adoption of the philosophy
of the religion of Jesus Christ as a practical creed
for the conduct of business lies the easiest and
speediest solution of those industrial difficulties
which are exciting the minds of men to-day, and
leading many to think that the crisis of govern-
ment is at hand.—*Carroll D. Wright.*

The Christian thinks that the ministerial break-
downs are not the fault of Providence or the re-
sult of response to the true calls of duty, but
follow individual imprudence or over-zealous ac-
tivity, or personal disregard of duly consulting
God. It says: "The renewal of strength is prom-
ised in Isaiah xl: 31; and Caleb's testimony at
eighty-five was that he felt his powers as vigorous
as they had been at forty. The root of the matter
lies in the question, Upon whom does the ministry
rely and continually wait? If, like Isaiah and
Jeremiah, he goes only where God sends him, speak-
ing only when, and where, and what God commands
him, he may expect the continued supply of the
everlasting strength of God. Under these condi-
tions he will do God's work, and breakdowns will
become impossible." Whether one wholly endorses
this opinion or not, he should exercise great care
of his health, husband his strength as much as
possible, and show good judgment as to time,
place and extent of work, if he is to live long and
enjoy physical comfort and vigor in God's service.

The Christian World of London states that
trumpets and drums to supplement the organ are
creeping into the Church of England service. St.
Saviour's, Southwark, owns a pair of kettle drums,
and these, with trumpets and trombones are used
to emphasize passages in the chanted Psalms and
in the canticles and anthems.

The Russian peasantry openly maintains that
Father John of Kronstadt is the Christ, and the
good priest has been compelled to go among them
at Kostroma to put a stop to the growth of a sect
which was being founded to worship him. Portraits
of Father John are frequently used as icons and
are greatly venerated.

CHINESE CHRISTOPHOBIA.—The chief obstacle to
the spread of Christianity in China is due, I be-
lieve, not to any especial dislike of it as an im-
ported religion, but a fear and an objection to
certain foreign concomitants which, because of a
mistaken point of view, are regarded by mission-
aries as essentials. "Christophobia" is due not
only to Chinese hardness of heart, but also to the
methods by which the message of "Peace on earth
and good will to men" has been presented to them.

The missionary tells the Chinese that they need
the Gospel above and beyond anything else, but
he supplements this announcement with the idea
that a Chinaman cannot be a Christian unless his
Christianity finds expression in exactly the same
forms and observances that it would in the land
from which the missionary has emigrated. The
missionary does not stop with the statement that
the Chinaman is a non-believer in Christianity.
He goes a step farther and calls the Chinaman a
"heathen."

The conversion of a "heathen" to Christianity
means much more than it would in the case of an
American. A Chinaman must not only experience
a "change of heart," he must also undergo a com-
plete revolution of opinions and sentiments. He
can no longer venerate his ancestors and pray be-
fore their tablets that he may keep unsullied the
honored name they have left him. In other words,
in order to become a Christian according to mis-
sionary standards, a Chinaman must be denational-
ized. In sentiment he must become a foreigner.
And naturally enough his "heathen" countrymen
who still love their country and reverence their
ancestors do not like the denationalizing process.
—*Francis H. Nichols, in the Atlantic Monthly.*

Milford H. Lyon says in the *Advance*: "If the
authority and spirit of Jesus were as dominant as it
ought to be in every church, the factions and criti-
cisms and jealousies that are so often glaringly
evident would have to cease."

Joseph Parker used to say that "The house-top

has now superseded the hearthstone." Private life, he thought, had quite disappeared and life was now but a variety of "the open air treatment."

He also used to say that his library, or study, was in underground trains, on omnibuses, in tea-shops, at churches, stations, receptions, meetings, jubilees, and sick beds and many other places where his work called him.

That of "fire chaplain" is a newly created office in Brooklyn. The chaplains attend all second alarm fires, visit the different companies, and minister to sick and injured firemen.

SUMMARY OF EVENTS.

UNITED STATES.—A bill H. R. 15345 was passed by the House of Representatives at its former session to provide the efficiency of the militia, which it describes as consisting of every able-bodied male citizen within the ages of eighteen and forty-five years in the United States. During the present session of Congress this has been discussed in the Senate at different times. On the 14th inst, the following amendment was offered by Senator Beveridge, of Indiana:

"Provided, That nothing in this act shall be construed to require or compel any member of any religious organization whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States."

Several Senators favored the adoption of this amendment, among whom was Senator Hoar, of Massachusetts, who said: "It seems to me we ought to meet the important question of the right of conscience in the proper way, and in the way in which it has been met in the United States from the beginning of the Government of the United States, to wit: That persons belonging to religious bodies who have conscientious scruples against military service shall not be compelled to violate their religious faith. It seems to me the proper place for that, the righteous thing to do, is in the act of Congress, where we define the persons who shall be compelled by the United States to do that service."

This amendment was adopted, and the bill was passed. It afterwards passed the House of Representatives with the Senate amendments.

John Mitchell, president of the United Mine Workers of America and director of the recent strike in the anthracite regions, has issued a circular letter to the miners urging them to exert every means to increase the production of coal.

There are 373 collieries, including washeries, in the anthracite coal regions. These collieries and washeries are operated and controlled by 130 different companies and firms. Some of the larger coal companies buy the output of the smaller operators, but the larger proportion of the coal mined by the individual operators is sold through their own agencies. Many of the individual operators are disposed to sell their coal at the highest prices obtainable, and a wide difference in price is thus produced in different places.

President Baer, of the Reading Railway Co., recently stated that: "The companies I represent do not believe that it is just to the public to take advantage of the temporary scarcity of coal to increase the price. In general, it is true that the seller has a right to get the highest market price for his goods, but this rule ought to be modified as to food and fuel in times of great distress, when a decent respect for the necessities of mankind should restrain the seller from taking more than a normal, legitimate profit."

Among the serious results of the scarcity of coal is the crowding of the hospitals, which in this city are said to have more inmates than ever before, the recent cold weather having greatly increased the sufferings of the infirm and poor.

The duty on coal of 67 cents per ton has been repealed by an act of Congress, which was approved by the President on the 15th inst.

The anthracite commission, sitting in Philadelphia, has continued to hear testimony upon various points connected with the mining of coal.

A dispatch from Lockport, N. Y., of the 15th, says: Several prominent independent steel manufacturers of the country to-day witnessed a test of the new process of making steel direct from ore in an electric furnace. It is claimed that the process saves 33 per cent. in fuel and almost all in power.

"Dried potatoes" is the name of a new product which

is said to have been prepared by the South Carolina agricultural experiment station. The potatoes are boiled, peeled and evaporated in a cannery, and will remain in perfect condition for years. The preserved potato becomes fit for eating after being soaked in warm water for an hour.

It is stated that a stone slab in Henry Mar's farm, near Columbus, Ind., marks the centre of population in the United States, as fixed by the last census.

A dispatch from Boston, says: Representatives of the American Telephone Company have conducted successful experiments utilizing rails for wire, on the Dedham branch of the New York, New Haven and Hartford Railroad. Telephone lines are being laid in the station at Roslindale, Highland and Dedham and connected with the rails. No difficulty whatever was experienced in talking except when trolley cars crossed an overhead bridge.

A herd of 114,000 head of cattle, belonging to certain cattle owners in the Indian Territory, has lately been driven out of that country into Oklahoma, on account of the refusal of the owners to pay a tax of 25 cents per head to the Chickasaw tribe of Indians. Twenty-six members of the Indian Police Department were engaged in this work.

A dispatch from Austin, Texas, says: Several of the largest ranches in Texas, aggregating more than 3,000,000 acres and including one 1,000,000-acre ranch, are to be divided into small farming tracts and placed under irrigation. Four companies have been organized to lay out the sites on these ranches, build and operate extensive systems of irrigation and carry on the development work.

There are, in the United States, according to the last census, 126 women plumbers, 45 women plasterers, 167 women bricklayers and stonemasons, 241 women paper hangers, 1,759 women painters and glaziers and 545 women carpenters and joiners.

A dispatch from Albany, N. Y., says: In a report to the Legislature, Charles R. Skinner, State Superintendent of Public Instruction, says that, despite the ruling of his predecessors that the practice of reading the Bible in the public schools is a violation of the Constitution, he will not stop such reading providing there is no sectarian teaching accompanying it. He says that at present extracts from the Bible are read without comment in every public school in New York city, while in the rest of the State it is not generally done, and this fact led to the presentation of a discussion on the subject.

There were 498 deaths in this city last week, reported to the Board of Health. This is 44 less than the previous week and 81 more than the corresponding week of 1902. Of the foregoing 282 were males and 216 females; 48 died of consumption of the lungs; 99 of inflammation of the lungs and surrounding membranes; 5 of diphtheria; 19 of cancer; 24 of apoplexy; 19 of typhoid fever; 2 of scarlet fever; and 2 of small pox.

FOREIGN.—Minister Conger has informed the State Department at Washington that the Chinese Government has declared its inability to pay the indemnity under present conditions on a gold basis, and it has suggested that if the Powers insist on such payment China be permitted to collect the import duties in gold. This would mean a partial doubling of the import customs receipts. It was felt at Washington that the only logical solution of the problem is a submission of the matter to The Hague Tribunal, as has already been proposed by China.

A dispatch from London of the 14th says: The daily marches of London's vast army of unemployed is followed with a growing uneasiness among merchants and shopkeepers. Lately more than 2,000 unemployed men marched through the streets, and the custom of standing in front of the shops of shopkeepers, alarmed at the cries, put their shutters while the parade was passing.

Much suffering has lately been caused by the cold weather in England, and for the first time in many years the river Thames was frozen over.

Prof. Niels Finzen, of Copenhagen, announces that since his discovery of the light cure treatment of lupus, about 800 sufferers have been wholly or partly cured by that method.

At the present day, it is stated, there are 250,000,000 Mussulmans in the world. The Christian population is put at 447,000,000.

A dispatch from Berlin says: Dr. Schröder, at Hanover, has perfected an instrument that measures the time elapsing in the reaction of the sensorium after mental exertion. The principle upon which it is based is that the more the mind produces fatigue of the nerve centers.

The measurement of fatigue during class room work generally shows that history makes but a slight call on the mental powers. Geometry and Latin are far more exhausting. During the study of Latin the nerve-power is reduced one-quarter and the memory appears to suffer greatly.

Two new steamships for the Cunard Line have been

ordered to be ready for use in the Sixth Month. They are to cost about \$6,250,000 each.

The Marconi Wireless Telegraphy Co. of Canada has been organized at Montreal, which acquires all the territory of the Marconi Co. in Canada.

There is an earthquake about 100 miles from Mexico City, 13th instant, and in other places in the southern part of Mexico, causing considerable alarm.

A despatch from Stockholm of the 15th says: Pressing accounts of the famine in Northern Sweden of which have been prevalent for some time continue to come, and it now appears that the famine is as critical as that which confronts the people of Finland, about 70,000 persons are said to be dying of crops, and the starving people are eating grass which is dried, ground to powder, mixed with staid moss, and made into a kind of famine bread. The famine area extends from the sixty-first to the seventh degree north latitude and from the Gulf of Bothnia and the Russian border far into the interior.

It is estimated that the expenditure of about \$1,000 will be necessary to save the population from starvation. Thus far about \$200,000 has been sent, of which sum over \$12,500 was sent by Sweden to the United States.

Professor William Dunbar, of St. Paul, Minn., a member of the Hygienic Institute at Hamburg, announces that a toxine made of serum taken from a malarious patient is an effective cure for hay fever.

NOTICES.

NOTICE.—The sub-committee (Cain Quarter) of the Yearly Meeting's committee, have appointed a time for Divine worship to be held at the home of Wm. Gibbons in Coatesville, Pa., at 3 o'clock First-day, the 25th instant.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when ready stage fares are paid after 9 P. M. Write to the Westtown and reach the school by telegraph, wire, Westtown, Phone 114x.

EDWARD G. SMEDLEY,

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to the principal.

WM. F. WICKERSHAM, Principal.

Payments on accounts for board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

FRIENDS' WESTERN DISTRICT DOBCAS SOCIETY.—At stated meeting of the Society held Twelfth Mo. 31st, 1902, it was decided to make a special appeal to each member and contributor, and Friends generally, for more aid to the poor women of the Society to aid them during this season of scarcity. The proper disposition of the fund thus obtained will be decided upon at the next meeting of members.

It is hoped that a generous response will be given, so as to relieve a great deal of suffering.

EMMA M. SHINN, President.

ALICE C. LETCHWORTH, Secretary.

MARY H. BIDDLE, Treas.,

1429 Arch St.

DIED, on the tenth of Ninth Month, 1902, in the fifth year of his age, at his residence near Jersey City, N. J., WILLIAM ROBINSON, a minister and elder of White Plains Monthly Meeting and Jericho Particular Meeting of the same denomination. Another standard bearer of the doctrine and principles of the Society of Friends had been called to his rest, and we can adopt the language, "Well done, thou faithful servant, enter thou into the joy of thy Lord."

On the twenty-fourth of Tenth Month, 1902, WILLIAM H. REID, in the sixty-second year of his age, a member of New Garden Monthly and West Grove Yearly Meetings. He was just and upright in all his dealings with his fellow men, loved mercy, and walked in the light. In his sudden removal we mourn the loss of a true husband, affectionate father and kind brother. Our loss is his everlasting gain.

He resided in Philadelphia, First Mo. 1903, RACHEL S. MARKS, widow of Edward Mark, in the seventy-first year of her age, a member of Monthly Meeting of Friends of Philadelphia.

WILLIAM H. FILE'S SONS, PRINTERS

No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

C. LXXVI.

SEVENTH-DAY, FIRST MONTH 31, 1903.

No. 29.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(From Walnut Street, between Third and Fourth.)

Orders for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Concealed Explosives.

"I don't know it was loaded," is said with the frequency of guns or pistols that "gone off" in thoughtless hands and many a precious life. A recent anecdote is opened up to our thought the accidental discharge of loads of other kinds. A man between a major and an admiral, delicate because the former, who had been heavily, got into a dispute with the admiral and struck him, is said to have been beside at the last moment by the wit of the seconds, whose plea was that the admiral had "gone off accidentally, not knowing he was loaded."

The moral world most of these "accidental explosions" but are normal unfoldings. It surprises it makes sometimes when a woman, after years of exemplary conduct, suddenly breaks out into an eruption of her passion. He who is thus overtaken as much surprised as his neighbors. I don't know he was so fully loaded with spirit. But he is the one who need not wonder, had he noticed how year after year a little and there a little, he had been adding just a grain at a time to a sure maturation of lust, or of greed, or of resentment. By and by the enlarging force is pressing a vent, when a mere spark or a weakness of control under increasing loose an outbreak of some sin, to the detriment of trusting friends, besides of those who have trusted in himself that he is righteous. Time after time he knew when loading himself, though he did not when he was loaded, nor how small a load had become enough for an explosion.

There is no grain of a personal fault too small to occasion alarm,—the more so for its smallness, if so it beguiles us of a sense

of the volume which is steadily at every little repetition accumulating. By one bad habit even of thought secretly indulged we may know that we are loading up with a vice, though ignorant that we are loaded till the day shall declare it. Lust when it is conceived in the heart "bringeth forth sin, and sin when it is full grown bringeth forth death."

So we can look upon sudden conversions, whether unto Satan or unto God, were their whole history known, as not always really sudden. They may be developments of a series of inward experiences maturing up to the fullness of time when the revealing touch or word shall disclose unto a man himself or his Saviour. The sudden conversion of the century plant into the glory of its blossoming is not the work of a day, but of years of secret gathering and growth. Yet whenever to a soul the opening word comes, let it not, because it is "sudden," be refused, on the plea that we did not know we were loaded or inwardly furnished. Ours is the duty to be growing in grace by obedience, but with Him is the knowledge of the time to put forth his own.

Sometimes there appear great emergencies, when we are surprised at ourselves. Some will regard us as having summoned to our help a store of reserved strength; or to ourselves it will seem a supernatural endowment of power. Some will say a latent wisdom and discernment sprang forth, to do the right thing at the right instant; but we will attribute the praise to the inspiration of a Divine wisdom and spirit. For to be quick of understanding in emergency, is learned in the fear of the Lord as one watches daily at wisdom's gates. His sheep learn to know his voice and to follow Him, and so the touch of the swift witness for truth to disclose a wisdom what to do, is no stranger, but an old acquaintance to that disciple of Christ who has walked unreservedly in the light, as He is the light.

The habit of minding the light is an accumulating of ready wisdom. Our Friend John Warren's friend, the sea captain who ordered all sails furled under a clear sky and a calm sea, did it none too soon to save the ship from a cyclone; and later, when ordered by the inward voice which from boyhood up he had learned to respect, he put about his ship at night and sailed in an opposite direction till

at day-break he found her among floating planks and timbers, and rescued from them fourteen men whom he took to Boston,—this man had a practical acquaintance with revelation which was not the product of an emergency or of a day, but of long obedience from youth up in little things to little monitions of the living Truth. And being found faithful in the littles, he was made trustee of much. So did his shipmate John Warren, as an able minister of the new covenant. Little do such humble servants to the word of grace know to what extent they are loaded, till occasion for its putting forth comes; and none are so quick as these to recognize that the miracle is not an outbreak by accident, but in demonstration of the Spirit and of Power. Happy for the man who did not know that he was loaded with sin, when, on coming to the startling discovery, a godly sorrow works in him repentance not to be repented of; and he is brought by the Spirit to behold the Lamb of God who taketh away the sin by the sacrifice of Himself; and he thenceforward follows Him who "was manifested to take away our sins," and who comes to destroy the works of the devil and "to bear witness for the truth," and guide us into it, and our feet in the way of peace.

Selected for "THE FRIEND."

Joseph Coale.

Joseph Coale, of Reading, in the county of Berks, England, a young man about nineteen years of age. . . . When the ministers of Christ Jesus our Lord came to Reading, he was one of the first that received their testimony, also one of the first in the county of Berks that suffered imprisonment on Truth's account. In the year 1655 he was committed to the counter in Reading, by Henry Freevin, justice, and afterwards to the jail, for declaring, in the public place of worship, that Cain's sacrifice was not accepted, but was an abomination to the Lord.

He preached the everlasting gospel and the day of God's visitation to the world and his ministry was effectual, not only for the conviction, but also for the establishment and confirmation of many, he being experienced in the work and dealings of the Lord God, and also of the wiles and baits of the enemy of the souls of mankind; a faithful witness-bearer to the truth, not in words only but in life and conversation also; walking in innocence and lowliness of mind, in which he was a good example and pattern, as became the gospel of Christ Jesus.

Being delivered out of prison, he was

moved, in the year 1656, to travel abroad in the west of England, to visit his friends and brethren who were prisoners for the truth in Launceston jail in Cornwall, when at that time our dear Friend, George Fox, was also a prisoner, with other Friends. In compassion to their sufferings he was conscientiously concerned to lay before Justice Anthony Nichols the cruelty of the jailer towards his friends, carrying also with him a letter from George Fox to the said justice; who, instead of relieving the oppressed, committed the said Joseph Coale to the rest of his friends at Launceston as a vagrant. He lay there many months, after he was fined at the assize, for the most part in a wretched place, called Doodsdale, where they used to put murderers, after they were condemned to die. It was so noisome that it was observed few who went in ever came out in health; and the jailer would not let Friends clean it, neither would he let them have beds or straw to lie on. Being released he went on farther westward to visit Friends, but was committed by Justice Ceely again to Launceston jail as a wanderer, where he lay three months. In the year 1657, he being with other Friends, met to worship God, near Penryn, in Cornwall. Captain Fox, with a troop of horse, came and abused Friends in a wicked manner, and Joseph was much beaten, and some of his blood shed, to the hazard of his life.

He was also afterwards, for declaring truth in the public place of worship at Exeter, fallen upon by the rude people, and haled by the hair of his head, and had to the town hall, and from thence to jail, a very filthy place, where they put a pair of double irons upon one of his legs, and ordered the jailer not to let him have any bed or straw to lie upon; but the next week he was set at liberty. . . . In 1661 he was again imprisoned at Exeter for not swearing; being taken from a peaceable meeting, and tendered the oath.

Many other times he hazarded his life for the testimony of the blessed Truth, in stocks, and stonings, and divers other hardships and difficulties.

He was once in Ireland with Edward Burrough, in the service of the goshel.

Last of all he was committed to the jail of Reading, on the thirteenth of the Fifth Month, 1664, by William Armourer, a justice of the peace, because for conscience' sake towards the Lord, he could not break his command, who had said, "Swear not at all." After six years being shut up in prison, and much deprived of common air to breathe in, he was greatly impaired in his health. In the time of his sickness, he gave forth many heavenly exhortations to Friends who came to visit him; and this was his faith, which, he declared on his dying bed, saying, that the light of that glorious everlasting day of the Lord, which is broken forth in this our day, shall never be extinguished, notwithstanding all that men can do; "And though," said he, it may be in the hearts of men to destroy and root out, if it were possible, the righteous from off the earth, yet the Lord doth not intend so, neither is it in his heart to suffer it so to be, but to exalt his own name and kingdom over all; and the wrath of man shall turn to the glory of God, and the rest he will restrain." Death was made easy to him; and

near his departure he bid one of his fellow-prisoners farewell, and resigned up to him that office of love and care which he exercised amongst his brethren and sisters, in bonds for the Truth's sake. Being filled with heavenly love and life and fully satisfied, he laid down his head in peace and a full assurance of everlasting rest and joy in the Lord. Aged about thirty-four years.

Being Charming.

"What is the secret of being charming?" a girl asked recently. It is not easy to define charm, nor is it easy to give directions for acquiring such a quality. It may be a gift, like beauty. It may be in a sunny temperament, a sweet and cheerful disposition. It is certain that it may be cultivated in true politeness, a wish to please, an absence of selfishness, a freedom from self-consciousness, an unwillingness to hurt another person by word or action. If you are in search of this quality of charm, you are already on the road toward finding it. At the start you must realize that it must not be sought for your own gratification or by way of winning power, or you will soon discover that it will prove elusive.

If you would be charming you must take the trouble to be thoughtful of others. You will be considerate of older persons, greet them as cordially as friends of your own ages take the time to talk to them, listen when they are talking. You will not be so absorbed in your own interests that you cannot enter into the interests of others. You will look people in the face when you are talking and give your attention to what they are saying. You will not interrupt others or contradict them or show impatience for your chance to talk, and will not try to monopolize the conversation. You will not be effusively gracious to someone because you wish to gain an invitation or something of that sort, while you are coldly indifferent to another who may not be of so much importance in the world or among your set of friends. Sincerity is one of the essential parts of charm. A lack of it is very quickly detected.

Perhaps I can show you how charm can be gained by pointing out other things to be avoided. You would not call a girl charming who is loud in talk, or aggressive in manner, who discusses people or private affairs in a loud voice in public, who pushes rudely past others, who seems to fancy that by asserting her own independence she is maintaining her rightful place in the world. Contrast with her the girl with gentle, sweet manners and voice, who talks quietly, who offers graceful little kindnesses, who sacrifices her own comfort and ease rather than inconvenience anyone.

A girl may not be a beauty, or a brilliant talker, or wonderfully clever, yet she may be so charming that it is a delight to be with her, and to count her among our friends. She is winsome, sweet-tempered, full of tactful, considerate ways, genuinely kind and sympathetic, and she has that wholesome sense of humor which helps to smooth away so many of the rough places of life.

One thing to avoid, if you would be charming, is the tendency to talk about grievances.

A girl who fancies herself a martyr and

who claims that no one understands her moods is not on the road toward the possession of charm. A girl who is morbidly centered, egotistical, cannot be charming; she needs to make every effort to overcome these characteristics, or she will become some to her friends and the prey of discontentment.

Try to live in the "sunshine of cheerfulness and the breeze of larger interests," and you would be charming. Say pleasant things. Praise others when you can do so with sincerity. Praise is an encouragement. Be courteous, really polite. When I tell you to cultivate charity I mean that kindly disposition which looks for and believes in the best in others, which is generous in pardoning mistakes, which defends the absent, and does not repeat idle gossip.

I will add a last word about the importance of being careful in speech, if you would have charm and refinement. Always think before you speak; thus only can you acquire the habit of speaking to the purpose. Good speakers are generally deliberate talkers. They use plain, simple words, and correct expressions, and endeavor to have a well-modulated voice in speaking. *Exchange.*

One Young Lady's Method.

"The most effectual temperance lecture ever heard in my life was preached to me on New Year's day," said a young man, recently, in our hearing.

"Why, Horace, where were you? and who delivered it?" we asked.

"I was visiting in Philadelphia, and my cousin, John Levins, set out to pass the number of New Year's calls. It is no custom now, as formerly, to set out with before guests, but it is still done sometimes. Our second call was at the princely home of Franklin Graves, of whom you have heard. His lovely daughter greeted us, smiling and beautiful, a very queen among women. She was also an elegant assortment of choice words, which the father pressed upon the guests. "Did you come to see papa or me?" was the question asked of each guest, and, as far as I know, there was but one answer, "I came to see you." "My guests touch no wine," she said. "I have other refreshments provided for them." The wine glasses sat untouched, the fair young girl fitted to be a queen among her guests, ministering herself to their needs. The father gracefully acquiesced, and finally had the wine glasses removed.

"Did you ever witness anything so effective as that?" said Cousin John, as we stood up the street together.

"Never," I answered. "No temperance lecture ever touched me like that speech, 'My guests touch no wine.' It helped me, it is the last time the glass will ever touch my lips."

I have since learned that more than one young man began reformation on New Year's Day, the result of that very call.

"My guests touch no wine." They were simple words, quietly spoken, but what did they not imply?

This Christian girl performed a service faithfully as though the kingdom of God depended upon her fidelity.

Perhaps it does!—*Christian Intelligence*

FOR "THE FRIEND."
Southern Colored Schools and Experience.

MT MEIGS VILLAGE SCHOOL AND MONTGOMERY STATE NORMAL.

(Concluded from page 220.)

From Cornelia Bowen's school we went in open buggies to the Mt. Meigs village school, Cornelia kindly accompanying us.

We reached the house shortly before the hour for the day session to close, and after a visit to the different rooms the scholars assembled in their largest room to have an opportunity of a religious character before separating. They had an enrollment of nearly two hundred, but not one-half that number were at school that day, the cotton picking interfering as at other places. Here our friend led us to the care of the five female teachers, of whom Georgia Washington, Hampton graduate, was the principal. Besides the commodious school house they have a home for themselves, in which they took satisfaction in making us welcome. As we sat with them at supper in their little dining room with two boys as waiters, we felt that we were surrounded with a genuine education, in the heart of a country where of other localities we had seen it was the need. We were glad to note that by aid of many Northern friends their financial needs were not so serious a problem as at the school visited.

The Northern remnants of dry goods were needed were skillfully worked into a variety of needle-work.

They had two very good mules contributed to the service by benevolent friends, which with a pace conveyed the women to the railway station one mile from the school.

We reached Montgomery about eight P. M., where we found comfortable quarters and had breakfast at the hotel, that we might reach the State normal school before their regular exercises were gone through with. On our way to the institution we passed the Capitol where Jefferson Davis was inaugurated President of the Confederate States. On arrival we were met by the female principal of the institution, Hattie Stratton, who was interested in a supposed relationship. Her branch of the family is repelled by herself almost entirely alone, and as recently happened, she is greatly interested in genealogy. Having, she believes, traced her family to Daniel Stratton, of Wales, said to have been a descendant of one William Stratton, of Stratford, England, born about

we were invited to attend their morning prayer, where a little time of silence was observed when the love of the gospel seemed to be in dominion, to the comfort of many gathered. It was an unusual company, many young people who were preparing to marry, and seemed in a degree to know the importance of their calling. It has been noted that the colored people of the South are more sensitive of religious feeling than our own, but in this case the white members of the assembly seemed deeply sensible of the merited goodness of our God.

The head of the school, William B. Patterson, was very kind to show us their work in

the various departments, and narrate something of his own history.

He came from his native Scotch home to the Northern States in 1867. In 1869 he went to Alabama, to a section where negro schools were greatly opposed by secret bands of the white population. After several school-houses had been burnt and the teachers' lives threatened, he completed his first term of school under a tree. One of his pupils in that school is still with him as foremost man teacher in the State normal, having nine hundred and sixty colored pupils under him. They have moved their school three times, each time at the urgent desire of their neighboring white settlers who would aid them by securing additional State appropriation if they would only move from them; the feeling is so strong against living near an educational centre for negroes. Now they have large State aid, and a good equipment for both academic and industrial work. He has found his greatest success in submission. In this attitude of mind he and his work have been most blessed.

The satisfactory meeting at this school proved to be the closing opportunity with the colored people in the South. We took train in the afternoon for Atlanta, where after a day's rest we felt at liberty to return home. At Cincinnati we found the remains of the great ice storm that had visited some of our northern sections while we were hearing the frogs chirp at Mt. Meigs, the mosquitoes buzz in Montgomery. The high waters were so impeding railway traffic, that we were determined to take a comfortable boat up the river for our nearest point home.

The packet line with an assurance not uncommon in such cases advertised the river trip as the most beautiful in the world. However that may be, we had some very fine views of high hills and fertile valleys, rugged rocks and beautiful cities.

It was indeed cause for thankfulness that we should be favored to return with the reward of peace to our families and friends, finding they had been favored with health during our absence.

RUSKIN once remarked that as a nation the British have despised literature: "What do we as a nation care about books?" he asks. "How much do you think we spend altogether on our libraries, public and private, as compared with what we spend on our horses? If a man spends lavishly on his library you call him mad—a bibliomaniac. But you never call anyone a horse maniac, though men ruin themselves every day by their horses, and you do not hear of people ruining themselves by their books. Or, to go lower still, how much do you think the contents of the bookshelves of the United Kingdom would fetch, as compared with the contents of its wine cellars? What position would its expenditure on literature take as compared with its expenditure on luxurious eating? We talk of food for the mind, as of food for the body; now a good book contains such food inexhaustibly; it is a provision for life, and for the best part of us; yet how long most people would look at the best book before they would give the price of a large turbot for it!"

"EXTRACTION is the best remedy for sin and weeds."

Glimpses of Early Church History.

Condensed from Charles Tylor's "Pictures from Early Church History."

Few who have read the Book of Acts but have wished it had been longer. To pass from the New Testament to the scanty remains and traditions of the succeeding ages is like passing from light to darkness. We have in the writer of the Acts a safe, wise guide for the thirty years which followed our Lord's ascension. Although he does not tell us half of what we might like to know, he leads us through a region glowing in the light of truth. But, for the next fifty or sixty years, we have to grope our way through a tangled wilderness, only here and there illumined by a gleam of twilight.

The apostles, as Mark tell us, went forth and preached everywhere. Neither they nor their successors had much time for writing. They saw around them a world lying in wickedness, and they had before them a mighty work—to gather and build up the Church of Christ, in preparation for the Day of his coming which they believed to be nigh at hand. They were but a handful of men, a little army, but never in the history of the world was army sent forth to make so vast a conquest or to encounter so terrible a foe.

Very little regarding the heralds of the gospel can be added to the Book of Acts. But though it is so little it helps to carry on the story of the Church to future days, when men had more leisure for writing. Paul, after his imprisonment at Rome, seems to have travelled again in Judea, Asia Minor, and Greece. And possibly, to have visited Spain, as we know from the Epistle to the Romans he intended to do.

It is believed that he came a second time to Rome, where he met Peter, and that they both suffered martyrdom in the persecution under Nero.

We read in Galatians, "There is neither Jew nor Gentile; there is neither bond nor free; for ye are all one in Christ Jesus." Thousands upon thousands of heathen people, ploughmen, vine-dressers, and shepherds, swarthy sailors of Alexandria and Sidon, fierce soldiers and centurions of the Roman army (which was gathered from all nations), artisans and merchants, lawyers and philosophers, slaves and freedmen, and even members of the imperial household, were, through the preaching of the apostles and their successors, turned from darkness to light and from the power of Satan to God.

Now, too, "the fulness of the time" was come; the whole civilized world was united under one Sovereign, and the Roman roads, straight as an arrow, well paved, had made intercourse easy and rapid. Preachers on their way to the unconverted "regions beyond," bishops on their rounds, messengers with tidings or epistles passed from city to city, and wherever they came met with a brotherly welcome; whilst such as were unknown beyond their own church were furnished with "letters of commendation." "Tickets of hospitality," as they have been called. On the arrival of the visitor, the faithful were called together, and listened while he recounted the sufferings of the confessors, the dying words of some venerated teacher, or the rise and spread of some

strange doctrine—(so frequent in the East.) When the visitor had told his errand and partaken with the brethren of the simple meal, in the name of the Lord, and they had prayed with him and replenished his scrip and purse, they kissed him and he departed.

The disciples met for worship in private houses or hired rooms. They had no temple, or consecrated building, no altar, sacrifice or priest, no ritual, and no instrumental music.

Now at length the golden visions of ancient prophecy were fulfilled. The partition wall which for two thousand years had separated Jew from Gentile, was broken down; both were seen to enter at the same door, embrace one another with a brotherly kiss, recline around the same table, break bread, and dip together in the same dish. Now woman was restored to her rightful rank and honor; and the slave found a place of refuge and was welcomed as a brother, in the Lord.

We know from the Epistles and the Revelations that the church, even from the beginning, was troubled by false doctrine and false brethren. As time went on these troubles multiplied. The party spirit which divided the Corinthian believers in the time of the Apostle Paul broke out with still greater violence in the next century.

Yet for all this it may safely be said that at the close of the first century the Church was in a condition of spiritual health and vigor, such as has seldom, if ever been known, abounding in love and separate from the spirit of the world.

"The Christians," says an ancient writer, "are not separated from men by earthly abode, language or custom, but whilst they conform to the usages of the country in things pertaining to the outward life, they show a peculiarity of conduct wondrous to all." "They inhabit their native country, but are strangers. They take their share of all burdens as citizens and yet endure all kinds of wrong as though they were foreigners. They are in the flesh, but they live not after the flesh. They dwell on earth but their citizenship is in heaven. They love all, yet are persecuted by all. They are reviled and they bless. What the soul is to the body, that Christians are to the world. The soul dwells in the body and yet is not of the body; and Christians dwell in the world and yet are not of the world."

Our Saviour told his disciples, "It is impossible but that occasions of stumbling should come;" and, as we know, many did come. Yet there were in these times of persecutions and sufferings, when there were troubles within and without, men, who steadfast to the faith, stood as watchmen and standard-bearers. Such are known as the Fathers. Resisting the errors shown to them, striving with eloquent tongues and by their writings, to uphold the truth—they lived self-denying lives, and not a few sealed their testimony by cruel deaths.

Of these Polycarp's long life sketches, as a connecting link, from the apostolic age to near the end of the second century. One of his disciples was Irenæus, bishop of Lyons, a native of Asia Minor. In a letter written in his old age, recalling his boyhood, (of which he tells us he had a much more vivid recollection than of later events), Irenæus thus describes his revered teacher: "I could point

out the very place where Polycarp was accustomed to sit and discourse—his gait, his form, his manner of life, his conversations, and what he was accustomed to relate of his familiar intercourse with John and others who had seen the Lord; how he used to repeat their discourses, and speak of the miracles of Christ and of his doctrine, agreeably to the Holy Scriptures. To those things, by the mercy of God I listened attentively, noting them down not on paper, but in my heart, and by the grace of God I habitually call them to mind."

When of great age Polycarp suffered martyrdom at Smyrna. A persecution had arisen in the city in which a number of Christians, being thrown to the wild beasts, confronted them with admirable courage.

The devotion of the confessors only increased the appetite of the heathen citizens for fresh victims, and they cried out, "Perish all atheists! Let Polycarp be sought for." Summoned before the proconsul, "swear," he was urged, "revile Christ, and I will set thee at liberty." The reply was "Eighty-six years have I served Him, and He never did me any wrong; how then can I now blaspheme my King and my Saviour?" The proconsul said, "I have wild beasts at hand; to them I will cast thee, except thou repent."

"Send for them," answered Polycarp; "to repent from things better to things worse is impossible."

Then the sentence was given, "Seeing thou despisest wild beasts, I will have thee consumed by fire." And so having "witnessed a good confession," his earthly life was destroyed.

The records of the early Church bear the names of Ignatius, Justin Martyr, Cyrian. Of this last we are told, that he was a native of Carthage and did not become a Christian until he had reached middle life. He writes to a friend that in his younger days, even though living in affluence, he was in the gloom of night, a wretched wanderer, unable to believe how anyone in his state could be born again, could put off what he had been all his life, and be changed, heart and soul. "But when," he says, "by the help of the water of the new birth the old stains were washed away, and a light from above shone into my heart, then doubtful things began to be certain, and hidden things clear, and what before had seemed hard, and even impossible, now became practicable. He adds this good piece of counsel, "Let godly fear be the keeper of innocence, that the Lord may dwell in us as in the guest chamber of a grateful heart, and that the assurance we have gained may not beget carelessness, and so the old enemy creep in upon us again." When Cyrian renounced paganism he sold his villa and garden and gave the money to the poor. He was soon made deacon and presbyter, and in the year 248 was elected bishop of Carthage. In the following year Decius was made emperor, and his reign is memorable for a more general and determined attempt than had yet been made, utterly to destroy and root out Christianity. Forty years of ease had put the Church off the watch. The line of separation from the world had gradually lost its sharpness, and many who professed Christ had so far forgotten their vows as to frequent the public shows, the theatre and the circus. The giving up of

these things had been the very badge of piety, a token which every heathen could understand, and to return to them seemed less than a denial of Christ. Dress another powerful temptation. It was the midday of Roman display and luxury, not a few Christian women vied with heathen acquaintances in the adoption of absurd fashions and the use of costly garments. From this condition of ease and false security the Church was suddenly roused by the onset of persecution. Beginning at Rome the Christians in every city and village were required to present themselves on a certain day at the market place, deny Christ, and offer sacrifice to the gods. Very many yielded. Some sought to quiet their consciences by bribing the officers, or presenting forged certificates of having complied with the decree. Happily, however, many brave and faithful witnesses were to be found, who endured the rack, dungeon, hunger and thirst and even death itself, rather than deny Christ.

Cyrian writes of the Church at Carthage: "The Lord would prove his people; and because the Divine rule of life had been broken during the long season of quiet, a judgment was sent to revive our tottering, I might almost say, slumbering faith. Forgetting our believers had lived in the time of the apostles they had set their hearts on growing rich, they had maligned and quarreled, and hated one another."

As the storm of persecution continued, Cyrian was first banished, and afterwards beheaded. At the place of execution he knelt down and prayed, then taking off his tunic and binding his eyes with his own hand he stood in his linen vest, awaiting the sword of the executioner, to whom he desired that as many pieces of gold should be given.

Chrysostom, so called from his eloquence (the "golden-mouthed"), wrote, "That the Providence ordained that the Scriptures should be written by publicans, fishermen, tent makers, shepherds, goatherds, in order that the things written should be understood by the workmen, the poor widow and the slave."

When Paul, in his second letter to Timothy, said, "From a child thou hast known the Holy Scriptures," we understand that he spoke of the Old Testament only; no part of the New Testament had then been written. The gospels, one after another, as they appeared, were thankfully received, read in the churches, and copies made of them for private use. In course of time they were joined together in one roll or book. To these were gradually added the Acts and Paul's epistles; and later, the rest of the Epistles and the Revelation. But, many years elapsed before the New Testament was completed. The gospels were almost immediately translated into Latin.

Some of the brightest ornaments of the early Church came from the African continent, from Egypt and Carthage. Tertullian was one of these. Son of a centurion of Carthage, he was trained for an orator. He was converted to Christianity in middle life. Of warm and deep feelings, he possessed a rich store of knowledge. His death took place about A. D. 220.

Clement of Alexandria lived about the same time. His writings are much valued. He

advice to those who undertake the office of a Christian teacher: "Every one ought to seek whether he has taken to teaching or from rivalry or vain-glory; or for the only reward he proposes to himself the salvation of those who hear him." "The rich he says, 'The saying, 'I possess, should I not enjoy?' is not becoming to him who possesses, or to the commandment. More worthy it is to say, 'I possess, why then should I not give to those who need?' This is the true luxury, the real wealth."

Origen Tertullian and Clement were both able writers and shining exemplars of Christian life, their minds were widely read. Clement was an ardent admirer of Greek philosophy, which he regarded as the method, and a preparation for the gospel. Origen, on the contrary, sought to clear ground of paganism in all its forms and varieties, believing that the gospel would be freer and more prosperous course if applied to itself. Thus far the witnesses of the gospel of whom we have spoken, were children of heathen parents. The father of Origen, Leonides, was a Christian. He was of Alexandria, Egypt. The child gave proof of superior genius. Required to learn a portion of Scripture, he was assisted with knowing the words, but he sought to understand the meaning, and asked questions which were difficult to answer. During the persecution under Septimius Severus, the father was thrown into prison. Origen, who was then seventeen, went to go and be a prisoner with him, but he prevented him by hiding his clothes. He wrote to his father exhorting him to remain in the faith, and to take no care of himself. Leonides was beheaded and his property confiscated. The persecution being over, Origen visited the confessors in the dungeons, and went with them to the place supporting them in the presence of the people, the power of his faith and sympathy. He exposed him to imminent danger of being killed. But only eighteen he appointed him teacher of the church school. As there was no salary Origen sold his library of classical books, which he had bought or copied out, for a pension of six hundred sesterces, on which pittance he lived many years. He panted after holiness of life, but he sought the simple gospel method, he strove to attain it by bodily mortification. Allowing himself no garment, which was too thin to protect him from the cold, he walked barefooted often, and slept on the bare floor. Each of his time was given to the Old Testament. The Greek translation made in Egypt, known as the Septuagint, was commonly used in the churches, and was looked upon by Christians as inspired. But in this version there are many faults, and many variations from the Hebrew. The better to teach the Truth, Origen set himself to Hebrew, at that time little known by any of the Jews, and to examine and collate the Greek and Hebrew manuscripts.

When he had done this, he divided his lives of papyrus or vellum into six columns. Down the first column was written the original Hebrew in Hebrew characters; the second contained the Hebrew in Greek

letters; the third the Septuagint version; fourth, fifth and sixth, were three other translations in Greek made before his time by Christian scholars. The work was called the Hexapla (the Sixfold). Origen's industry was very great. "The collation of manuscripts," he says, "leaves me no time to eat. Even the night is not allowed me for rest, as a great part of it is consumed in study."

Many more examples of the faith of the Fathers might be given, but as we are told in the Epistle to the Hebrews, "the time would fail me" to tell of those who "through faith subdued kingdoms, wrought righteousness obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong."

Heartening Counsel, Thanksgiving and Exhortation of Friends—With Biographical Notes.

(Concluded from page 211.)

And when I read of the crucifixion of our blessed Lord and Saviour Jesus Christ, it would break my soul into tenderness. I thought it was enough to awaken and humble any soul that was well meaning, and had any sense of the power, love and grace of Christ. Thus I went on for several years, feeling that peace which passeth natural understanding, which many times accompanied my poor and needy soul; and being advanced to about fourteen or fifteen years of age, I remember that I used to shun the cross of speaking in the plain language, which I always read in the Holy Scriptures, to those whom I conversed with, except my father and mother, who would not allow me to speak otherwise. I was convicted in my conscience that it was not right to play the hypocrite after that manner; and on a certain time I had occasion to speak with an officer, a great man in our neighborhood, and my heart moved within me for fear I should shun the cross of Christ; for it was Christ's language to all, as we may read in the New Testament, and all the Scriptures, from Genesis to the Revelations, speak "thee" and "thou" to a single person. So I took up the cross, and said "thee" to him, and he was much affronted, and said, "Thee! What dost thou say me for?" I soberly asked him if he did not say "thee" to his Maker in his prayers? and whether he was too good, or too great, to be spoken to in the same language in which he addressed the Almighty? To this he made no reply, but seemed to fall from his passion into admiration, as one smitten in himself. He bore me respect ever after, and I greatly rejoiced that I was preserved faithful. Though it may look a little thing to some, yet I found it good, as the Scripture saith, not to despise the day of small things.—Thomas Chalkley (1675-1742).

The scruple of THOMAS CHALKLEY as a small lad in his native city of London, in the matter of simplicity of language, I fear would not now be deemed of much worth by many members of our religious Society, who appear to believe it one of the minor testimonies, hardly worth while to be upheld. With the arrival of the Century Testament, which displaces the thee and thou of the gospel narrative by the plural pronoun, the convictions of some who may not be prepared to yield to

the popular speech in this particular, may bring them into the like straits with some of their predecessors. When but twenty years of age, Thomas was taken by a press gang and carried on board a man-of-war, but his wise and staunch words against carnal fighting were recognized by the officers, who gave him his liberty. At the age of twenty-two we find this youthful valiant in the Lord's army, on a religious visit to Friends in America, and a little later he removed thither, fixing his residence at Philadelphia. As master of a vessel, he went many times to the West Indies, generally to the island of Barbadoes, sometimes returning with a cargo of sugar, at other times going over the ocean to London. Several excellent essays were prepared while at sea, and were widely read. Long travels between voyages in the love of the gospel were taken to various parts of Europe as well as in the American provinces. Many tribulations were his lot, as may be inferred by the fact that he makes record in his journal of the death of all his children, of whom he had twelve, except one daughter, Rebecca, yet he remained bright, loving and ever praising God through all. His death occurred on the island of Tortola (near the Danish possessions in the West Indies), where he had been holding meetings with Friends and visiting their families. "Chalkley Hall," in the Frankford suburb of Philadelphia, is yet standing. In his verses, so named, Whittier thus testifies his early appreciation of the Journal of its owner, whose occupancy of the place, however, witnessed many long interruptions:

"O far away beneath New England's sky,

Even when a boy,

Following my plough by Merrimack's green shore,

His simple record I have pondered o'er

With deep and quiet joy."

J. W. L.

FOR "THE FRIEND."

Mind Your Calling, Brethren.

The Master bids us mind our calling in the language, "Follow thou me."

In order thus to obey the Saviour's injunction, the heart must be open to receive Him in order that we may know Him before we can follow the Good Shepherd.

There must be that begotten in us that is of Himself, that understands, knows, and is able to follow as the intimations of the Holy One are unfolded unto us.

The gentle voice of the pure and Gentle One is whispered in the soul that is weaned from the tumult of the many voices. That has learnt in some measure to cease from the strivings of the working-nature in man that cannot rest.

To mind our calling is to follow the Lamb whither soever He goeth. But that mind, in measure, must be in us which was in Him before we can thus embrace by a ready obedience the mind of our Saviour, whose meat and whose drink it was to do the Father's will.

As we are made partakers together of the one Spirit, we become baptized into a like mind and will not to live for self-pleasing, but God-serving. There is a higher and nobler plain upon which we may be raised by ceasing from the desire to be something, in order to know the virtue that flows from a sense of our

own nothingness by our becoming enamored with the fullness that is of God.

To part with all is to be made possessor of all, and to enter into that glory that is of God in Christ Jesus. The perfect man revealing the fulness of God in knowing no will but his.

How high that calling by which we are stripped of all self-dependence, and to be stripped of self-dependence is to know perfect security and rest in God.

Do we really realize our calling—to be made partakers of his Divine nature, through whom alone we can escape the corruption that is in the world through lust after other things than those that be of God. How many are the devices and twistings of that nature that is out of harmony with God, that Christ alone can redeem from.

The adversary of our soul is likened unto a crooked serpent, and until that is uprooted in us that springs therefrom, Christ cannot become formed in us, and hence that likeness which is of God cannot shine through us, to the Glory of God the Father. Our works all are tainted so long as we remain in the border land. Hence we must know a dying daily to that which is not of God by the resurrection life of Christ who is the image of the invisible God.

Mind your calling brethren, the call to be saints, not sinners, for the blood of Christ cleanses from all sin, and the blood is the life, so that without the life or spirit of Christ abiding in us we cannot know cleansing from sin, as his power alone can keep from sin, and bring into and keep in that condition that sinneth not.

There is a condition of union a communion with God the Father through the indwelling of Christ's Spirit in us. It is as the relation of branch to the vine, which betokens a continual drawing of sap from the parent stock, and also the putting forth of the natural shoots of growth, and the evidence of life brings forth fruit in its season ripening under the moisture and sunshine of heaven as these fall upon it; the vine and the branches alike showing forth the praise of the Great and Good Husbandman.

Are we such to the praise and glory of God? for there are signs of age upon many of us that show we have passed through many a wintry blast, but have these passed over us and left us more firmly rooted, settled and sealed in the Master's hand, for his use and service; or are we but lukewarm followers and half-hearted disciples much more than was the case with us in early life?

These are enquiries that press for an answer, if there is with us evidence of slackness in our love and allegiance to Him whose mercy took stronger hold upon us in early youth, and whose tender mercies have followed in our mature years, and now in our declining days there are not wanting the sensible care and guardianship of a gracious God and Father.

There is such a thing as living wholly on mercy, and in bringing no fruit to perfection, passing over the same ground again and in having to make the same acknowledgment time out of number. Is this the true and rightful condition of Sonship of the Lord God Almighty, to evidence so little of the sweetness of his grace in life and in service. For his servants do serve Him and not themselves, here on earth as well as in heaven above.

The shackles of mortality will soon fall from us. We are evidencing our being clothed upon with our heavenly habitation by the clothing and covering of one mind being more and more in unison with our Divine Master, and as such it will be our meat and our drink as it was his, to do the will of God our Father, through Christ Jesus.

The youth among whom we move will be exemplified by us to seek the heavenly country, and those of riper years to follow us as we are following Christ.

There is still the need for fruitfulness in the field of offering, and as this is known, there will be joyousness in the house of prayer.

O ye servants of the Lord, quit you like men, be strong in Him! Manifest your clothing to be the whole armor of God. Thus fighting the good fight of faith and adorning the doctrine of God our Saviour, we shall be prepared by grace to welcome the summons home to perfect rest in that more perfect service in his own realms of bliss, the happy consummation of our truly mindful our calling in and from Him, whom we rightfully call our Lord and Master.

Truly with such, what will the harvest be in that perfect ingathering of all to God?

Be encouraged, then, ye aged pilgrims, to hold on your way, neither faint nor grow weary in well doing even though sin doth abound around, proving the power of grace to give the victory over all, and thus bring honor and glory to Him who hath called you and who will assuredly perfect his own work in you, as faith and faithfulness is abode in.

Thus as the shadow of eventide doth gather round, let the sun of your life go down in the horizon of his love, who hath loved you and gathered you for purposes of his own glory. Even so saith my soul, in the like hope that is of Him,

Your friend in Christ,

CHARLES W. THOMSON.

26 Havelock Street.

Byre's Road, Glasgow, Scotland, 12th Month 30, 1902.

Science and Industry.

HABITS OF THE STURGEON.—The big sturgeon which died at the aquarium recently was not the only specimen there on exhibition. There are two or three more swimming about in the tanks, says the *New York Tribune*. The sturgeon is an interesting fish. It has, for instance, a telescopic mouth. Its mouth has not the usual bony jaw opening like that of most fish. It is on the under side of its head, like that of a shark, and is more like a hole than anything else. In front of it, hanging down like a thin beard, are a number of sensitive tentacles.

Whenever the sturgeon in his search for food skims the surface of the bottom these tentacles sweep the ground. If they chance to pass over the end of the siphon of a soft-shelled clam, the information is immediately telegraphed to the brain, and the telescopic mouth unfolds into a tube over the neck of the clam. Its gills begin to work with the speed of bellows when a fire is being stirred up. The sand blows out of them on either side in a little cloud. In a few seconds the sand around the clam has been sucked through the gills and the clam is lifted into the mouth of the sturgeon. Once inside the vestibule of

the sturgeon's mouth, the shell is crushed, the pieces, the gills again working like a bellows. The clam, it is needless to say, does not follow the fragments of the shell.

Sometimes the sturgeon with his sharp nose will cultivate the sandy bottom in a manner of the husbandman. Gatherment, he forces his snout into the mud and ploughs a furrow from six to eight feet deep and from fifty to sixty feet long. The current clears away the debris thus turned up, and returning along the furrow he takes his harvest of mollusks and crustaceans. The number of sturgeon is rapidly growing, owing to the love of mankind for caviar and smoked sturgeon. Caviar is made from the roe of the female. This not only reduces the number of adult sturgeons, but cuts off the possibility of an increase of the supply. It is said that "smoked sturgeon" is better than the West Indian catfish. In some countries there are laws against the promiscuous catching of sturgeon.

NEW PENNSYLVANIA TOPOGRAPHIC SURVEY.—The United States Geological Survey has recently issued a number of topographic sheets of portions of Pennsylvania heretofore unmapped by the Survey. Three of these sheets, known as the Wernersville, Berks, and Slatington, cover the regions in the neighborhood of Reading, and include parts of Lehigh, Montgomery and Schuylkill counties, lying to the southeast of the Schuylkill and Lehigh river confluence. A fourth map, the Chambersburg, shows the country surrounding the city of Chambersburg, Greencastle and Waynesburg, in the southern part of the State. These are the result of the co-operative survey between the Federal Bureau and the State of Pennsylvania. They are on a scale of approximately one inch to the mile, and exhibit unusual accuracy and wealth of detail. The features of the regions represented.

One of their most interesting and valuable features is the admirable manner in which the marked inequalities of the country are shown. This is accomplished by means of contour lines running through points of equal elevation, at intervals of twenty feet. Fully are the surveys made that it is easy to distinguish the slopes, grades and shapes of the hills and valleys, and even of the ravines etched by the streams on the mountain sides. The work is carried to a degree of refinement that the location of individual houses in the country districts is shown. On the Slatington sheet the slate, iron and cement industries of the Slatington are indicated.

VALUES DUE TO IRRIGATION.—The statement is made in the current report of the Division of Hydrography of the United States Geological Survey, now in preparation that:

"The open range of the arid regions is generally stated to be capable of supporting one cow to every twenty acres. The same land when watered and put in alfalfa will feed ten cows to every twenty acres. Pasture lands at favorable altitudes will support a family of three, or even five, persons. The open range may have a value of fifty cents an acre, while under irrigation the selling

up to fifty dollars an acre, and if in some cases to five hundred dollars an acre. Thus the values of the lands are directly reversed, the irrigated lands having the greatest extent of least value and the irrigated land the least extent and the greatest value."

The progress of the West is so dependent on the prompt and the intelligent use of its water that the Geological Survey, in its study of the water resources of the country, has made a special effort to collect full information regarding the character and regimen of the important streams and other sources of water supply of that section. The investigation includes systematic measurements of flow, the survey of reservoir sites, the study of the conservation, and the consideration of the use of water on important watersheds.

NEL WAY OF HARVESTING PECAN NUTS.

Surprising Texas girl has solved the problem of harvesting the pecan nuts that grow on the topmost branches of the tall trees. These nuts are usually the very best of the crop, and are often one hundred and fifty feet from the ground, so it has been customary in the past to leave about twenty feet worth of nuts on the tree, because the most daring climber fails to reach them. She leased a number of pecan groves and determined to harvest the crop herself. She studied aeronautics and employed an expert mechanic to make an airship in accordance with a design that she had drawn. The balloon was finished the girl stepped into the basket, and soon was up to the level of the topmost branches of one of the trees. She had with her a long thrashing pole, and in the course of a few minutes the ground beneath was covered with pecans. Then she climbed the tree to tree with the same result. She said that the energetic young woman will bring a big sum out of her groves this year.

50,000 A YEAR FOR LISTENING.—Every day a telephone operator works, at three o'clock before twelve o'clock there is only one man in the whole country, from San Francisco to New York, that is privileged to listen. That man is the operator at New York. In those three minutes every man and all operators wait for three minutes, ticking which tells them the correct time. From that ticking every telephone company's clock is set. There are at least 20,000 operators at work. Taking three minutes every one of them equals 60,000 minutes every day. It would take one man less than a few minutes. At the rate of \$50 a day working for the required number of men this man would receive \$75,000, and that the companies pay a year to their customers for listening.

TO MEASURE COAL IN A BIN OR BOX.—A cubic foot of anthracite coal weighs 15 pounds. When broken for use it weighs about 54 pounds. Bituminous coal, broken up for use, weighs about fifty pounds. The consequent rule for the approximate measurement of coal in a bin or box is to multiply the length in feet by the height and again by the breadth in feet, and divide by 54 for anthracite coal, or by

50 for bituminous coal. The result will equal the number of pounds; and to find the number of tons, divide by 2,000, or to reckon "long tons," divide by 2,240.

Huber, the great naturalist tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will rally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the rock Jesus Christ, be less considerate of our fellow-men than wasps are of their fellow insects?

The U. S. Geological Survey also announces its completion of maps of mountainous North Carolina, and of the Geologic history of Chicago and vicinity, said to be one of the most satisfactory of the series thus far issued. The price of the Chicago folios is fifty cents, and of the other charts usually five cents.

Letter from Anastasia V. Verigin to Eliza H. Varney.

VILLAGE PROTSEVSHY, December 1, 1902.

Heartily Respected and dear-to-our-soul Sister in Christ, Mrs. Varney.

Not long ago I received a letter with your hearty love and good wishes, and the desire that the Lord would grant a safe arrival of my sincerely beloved son Peter Vasilievitch; for all of which I send you sincere thanks. May the Lord save and show mercy to you in this life as also in the eternal kingdom!

With sincere delight I send you the news, sister, and also to all your acquaintances, that I, in the last days of my life, have received relief; the Lord of grace sent me my younger son, Gresha, who arrived here on the 15th of October. He left his place of suffering without any permission on the part of the government, and arrived here in safety.

The second joy is that on the 18th of November I received a telegram from England, from our well wishers, Tchertkoff, stating that "Peter Verigin arrived here to-day, is soon going to Canada." From such a joy I forgot all about my suffering and old age. I thank God for his mercy, and as, after a long and stormy night, which burdened my soul for over fifteen years, now I am waiting for the bright and joyful sunrise, which will give warmth to my soul and heart's delight. The break of day has shown itself, and the light is not far; I am waiting with impatience for that day in which I shall see my son; even now it is in my mind as though I am realizing my meeting with him. Gracious God, what will it be when we see each other!

ANASTASIA V. VERIGIN.

From letters received from different correspondents there is reason to believe that Peter Verigin has had a joyful reception by his relatives and brethren, and has been visiting among the Doukhobors, encouraging the taking up of homesteads, which is likely to become very general; he had no sympathy with the late movement of those who let go their cattle to start out on a Pilgrimage or Crusade; quite a number of those who have returned have bought farms for their own use.

A banker, at Swan River, gives the Douk-

hobors a high character in the Manitoba press for integrity, saying at one time he had eight thousand dollars loaned to them, every cent of which was paid back when it became due, and although he was a conservative in politics, he thinks the Doukhobors will be good citizens, and that the government did well in bringing them into the country.

A letter received from an interpreter in the Saskatchewan District, to whom was committed the translation of the letter from the Doukhobor committee to Peter Verigin, also an address from Joseph James Neave to the Doukhobors, with the instruction to send a copy of the latter in Russian to each village, informs, that the service has been completed, and there was evidence of its having been well received. (J. J. N. in company with J. Bellows, had some years ago visited the Doukhobors in Russia.) The translation has the confidence of the immigration department.

The same letter notes that there is preparation going on for building next summer, and the people seem comfortable this winter. The disturbance in that colony was quite limited; no accounts having reached us of any in that section having joined in the Crusade; a few had seemed unsettled, but were quieting down.

From "Home Thoughts."

THE MAIDEN AUNT.—In many a home, that woman of varied endowment, the maiden aunt, plays her quiet role of unrecorded and most valuable service, and her beneficiaries are scarcely aware of her sacrifice of time or personal enjoyment, or of the check she has to put on her individual preferences or opinions in order to carry out the family rule, which she often neither approves nor sympathizes with. She is ever ready to take the helm when illness or absence forces the heads of the home to yield it to other hands. If she has an independent income, this boy goes to college and that girl receives the education for which she longs. Too often, even in grateful young hearts no inquiry as to what might have come into her single, and in some ways, lonely life, had she used the money to gratify herself. She is dear and good and generous,—they fully understand that; but where she would have travelled, what she would have taken delight in possessing—books, pictures, a home which was her very own, in which to express herself—they do not think or dream of these. How could she be happier than she is?"

DEPRESSING INTERCOURSE.—The depressing effect of certain visitors or of entering certain homes, is too well known to need illustration. And usually this saddening influence comes from persons who have little to endure. A well-dressed woman, whose cheeks are rosy, and whose eyes are bright, awaits you in her drawing-room, and you meet her easy smile, with a mental assurance of her entire well-being. When at the end of a twenty minute visit, she says "good-by," you feel as if you had visited a field hospital after a battle. You have been told of severe illnesses, of threatening misfortune, of impending disgrace, of family disagreements, until the world seems wrapped in gloom . . .

Let us sedulously endeavor to hide that which mars and disfigures, while it is yet tri-

fling enough to be veiled, and set forth what is fair and sweet to human eyes, as far as it is possible for us to do so.

"THE atheist who spent a few days with Fenelon said, 'If I stay here much longer I shall become a Christian in spite of myself.' Fenelon had used no word of controversy or solicitation. It was but the quiet convincing argument of a holy life—a consistent walk and conversation."

Items Concerning the Society.

Referring to a letter from Kansas received over a year ago we find the following:

"Your friend CHARLES RHOADS, in the course of his religious visit in the West several years ago attended the said meeting. I at that time was down in a state of darkness and misery on account of the troubles in the Society, not hoping for nor expecting any good; but contrary to my expectation his ministry was so living and powerful as to lift me up into the light, joy and peace found in believing, which is only known in the faith of Jesus. This convinced me that there was something better in the way of ministry than I experienced in either party of the Society in the West." Continuing to find his satisfaction in Christ, but in no Society, he recounts how he resigned from the so-called progressive body to which he had belonged, to stand isolated in the church universal.

So representative a Friend of much that was excellent in gospel truth, and in the counsels of Philadelphia Yearly Meeting, is added now to the number of lately departed ministers whom it is hard to spare. CHARLES RHOADS deceased on First-day afternoon, the 25th instant. No Friend in these parts needs to be told what a loss he and we have met with. Seldom has one been raised up, both so esteemed and so beloved, whose taking away strips the church so widely, and the town of his residence so respectfully.

The same public paper which announces the death of Charles Rhoads, a twin brother of the late Dr. James E. Rhoads, reports in the very next paragraph, the death, at near the same age, of Alfred H. Smiley, twin brother of Albert K. Smiley, both widely known as formerly superintending the Friends' Boarding School at Providence, R. I., and since the remarkable places of summer sojourn at Lakes Mohonk and Minnewaska.

Word has been received from England of the decease of MARY ELIZABETH BECK, who, in the station of minister, has paid two visits to Friends in America, the last one during a winter mostly in and about Philadelphia. Also books and writings carefully prepared by her testify to her interest in the prosperity of the Society.

SUMMARY OF EVENTS.

UNITED STATES.—The new Panama Canal treaty, now under consideration in Congress gives the United States what is practically a perpetual and sovereign control of a strip of territory about six miles wide, in which the waterway is to be built. This is to be accomplished by means of a lease for 100 years, renewable thereafter in terms of 100 years at the sole option of the United States.

The United States agrees to pay Colombia a yearly annuity of \$250,000, which is to begin with the American occupation of the territory. The bonus to be paid by the United States in lieu of the rights of Colombia in the canal and in the railroad and from yearly fees collected at the terminal ports is to be either \$8,000,000 or \$10,000,000, of which one-half is to be paid upon entering into possession of the canal strip and the other half when the canal is completed. In order to make the control by this country the more absolute, it is agreed that the Colombian Congress will enact a code of special laws for the State of Panama through which the canal will run, and that the administration of these laws will be entrusted to American officials exclusively.

In a convention of the United Mine Workers, lately

held in Indianapolis, a letter was adopted which states that: "We recognize that the donations of money sent in from all parts of this country, and likewise from foreign lands, have been the greatest factor in maintaining the strike in the anthracite region."

Forty-five Chicago coal operators and dealers have been indicted by a special Grand Jury for conspiring to restrict the coal supply, and to charge a price for coal greatly in excess of its value.

The sessions of the Anthracite Commission have been continued, and a large amount of testimony has been offered.

A message by the Marconi system of wireless telegraphy was sent on the 19th inst. from President Roosevelt to King Edward VII. It was transmitted from Cape Cod to Cornwall, England.

In a recent meeting of the directors of the Marconi Wireless Telegraph Co., of America, held in New York, it was stated by the manager of the company that "the possibilities of the system are practically limitless." In sending the President's message from Cape Cod to Poldin only one-sixth of the available power was used, and I believe that it would be just as easy to send a message to New Zealand. Many new stations are contemplated. Some of them will be on the Pacific coast, and in time, doubtless, we shall have the world pretty thoroughly covered.

President Roosevelt has announced his policy in reference to appointments to office, as follows: "The spirit of the Constitution forbids that any man shall be refused office on account of race or color; it also forbids that any man shall ask office on account of race or color. The whole matter resolves itself within the party, back into a question of character, ability and fitness and of previous services or the independence of the community; at this shall constitute the best test; where a suitable member of the party cannot be found, the best man obtainable will be chosen."

The membership of 1380 congregations in New York City is stated to include 425,243 Protestants and 976,025 Roman Catholics.

A conference to consider the danger of the spread of the bubonic plague has lately been held in Washington, in which it was stated that ninety-three cases of plague had occurred in San Francisco, eighty-seven being in Chinatown. This conference passed a resolution, in part, as follows: "The gravity of the situation is greatly increased by the gross neglect of official duty by the State Board of Health of California and the obstructive influence of the Governor of California, by the refusal of the city government of San Francisco to support its city Board of Health, and by the obstacles opposed to the operations of the United States Public Health Service."

Chas. W. Eliot, president of Harvard University, lately stated in a public address that: "Within the last few years four new professions have developed—engineering, in its four distinct branches of civil, electrical, mechanical and mining; applied chemistry, architecture and landscape gardening." Of the four, he thought architecture should be ranked as one of the most learned.

As a result of a series of experiments. Dr. Leonard Pearson, of the Veterinary Department of the University of Pennsylvania, announces that he has discovered a method of vaccination whereby cattle may be made immune to tuberculosis.

On the 22d instant an earthquake shock was felt at Charleston, S. C., and throughout lower South Carolina, and also at Savannah, Ga.

There were 615 deaths in this city last week, reported to the Board of Health. This is 117 more than the previous week and 52 more than the corresponding week of 1902. Of the foregoing 317 were males and 298 females; 57 died of the assumption of the lungs; 121 of inflammation of the lungs and surrounding membranes; 6 of diphtheria; 14 of cancer; 29 of apoplexy; 35 of typhoid fever; 4 of scarlet fever, and 2 of small pox.

FOREIGN.—A despatch from Peking says: China has formally announced her inability to make the indemnity payments required by the treaty of Peking, and has thrown herself upon the mercy of the world. The German legation in Washington, and has taken steps to endeavor to settle the questions in dispute between that country and certain European Powers. This endeavor has been seriously endangered by the action of the German naval commander off the coast of Venezuela in bombarding the fort of San Carlos on the 21st instant. The Venezuelan Minister Bowen, representing Venezuela has arrived in Washington, and has taken steps to endeavor to settle the questions in dispute between that country and certain European Powers. This endeavor has been seriously endangered by the action of the German naval commander off the coast of Venezuela in bombarding the fort of San Carlos on the 21st instant. The Venezuelan Minister Bowen, representing Venezuela has arrived in Washington, and has taken steps to endeavor to settle the questions in dispute between that country and certain European Powers. This endeavor has been seriously endangered by the action of the German naval commander off the coast of Venezuela in bombarding the fort of San Carlos on the 21st instant.

A despatch from Washington of the 22nd says: Official circles here cannot see, without having details of the affair, what reasons may have induced the commanders of the German ships to create new complications at a time

when the negotiations for the solution of existing difficulties are about to begin in Washington.

The bombardment was continued by German vessels on the 22nd and 23d instants. This is a violation of the provisions of the London Convention of 1864, and a gross violation of the laws of England, and a gross violation of the laws of the United States. The act of uncompromising hostility committed by German warships in Venezuelan waters has thus dismayed all who were bent on securing a peaceful and tranquil solution of the problem.

Dr. Mavmorek, of the Pasteur Institute, Paris, has noticed the discovery of a tuberculous serum in many cases, as proved a specific.

The condition of German workmen is said to be respondent of the *London Times*, is miserably that of the English or Americans. Regarding of work, the English workmen were far ahead of the Continental brethren.

The bubonic plague in Marazan, Mexico, continues a virulent form; 141 houses which were built of infected were burned. Quarantine stations have been established to protect the people in neighboring towns.

A despatch from Stockholm of the 23d says: O. II, King of Sweden and Norway, has temporarily cast his throne on account of impaired health. Prince Gustaf, now 44 years of age, takes his place. A despatch from Bologna says: Professor Tassinari, of Bologna University, has announced to the Royal Academy of Sciences the discovery of a serum to combat malaria.

Earthquakes and volcanic disturbances are reported to have occurred lately near Urique, State of Chihuahua, Mexico, and the atmosphere filled with fine volcanic ash. An earthquake at midnight on the 23d was terrible to the inhabitants.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the stage leaves Philadelphia 7:16 and 8:15 A. M., and 4:32 P. M. Other trains are met at Westtown, Stage fare, 15 cents; after 7:30 P. M., 25 cents. To reach the school by telephone, wire Westtown Phone 114x. EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters of introduction to instruction and discipline should be addressed to WM. F. WICKESHAAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

FRIENDS' WESTERN DISTRICT DORCAS SOCIETY.—The next meeting of the Society held Twelfth Mo. 8, 1903, it was decided to make a special appeal to each member and contributor, and Friends generally, for aid to the poor women employed by the Society to obtain during this season of scarcity. The proceeds of the fund thus obtained will be decided upon at the next meeting of members.

It is hoped that a generous response will be made, so as to relieve a great deal of suffering.

EMMA M. SHINN, President.
ALICE C. LETCHWORTH, Secretary.

MARY H. BIDDLE, Treas.,
1429 Arch St.

DIED, at the home of her brother, near Dunell, Iowa, shall County, Iowa, on the eighth of Tenth Mo. 8, 1903, ELLEN K. BOTNEY, in her eighty-first year; a member of the Stanger Monthly Meeting of Friends, Iowa. She was born in Roldal, Norway, and emigrated to this country in the summer of 1869. Although her parents were poor, she was deprived of her eyesight when one-and-a-half years of age, she manifested a cheerfulness and a confidence through her life not often witnessed in those who are outwardly more favored. In her were testified the words: "Godliness with contentment is great gain."

—, on the twenty-ninth of Eleventh Month, at the home of Alice Hiatt, his daughter, of Bennet, JONATHAN IRISH SUTWICK, in the eighty-fourth year of his age. He had been a life-long Friend and a member of the Westtown D. S. Society, and in an eighty-second year regularly made the journey to Iowa Yearly Meeting (conservative), of which he was a member. His life had been a testimony for Christ during his last illness he often calmly spoke of his approaching departure. A short time before the close of a look of solemn joy, he said, "This is death, in the sight of the Lord is the death of his sin."

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, SECOND MONTH 7, 1903.

No. 30.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SEELEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(Not from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Leadership, Fellowship, Worship.

A thoughtful woman who on one day recently attended two public meetings of Friends remarked "What I marvel at most is your ability in holding assemblies for public Divine worship, and then sitting still in them expecting the Lord to supply that which may hold the people's attention." She acknowledged that the faith exercised for those occasions was justified by results. But sometimes meetings which worshippers had regarded as lively, given by the Head of the Church in silent exercises of spirit, are afterwards pronounced by on-lookers who are not in-lookers, as dull meetings. Quiet they may be to the untrained ear, if that is what is meant by the word; but may such spectators yet learn the worship that is too living for words.

A philosopher is said lately to have pronounced George Fox not a mystic, as the typical mystics are. To be sure, all experimental spiritualists are mystics in the essentials of their worship, experience, and spiritual communion. But the communion of the so-called mystic was solitary, cloistered, that of the Friend shutting himself up away from human intercourse, hugging to himself and conversing alone with that inward discovery which he could dwell upon as the one centre of his life and interest. George Fox, too, knew that was to enter into the inner chamber of his soul and shut to the door, and confer with him who seeth in secret.

Upon us, also, by day or by night, are offered some opportunities than we improve by some indwelling with the inspeaking of our life. Even the busiest workers have moments afforded, without need of cloister, to leave to retire to.

But George Fox's distinction from the mys-

tics consisted in his concern to share such holy partaking in common with others. Frequently must his communion of the Spirit be with fellow beings. Herein is the genesis of the Friends' Meeting. These associate worshippers, when gathered in spirit unto the same living Centre, could feel what it was to be "members one of another" in Christ's body, — even that when two or three were gathered together in his name, there was He in the midst of them, dispensing the true supper of the Lord.

This living Treasure and Comforter was too good not to be shared. "Come, taste and see," and let us enjoy the secret of life together, — was his word to all who would be grouped in Christ's name, and become a fellowship together in Him. This is what a "society" is, — a fellowship; while a "church" is an assembly, a congregation. Fox did not aim to found a church, but to invite men into a fellowship, a sharing together of the one central Life. "Come and have fellowship with us; for our fellowship is with the Father, and with his son Jesus Christ." Such is the true inwardness of the social gospel which George Fox felt. His was a Society (fellowship) of the friends of Christ, beside which the name church (congregation) seems colorless. Yet a church to be of Christ, must be a fellowship; else, being not of the Spirit of Christ and out of mutual love, it is none of his. The universal church of Christ may have many societies of Christ, and all of them without sectarianism in the sense of separation of feeling, if only all of them are fellowships, — all eating the same spiritual meat and all drinking the same spiritual drink.

So that a church be a fellowship, the Spirit of Christ is equal to every emergency of public worship. The members of a true society in Him begin to be aliens and infidel, when they carry to meetings anxieties about the people being entertained, — fixing up in their minds sermons and sermonettes lest the Head over all things to his Church should be derelict, or too slow in his inspirations; devising ways and means in will-worship for holding the assembly, and so in the "assembly" utterly losing the "fellowship." "Thou who sayest, have confidence in God, hast thou confidence" in his holding of a meeting, when thou and it

are livingly trusted to his Spirit? It is indeed a work of faith, but whatsoever in worship "is not of faith, is sin." And many, seeing what God hath wrought when trusted, will be moved as the woman aforesaid was, who saw in a Friends' meeting the triumphs of faith in the conducting of it.

And so may be repeated the experience of many a stranger at our gates, that "thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth."

"GATHER THE CHILDREN." — If any would be gatherers of the future Society, they will look well into that which gathers and that which scatters the children. "When I was a child I thought as a child," and as a child needed some kindergarten mode of approach to my condition.

Small, five-minute silences, as before God, with a loving parent at home, — entering into an understanding with the child as to what this beautiful little privilege is for, — will tend to win the heart thus directed to commune with the Father of spirits, far better than the process of tiring him out with the strong meat of long sittings and sermons adapted rather to the full grown. These too he will in due season learn to love, by beginning with the little sittings as he is able to bear them and appreciate them. Children once touched with the preciousness of these short opportunities, have been known to seek such silent engagements by themselves. So will they be preparing to join their older Friends in what will be deemed an inestimable privilege. But how often do we, by our lack of Christian tact at the outset, turn Friends' meetings into a punishment and a dread to children. Even this is often overcome in their hearts, by a sense of wonder accompanying a Divine silence or an appointed utterance in the mention of Divine things, though they understand no sentence, but are bowed in spirit under the covering of good. In order thus to gather the children shall we not give heed to being rightly gathered ourselves?

MYSTICISM is a word employed by philosophers and monks alike, as involving the idea, not merely of initiation into something hidden, but, beyond this, of an internal manifestation of the Divine in the feeling of the secluded soul. — R. A. Vaughan.

How I Was Punished.

My father was a country minister. Like most of his guild his only abundance consisted in piety and the "poor man's blessing"—many children.

There were nine of us and the butter on our bread was very thin, our pantaloons were pieced down and pieced up and turned hind side before, and we went barefoot all summer, and never gave each other the value of a pin. One day a letter arrived from grandfather containing a gift of a small sum of money. It was deemed permissible that out of it father should treat himself to a certain book which he had long desired. So one cold winter morning (I was nine years old at the time), mother dressed me in the combined wraps of the family, and the precious coins in my pocket, and despatched me to the neighboring village, four miles away, to procure the book.

My way lay along the river which was frozen as hard as granite, and all alive with boys from the village skating. I recall again to-day my sensations as I stood upon the bank watching them. Such beautiful circles they cut! Such races they ran! and how splendidly they cleft the air as they drew up after a long run and let the momentum carry them on, on, as if they would never stop! It fairly made my legs tingle! I began to grow envious. I had no skates; I never had a toy bought for me in my life. I despised our home-made playthings. Then I had to cast the blame of my fancied wrongs upon somebody, and whom could it be but my father and mother? They were hard with me—they didn't love me, I said. Once in this mood it was easy for worse thoughts still to come. What if I should take some of the money in my pocket and buy a pair of skates! It would not be very wrong, I said,—father did not earn it. I tried hard to make myself believe that it belonged almost as much to me as to him. Besides, the jingling of that money in my pocket made me feel grand and independent. I wanted to do something on my own account; so upon reaching the village, instead of going to the book-store I went directly to a shop where, a few days before, I had seen a row of coveted articles hung across the window. The longer I looked, the stronger grew the temptation, until it seemed as though I lost the power of moving away. Finally I yielded—went in and bought the skates.

I was soon at the river with my skates strapped on. Another moment and I, too, should be sailing grandly before the wind! But what was my amazement to find upon rising to my feet, that I could not even stand, much less move a single step!

This brought me to my senses. My spirit every bit oozed out. I saw plainly what a foolish boy I had been. In a moment, conscience began gnawing at me, and I felt how wicked I had been. I have since learned that there is nothing better than failure to produce both understanding and penitence. What would I have given to be able to bring back the money! Should I ever be innocent again? I had stolen, and now was planning a lie to conceal the thief. I could scarcely believe that it was I! It seemed like some wicked boy I had read of. The skates I hated and left upon the ice. I shall never forget my walk home; how my guilt increased with

every step, how heavy my legs felt, and how strange our house looked when it came in sight, not larger, nor smaller, but so different, and as I neared it, all the windows seemed to be eyes looking right into my guilty breast! Then, as I thought of going in, there came such a feeling of suffocation, I was ill, and was glad of it, for I felt so far away from father and mother, and I was sure that would bring me near again.

Weak as an infant I tried the latch. Only mother was in the room as I entered. She looked surprised to see me empty handed.

"Where is the book Henry?" she said.

"Why mother," I replied, "as I was going along I took the money out to look at it, and I put it back in my pocket, and when I got to the bookstore, I felt for it and it was gone!"

Mother looked at me suspiciously. In a moment father came, and she told him my story, adding, "I think it had better be inquired into, closely."

Father looked at me and replied, "Henry has not been a lying child. I think he was never found in a falsehood, was he, mother?"

"But if I am not mistaken he shows guilt now," she said.

"That may be because he saw suspicion in your voice and manner. The conduct of a suspected person is often so like that of the guilty, that one is easily mistaken;" and then, in a tone which proved that he thought me innocent, he said, "Let us do no injustice to our child, mother."

Nothing could have melted me like those words. And I had thought my father hard! If a chasm had opened before me, I think I would gladly have jumped in to hide my shame and remorse.

That evening I wandered to the study (for I could not stay with the family), and counted the books over and over again, yet they were so few.

I went to bed early, but could not sleep. I lay awake all night, a lump of conscious, animated guilt. Cold, moist chills and waves of heat followed each other over my body. And harder to bear than even remorse, was the thought that it was my dear, loving father, whom I had treated so basely. A revelation came to me as to the nature of his life, that it was one of privation and self-denial. Oh, if I could only think of some way of earning money so I could make up this loss! But I racked my brain to no purpose.

When, at last the light of another day had returned, I was the same guilty wretch as I was the day before. Oh, how I envied my brothers and sisters! I wondered they did not seem happier, because they had not stolen and told lies. I was gentle and obliging that day, but the awful feeling at my heart would not go off. I was petrified with fear if but my name was spoken.

For three days and nights I endured this suffering, but then I felt as though I would rather be put in prison than endure it longer. The old remedy for prodigals occurred to me. I would go to my father. It couldn't be any worse. In desperation I went to the study door, but it was not easy to enter. At last the door opened somehow, and I burst into the room in a wild fit of tears.

"Father," I screamed, "I did not lose the money. I spent it for skates."

And then, what I could not understand that father seemed to feel as badly as I. He took me in his arms and held me close to his breast, and my heart which nearly smothered my jacket became smaller and smaller as I thought I had breathed it all out in solitary sighs.

"Punished enough for this time," I said to father say to himself. After I was quite alone he said, "Henry, we will say nothing of this at present to any one, not even you, either. If you ask God I think He will forgive you as I do, seeing you have so truly repented. I feel sure you will never be so wicked again. I felt sure of it, too, and so it was all between father and me."

Do I Discourage Others?

(Mark x: 46-55; Num. xiii: 26-33.)

It is one of the easiest things to do to annoy the meanest, and deserves the severest reproof. During the siege of Ladysmith a man was arrested, tried and sentenced to a term in prison. He had not stolen anything that men could see; he had not the stain of human blood on his hands, he was not a spy, the pay of the Boers, yet it was felt that he was a dangerous man to be at large. He would go among the soldiers and draw them here and there that so disheartened them that their power of defense was weakened. And so they dealt with him as an enemy. And so the discouragers of the Church were dealt with as severely! And why should it be so? They hinder the work far more than the enemy on the outside.

There's a man who is always magnifying his difficulties. He may be honest enough in his view of things, the enemies may be real as the ten spies saw in the land of Canaan, and as fierce as they were. And then himself may be as cowardly as the spies. If he only has sense enough to keep still, if nobody would be affected by his cowardice unless they should read his story in his face. But discouragement is dreadfully contagious. It is more catching than the measles and soon spreads through the congregation. Just after the battle of Bull Run a company gathered together deploring the awfulness of affairs and bemoaning the fate of the army. At length one sunny faced, white headed man arose, and told a story of a climbing mountain to see a sunrise. Part way up he came on a fearful thunder-storm, and the experienced were for turning back, but he urged them to go on in such a storm. But the others persuaded them to persevere, and so they got above the storm, which still raged around them and saw what they were seeking. Though it may be dark just where we are, there is plenty of light somewhere. Move on and draw others on towards it, instead of crying the darkness more dense and depressing.

Find the bright side and if, perchance he should be none, polish up the dark side and shine brightly.

Then we have the people who are discouraging the soul that is seeking the Saviour. They may not bid them keep quiet, but they do as effectually stifle them. This they do by manifesting no interest in them or their souls which concerns them. We do not see that we have no interest. Far be it from any

to feel no concern for the lost man who
xious about his soul. But if there be an
est why not show it? If only by a hand-
though no word be spoken; even that is
than a cruel silence or an ignoring of
anxiety. Or have not souls some times
discouraged by noting how little power
Christian faith has in the lives of its pro-
n? A young man attended a certain
and was wonderfully attracted by a
er there who was his ideal Christian.
eemed to his admirer to be just about
a Christian ought to be. Then came the
ht, I wonder if he is good outside the
h as he is inside! I'll watch him and
on and other inconsistencies. Result? Such
encouragement as sent that young man away
in the church and gave him the opinion
all church members are as hypocrites.
to discourage others? It's so easy to do
and just as easy to encourage and a lot
of.—*Christian Instructor.*

For "THE FRIEND."

Christ's Church, His Bride.

Love is love. The greatest gift of God's
man is that of his own dear Son. God
of his Son into the world to condemn
world, but to save the world, and Jesus,
son of God, said, "I came not to judge
world, but to save the world" (John xii:
But he did judge and condemn the sin
in world, and cast out the devils who had
ruined themselves in man.
Where does God now send his Son into the
deserts? He comes in spirit and in power, to
den the world but to save it. He by his
reproves the world of sin, of righteous-
ness and judgment. He condemns sin, the
seed of the Evil one, in the flesh,
makes this judgment manifest to man by
his light and glory of his presence, that man
may forsake the sin, and be made meet to hold
union with his Maker and Redeemer. If
he uses this arm of God's power, put forth
in salvation, and dies in his sin, he par-
takes of God's righteous judgments on sin.
Jesus, who came to save his people from
all unrighteousness, and now by his Spirit
in Gentiles too, that if we die in our sins,
we shall be lost, we cannot come.
But in his great love to his church gave
her, for her, that he might redeem her from
all iniquity, bringing her out from under the
weight of sin, and purifying her unto himself
a pure virgin, a fit spouse for the Holy One
and. He enrobes her with his own spot-
less garments of righteousness, and beholds in
holiness. He sought her and found her
and polluted by sin, in this wilderness
land. He wooed her to follow Him, to come
into the paths of sin, that He might lead
her into the paths of righteousness wherein
he walk with Him and with his Father.
He referred to Him her transgressions and
he gave love to her, he freely forgave her
sins, and cleansed her from all unrighte-
ousness. Her robes were spotless white,
from the King's wardrobe.
And he becomes the one out of ten thou-
sand, the one altogether lovely. "None have
loved her thus, and none on earth can
be compared unto thee." No love so holy,
and strong as this, uniting the

church to her Lord. Waters cannot quench
it, nor can fire have any effect upon it, and
like the fire in the burning bush it waneeth
not. His name to her is as incense poured
forth, and she is engraven on the palms of
his hands. His praise is the language of her
soul, and He delights to hear and answer the
incense of her prayer. She cries, "O Lord!
my King and my God." He answers, "What
is thy request? my love, my dove, my unde-
filed." W. W. B.

Morse's "Light."

George Winifred Hervey relates that long
ago, while pursuing investigations in the Astor
Library, New York, he used often to meet
there Prof. F. B. Morse, the renowned in-
ventor of the electric telegraph. Once he
asked him this question: "Professor Morse,
when you were making your experiments yon-
der in your rooms in the university, did you
ever come to a stand, not knowing what to do
next?"

"Oh, yes; more than once."

"And at such times what did you do next?"

"I may answer you in confidence, sir," said
the professor, "but it is a matter of which the
public knows nothing. Whenever I could not
see my way clearly, I prayed for more
light."

"And the light generally came?"

"Yes. And I may tell you that when flatter-
ing honors came to me from America and
Europe on account of the invention which
bears my name, I never felt that I deserved
them. I had made a valuable application of
electricity, not because I was superior to other
men, but solely because God, who meant it
for mankind, must reveal it to some one, and
was pleased to reveal it to me."

This utterance by a distinguished man of
science reminds us again, as many similar ut-
terances have done, not only that true great-
ness has no vanity, but that superior minds as
a whole, reverently acknowledge the Supreme.
They who climb highest see farthest, and the
light which comes from above shines the long-
est way.

A pleasing proof of the felicity and far see-
ing wisdom of this eminent man and devout
inventor appeared in the result of a grand test
by the Postal Telegraph Company. This com-
pany had a "field day" a short time ago,
when the various transmission methods and al-
phabets were tried on all their lines. When
comparative material costs, salary of opera-
tors, accuracy of work, time consumed, and
all other factors were taken into considera-
tion, the decision was wholly in favor of the
Morse system, which has been in use fifty
years.

The inventor's first message—"What hath
God wrought!"—intimated in no uncertain way
the inspiration which gave his work longevity,
and made it a light to the world.

At the completion of one of the Amherst
College buildings, when President Hitchcock
first assembled his geology class in a new recita-
tion room with sky windows, this was his
introduction to one of his best lectures:
"Young gentlemen, all the light we have here
comes from above."

ALL great things are born in silence.—
Martineau.

THE BOOKS OF THE BIBLE.

BY JEAN G. PARSONS.

In Genesis the world was made;
In Exodus the march is told;
Leviticus contains the law,
In Numbers are the tribes enrolled.
In Deuteronomy again
We're urged to keep God's law alone;
And these five works of Moses make
Perhaps the oldest writings known.

Brave Joshua to Canaan leads;
In Judges oft the Jews rebel;
We read of David's name in Ruth,
And First and Second Samuel.
In First and Second Kings we read
How bad the Hebrew state became;
In First and Second Chronicles
Another history of the same.
In Ezra captive Jews return,
And Nehemiah builds the wall,
Queen Esther saves her race from death.
These books "historical" we call.

In Job we read of patient faith;
The Psalms are David's songs of praise;
The Proverbs are to make us wise;
Ecclesiastes' net portrays
How fleeting earthly pleasures are;
The Song of Solomon is all
About the love of Christ. And these
Five books "devotional" we call.

Isaiah tells of Christ to come,
While Jeremiah tells of woe,
And in his Lamentations mourns
The holy city's overthrow.
Ezekiel speaks of mysteries,
And Daniel foretells kings of old;
Hosea calls men to repent,
In Joel blessings are foretold.
Amos tells of wrath; and Edom
Obadiah's sent to warn;
While Jonah shows that Christ should die
And Micah where he should be born.

In Nahum, Nineveh is seen;
In Habakkuk, Chaldaea's guilt;
In Zephaniah, Judah's sin!
In Haggai, the temple built;
Zechariah speaks of Christ,
And Malachi, of John, his sign.
The prophets number seventeen,
And all the books are thirty-nine.

Matthew, Mark and Luke and John
Tell what Christ did in every place;
Acts show what the Apostles did,
And Romans how we're saved by grace.
Corinthians instruct the Church,
Galatians shows of faith alone;
Ephesians, true love; and in
Philippians God's grace is shown.

Colossians tells us more of Christ,
And Thessalonians of the end;
In Timothy and Titus both
Are rules for pastors to attend;
Philemon Christian friendship shows,
Then Hebrews clearly tells how all
The Jewish law prefigured Christ,
And these Epistles are by Paul.

James shows that faith by works must live,
And Peter urges steadfastness,
While John exhorts to Christian love,
For those who have it God will bless.
Jude shows the end of evil men,
And Revelation tells of heaven.
This ends the whole New Testament,
And all the books are twenty-seven.

Without murmur, uncomplaining, in His hand,
Leave whatever things thou canst not understand.
—Hagenbach.

Science and Industry.

VEGETABLE FUEL FOR FUTURE.—Edward Atkinson is one of the most adventurous and indefatigable of intellectual explorers, says the *Chicago Tribune*. The intellectual world contains few recesses into which he has not penetrated. From fireproof wood he turns lightly away to the use of tubs as ovens in farm houses; from that he hurries off to the status of subject populations and from that he flits to the diffusion of light on planets through glass. Just now he is trying to find out whether a farmer cannot raise his own fuel "by devoting about one acre in a hundred of his possessions to that purpose for the supply of one family."

"Anthracite coal," he says, "is becoming a luxury. In about two generations it will be exhausted." There is no way of replenishing the supply. There is just so much coal and no more. Why, then," asks E. Atkinson in a letter to the chiefs of the agricultural experiment stations, "should we not try at once to discover some substitute?"

Consider the corn crop. The ratio of dry stalk, leaf and corn cob is about one and one-half tons to the ton of shelled corn. The amount of potential fuel, therefore, in the present corn crop is over one hundred million tons. Consider now the whole grain crop, including corn, wheat, oats, barley, rye, etc. The total amount of potential fuel involved is between one hundred and fifty million and two hundred million tons. Further, there are plants, like alfalfa, and the sunflower, which produce heavy fuel growths. Sorghum, however, is of all fuel plants the one which Edward Atkinson regards as the most promising. Sorghum, "compressed into logs in a partially green stage," and seasoned as green wood is seasoned, holds out great possibilities of future usefulness. Besides, there is a new seed grain plant from Egypt which grows rapidly in the semi-arid parts of this country. Could not this plant be used as fuel, and have we not here a means of turning the semi-arid West to account?

Whatever plant is used, the problem is essentially the same. Corn, wheat, alfalfa, the sunflower, rye, oats, sorghum, cane-brakes, horse beans, barley and the new seed grain plant from Egypt are all available for fuel only under one condition. Some cheap and effective means of compression must be devised. The farmer who wants to prepare his own fuel is confronted with a mechanical difficulty. If "fuel" were "cultivated," however, in large quantities on the Western plains compression could be accomplished on a large scale at small cost. As for the "caloric power" of vegetable fuel, Edward Atkinson thinks that twenty tons of cornstalk and leaves would equal about fourteen tons of bituminous coal. This being the case, one may hope that the chiefs of the agricultural experiment stations will give Edward Atkinson's suggestion something more than the "derision" which he differentially anticipates for it. If vegetable fuel is practicable, there are interesting industrial developments ahead of us.

SUPRARENALIN.—It is a big product of the packing house industry, says the *Duluth News-Tribune*. It is one of the most precious arti-

cles in existence, being worth seven thousand dollars a pound, and is so powerful that one part of it dissolved in one hundred thousand parts of water will show its presence when tested with chloride of iron.

It has been found that the suprarenal gland of the animal—which is found about the kidneys—when reduced to a drug, possesses wonderful astringent properties: so powerful that operations on the eye and nose may be performed without the loss of any blood. With the addition of cocaine, such operations are also painless. The great value of this to a surgeon will be appreciated when one realizes that when cutting around the eye he can have a perfectly clear field, and can do his work much more quickly, as a flow of blood would not only obscure the operation, but would make it necessary to stop frequently and wipe it away in order that he may see where he is cutting. The active principle has been isolated at the Armour laboratory, and has been named "suprarenalin," a word that has not yet gotten into the dictionary. It takes seven thousand grains of the fresh glandular substance to make one grain of the "suprarenalin." However, it is very powerful, and solutions employed by surgeons in performing minor operations on the eye, ear and throat vary from one-tenth of a grain to one one-thousandth in strength. This "suprarenalin" is said, also, to be the most powerful stimulant known. It may take the place of strychnia in the pharmacopeia.

A THOUSAND MILES OF COLLARS.—If all the collars and cuffs made in a year in Troy, N. Y., says Harry Beardsley, in *Leslie's Weekly*, were placed in a single line, end to end, that line would be more than one thousand miles long. It would extend from New York city to Chicago, with several miles to spare. Ninety-five per cent. of all the collars manufactured in the United States are produced in New York State, and eighty-five per cent. of the entire country's product comes from Troy. That an industry of this magnitude, and one whose product is of such general use, should be concentrated in a city of seventy-five thousand inhabitants is perhaps the most interesting industrial phenomenon in the country. From it arises a variety of unique conditions.

Troy is called "the collar city" of the world. Here the very first collar detached from the shirt, and bearing a semblance to that article of apparel as it is known to-day, was made; and since that time, seventy-five years ago, the industry has increased, with Troy always as its centre, until now collar manufacturing involves twenty million dollars annually and gives employment to nearly eighteen thousand persons, whose wages amount in the aggregate to between eight millions and nine million dollars.

Although the factories which construct these finishing touches to a man's attire are in some instances immense plants employing thousands of people—great, buzzing nests of activity—a large and important part of the work is done by women in their homes. For this is distinctly a woman's work, and while in the city of Troy the great factories are humming, through all the country round, in the farm houses and villages within a radius of fifty miles, the women sitting in their own

homes are helping to make the collars of the United States. It is the skill of these women as well as those who are employed with factories, that enables thirty manufacturers in and near Troy to turn out complete sets of collars and cuffs every year about sixty million collars, cuffs and shirts; and it is these same women, in the small houses of the city, in the villages round about and on the farms, that make it possible for this industry to live elsewhere.

NO LAW ON RUGGED ISLAND.—There is no law on Rugged Island, a few miles from Penobscot, that is in one respect of the most peculiar islands on the surface of the globe, says a correspondent of the *Pittsburg Gazette*. It is known on the charts as Rugged Island, but sentimental summer residents have named it Crie Haven in honor of old John Crie, a bearded Scotchman, who settled here among the rocks more than half a century ago.

The island is under no form of government, and, though it is part of the State of Maine, the people pay no taxes and have no officers of any kind.

There is not a rat or mouse in all of it, and a half of rocky length, and its half is of ledgy width. There are no bugs in the island, no roaches in the pantries, no cats on the porches, no mosquitoes behind the stoves, and no mosquitoes in the pools of fresh water.

The island has no church building in which to worship and no minister to tell the people whether they are doing right or wrong. The lawyers ever resided here and no sheriff or constable ever came to issue summonses or serve processes. A kind old doctor who lives in Rockland is the only physician who makes professional visits to the place, and he comes when to come by carrier pigeons. As soon as the doctor receives the call he liberates a pigeon from his loft, which bears a message to him when he is coming.

The regular inhabitants of the island number forty-two, but in the summer months are often as many as one hundred persons living on the island. There are eight cows and three horses there, but not a mile of road for them to travel in. The horses are used in hauling up boats. Everybody walks two worn foot-paths, which are originally laid out by cows while seeking feed among the boulders.

The only occupation of the residents is catching lobsters in pots covered by stones. Every person tries to capture enough lobsters each day to bring three dollars, which is all done when lobsters are sold to the steamer for fifteen cents a pound.

WEATHER NEWS FROM THE SEA.—Just because there happened to be a submarine putting a vessel in mid-ocean in instantaneous communication with the Pacific coast, a storm now deluging all Southern California was announced with accuracy and certainty sixteen hours before even the first indications arrived, says the *Los Angeles Times*.

Probably no storm was ever predicted in a similar manner, but it is the opinion of official weather experts that many more will be in future years. Weather Observer George Franklin stated yesterday that he believed few years will undoubtedly witness the establishment of some permanent system of predicting conditions at sea.

entirely unique idea was aroused by striking illustrations of the value of such yesterday. Without any local condic-
 ative of rain in Southern California, ter MacDise in San Francisco based his
 ful prophecy entirely on the cable re-om E. D. Moore aboard the Silvertown.
 rainstorm was located, the wind and heric surroundings briefly noted, and
 ater for the next twenty-four hours yely described.

valuable of such advices has already been eezed to some extent by the national r service by the establishment of ob-ies on nearby islands. A contract has en closed for laying a cable to the Far Islands, off San Francisco, for the pur-
 increasing the efficiency of the wea-vice by observations from that point.
 most of the outlying islands are consid-ly close to the mainland to be of the
 value as observation points. For the rults in the way of predictions condi-ould be known for a distance of several
 r miles out in the ocean. Laying of est vessels stationed far out seems at
 present day entirely impracticable for
 asons. Wireless telegraphy is looked
 ly the climatic experts eventually to
 y the problem, when observatory ships will
 be stationed at proper points and the weather
 forecasts be predicted as far in advance
 as great accuracy as in the most fa-
 land farming districts.

WEAVERS OF PERSIA.—Boys from eight
 years old do a great part of the car-
 rug weaving in Persia, says *The Amer-
 B.* They are very deft. Having been
 we design and coloring of the carpet
 to make to work, the boys rely on their mem-
 of the rest of the task. It is very sel-
 that you will see on any of the looms a
 carpet before the workers. The foreman
 is frequently a boy of from twelve
 to sixteen. He walks up and down behind
 the weavers calling out in a sing-song manner
 the number of stitches and the colors of the
 warp to be used. He seems to have the de-
 sign in his mind. A copy of a famous
 carpet at the South Kensington Museum
 is imitated. The design and the coloring
 are the same, but the boys who are working on
 the carpet are doing it without the design be-
 fore them and at the rate of from thirty to
 forty stitches a minute. Nothing but
 silk is employed in the manufacture of
 the carpets and rugs, and none but nat-
 ural vegetable dyes are used. This ac-
 counts for the superior quality of the Persian
 carpets. The secret of the beautiful dark
 reds used in the older days has been lost.

considered unclean by the Mohammed-
 ans because it is the product of a worm.

of deep-sea animals are not like
 those developed under the influence of the
 light. Some of the abyssal species are
 those that have eyes probably capture
 light by the phosphorescent light shed
 from their own bodies and the bodies of the
 number of other creatures that are con-
 stantly flashing their faint lamps over the
 floor.

TRUTH.

BY HENRY ALEXANDER LAVELY.

Men seek the Truth amid the shards of earth,
 And dig and delve for weary years in vain
 Among the creeds the schoolmen would explain,
 Forgetting that in God it has its birth,
 And never can be found in all the death
 Of books and tomes which harry heart and brain
 And furnish of its grandeur scarce a grain.
 Obscuring still, in clouds its sterling worth.
 But look! "I am the Truth!" In Me 'tis found
 In all its forms of glory and of grace;
 In Me, one with my Father, it is crowned,
 And in My life it holds a kingly place,
 From whence it brightly shines, the world around.
 And reigns supreme in all the realms of space.

The Irresponsibles.

Business men tell us that they can find any
 number of people to take wages or a salary,
 but they are able to secure, among a crowd of
 applicants, only a few, and sometimes none,
 who bring to their work a sense of personal
 responsibility. The boys and girls who gradu-
 ate from the high schools and seek a position
 are apt to be thinking how soon they will get
 through with their work or when they will
 have a rise in their wages; but they do not
 seem to know how to apply themselves to
 their work with the faithfulness and efficiency
 which make a business succeed. It is as if
 the "help" in a store or a factory were so
 many passengers, trying for their own con-
 venience to catch a ride on the train, or even
 willing to pay their fare as they go, yet with-
 out any consciousness of belonging themselves
 to the system.

It is idle, however, to complain of the boys
 and girls just out of school, and especially of
 illiterate people, because they have never learned
 to identify themselves with their employers.
 The youth and the ignorant naturally take the
 tone of the people around them and of those
 who employ them. The fact is, that irrespon-
 sibility is the fault of our times. We do not
 necessarily urge that men have a lower sense
 of responsibility, fidelity and loyalty than our
 forefathers; but the relative need of these
 qualities is vastly greater, while the supply
 hardly yet seems to increase. We are living
 closer together than men ever lived before.
 Our common interests are larger, more com-
 plex and more numerous, while we still go on,
 both by example and precept, teaching the
 youth of each new generation to look out each
 for himself; that is, to remain mere individ-
 uals, when the pressure of the needs of the
 world is for men and women who know how
 to co-operate, to effect things together, to ap-
 preciate the common welfare.

Catechise the very employer who has just
 filed his complaint against his irresponsible
 help! How much is he worth as an efficient
 and public-spirited citizen? The great cities
 are full of able merchants who know how
 to accomplish things in their own business.
 What is the reason, then, that their cities are
 continually plundered?

Why is it hard in the capital of New Eng-
 land to rescue even the public schools from
 the control of those who wish to use them for
 their selfish ends? The reason is not in the
 number of new immigrants in our cities; it is
 in the general irresponsibility of the men and
 women who ought by their means and educa-

tion to be the natural leaders in all civic en-
 terprise.

Catechise your complaining employer of la-
 bor again. His city is full of philanthropic
 necessities. We are only on the verge of true
 civilization. The poor live in slums and ugly
 tenements. Children suffer and die. Young
 fellows go to the bad for the want of the
 right kind of help. Read the list of the char-
 ities of any great city; throw out half or
 three-quarters, if you please, and keep only
 those which you believe in. How much now
 do you feel bound to do to help these good
 societies? Are you sure even that you give
 them your fair share of money? Are you
 willing to serve, on occasion, on any of their
 boards of management? Will you be a visitor
 for a single family of the Associated Charities
 of your town? If you undertake to help, will
 you be one of the people on whom the small
 band of active workers can depend?

Let us try another question. The fault of
 the country, every one says, is on the side of
 education. The darkest part of the map of
 the United States for illiteracy is the South.
 Peculiar needs exist there, calling for our sym-
 pathy in behalf of the youth of both races.
 What now will you do to help cure this evil of
 irresponsible citizenship from which we all
 suffer? The nation has taken on its shoulders
 the responsibility for millions of people on the
 other side of the globe. How far do our en-
 lightened citizens feel any personal responsibil-
 ity for them, or for the needy millions at
 home, black and white?

A question now touching our churches.
 The time was when the membership of a
 church involved a definite responsibility to
 stand by and make the church thrive. If men
 who belonged to a regiment vowed their loy-
 alty to answer to the roll-call, much more do
 men and women owe their allegiance—we will
 not say to hear any minister preach, but to
 help accomplish those great moral and spiri-
 tual ends for which a church exists. Who is
 without responsibility for these ends, without
 the securing of which all our institutions
 would perish? Is it strange that young men
 do not devote themselves to the interest of
 their employers when "the best people" throw
 off their sense of responsibility for the insti-
 tutions which conserve the spiritual life of the
 world.—*Christian Register.*

A GREAT scholar says: "In reading a book
 I always stop at the bottom of each page and
 compel myself to give an account of anything
 read on that page. Thou mayst as well ex-
 pect to grow stronger by always eating, as
 wise by always reading. It is thought and
 digestion which makes books serviceable, and
 gives health and vigor to the mind.—*Thomas
 Fuller.*

THE power to prevail in prayer depends prima-
 rily upon the revelation of the Father, the me-
 diation of the Son, the inspiration of the Spirit.
 The Father must be revealed to the praying
 soul, otherwise there is no desire and yearning
 to pray. But the confronting of God's holiness
 would make prayer impossible but for the
 mediation of the Son and even then we need
 the inspiration of the Spirit, for we know not
 what we should pray for as we ought.—*G.
 Campbell Morgan.*

For "THE FRIEND."
REPROOF.

Let me never stand aloof
 From the pain of just reproof,
 Though the blade be comrade-sent,
 Unaware, in friendship's tent,
 Where the feast has oft been spread
 With a blessing on the bread.

Friend, thou wouldst not hurt me so,
 Could the pain be spared, I know,
 Though I did not dream the need—
 Did not know the fault, indeed—
 Yet thy love I so can trust
 That I thank thee for the thrust.

FANNIE B. DAMON.

Emma Wilson's Struggles to Advance Her Race.

The boy who educates himself, studying his lessons by firelight after following the plow or wielding the axe all day, is a common type of effort in America. It is a heroic type, matched now and again by a woman, who achieves her end over still greater difficulties.

One of the most interesting schools in the South is the result of such a self-educated woman's labor. Her story, simple, sober, but admirable, begins in the last years of slavery. Emma Wilson was born in bondage in Mayesville, S. C., about five years before the Civil War. Hers was one of the cases where the bonds were lightly worn. Her mother was the family cook, and the child played on terms of equality with the white children.

The first intimation that ever came to her of the inferiority of her social condition was on the morning when her white playmates were first sent to school. She could not understand why she was left behind, and the blunt statement that she was black and therefore not entitled to an education failed to satisfy her. She wept and could not be comforted until her favorite boy playmate ran back and promised that he would teach her everything he learned in school.

He kept his word as far as he was able, and the girl learned to read easy sentences and to write the alphabet. Newspapers were used as textbooks, and a smooth sand plot and a stick for a blackboard.

The tumult of the war interrupted the lessons, and after those stormy days were over the young girl found herself on a small farm with her mother and brothers. There was a school for freedman's children in the neighborhood, and the brothers were permitted to attend it. The mother did not believe in educating girls, and in spite of entreaties the daughter was sent out into the cotton fields. Even this did not stifle the child's ambition. She carried scraps of newspapers into the field with her, and conned them over and over as she worked. It was her fixed determination to spell as many words as the boys who went to school, and she often stopped them in the road, when they passed by on their way home, and challenged them to spell some especially long word which she had mastered. A priceless gift of Webster's blue-backed speller helped her on her career, and when the mother's prejudice was finally overcome and the girl was allowed to go to school she was ready to enter the fourth class.

Her teachers took an interest in her from the first day, and as her progress advanced

they advised her to try to enter a higher school. The Scotia Seminary for Colored Girls at Colcord, North Carolina, was recommended. After several year's hard work the necessary money for traveling expenses, books, clothing, etc., was earned, the disapproving but kindly mother paying the entrance fee of fifteen dollars.

Emma Wilson remained at the seminary three years, a well-deserved scholarship paying her later expenses. The desire to help her race came to her in the midst of her studies, and first took the form of missionary work in Africa. After her graduation she went home to prepare for this work, but all ambition in his direction left her when she saw the condition of her people in Mayesville. Her work lay nearer home than the African coast.

At the First-day night service after her arrival she caused it to be announced that a school would open the next morning in her mother's cabin. Ten children came.

Even this small number was too tight a fit for the cabin kitchen, and the teacher set out to find a school building. She managed to secure the loan of an unused gin-house, bare of any furniture, without windows, and far from clean. Plenty of friendly hands were stretched out to help the new school, white hands as well as black. The owner of the saw mill donated a pile of boards for benches and blackboards. The druggists gave lamp-black to color the blackboards, and some one else gave a few sticks of chalk. The children brought their own text books—a new book with English letters in it served.

When the gin-house was demanded for cotton the school had to move. There were many moves in the next five years. Any vacant building was borrowed, always with the understanding that it must be given up when the owner needed it. Very often the children would gather up their books at night with the query: "Where's the school goin' to keep to-morrow, Miss Emma?"

And often she would be obliged to say: "I don't know yet children, but somewhere—that's sure." The school did not always open promptly at nine o'clock, but it never missed a day's session.

To raise funds to support a home for boarding pupils Emma Wilson rented six acres of land, and with the help of pupils raised enough cotton to keep the school going, and to buy a little home for herself. In 1895 the school had grown beyond the teacher. Help was needed to extend the work, and leaving an assistant in charge, Emma Wilson came North to find it. Since then she has made yearly trips, and has raised over eight thousand dollars for her school.

It was after her first northern journey that Emma Wilson came to the realization that her entire plan of education would have to be altered. The time had gone by when a mere literary training seemed to her either useful or desirable. She perceived that, in educating children beyond their growth, and giving them that which would breed discontent without helping them to better their condition, she ran a risk of making dangerous citizens. In other words, the industrial training advocated by Booker Washington replaced her old ideals of education.

The Mayesville school is now a farm school,

with a superintendent from Tuskegee other teachers similarly trained, and for freed pupils a proportion of whom live on the school. The institution is co-educational, domestic science and agriculture are the principal studies pursued. The boarding pay a tuition of five dollars a month, the work of the school. The tuition rarely paid in money, but wood, poultry, butter, etc., are quite as acceptable. Practically all the foodstuffs consumed are by the pupils. The pupils have also nearly all the furniture in the schools.

The farm is not stocked as it should be, the students' tables are without milk, a most without butter. This is not the ship it would be in the North, but the management is aware of the dietary value of such food, and is making a strong effort to buy cows. A carpenter shop and furniture have been promised by a New York woman and teachers already at the school are prepared to open classes in shoemaking and trades as soon as the tools can be obtained. The blacksmith's and wheelwright's trades much needed in the neighborhood.

For the little children, Emma Wilson is in the North studying the kindergarten system and basket weaving.

The old-time industries of the loom and dye-pot are to be revived for the girls, besides being instructed in housekeeping, needlework, will be taught to weave mats, rugs and carpets. There is a good reason for such articles.

One of the most pressing needs is a printing press. The town has not even a small one, and the school would be able to earn a considerable sum with a press, besides saving the cost of its own printing in Sumpter.

Mayesville, where this colored woman has been dedicated to the advancement of her race, is a village in Sumpter County, North Carolina. It is in the centre of a large white population of negroes, a number of whom own little farms of five or six acres, but are very poor. Many of their children are to be clothed at the school. There is no public school for colored children in the village, and the small sum set apart by the United States School Commission for the education of negroes is given to Emma Wilson's school, which enables her to receive free all children who cannot afford to pay the monthly fee of ten cents asked of day scholars.

The eagerness of the children and women and women of the neighborhood to school is pathetic in its intensity. One day it came through a howling storm and rain, in the school door dripping wet, chilled and weeping bitterly. Being comforted she sobbed out: "I ain't crying 'bout bein' cold, but the rain done wetted my book."

The influence which the school exerts over the older people of the settlement is gratefully acknowledged by the white people of the town and neighboring plantations. This influence is strongest with the mothers of the children attending. These ask to be admitted to the cooking and sewing classes, and are entertained very often with mother's meetings and social afternoons. Richard H. Smith, 53 State Street, Boston, is treasurer of the institution.—N. Y. Evening Post.

"Approximately sixteen million acres of land of three remaining tribes are now surveyed, claimed, valued, and platted down to forty acre units, a necessary preliminary to the dividing of these tribal estates into shares of equal value, as required by law. Survey of the location of the houses and other improvements of every citizen in most of the thickly settled parts of these areas are now made and platted, in order that the homestead and occupancy rights provided by law may be duly regarded." In reference to the labors of this commission, he says:

"In character and magnitude combined, this work is perhaps without a precedent in human experience or history."

The shipments of anthracite from the mines have lately amounted to about fifty thousand tons daily. These large amounts it is said would have supplied the demand, had it not been for the shortage in the receipts of bituminous coal. This shortage is due, as stated by an official of the Pennsylvania Railroad, which is the chief carrier of bituminous coal, to the congested condition of traffic on that road. He said:

"We are not only overwhelmed with coal shipments, but with every class of freight. There has been no discrimination against any operators in our distribution of coal cars, and all have been treated fairly."

The immense improvements now under way all along the line from New York to Pittsburg, while intended to expedite traffic, are really a hindrance in their present incomplete state. We have miles upon miles of 'slow' track where trains must run at decreased speed, and uncompleted freight yards which are almost useless. Many thousands of men are at work day and night trying to relieve the freight congestion on the Pennsylvania and to expedite the shipments of coal, and we must expect the completion of the proposed slow lines, we have unusually severe weather for the rest of the winter."

The Pennsylvania Railroad Company proposes to discontinue running the twenty-hour express train from New York to Chicago in order to break up the freight congestion, and it is said other fast trains may be taken off for the same reason.

The testimony of witnesses to be offered before the anthracite commission as to the troubles in the mining regions of Pennsylvania.

It has been recently stated there are six million four hundred and eleven thousand children of school age south of the Potomac—three million nine hundred and eighty-one thousand white, and two million four hundred and twenty thousand colored. In 1902, sixty and sixty per cent of the enrolled in school, and of the total only seventy per cent were in attendance. One-half the negroes get no schooling whatever, and one white child in every five is left wholly illiterate. The average child who attends school at all starts with the third grade.

The General Education Board for the promotion of education in the United States has lately been organized. Its object is to aid rural schools particularly in the Southern States. It has recently announced "that the opportunities are now at hand for wise and prudent investments of large sums of money to promote the education of all the people throughout the Southern States. The fact is demonstrated that no wiser or more patriotic opportunity for philanthropy is before the people of the United States."

At the beginning of its work, "a generous friend," as stated by the Board, subscribed one hundred thousand dollars a year for a period of ten years, which sum, the Board says, has enabled the demonstration of the possibility of effective work and the practicability of philanthropic co-operation with the public authorities.

A bill has been recently introduced into the Legislature of Pennsylvania, which repeals the law of 1794, which prohibits the carrying on of business of various kinds on the First day of the week. The repeal is strongly opposed by the Philadelphia "Sabbath Association," the secretary of which announces that three thousand petitions will be sent out in this State for the signatures of those opposed to the bill. The petitions will be sent to the Law and Order Committee of the Senate before Second Monday, 10th, when the proposed bill will come up for a hearing.

A dispatch from Baltimore of the 30th ult. says: Acting upon the recommendation of the State Live Stock Sanitary Board, Governor Smith to-day signed a proclamation forbidding the importation of cattle into Maryland from the territory south of an irregular line running from the northern corner of California to the northern border of Virginia.

This action is taken as a precaution against splenic, or Southern, fever. The prohibition will last from First Month 31st to Eleventh Month 1st.

A treaty was signed at Washington on the 24th ult. by Secretary Hay and the British Ambassador providing for the settlement of the Alaskan boundary dispute by a com-

mission of six jurists, three to be appointed by the United States, and three by Great Britain. The United States has held that the question involved is simply one of determining the title.

That section of the report issued by the executive committee of the National Afro-American Council, they say, "It is evident to the thoughtful among us that we are passing through one of the most critical periods of our existence in this country. Systematic effort has been inaugurated on the part of the South which has for its object the withdrawal of the franchise of the Afro-Americans of that section and their reduction to a position of absolute subservience in all the relations of life."

"We call the attention of the country to a condition of service on many farms in a number of the Southern States resembling very much the old peonage system, and ask for legislation looking to the remedying of the evil."

Six locomotives are now turned out daily at the Baldwin Locomotive Works in this city, but even this supply the demand for motive power by the various great railway systems cannot meet.

"We are working continuously, night and day," said the president of the company, "and we are turning out on an average one complete locomotive every four hours. The various branches of our plant are rushed with work. The demand for motive power by the railroad does not seem to slacken, and it reflects the general prosperity of the country."

In the annual report of the foreign commerce of the United States for 1901, issued by the Chamber of Commerce, it is shown that the most valuable article entering that port for the year 1901-02 was coffee. Coffee to the value of \$1,000,000 was imported, and the matter of the total imports New York received a valuation of \$574,066,854. The largest item of exportation was illuminating oils, valued at \$33,693,481.

The production of oleomargarine is stated to have fallen off during the first half of the fiscal year to the amount of eighteen million pounds, as a result of the late legislation on this subject. It is said that most of the oleomargarine now sold is water and no attempt is made to make it compete with butter.

It is known that a number of Southern cottonseed oil mills are blending palm oil with their product and selling the result to the oleomargarine manufacturers. This enables the latter to make a slightly colored imitation of butter, which is being sold in evasion of the tax of ten cents a pound.

There were 623 deaths in this city last week, reported to the Board of Health. This is 8 more than the previous week and 93 more than the corresponding week of 1902. Of the foregoing 314 were males and 309 females; 65 died of consumption of the lungs; 114 of inflammation of the lungs and surrounding membranes; 3 of diphtheria; 16 of cancer; 20 of apoplexy; 30 of typhoid fever; 2 of scarlet fever, and 4 of small pox.

FOREIGN.—The efforts to settle the claims of the European Powers against Venezuela was begun in Washington on the 27th ult. by a conference between Minister Bowen representing Venezuela and the representatives of different European governments. The question has been raised as to whether the Powers which did not join in the blockade shall share in the results secured through expensive naval operations by Germany, Great Britain and Italy. The question involves the right of the preferential treatment of the allied Powers as against France, Denmark, Holland, Norway and Sweden, Belgium, Spain and the United States in the payment of indemnities.

A dispatch from St. Petersburg mentions that great unrest has occurred in Teheran, the capital of Persia, on account of a religious sect which aims at the overthrow of Mohammedanism. This Ebabist sect, as it is called, has been scarcely heard of for a century, and it has obtained a remarkable hold in Persia, and promises to break down the wall of prejudice which has hitherto shut out Mohammedan countries from intercourse with the Christian nations. It was founded by one Mirza Ali Mohammed, who was born in 1825. He early conceived the falsity of the claims of Mohammed, and resolved by the formation of a new sect to annihilate his teachings.

The journey from Peking to Moscow has lately been made in 17 days and 19 hours over the Eastern Chinese and Trans-Siberian Railroads.

China and Mexico have each addressed the United States, desiring its assistance in endeavoring to restore and maintain a fixed relationship between the moneys of the gold standard countries and the silver-using countries. The disparity of value declared that the Government of China does not seek the restoration of the free coinage of silver by either the gold or silver using nations, the memorandum saying: "It is recognized by this Government that bimetalism, in the sense of free coinage of both metals, is a policy which has been definitely dis-

carded by leading Powers of Europe and by the United States, and that it would be futile to propose inter-nationally change their systems. What is asked of these Governments which have dependencies which are using should co-operate with the Governments named countries in formulating some plan for establishing a definite relationship between their gold and silver moneys and take proper measures to maintain a relationship."

As a result of experiments made in London by the Officer of Health has issued an alarming report, in which he condemns the entire vicinity of the Thames contaminated with sewage. Not only oysters are said to be viewed with suspicion. The Thames fisheries are a ploy to a large population, and the report is said to have started an agitation for some more effective means of disposing of London's sewage.

On the 24th ult. Mont Pelée on the island of Martinique was again in eruption, and about 800 feet of one of the volcano is reported to have been blown off. The volcano of Isalco in the Republic of Salvador is reported to be emitting smoke and fire at frequent intervals.

Earthquakes in Urique, Mexico, occurred on the 25th, 26th and 27th ult. Extensive deposits of asphalt and petroleum at Mexico, and an American company has lately entered into a treaty for tracts of land upon which these deposits are found containing more than 9,000,000 acres. It extends along the coast of the Gulf of Mexico, from point near Tampico north for a distance of more than 75 miles, and runs back from the coast for a distance of 75 miles.

NOTICES.

A FRIEND with experience in dressmaking and sewing wishes employment in private families. Address "S," 327 Vine Street, Camden.

CALN QUARTERLY MEETING of Ministers and laymen, Fifth-day, the 12th instant, will be held at the house of Elhanan Zook, at the usual hour, 10 o'clock, A. M.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in Committee Room, Fourth & Arch Streets, on Seventy-first instant, at 10 A. M.

JOHN W. BIDDLE, Secy.

WESTTOWN BOARDING SCHOOL.—For carfare persons coming to Westtown School, the stage line trains leaving Philadelphia 7.16 and 8.15 A. M., 4.41 and 4.32 P. M. Other trains are met when necessary at Stage fare, 15 cents; after 7.30 P. M., 25 cents when necessary. To reach the school by telephone, wire Westtown Phone 114x.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application of admission of pupils to the school, and letters of introduction and discipline should be addressed to the Superintendent.

WM. F. WICKERMAN, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to the Superintendent.

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

DIED, at her residence near Danville, Ind., on the 10th of Twelfth Month, 1902, RUTH HADLEY, widow of John Hadley, in the eighty-first year of her age; a native of Ohio and elder of Mill Creek Monthly and Participants of Friends. She had been afflicted for several years with rheumatism, and her suffering had been borne with much patience and courage. Her life seemed slowly to be passing away, and she was engaged in giving counsel and encouragement to those who were ready to follow by the way, to be faithful. She was a life-long member of the Society of Friends, and evinced her attachment thereto by her regular attendance at meetings, as long as health permitted, and her earnest endeavors both by example and precept in holding and propagating the doctrines of the Society, as professed by early Friends.

First Month 14th, 1903, at Clements, Md., FRANCES G. RHOADS, daughter of Jonathan and Rebecca G. Rhoads, in the thirty-sixth year of her age.

WILLIAM H. PILE'S SONS, PRINTERS.
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, SECOND MONTH 14, 1903.

No. 31.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(Box from Walnut Street, between Third and Fourth.)

Circulars designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

THE FAILURE OF SUCCESS.—We see this
as part of the title of a recent book:
"Is Christianity so great a Failure?"
Now and then a magazine article appears,
"The Failure of Christianity." This seems
as absurd as to write about the failure
of Success, or to uphold sin as a man's truest
needs in life, or to affirm that the distinctly
non-Christian nations have advanced the most
successfully.

On the writers point out an instance where
man has fully embraced Christianity, sub-
stituting to be possessed of and governed by
the Spirit of Christ, and has found it a failure,
been himself a failure while so actually
successful?

Why that the failure which they bring
view are the failures not of Christianity
but the lack of Christianity in professors
of it.

The same must be said of the alleged failure
of Quakerism. Many bearing its name
are revealed, but the principle of the influence
and guidance of the immediate and perceptible
operation of the Holy Spirit, has not been,
and will not be, a failure upon earth. Quakers
may fail to be Quakers, but Quakerism
cannot fail. Nor can it fail, while there
remains one, even Christ Jesus, who can speak
a man's condition, or "uphold all things by
the Word of his Power."

The Friends' "Collect."

At the opening of a philanthropic meeting
in this city, a clergyman was asked by its
president, if he would please offer prayer.
Excuse me," was the response, "[I haven't
anything to collect with me." "Then pray from your
heart," said the chairman. But the minister
did not have the heart to do it. This being the
case, he was right in abstaining.

In another part of the country an assembly
came together to hear a moral lecture from a
clergyman. After some introductory words,
he called on a young Friend in the audience
to lead in prayer. After a few moment's re-
flection the young man arose and said, in sub-
stance, that he did not find the witness of living
authority with him at that moment for vocally
representing the company's wants before
the Throne of Grace; but while the saying of
prayers was not always obligatory, he desired
that we might live in that in which we should
"pray without ceasing." The minister was
taken aback, and said that if he had reflected
that the brother was one of the Society of
Friends, he would not have called upon him
thus. At the conclusion he sought out the
young Friend and thanked him for his testi-
mony, and said, "[I never have been so im-
pressed in my life with the solemnity of the
true standard for public prayer. I have been
taught a lesson."

Thus neither the ritualist nor the Friend
had his *collect* evidently with him for public
prayer. That of the former was a set form
"in the oldness of the letter" on printed pages;
that of the latter was "the true and holy
witness,"—Christ's inspeaking Word and Life,
collecting a sense of the needs present and
gathering the soul for a public offering in the
light of the immediate Divine will, Word, and
baptism. Our collect and whole Liturgy is
Christ. His grace is sufficient for us,—most
especially in Divine worship. Christ is to the
real Friend, "month and wisdom, tongue and
utterance." Will we not believe on him *practically*?

Now that there is in process of fabrication
under our name a "Hymnal," the whole ground
which Friends had contended for during two
hundred and fifty years is yielded back and
openly conceded to the systems which have
formulated man-made performances of a wor-
ship subject to human will and call. Though
those children of the same principle, the
"Friends' Collects" and Sermon-book, author-
ized or appointed to be read in collective ser-
vices, have not openly crept in as yet, never-
theless, since vocal Preaching, Prayer, and
Praise are placed on the same ground of au-
thority for their delivery, who that endorses
the book-praise with imitated intonations, can

forbid book-prayers or book-sermons? The
whole outfit belongs to the same principle for
so-called worship.

Furthermore, a new "progressive" measure
has come upon the stage of stated services.

We said, in our first number of the year,
that the machine minister, ordained in what-
soever correct form, whose utterance was not
of the fresh putting forth of the Holy Spirit,
"stands as a human manufacture, a pulpit
phonograph." Does any one assume that the
gramophone, or phonograph, sings, prays, or
sounds forth a homily "with the spirit and the
understanding also?" But if religious
services are to be done without the witness
and anointing of the Holy Spirit, why should
not their channel be metallic as well as of
flesh? There is a beginning of thinking so,
which our suggestion of the phonograph
scarcely preceded. To quote from a recent
paper: "The use of the gramophone at the
funeral of —, came about in this way: It
was a question of economy from the doctor to
the undertaker—one of those cases where a poor
man cannot afford to die. As a soloist or
choir would involve carriage-hire, even if the
singers donated their services, the idea of
using the gramophone suggested itself . . .
So the service was opened by the selection
'The Holy City,' and concluded with 'My Jesus
as Thou Wilt.' It was the first time the cler-
gyman had handled such an instrument, as
doubtless it was the first use of a gramophone
at such a service. The innovation did not ap-
pear to provoke surprise [why should it, as
worship is taught?] and the clergyman re-
ceived cordial thanks . . . There is no reason
why a wise use of this wonderful instrument
may not render efficient service at funerals.
[How appropriate for the funeral of worship
are mechanical performances in its place!] In
the light of the present possibilities of this in-
strument, undertakers and sextons may do by
proxy this service, where the services of a
clergyman are not obtainable or perchance not
desired. [And what if the clergyman also is re-
garded as the worshiper's proxy?] Fraternal
societies and lodges with a burial ritual can do
the same, with advantage on the side of the
gramophone, where the lodge chaplain is a
poor reader. Why not?"

The times of this ignorance Quakerism can-

not wink at. It regrets that the signs of the times for sections under the name of Friends are trending towards that unworthy view. Let this legitimate outcome of the popular outwardness in worship which many calling themselves Friends make haste to patronize, warn them of their progressiveness towards the "prayer-wheel" and praise-wheel system. If mechanical inventions can laugh us out of mechanical and routine systems of worship, they may tend rather to the furtherance of the gospel; as we trust other modern inventions are tending to the discouragement of warfare between nations.

But Quakerism was made for something better than graphophone collects, or machine praises, stated exercises, routine worship, or will-worship, in the mind and wisdom of man. It was made for a standing protest against these, by setting an example of spirituality in the higher walk and the higher life and worship of the kingdom which stands "not in word but in power." Would we not all feel happier to unite in a return to that?

"Tithes of All I Possess."

A lady sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee: "I give tithes of all I possess," and now, in thought, she was reviewing the day's busy work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating, "I give tithes of all I possess."

Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home with fingers moving swiftly over the beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess."

It annoyed her, as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. It is much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain, and then a little laugh with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar or shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all I possess," said the mistress of the home. "I never thought before how much that meant, and what a very small part

of my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go.

"All I possess"—that would mean love, human love, that makes me blessed among women. I am sure I never gave that. I never in my life gave any real love to those women whose lives are empty of it. I haven't taken time to love them. I have just let them be crushed out of my thoughts. I don't know just what good love could have done them; but it might have done me good, made me more grateful, more generous, more eager to help, and that would have reached to them.

"All I possess," would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home; but how could I tithe that except with those who can be brought in to share it?

"If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—who loved us and gave himself for us—first the love, and then the giving of himself.

"Perhaps, if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says: 'The love of Christ constraineth us.' Well, I'll never say again: 'I give tithes of all I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words, a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us, we ought also to love another." "Wherefore receive ye one another, as God for Christ's sake hath received you." The tears began to fall, and in the quiet, beautiful room, David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all his benefits."—*Leaflet.*

THE very natural desire to know things systematically and comprehensively must often give way to the Spirit's wish to show us things practically and next in order of our needs. Educational advantages we may have missed, or possibly may have forgone for Jesus' sake, may be more than made up by the advantage of having every event and experience illuminated and made an object lesson in the school of Christ. The shame we might feel in contrast with those who surpass us in worldly scholarship, is more than offset by the comfort we have in seeing things brought to pass by the learning the Holy Spirit vouchsafes to us.—*Selected.*

CHRIST was not a mere example; that cross was never needed to be set up to explain to me the meaning of the word example. He was an example, but not in his dying, not in his propitiatory act; He was an example, but on the cross, and all that belongs to the cross. He is the power of God unto salvation, the atonement, the mystery, that makes all discords harmonious. . . . We want more than an example; we want somebody to take off the leprous robe and give us newness of life. And that some One must not be one of ourselves, cannot be one of ourselves—must be God, God with us, Emmanuel, the incarnate Spirit.—*Jos. Parker.*

For "THE FRIEND"

Growth of the Roman Hierarchy.

Condensed from Chas. Tylor's "Picture of Early Church History."

The first officers in the community of Christians were the Elders or Presbyters, and the Overseers, (*Episcopi*, Bishops). The term was taken from the Jews, the latter the Greeks; and at first they were only laymen names for the same office. To them were added the Deacons. After a while one presbyter or overseer, under the name of bishop, was looked upon as head of the whole congregation.

The office of bishop rapidly grew in power and dignity; ambitious or mistaken men began to dream of even setting the Councils above the State.

It need hardly be said that this notion of the State being in subjection to the Church is entirely contrary to the New Testament. It is equally clear, on the other hand, that the church is independent of the State; she can have no other ruler than her Divine Lord, Jesus Christ.

The exalting of the bishop was followed by the separation of believers into clergy and laity. Such a distinction was unknown to apostolic and primitive times. The only distinction under the gospel is that of all believers. The distinctions which Paul makes between Christians are founded not upon office, but upon the variety of gifts. But when the Church had begun to leave her first love, she took the place of Christ, men fell upon the shadows and patterns of the Old Testament. The process was gradual.

During the second century a priesthood was still unknown. Ignatius with all the claims he puts in for the supremacy of the bishop has no such idea. Justin Martyr says nothing of it. But at the beginning of the third century Tertullian gives to the bishop the title of High Priest; and Origen, although he maintains the priesthood of all believers, and the sacrifices of the gospel are spiritual, yet sometimes speaks of the ministers under the names of Priests and Levites. By the middle of the third century Cyrian has completely identified the new clergy with the Jewish priests. Now where there is a priesthood there must be a sacrifice; and so the simple partaking together of bread and wine grew into a ritual act, and was in the end developed into the idolatry of the Romish mass.

Moreover, as the notion of a priesthood came to prevail in the Church, the old idea of the priestly character and consecration of life of every individual member was lost sight of. The clergy suffered loss because they supposed themselves to belong to a superior class, and to be more holy in character than the people; and the people suffered because the high gospel standard of holiness and unworldliness which the Lord had set for all his disciples, was removed, and a new standard set up in its place. Another result of this change was that the affairs of the Church, which at first were transacted in the whole body, fell into the hands of the priests, and so the Church lost strength and independence.

In the third century Gregory was bishop of Neo Caesarea. He ruled his diocese with vigour, but in his desire to enlarge the limits

to Church, he made a concession to the
as which was the occasion of much weak-
ness. "When he saw," says his biographer,
the ignorant and simple multitude clung
to his idolatry on account of the sensuous de-
light it afforded, he allowed them at the birth-
days and festivals of holy martyrs to give a loose
to their appetites, hoping that in time
they would of their own accord, rise to a more
exalted manner of life."

We know that the hermit's cell and the mon-
astery are no outcome of the gospel. Our
Lord, in his ministry, left no example of such
life, nor did He give any precepts which
might apply to it. Elijah and John the Bap-
tist, at their home in the desert, but he that
dwelt in the kingdom of heaven is greater
among them.

The origin of the ascetic life is to be sought
in India and Thibet, in the practices of the
Jains and Buddhists. It early made its ap-
pearance in the Church, but for a while the
higher view of the Christian life made head-
way against it. "Do not," says the Epistle
of Barnabas, written about A. D. 100, "retire
into a life solitary life as if you were al-
most perfect, but, coming together in one
place, make common enquiry about what con-
vener general welfare."

At a century later Clement of Alexandria
wrote "It is not in a solitary life that a man
knows himself to be a man, but he who as a
husband and the father of a family, endures
the trials of providing for wife and children
and servants, without allowing himself to be
swayed from the love of God." The monastery
went out of the hermitage. The first was
said to have been established on an island in
the Nile, not far from Thebes. The monks
found no means idle; they tilled the ground,
wove baskets from the Nile rushes, and built
boats which the produce of their labor was
sent down the river to the Alexandrian mar-
kets. They fasted often and gave much time
to prayer. Many of the purest and noblest
in the age betook themselves to the mon-
asteries, but many turbulent spirits also were
found there; ignorant and fanatical
men who, so far from living a life of tran-
quil devotion, meddled in all kinds of public
political and religious.

As time went on, Christians became more
and more numerous. The wife of the Em-
peror Diocletian and his daughter were Chris-
tians, and many high offices in the palace were
held by Christians. There were also many
soldiers in the army. Instead of the
persecutions in which the brethren had been
compelled to meet, large and handsome pla-
ces of worship had now begun to spring up,
and with the increase of wealth and outward
prosperity there had been a decline in faith and
piety; and the accusation was made that "some
of the light have been shepherds of the
darkened for nothing but to be lords over
of heritages."

Nevertheless, even in its degenerate state,
Christianity was intolerable to the heathen. A
renewed persecution broke out, and of those who
remained to their faith many were destroyed,
and with unspeakable torments. Others to
save their lives consented to offer to idols.

After some years Constantine became emper-
or, and publicly declaring himself a Christian,
issued an edict of universal toleration.

In 397 Chrysostom was chosen to be the
bishop of Constantinople. His predecessor
had lived in a style of princely splendor. To
a man of Chrysostom's habits, such a mode
of living in one who ought to be an example
to the flock, was intolerable, and he at once
showed his contempt for it. He dis furnished
the palace and sold the costly plate and rich
carpets, and with the proceeds built hospitals
and made provision for the support of the
poor. Instead of interchanging sumptuous din-
ners with the wealthy, he ate the simplest
food, alone in his chamber. He seems even
to have regarded social intercourse as a waste
of time. Spiritually minded, however, as he
was, he gave his sanction to the superstitions
of his time, urging them forward with all the
force of his eloquence. Not content with ex-
alting the merits of fasting, alms-giving, good
works, and the unmarried state, he fostered
the worship of saints and relics, and above
all, carried the pretensions of the priesthood
to the highest pitch of presumption. "Al-
though," he says, "their abode is on the earth,
the priests are entrusted with the manage-
ment of things in heaven, and receive an au-
thority such as God never granted to angels
or archangels." "Out," he exclaims, "upon
the madness which would despise an office
without which neither salvation nor the prom-
ised blessings can possibly be obtained."

One of the most eminent rulers and teachers
in the early Church was Augustine, a Nu-
midian. His father was a pagan, his mother,
Monica, the "pattern of mothers," was a
Christian. Notwithstanding her care, he fell
while a youth, into sinful habits. The mother
sorrowed more than those that weep for their
dead children. One who would comfort her
said, "Go thy way,—and God bless thee, for
it is not possible that the son of these tears
should perish." When the great change came
to her son, Augustine having now given him-
self to the Lord, in accordance with the ideas
of the age, took the vow of celibacy and with-
drew from worldly concerns, and began a life
of fasting, prayer, meditation and study, and
in after years became a bishop.

He did not carry his self mortification so far
as the monks of the East. The diet of the
brotherhood in his monastery was chiefly of
vegetables, but flesh and wine were provided
for the visitors, of whom there was a contin-
uous flow. On the dining table was carved a
Latin distich, "He who slanders the absent,
is forbidden to sit at this board." If any one
broke this rule, Augustine used to tell him
that either the verses must be effaced, or he
must leave the table.

Augustine was a very diligent and powerful
preacher. The fire which burnt in his own
soul kindled a corresponding flame in the souls
of his hearers. Like all true Christian preach-
ers he depended for success on the help of the
Holy Spirit, saying, "let us give heed to our
Lord's words, 'Take no thought how or what
ye shall speak, for it shall be given you in that
same hour what ye ought to speak: for it is
not ye that speak but the Spirit of your Fa-
ther that speaketh in you.' If the Holy Spirit
speaks thus in those who for Christ's sake are
delivered to the persecutors, why not also in
those who deliver Christ's message to such as
are willing to learn?"

But alas! it was not easy to carry out the

principles of peace and charity given by the
Lord. Earthly power was now used by those
who had hitherto been as strangers and so-
journers. Theodosius, the emperor, was a no-
minal Christian, and he ruled the East with a
rod of iron. "It is our will," came this com-
mand, "that all the nations who are subject
to the rule of our clemency shall adhere to
that religion which the Divine apostle Peter
gave to the Romans. We believe in the one
Godhead of Father, Son and Holy Ghost, with
equal majesty in the Holy Trinity. We order
those who follow this law to assume the name
of Catholic Christians. (Catholic signifies
general; universal.) We pronounce all others
to be mad and foolish, and we order that they
shall bear the ignominious name of Heretics,
and that they shall not presume to give to
their conventicles the title of churches. We
warn them that they will be visited, first by
Divine vengeance, and secondly by the stroke
of our authority, which we have received in
accordance with the will of heaven." At this
time there was a sect found only in the North
African province, called Donatists, which had
increased until they were almost as numerous
as the Catholic Christians. With the same
faith, the same worship, and nearly the same
discipline, there were thus two rival commu-
nities, each claiming to be the true Church.
The predisposing causes of the Donatist schism
were the belief, early introduced into the Af-
rican Church, that the validity of all sacerdo-
tial acts depended upon the personal character
of the agent; and the question, arising out
of that belief, as to the eligibility for sacerdotal
offices of the traditores, or those who had de-
livered up their copies of the Scriptures under
the compulsion of the Diocletian persecution.
The exciting cause was the election of a suc-
cessor to Mensurius, bishop of Carthage, who
died in 311. Mensurius had held moderate
views as to the vexed question of the treatment
of the traditores, and accordingly a strong fa-
natical party had been formed in Carthage in
opposition to him, headed by a wealthy and
therefore influential widow named Lucilla, and
countenanced by Secundus of Tigisis, primate
of Numidia. This was a state of things which
Augustine could not endure to behold. He
not only longed to bring all men to what he
deemed the peculiar privileges of the Catholic
Church, but believed like Cyprian that outside
her pale there is no salvation. At first Augus-
tine tried persuasion. He proposed a confer-
ence between the Catholic and Donatist bish-
ops. The Donatists agreed to the proposal,
but unwillingly; they were satisfied that they
were in the right, and they dreaded Augus-
tine's skill in argument. At the meeting in
Carthage the Donatist bishops showed great
suspicion, and conducted themselves in a dis-
courteous and even offensive manner. The
disputation lasted two days; but although the
Donatists were fully heard, they had no fair
chance. It was determined from the begin-
ning that they should be defeated and con-
demned. Accordingly they were adjudged to
have lost their cause and to be guilty of
schism. The alternative was offered them
of returning to the Catholic Church or of being
swept off the face of the earth. Unhappily
Augustine consented to this iniquitous sen-
tence. For a while, indeed, he could not
make up his mind to employ force. At one

time he said, truly and wisely: "You must go forward simply with the word of truth; you must seek to overcome by argument, else all the effect will be that instead of open and avowed heretics you will have hypocritical Catholic Christians." But in the end false principles prevailed. He made the fatal mistake of putting himself and his fellow bishops in the place of God. "If any one," he says, "should see his enemy delirious through fever, running headlong to destroy himself, and should not stop him and bind him, would he not be rendering evil for evil? Yet God quickens us by wholesome fear and sharp tribulation and disquiets his rebellious people by severe chastisements."

The Donatists had asked: "Did the apostles ever persecute? or did Christ ever deliver any one over to the secular power?" and again, "What must that man think of God who would defend Him with outward violence?" To which Augustine had nothing better to reply than that "although instruction is to be preferred to fear, yet bad servants must be reclaimed by the rod." With a strange perversity of interpretation, he instanced our Lord's words in the parable of the supper, "compel them to come in," as a warrant for every kind of violence.

The Donatist bishops and clergy stood their ground almost to a man. Many of their followers were won over to the Catholic Church by Augustine's eloquence and the fascination of his character; and many yielded through fear. The more warlike amongst them made a stubborn resistance. A fierce contest ensued, and the world beheld the followers of the Prince of Peace engaged in slaughtering one another, and the country was thrown into a frightful state of disorder; and when later, the Vandals overran the province, the remnant of the persecuted Donatists sided with the invaders and helped them in pillaging and slaying the Catholics.

From this time persecution became the law of the Church. "Believe as we do, or die," was the choice offered to all who dared to think for themselves.

The bitter tree bore abundance of fruit, from the burning of the Paulicians to the tornado of the Albigensian crusade, the ghastly secrets of the Inquisition, to the fires of Smithfield and the massacre of St. Bartholomew.

FAME.—One thing is certain in regard to fame; for most of us it will be very brief in itself; for all of us it will be transient in our enjoyment of it. When death has dropped the curtain we shall hear no more applause. And though we fondly dream that it will continue after we have left the stage, we do not realize how quickly it will die away in silence while the audience turns to look at the new actor and the next scene. Our position in society will be filled as soon as it is vacated, and our name remembered only for a moment—except please God, by a few who have learned to love us, not because of fame, but because we have helped them and done them some good.—*Van Dyke.*

THE real time to work is when indolence most tempts, is most fertile and ingenious in expedient and argument. You do best work then if you will.

Science and Industry.

THE LOCOMOTIVE.—In 1831 a jeweler in Philadelphia took a notion to make a toy locomotive for exhibition in a museum. The success of the model, says the *Scientific American*, brought him an order for a locomotive for the Philadelphia, Germantown and Norristown railroad company. The jeweler, whose name was Mathias W. Baldwin, completed the since famous little four-wheeled locomotive "Old Ironsides," not as big as an "L" engine, which did duty on various roads for over twenty years. Since those days the business of the Baldwin Locomotive Works in Philadelphia has grown immensely. The one thousandth locomotive was built in 1861, and the five thousandth in 1880. Three well-known types, the "Consolidation," the "Mogul," and the "Atlantic," have originated there. In 1889, the ten thousandth locomotive was completed, and in 1896 the fifteen-thousandth. This last spring the company celebrated with special festivities the building of its twenty-thousandth locomotive, a four-cylinder compound, weighing eighty-six tons, its cylinders having the diameters of fifteen and twenty-five inches, respectively, while "Old Ironsides" weighed but nine tons, and had a cylinder only nine and a-half inches in diameter. The *Scientific American* is right, says the *New York Advocate*, in declaring that it would be "difficult to find a form of mechanical construction in America which bears more strongly the imprint of our national characteristics than the American locomotive. In its general appearance, constructive details, and unquestionable convenience of operation, it stands entirely distinct as a type among the hundred-and-one styles of locomotives that are manufactured in the shops of the world." It should be remembered that in the evolution of the locomotive, as in that of many other now highly developed types of machines, many inventors, have successfully had a hand, no one of whom could claim to be the sole creator of the splendid modern "iron horse," but concerning all of whom it should be affirmed with a modern application of the scriptural saying: "Other men labored, and ye have entered into their labors."—*Presbyterian.*

THE toes of civilized people have lost much of their cunning as helpful members of the body in any work that requires skill. The Maya people of Yucatan, however, have kept the free-and-easy use of the toes in doing many kinds of work. It is said that the Maya women, who always go bare-footed, will pick up a pin from the floor as easily with their toes as their fingers. An archaeologist who has spent some time among that people in the interest of the Peabody Museum, of Harvard University, tells the following anecdote of his landlady at Chichen Itza:

Coming into the house one day, the American noticed that the pig had been rash enough to trespass upon the domain of the mistress of the house. The woman was in close pursuit of the intruder, but piggy would look in any direction other than toward the door.

Had she been compelled to stoop and seize the animal with her hand, the outcome of the chase might have been doubtful. Mayan training, however, gave her a great advantage. She reached out her foot as the pig ran by,

seized him by the tail between her great and the second toe, and with a graceful of the leg she landed the pig some yards beyond the threshold.

When told by the American that he had never seen the thing done in his own country the Mayan woman replied that it was as done with the toes as with the fingers. —*Youth's Companion.*

FOR the first time in many centuries a thing modern has appeared on the site of ancient city of Carthage. Here where once flourished the arts of war and peace, it was but a vast solitudinous plain. Of the way through which the conquering Hannibal marched in triumph amid the cheers of his countrymen, nothing now remains but the shadeless wheat fields. Instead of the plow war horse, the stalking camel plods on, drawing the plow or cultivator. Instead of the triumphant warrior is seen the tanned African, devoid of pride, spinning in self-reliance. The soil, though, is as rich as it was on the day when the Phoenicians founded the city, and the American and his remnant influences have found their way to the heart of the spot where the Romans wrought such destruction in their conquests. A modern American binder, made by the International Harvester Co., has been at work on the site of this ancient city of Carthage, with Americans in charge of a gang of native workmen. The machine is a source of wonderment to the natives, for generations have employed only the most dest of farm implements in harvesting and tilling the soil. The place is on the northern coast of Africa, about twelve miles from the present city of Tunis. American farm implements are now in general use here, and the market has been found a lucrative one.

THE growing scarcity of rubber and the increasing demand for the many commodities it now supplies has caused capitalists to seek new fields for its cultivation. It has been found to grow quite prolifically along the Isthmus of Tehuantepec and further south, and several companies have already been formed to push the enterprise. It takes about two years for a rubber tree to yield returns. The tree is then tapped (cut), and the thick milky sap is caught in a receptacle placed at the base of the tree and scraped from the trunk with knives. The process is not unlike that of gathering the sap of a maple tree.

Tropical Truth, a publication devoted to the interests of Tropical America, says: "The cultivation of rubber in this section is a great future, but is not yet sufficiently developed to make regular returns in commercial quantities. After eight or ten years a plantation is supposed to be immensely profitable and will last for forty or fifty years without replanting."

A YOUNG Ohio farmer attributes a good fortune entirely to his father's sense. A great field which had never been cleared of stumps was recently taken in hand by a son who discovered that the huge and old stumps were of black walnut, exquisitely grained. He sent for a furniture maker who realized their value for veneering, and sold more for the stumps than the former owner

whole field. Paternal indolence is not generated with such quick-wittedness and vision in the son.

Any girl ought (and it would not harm a girl) to learn to sew and to sew well, on the ground that she may some day need to make her own clothes and those of others. No matter how improbable may seem the advent of that day, it should be recognized as a possibility. To have skill in the simple task of sewing is to have drawn the fangs of the little serpents which make the torments of sudden poverty.

To doubt many women have to sew much, and to be forced to wish they might never see a needle again; but ignorance of the work will make their lot only the harder, not the easier.

A great cold turned our atmosphere to liquid, and it would make a sea thirty-five feet deep on the surface of the whole globe.

'Time of Peace, Educate for Peace.

In proportion as a military basis is the basis of society, national character is switched to war lines—materialism in morals, patriotism in religion, and unconstitutionalism in politics.

To ask what it is that excites this lust for a military type of character, we shall find the answer in society's weariness of the slow progress of agriculture and industry, and of the desire for those swift returns of conquest which add whole provinces, with their fertile territories, to the empire in a single day. Without the dull and prosaic necessities of living and paying. Imperial races beset with luxury, crave the excitements of the stimulants of conquests, and not the transformation of their homely life into gay soldiery.

But it is not more important to teach men to die than to kill? And if we were to train men as systematically as we train for war, should not the laborer present a front as cheerful and alert to the world? Ruskin, as we have shown the way: "Men are enlisted for war that kills—the labor of war; they are trained, fed, dressed, and praised for it. Let them be enlisted also for the labor of peace; let them be counted, trained, fed, and praised for that."

It is an extravagant thing to demand of our men, instead of serving the State, that they should develop human good? Instead of engaging our men for the bloody work of war, let them be allured into the holy work of agricultural and industrial development. Let our young men refuse to be enlisted for war, but offer to become the servants of a society. Let them decline to be enlisted for the purpose of killing their brethren, but demand to be educated in order to help their brothers live with a life more abundant. Let them make it plain that they desire their duty to the State to be recognized, only that it be made harmonious with the ends of humanity; that they will serve their country for good, but no longer as for their contribution towards the maintenance of a universal man.

Step towards this glorious servitude to

humanity, we may find it necessary to resist the encroachments of militarism by the same means as the Quakers of the seventeenth century, and the Russian Doukhoborts of our own; by submission to fines, imprisonments, and, in the last resort, death. Even in that Great Britain which has boasted of its freedom, men may yet be driven to bind themselves in a solemn league and covenant against the rendering of military service or payment of military taxes—and to take the consequences. The culmination of militarism in conscription makes compromise impossible, forces every citizen to make choice between the Prince of Peace and Imperial Baal. The question will cease to be one of expediency, and will have become one of principle; for the adoption of compulsory service is a definite repudiation of Christianity, a deliberate return to pagan ideas. As soon as the mark of the false prophet is visibly inscribed on the forehead of Christian men and free citizens it is time for them to stand together and resist "even unto blood"—their own blood, not the blood of their persecutors. That they may not become murderers, they must be ready to be made martyrs.—From "The Moral Damage of War," by Walter Walsh.

HARMLESS FALL OF CITY HALL ELEVATOR.—From the top of city hall tower, Philadelphia, which is higher than any building in the world, an elevator car weighing twenty-four hundred pounds was permitted to fall recently in order to test the efficiency of a newly invented air cushion. It is five hundred feet from the pavement to the base of the statue of William Penn, which surmounts the tower. In the car was placed a lighted lantern, six rats, fifty incandescent light bulbs and several dozen raw eggs. The test, which is the most remarkable ever made, was witnessed by hundreds of Philadelphians and scientists from Europe and all parts of America. At a signal the rope suspending the car was cut. The fall is thus described in the *Practical Engineer*:

"There was a hiss, increasing in volume to a roar, then a bang and crash as of the breaking of a hundred window glasses as the car passed with frightful rapidity into the mouth of the air cushion. It seemed as if the tower walls were tumbling down. The bottom had been reached in less than two seconds. Think of it, over four hundred feet drop—then there was a rush for the bottom by the spectators who were at the top of the tower.

"All were dumb-founded to find the car was not damaged a particle, and the glass globes and the eggs were just as they had been placed, and the rats unharmed.

"The shock of force of the fall had been deadened by the air cushion, known as the Ellithorpe. The compressed air was forced into the air-tight well at the bottom of the elevator shaft by the downward rush of the car, gradually reaching a degree of compression sufficient to check the fall of the car.

"At thirty-five feet from the bottom the cars fits tightly into the shaft, and the compression of the air beneath began in earnest. A valve with a strong spring lets out the surplus air in the bottom of the well, permitting the car to stop with a gentleness truly wonderful."—*Popular Mechanics*.

Seven Lamps for the Teacher's Way.

By FRANK A. HILL, Secretary of the Massachusetts State Board of Education.

These are seven principles or thoughts, in particular, that young teachers—all teachers, indeed—need to have impressed upon their minds—lamps, as it were, to illumine their way. And the first lamp is that of the Wonderful Interaction. There are two realms in our mental life—that of inleading currents and that of outleading ones, that of impression and that of expression, the one receptive and preparatory, the other executive and productive. The educative process engages both realms, indeed, but in a very special way belonging to the latter. All our mental states tend to action, and it is the right utilization of the reciprocal influence of each upon the other that constitutes the gist of the educative process. The perennial temptation of the teacher is to cut this process in two; to attend to the first realm and neglect the second—to neglect, in short, the wonderful interaction between thought and deed which is the life of all genuine education.

The second lamp is that of the Royal H's—the hand standing for that action which springs from thought, the head symbolizing that thought that tends to action, and the heart giving its warmth and color to the interplay. The traditional R's are necessary; mastery of them is an accomplishment, but after all they are only tools. It is not rhetoric that rules the world, but ideas. Good English is more than a grammatical collocation of words; it is adjustment to the idea. Have something to say—that's thought; then say it—that's expression. Our times are extending the maxim: Have something to do—that's thought also; then do it—that's expression also. Hence the endless form of expression. Whatever forms are suitable for the school, they all need the backing of high thoughts and fine feelings. Better no schooling at all than a schooling put to ignoble uses. Better illiterate honesty than cultured dishonesty.

The third lamp is that of the Worker's Interest. What a pity that the joy of the child in his spontaneous activity should ever sicken and die when it comes to the school guidance of that activity. Artificial stupidity is a possible product of the schools. There are teachers who still persist in bandaging children's minds as the Chinese bandage their feet, and with like results. The teacher should distinguish between pleasure interest and pain interest. Especially should the teacher note that that interest which leads to a fine action becomes by such action a finer interest, and so leads to a finer action still. The child's interest is captured at first by the novelty of the outward; but it is bad for both teacher and child to depend too long on such mild sensationalism of method. The teacher cannot be always discharging fireworks, and the normal child at length tires of effeminate methods, hates to have his food cut into bits and tendered him in a spoon. Respect, then, his interest in doing things, his spirit to overcome difficulties, his consciousness of growing power. There are two things that modern education does not stand for—effeminacy of method and the dissipation of energy.

The fourth lamp is that of the Commendable

Items Concerning the Society.

Thirty thousand volumes of the late Wm. Stone's books left to a Hawarden library study of theology are found scores of books that statesman "had collected relating to Quakers alone."

London Quarterly Meeting held at German-house the 5th instant, the feeling seemed to be that there was a call for an appointed meeting of the members, and the date was virtually fixed for Third Month 2nd at 4.30 P. M.

Quakers are being taken to replace the old German-house at West Grove, Pa., by an entirely new and more commodious structure. Quiet evidence of a deep and growing spiritual life among the young as well as older members there, are not wanting.

Question: What instruction have you had in religious knowledge? Answer: None. Question: Who was it given? Answer: By the vicar. Answer: From England, as found in an examination. What if some children among us were sent as to parents and heads of families?

Friends from Jacksonville, N. Y., show that variations are in progress for the building of a meeting-house for the Conservative Friends of the district, in sympathy with those known as "Polar Ridge" Friends. We trust this is an increase of life among them, as well as of our own theatre.

Some years ago, says the London Friend, C. D. Leach, a member of a Baptist Church in Worthing, gave up his charge, and severed his connection with denominationalism, commencing an independent, evangelistic cause at a building known as the "Temple." In the second year of the work, from various scruples with regard to receiving a minister preaching the Gospel, C. D. Crouch left business for himself in order to provide his own maintenance, still carrying on the work of the Tabernacle.

His capital was slender. He is found, and still finds it, "a very uphill" job, as he bears testimony to the providing of food. After six years' experience of men and preaching in his New Year's letter he says, "My business engagements rendered the work of preaching more arduous than the contrary, the regular physical exertion the more practical acquaintance with affairs of daily life, have conducted to better than a fuller appreciation of that 'Gospel of the Kingdom' which is the power of God unto salvation, the everyday-life salvation." The testimony of a life of special interest and satisfaction to

any picture comes to us, says the London Friend, an American paper, of an elderly-Friend, a Lippincott, who twice a week goes to a meeting-house at Woodstown, New Jersey, to a meeting of which she is the only constant. Week by week she sits in the same seat as occupied for fifty years, sometimes keeping it, and sometimes offering words. She is the remaining Friend of the "orthodox" body in the West, and if the meeting were to fall through, she would revert to the heirs of the original Friends of the land. But P. Lippincott never fails to knock at the door with the high brass key to the meeting on First and Fifth-days. The door sends us the cutting recalls a similar scene in Hertfordshire. "One of my ancestors was a member of a group in which to build a meeting-house which was to be in the hands of the Society, as long as there was a Friend to attend it, and after which it was to revert to the heirs of the door. My grandfather was the only Friend to attend for some years, and he died about

1834, when the Monthly Meeting had to give up the house. Two Friends went over every other Sunday to attend with my grandfather."

The following appeared in the Philadelphia Record:

"THE PASSING OF AN UPRIGHT MAN.—Charles Rhoads, whose death occurred on the 25th (of First Month), at his home in Haddonfield, New Jersey, was a man whose long life of uprightness, usefulness and charitable deeds suggests the type which caused the poet Whittier to write that he had come to know in the vicinity of Philadelphia a higher civilization than he had ever seen before. Like the poet, Charles Rhoads was a member of the Society of Friends. He had two spheres of activity—one in Philadelphia, where his business life was spent, and where he was a leader in the Yearly Meeting, and one at Haddonfield, where the affairs of the Haddonfield Meeting, the cares of many private interests and the sorrows and trials of the distressed and poor were borne by him with an unflinching self-sacrifice which won him the love of those whom he served so unselfishly and the esteem of all. In any community few men would have been found who were his peers. The church had not many preachers more winning and convincing than this modest, unassuming Quaker, who on First-day mornings spoke so truly, so simply, so nobly, with such rare intelligence that it was ever a delight and a gain to hear him.

"The meeting between ex-president McKinley and Charles Rhoads, when the latter as a representative of the Philadelphia Yearly Meeting went to the White House during the Spanish-American war for the purpose of speaking a word in behalf of peace, recalls the historic meeting on the Thames between King Charles and a boat load of Quakers bound for America. In both cases the thinkers and the paths of ruler and subject were different, but they parted with personal respect.

"Charles Rhoads by a life-long assistance rendered to the negro race appeared to express the thought that the Friends, who had done so much to abolish slavery, had imposed upon themselves the duty of caring for those members of the colored race who were incapable of self-help."

Notes from Others.

Lillian W. Betts expresses the opinion that "No surer method of reaching the unchurched exists than that of undenominational effort for the community's good."

"It is one of the most hopeful signs of the times," says the *Pilgrim Teacher*, "that so many capable scholars are engaged in studying the child in order that the secret of his right up-bringing may be mastered."

Famous church buildings, such as that called the "Church of the Holy Sepulchre" and the Mosque of Omar, will be reproduced in almost their exact size in the reproduction of the city of Jerusalem at the St. Louis world's fair.

Balfour, the Prime Minister of Great Britain, is a Presbyterian, and by virtue of his office has the power to appoint deans, bishops and primates in the English Church. This is an anomalous condition, and it is hardly to be wondered at that an Episcopal authority in England is greatly exercised over it.

The one course that W. Hudson Shaw has yet to give at 15th & Chestnut Streets is one on "The Life and Teaching of John Ruskin" on Fifth-day afternoons beginning Second Month 19th.

On Fifth-day evening of next week Edward Howard Griggs, M. A. will begin a course of six lectures in Association Hall on "The Philosophy of Plato and its Relation to Modern Life." He will

deal with Plato, and not with criticism and comment upon Plato. Beginning with the lighter, tentative dialogues, such as Charmides and Lysis, following with those that present most completely the mission of Socrates—the Apology, Crito and Phaedo, dwelling then upon the complex whole life of the Republic, and closing with such dreams as the Symposium, the effort will be to present in full outline the message of Plato and to show the relation of that message to modern life.

THE MONROE DOCTRINE.—What we call "the Monroe Doctrine" is not, properly speaking a doctrine at all, says the *Baltimore American*, rather is it a declaration made by President James Monroe on Twelfth Month 2nd, 1823, it did no more than define the attitude of his administration toward the question, then pending, of the occupation and colonization of territory on this hemisphere, by non-American powers. That declaration, reiterated by Monroe Twelfth Month 7th, 1824, was made with England's knowledge and consent, and bound this nation no further than the end of the Monroe administration.

It would have lapsed with its author's exit from office had it not struck the chord of public sentiment, and had not President Monroe's successors recognized the wisdom of giving adherence to the policy defined by him. This they did, and we find that the policy of Monroe was asserted by Tyler, Twelfth Mo. 30th, 1842; by Polk, Twelfth Month 2d, 1845; by Polk, Twelfth Month 7th, 1847; by Polk, Fourth Month 2nd, 1848; by Buchanan, on Twelfth Month 6th, 1858; by Buchanan, on Twelfth Month 3d, 1860; by Grant, Fifth Month 31st, 1870; by Grant, Twelfth Month 5th, 1870; by Grant, Fourth Month 5th, 1871; by Cleveland, Twelfth Month 2nd, 1895; by Cleveland, Twelfth Month 17th, 1895; by McKinley and Roosevelt, on numerous occasions in the past six years.

Grant, in reasserting the doctrine, declared it should be extended, and on Fifth Month 31, 1870, in a message to Congress, said that thereafter territory on this hemisphere should not be held "subject of transfer (by treaty or otherwise) to any European Power."

As the original declaration of this policy was made in a message to Congress, so has been each reassertion of it, and outside of these documents the doctrine of Monroe has no official existence. It does not live in any act of Congress, nor in any of the treaties by which nations are bound, nor has it ever been recognized as a principle of international law. Therein lies its principal weakness—and outside of public sentiment, and save as a Chief Executive of the nation chooses to give it his adherence, it is non-existent. It is, therefore, not a doctrine, but merely a matter of administrative policy.

SUMMARY OF EVENTS.

UNITED STATES.—A bill to admit Arizona and New Mexico as States of the Union has been under discussion in Congress, and in a recent debate the powerful and secret influence of the Mormon Church in politics was brought to view as now felt in Utah and to some extent in Idaho. Senator Hale characterized the debate as interesting, valuable and startling, because it had disclosed a powerful religious organization, "exerting itself as a dominant, potential force" over the mind and action of its followers, which should be taken into account in future legislation.

An earthquake shock was felt at St. Louis, in Southern Illinois and in Kentucky on the evening of the 8th inst.

In a recent decision respecting the legal rights of Indians, who are citizens, Judge Bernard said:

"If the Indian is ever to lift himself into the ranks of citizenship, he must do so by assuming responsibilities; he must be trusted to manage his own affairs, even at the risk of loss of property by unwise investments or imprudent living. He can never be a man if he is always to be treated as a child.

"To think that the Congress at the present time, as shown by its enactments, is to give him an equal chance with other races in acquiring property, education and habits of civilized life and building himself a home.

"It seems to me to be a wise policy, but whether so or

not, if the laws defining it are duly executed by the executive and judicial branches of the Government, and they prove to be unwise, Congress will see the propriety of repealing or amending the same."

Dr. D. E. Salmon, Chief of the Bureau of Animal Industry, said that about 5000 animals about sixty or ninety miles from Massachusetts, Rhode Island, Vermont and New Hampshire to prevent the spread of the foot and mouth disease, and that the indemnity the Government has paid the owners aggregates over \$100,000.

Dr. Salmon said that unless new cases should develop it is probable that most of the quarantine restrictions now existing will have been removed. The disease has been reported from any point outside of New England, although a general spread was feared at the inception of the epidemic.

The report of the State Mice Inspector shows the total coal output of the State of Alabama for 1902 to have been 10,238,793 tons, an increase over 1901 of 1,358,376 tons. The skilled workmen employed in Alabama coal mines number 16,572.

The total cost of the anthracite coal arbitration hearing is now estimated at \$750,000. The operators are credited with spending about \$500,000; the union men say that their expenses will not fall short of \$150,000, and Congress has already appropriated \$500,000 for the expenses of the Commission and the salaries, at \$15 a day, of each of its members as were not already on the Federal pay roll.

The testimony in regard to the subject has now been given and several layers of note on both sides will, it is expected, be heard.

The State of Pennsylvania has between 10,000 and 20,000 persons suffering from tuberculosis. The annual death rate for this disease is about 6000. The majority of these are poor people.

The State is to be asked to appropriate \$300,000 to aid in the movement to care for those affected with this disease, and to prevent its spread, which is under the care of the Free Hospital for Poor Consumptives, and towards erecting dispensaries in the large cities.

A despatch from Dover, Del., of the 4th says: "The House of Representatives on the 2d inst. passed a bill prohibiting the manufacture or sale of cigarettes in this State by a vote of 20 to 13. It is now assured that the bill will become a law. The bill makes it unlawful to manufacture or sell cigarettes, cigarette paper and cigarette tobacco in this State under a fine of from \$200 to \$500."

The Jefferson Medical College, of this city, has offered the Johns Hopkins University, Philadelphia, free courses in medical training to the trainmen so that they may be schooled in the first aid to the wounded. This action on the part of the authorities of the college was suggested particularly by the recent wreck at Plainfield, N. J. The railroad officials have favored the suggestions offered, and in conjunction with the medical director of Jefferson Hospital, will arrange the course of illustrated lectures. The New York Medical Society has lately received a report from its Committee on Hygiene which contained several recommendations, among which are the following: "We recommend that persistent agitation of the duty of the community to the tubercular poor be infused with new enthusiasm. The senior students in every grammar school and high school should be required to pass an examination in the subject of tuberculosis. Public lectures in each school district should be frequently given. By these educative efforts much could be done to teach the sanitary science of every-day living. We recommend the compulsory registration in the proper office by every physician of every case of tuberculosis, and that in case of death the house be thoroughly disinfected by the proper health officers."

The New York Medical Society has lately received a report from its Committee on Hygiene which contained several recommendations, among which are the following: "We recommend that persistent agitation of the duty of the community to the tubercular poor be infused with new enthusiasm. The senior students in every grammar school and high school should be required to pass an examination in the subject of tuberculosis. Public lectures in each school district should be frequently given. By these educative efforts much could be done to teach the sanitary science of every-day living. We recommend the compulsory registration in the proper office by every physician of every case of tuberculosis, and that in case of death the house be thoroughly disinfected by the proper health officers."

The New York Medical Society has lately received a report from its Committee on Hygiene which contained several recommendations, among which are the following: "We recommend that persistent agitation of the duty of the community to the tubercular poor be infused with new enthusiasm. The senior students in every grammar school and high school should be required to pass an examination in the subject of tuberculosis. Public lectures in each school district should be frequently given. By these educative efforts much could be done to teach the sanitary science of every-day living. We recommend the compulsory registration in the proper office by every physician of every case of tuberculosis, and that in case of death the house be thoroughly disinfected by the proper health officers."

treatment at the hands of a civilized nation. It is claimed that should the peace Powers and the blockading Powers agree to such a principle, they would incorporate in the law of nations a doctrine in conflict with the tenets of all modern day ethics. The refusal of Minister Bovea to accept the proposition was not followed by instructions from the three allied Powers to their representatives in Washington to submit the question of preferential treatment for settlement to President Roosevelt, and in the event that he declines to act as arbiter, to take that point, and possibly the entire Venezuela controversy to the Hague Tribunal for settlement, thereby breaking off negotiations with Minister Bovea.

A despatch of the 6th from Washington says: "President Roosevelt has declined the invitation of the allied Powers to arbitrate the question whether they shall receive preferential treatment over the other creditor nations in the settlement of their claims against Venezuela. The matter, therefore, now will be referred to the Hague Tribunal, and this, it is stated, will result in the immediate raising of the blockade. The representatives of Germany, Great Britain and Italy have been engaged in preparing a protocol on behalf of their respective countries for presentation at The Hague Tribunal."

It is announced that the new White Star steamship *Cedric* will start on her first voyage to New York on the 11th instant. This is the largest vessel afloat. She is 350 feet long, 45 feet wide, and has a displacement of 21,000 tons. The *Cedric* is 700 feet in extreme length, 75 feet in breadth, 49 feet deep, with gross tonnage 21,000 tons, and displacement 38,200 tons. It is stated that the *Cedric* will have accommodation for 350 first class, 250 second saloon and about 2000 third-class passengers, in addition to a crew of 335 men, 92 of whom will be in the engine-room.

Information from northern China has been received that a large army is being organized to proceed against foreigners in Kasau.

A Swiss invention has been patented for transporting live fish which appears likely to be commercially useful. The device consists of a tank or cylinder containing a quantity of oxygen attached. The most delicate fish can be packed in great quantities and will keep alive for 36 hours, and it is expected that with larger cylinders of oxygen the time will be lengthened. It is said that large quantities of live fish are now being sent from Switzerland to other parts of Europe by the inventors.

A cable has lately been laid across the English Channel from Dover, England, to a point on the coast of Belgium near Ostend, a distance of about 68 miles, through which it is expected telephonic communication will shortly be opened. It is said to be the longest submarine telephonic cable in the world.

Information has been published of a great loss of life in the Society Islands by a great storm which swept over these islands between the 13th and 16th of the First Month, accompanied by a tidal wave. It is estimated that 1,000 persons perished.

A despatch from Berlin says Professor Baginsky announces that a discovery of serum against scarlet fever has been made by Dr. Aronson. Good results have already been obtained. The professor believes the serum will prove to be a specific for this disease.

The Russian periodical press has lately been held, which adopted several resolutions declaring the importance of the removal by the Government of restrictions upon a free and full discussion of public affairs. One of these states that "Considering that, in the degree of development attained by public life and public opinion in our country, the existence of an independent press is a general national requirement; that this necessity is particularly urgent in the present complicated and difficult phase of Russian history; that the press cannot fulfill the important functions imposed upon it in present circumstances, being subjected by the existing legislation to the unlimited discretionary authority of the administration; we regard the thorough going revision of existing press legislation as a matter of the highest importance."

A recent despatch from Montreal says Marconi has almost perfected apparatus to measure the distance between a ship at sea and a station on land. This will be accomplished by means of a moveable disc, which will be affected by the current from the ship. Naturally, the further the ship the weaker the current. The disc will have stationary stations, which will register the distance from the ship to the shore. Stations will be established all along the St. Lawrence River and gulf to Belle Isle.

A despatch says the Czar has decreed severe disciplinary measures for all Finlanders who failed to comply with the military requisitions in 1902. These total

14,798 men. The decree orders that all delinquent in State service be immediately dismissed, passport be granted to any of them to go abroad the next five years, that all shall be enrolled Landwehr and that a full battalion of life guards recruited therefrom.

Indifference as to religion and socialism are as so prevalent in Germany and Austria among the middle classes as to be undermining the basis of faith.

A severe earthquake accompanied by loud rum reported to have been felt in the western part of on the 5th inst. Mont Pelee is reported to be still

NOTICES.

WANTED.—A mother's helper in a Friend's Address Box 42, Haddonfield.

WESTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in the Lecture Room, Fourth & Arch Streets, on September 14th instant, at 10 A. M.

JOHN W. BIDDLE.

WESTOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met with regular Stage fare, 15 cents; after 7.30 P. M., 25 cents each. Reach the school by telegraph wire West, Phone 114x.

EDWARD G. SMEDLEY.

WESTOWN BOARDING SCHOOL.—Application admission of pupils to the school, and letters in to instruction and discipline should be addressed to

WM. F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester.

Friends' Library, 142 N. 16th Street.

—Open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M. Also on evenings in which the Institute Lyceum Meetings are held from 7 P. M. to 9 P. M. New books include the following: BAYNE, S. G.—On an Irish Jaunting-car. BLANCHAN, Nellie—How to Attract the Birds. BOWTTELL, G. S.—Reminiscences of Sixty Years of Public Affairs.

DUMORE, A. R.—Nature and the Camera.

FISHER, S. G.—True History of the American Nation.

HIGGINSON, T. W.—John Greenleaf Whittier.

KEYSER, L. S.—Birds of the Rockies.

LUDLOW, J. M.—Incentives for Life.

MATHEWS, Alfred—Ohio and her Western Resources.

THWAITES, R. G.—Daniel Boone.

DIED, at her late residence, 2030 Ontario Street, Philadelphia, on the sixth of September, 1902, ANNE STORY HULME, widow of Samuel Hulse, in her 74th year. She was a member of the Monthly Meeting of Friends of the Monthly Meeting of Friends of Philadelphia for the Northern District. "To them which came out of great tribulation and have labored, and made them white in the blood of the Lamb."

—, at his home near Plainfield, Ind., on the 20th of First Mo., 1903, ABRAHAM PEACOCK, in the fifty-seventh year of his age, a member of Plainfield Monthly Meeting of Friends, Indiana. His last illness was of short duration, but the work of preparation had not been without death bed. All who knew him felt that his aim was to deal justly, love mercy and walk humbly with the Lord.

—, on the twenty-fifth of First Month, 1903, died, at Haddonfield, N. J., CHARLES RHODES, a well beloved member and minister of Haddonfield Friends' Meeting, and a shining example of devoted service to his Lord.

—, at his home near Plainfield, Ind., on the 20th of First Mo., 1903, ABRAHAM PEACOCK, in the fifty-seventh year of his age, a member of Plainfield Monthly Meeting of Friends, Indiana. His last illness was of short duration, but the work of preparation had not been without death bed. All who knew him felt that his aim was to deal justly, love mercy and walk humbly with the Lord.

—, on the twenty-fifth of First Month, 1903, died, at Haddonfield, N. J., CHARLES RHODES, a well beloved member and minister of Haddonfield Friends' Meeting, and a shining example of devoted service to his Lord.

—, at his home near Plainfield, Ind., on the 20th of First Mo., 1903, ABRAHAM PEACOCK, in the fifty-seventh year of his age, a member of Plainfield Monthly Meeting of Friends, Indiana. His last illness was of short duration, but the work of preparation had not been without death bed. All who knew him felt that his aim was to deal justly, love mercy and walk humbly with the Lord.

—, on the twenty-fifth of First Month, 1903, died, at Haddonfield, N. J., CHARLES RHODES, a well beloved member and minister of Haddonfield Friends' Meeting, and a shining example of devoted service to his Lord.

—, at his home near Plainfield, Ind., on the 20th of First Mo., 1903, ABRAHAM PEACOCK, in the fifty-seventh year of his age, a member of Plainfield Monthly Meeting of Friends, Indiana. His last illness was of short duration, but the work of preparation had not been without death bed. All who knew him felt that his aim was to deal justly, love mercy and walk humbly with the Lord.

—, on the twenty-fifth of First Month, 1903, died, at Haddonfield, N. J., CHARLES RHODES, a well beloved member and minister of Haddonfield Friends' Meeting, and a shining example of devoted service to his Lord.

WILLIAM H. PILE'S SONS, PRINTERS.
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, SECOND MONTH 21, 1903.

No. 32.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

With wounding word thou piercest three,
Thy neighbor, Christ and thee.

Our part effort is for the sake of wants;
Our Creator's part our wants are for the
chief effort.

More and more lost is that soul becoming
pursuing an end of less than a soul's
value. Less than one's soul is the world,
knowledge is less, fame is less, the flesh and
its gratifications are less. What will it
cost a man to make any of these an end,
and see that which is worth more,—his soul?
It is permitted that things less than the soul
should be made a means, if unto an end that
is greater. Nearer and nearer is coming that
salvation which will satisfy a soul's demand,
the chain of its activities, prayer and faith be-
come greater than itself, and more than self.

We are nearing the date of the birth of
Washington, when doubtless much will be said
of that prominent man's life and services.
But it is likely that the orators generally will
miss views upon war and the implements
of war,—what, after some experience, he
thought of them. This had taught him there
could be a better way of reconciling differences.
"My first wish," said George Washington,
is to see this plague of mankind banished
from the earth, and the sons and daughters
of this world employed in more pleasing
and innocent amusements than in preparing
implements and exercising them for the destruc-
tion of mankind." J. W. L.

"LET ALL YOUR THINGS BE DONE WITH
FEAR."—Charity is a surrender of personal
importance, but not of discernment between
principles. It so rejoices in the truth, that it
cannot be an indifference towards error. It
governs too well to tolerate known error, or
live any quarter under a misty magnanimity

or easy-going liberality. True charity is not
blind, but uncharitableness is blind. Charity
is, in part, an openness of sight into principles
and motives, because it is its business, in
order to render righteous judgment, to discrim-
inate between principles and men, and hate
the sin while loving the sinner.

There are those who do not easily distin-
guish, when principles are brought under judg-
ment, but that themselves or certain individ-
uals are intended to be arraigned. Also, on
the other hand, some in a zeal for truth but
not against men, while not suspecting that
they are scolding men, denounce principles or
dissect tendencies in terms that seem to con-
demn some men. It is difficult to disentangle
the two in thought,—the heart of a man and
the principles of his views or practice. And
it is not always wholly the hearer's or the
reader's fault that he does not discriminate
the critic's intention, as between the abstract principle
that he protests against, and its human
representatives. All three might be at fault
together,—the representative so far as he delib-
erately identifies himself with an error, the
reader or hearer whose discriminations will
not separate a principle from apparent per-
sonality, and the writer or speaker who does
not criticise both himself and his expression.

The witness of the inspeaking Word is de-
clared to be a discerner of thoughts and in-
tents of the heart; and where we so sink self
out of sight as to clear the way for a dispa-
sionate view of his discoveries of our own and
each other's true inwardness of intention and
thought, we shall be in a condition while
passing judgments or while hearing them, "in
malice to be children and in understanding to
be men."

WHILE engaged in manual labor Paul did
not forget his high and holy calling. Rather,
he made the six days work contribute to the
one day's work. If it is not the most profitable,
the shop may, nevertheless, become a valuable
place of study. The Apostle might learn the
habits, the speech and the dispositions of the
people about him, and he might at times hold
private conversation or in silence he might
meditate on the great subjects that had long
engaged his mind. Many eminent martyrs have
come out of places of toil. But when the
Sabbath came Paul entered into the synagogue
(verse 4) and taught the people, both Jews and
Greeks, who would give the more earnest at-
tention because his labor was gratuitous.—
Ledges.

An Autograph Letter of Thomas Chalkley.

Our friend Josiah W. Leeds, in his prepara-
tion of "Biographical Notes" for THE FRIEND,
introduces, in No. 29 of the current volume,
a brief account of Thomas Chalkley, "Gent-
lest of Skippers, rare Sea Saint." Quite re-
cently, the removal of merchandise and chat-
tels from one place of business to another, in
Philadelphia, brought to light the following
fragment of a letter of T. C. to his wife,
written with the careful, clear chirography
more characteristic of the Friends of a cen-
tury ago than of the present generation. This
may in part supplement the accounts of
Friends in Tortola which our columns have had
from the pen of George Vaux.

TORTOLA, Feb 16th, Eighth Month, 1741.

MY DEAR.—By this know I am well, and
safely arrived here at Governour John Pick-
erings, who with his Spouse are very Loving,
and Christian-like kind and recd me with
Hearts full of Tender Love.

Yesterday we had a large & Satisfactory
Meeting at Friend Pickerings House, Where
were many People divers not of our profes-
sion, and I hope I may say that the Good hand
of the Lord was with us. John's wife, and
Sister, the Wife of one Hunt, Appeared in
their Meeting, & as my poor self, so many were
much Affected, & broken into tenderness, &
I felt some Reward in my Bosom, or heart,
in undertaking this Religious Visit. Here was
at this Meeting a Dear Young Creature, whose
father had turned her out of Doors for com-
ing to Friends Meetings, Saying he had been
at all that Charge to buy her fine Clothes &
taught her to sing & dance and all for nothing.

I have no sight of any Return as yet, but
as Soon as I have, & have an opportunity, I
shall let thee know it. This . . . (wanting)

I have my health now better than I
have had it for Several Years, which I take to
be a great favour from him in whom we live,
move, (if we live & move well) & have our
being.

The Governor, his wife, & her sister are
Dear Tender hearted friends, & He seems to
be better Satisfied as to defence since I came
than he was before. I understand from the
Governor that the General hath Sent for the
Warlike Arms here, Saying, If the People
were Quakers they would have no need of
them, that he should want them at Antigua,
that a Good Quaker stood fairer for Heaven
than a bad Churchman. But he liked his own
Religion best, & if they would trust Providence
with their Interest they had a Right to
do what they would with their own, & he has
still Continued Friend Pickering Governor of
the Island to the Mortification of all the Great
Swords'men. Things are yet young, & ten-
der here, But we hope for a growth as above
in the best things, the Great name of the most
high be praised for his Merciful Visitations,

so be it saith my Soul. . . . (wanting) . . . One of the Dear Friends who are come to see me. In a very Scarce time & corn at 6s; p Bushell, the Usual price being 3s.

He would take no more, Saying he would not raise the price since he had plenty & it is very observable that he always has so, which the People take to be a blessing on him, because of his Charity. He is a good friend, & is now (since I came) about building a Meeting House. He tells me, he believes it will be Money well laid out. The Governor intends to build another, these are Good Examples.

T. C.

TORTOLA ye 28th, Eighth Month, 1741.

MY DEAR.—To-day here being an Opportunity for Antigua, I gladly make use of it to inform thee of my health & welfare. I have been here upwards of two Weeks on this Island, & my heart hath been much opened as also my mouth to the People, & here hath been an Open Door to Receive the Doctrine of the Gospel of Christ & divers Added to our little Society. Such openness Love and Increase I think, I never met with, Except on the Isle of Nantucket. I was informed that about 30 persons have been so Convinced that they Resolve to keep to Meeting, & join with friends. Since my coming here . . . (wanting) . . . One who wrote against us, & another who Exceedingly disliked our Principles both Great Men in this Island, at whose House I having been Kindly Treated.

As my Coming here will be pretty much talked of with you by Reason of my Age, the Wars & this place being so near the Spaniards, & not likely to Come home these five or six months if ever, for these reasons, I did not Care if this letter was Spread among friends.

Thus brokenly & abruptly I am Obligated to Conclude with Love unfeigned to thee my Dear, & to my only Daughter Rebecca, & all thy Children whom I love and wish well as I do all who Sincerely Love our Lord Jesus Christ, I am

Thy faithful Loving Husband,

THOMAS CHALKLEY.

P. S.—I do not Expect to be at home

The following information, furnished by a Friend on the island of Tortola, was forwarded to Thomas Chalkley's friends after his decease, which occurred one week subsequent to the penning of the latter part of the above letter to his wife. He was aged sixty-six years and five months.

On third day (the 27th of Eighth Month, 1741) he was employed chiefly in writing to his family and friends in Philadelphia. On fourth day (the 28th) some friends from the road came to see him, which prevented his going out to visit the neighbors as usual.

On fifth day morning he found himself much indisposed, a hot fever upon him at the breaking up of the week-day meeting. The fever continued on and off until his death, which was between two and three o'clock on fourth day morning, the fourth day of the Ninth Month, 1741.

"Is the sermon done?" was asked of one who returned from meeting sooner than usual. "No, not yet," was the answer; "It is preached but it still remains to be done."

FOR "THE FRIEND."

The Secret Lodge not Desired by Marshall, Washington, Ritner, Lincoln.

Several months ago, while interior alterations were being made to strengthen an old brick building on the lower side of Walnut below Fifth Street, in Philadelphia, it became necessary, on account of work being done about the main stairway leading from the street, to find access to the second story through the large room of the first floor used as an auction room, and so up-stairs by a back stairway. I had been very many times on that second floor, but had never before known of the existence of this extra, possible exit. A large low-down window at the top of this enclosed staircase, looked out upon the roof of the first floor back extension, though in former years this was probably a high porch overlooking an ample, south-side garden. On this second floor and the floor above, THE FRIEND has been printed during a long course of years.

The old changed mansion is an historic one, having been the boarding house, a century ago, of John Marshall, Chief Justice of the Supreme Court of the United States. Only a few steps away is Independence Square, on the Chestnut Street side of which is the venerable State House or Independence Hall, with the old time offices and courts, and in one of these did the Chief Justice enter upon the duties of his high office a hundred and two years ago. When the centenary of this event was commemorated in Philadelphia in 1901, there were very high tributes paid to this "greatest of American jurists," and expounder of constitutional law. The listeners to these eulogies were, however, not told of the low estimation in which Marshall held *secret societies*. It would have been a benefit to the country generally could this opinion have been spread broadcast. Writing to Edward Everett he observed: "The institution of Masonry ought to be abandoned, as one capable of producing much evil, and incapable of producing any good, which might not be effected by safe and open means."

Marshall was an honored friend of George Washington, and wrote his Life, which was published in five volumes, but I do not find in this large work any allusion to Washington's connection with Masonry, notwithstanding such extravagant claims have of late years been made thereabout by the Order's adherents. "I do not recollect," said Marshall, in answering an inquiry upon the matter, "ever to have heard him utter a syllable upon the subject." Both Washington and Marshall, in their younger years, had, indeed, joined the lodge, but both wisely ceased attendance, while so lightly did they hold to the institution that it was not thought of sufficient importance to form the subject of conversation. To Jared Sparks, also a biographer of Washington, all the documents of the latter, Marshall believed, had been given, but Sparks failed to find any of the alleged letters of Washington to Freemasons, not even in his carefully kept letter-copying book which had been many times attended to.

The above matter of Washington's relation to the lodge was thought of sufficient moment some sixty-five years ago, at a time of much political excitement concerning Freemasonry, to form the subject of a communication from the Legislature of Pennsylvania to Governor Joseph

Ritner. Replying thereto the Governor published authentic documents, that Washington was thirty-six years old, had ceased regular attendance on the lodge; that thirty years (being the year before his death), his opinion continued the same; that he was never called "Master" or "Grand-Master;" that he was not agreeable to him to be addressed even as a private Mason, and that all the letters said to be written by Washington to lodges are spurious. As might be inferred the secret lodge had no attraction for Governor Ritner. This, however, does not seem to have been brought forward last autumn, when, at Mount Rock burying-ground, in Erie, a monument commemorative of the former Governor was "dedicated." These lines of Whittier's, cut in the granite, were said in the despatch, "to have been inspired by the Governor's message on behalf of public schools, in 1836," but the matter of the poem was that it was because of his opposition to slaveholding and the pursuit and reclamation of fugitive slaves—"the peeled and the maimed, and outcast of earth." The lines referred to, commending the Governor, and which are here introducing the poem read:

"Thank God for the token—One lip is still free,
One spirit untrammelled—unbending one knee.
Like the oak of the mountain, deep-rooted and true,
Erect, when the multitude bends to the sterner view."

In the Eleventh Month last, President Roosevelt being in Philadelphia, and being the guest of the Masons at a commemoration of Washington's initiation into the order of the masonry, expressed a regret in his address that President Lincoln had not been and heretofore. How little need there was for this regret may be inferred as we read the words of Lincoln's address to his old neighbors Springfield, Illinois, when about to leave in 1861, to enter upon the duties of the presidency. Alluding to Washington, he said: "He never would have succeeded, except for the aid of Divine Providence, upon which he has all times relied. I feel that I cannot succeed without the same Divine aid which sustained him, and on the same Almighty Being I rely for my reliance for support, and I hope your friends, will pray that I may receive that Divine assistance without which I cannot succeed, but with which success is certain."

It was a strange claim which was made by an Episcopal bishop at the banquet accompanying the celebration in Philadelphia in 1860, referred to, that "Freemasonry had brought [two ecclesiastics of differing denominational faiths who were present] together—something which the Christian Religion could not do. I want you all to widen your horizon and take a larger view of things. Many go first to the great principles of ones which President Roosevelt talked about in morning."

Why should this secret, oath-bound order thus exalted above Christ and his ones? We are sure that, however high the claim, the immaculate Lamb of God cannot but one with the blood curdling oaths and the horrible penalties invoked against those who reveal the secrets of the lodge of darkness. A system which requires such obligations cannot be founded on Christ, the true Cornerstone, and, if not, the building is destined to fall.

JOSIAH W. LEED

OUR CHURCH.

When they willingly received Him into the ship; and said the ship was at the land whither they went" (Mat. vi. 21).

What our path may be as the way of a ship in the which no deceit can follow or imitate."—*Epistle*, 18.

Nor is the rudder lost,
Nor is the helm forgot,
Of our ship tempest-tost,
That to the general lot
Fought with contribution large and pure,
By th' creative Word which ever shall endure.

By that exhaustless Word
In God's well-pleasing Son,
On true souls are conferred
Equipments, all in one,
Of rudder, ball, and freight, and sails and wind,
To lodge the broad communal element of mind.

The rule of God with man,
As ever present fact,
Past each coast-bugging plan
And mere memorial act,
With preventive grace our course controls
Through rationalistic reefs, and canalizing shoals.

Each soul regenerate
A minister ordained,
The mystery only great
Of godliness unfeigned—
The lesson of a Saviour crucified—
For ever all slip-shod faith and inly craven pride.

The spiritual ground
On which move outward things,
Through them in one sure sound
To ears attentive rings,
What hath let will let, till it be removed,
And then the source of sin and discord shall be proved."

All resting upon form
Beyond the child's estate,
Porsakes the heavenly norm
On which ripe blessings wait,
Perverts the doctrine of Christ's holy cross,
And changes his fine gold to unsubstantial dross.

The port for which we steer,
As ever held in sight,
With clear and yet more clear
Mention, doth invite

To an dependence on external things,
In instant waiting on a jealous King of kings.
R. R.

NOTWITHSTANDING Paul rejoiced in the spread of his gospel by the overruling of bad proclerators of it for good (Phil. i: 15-18), yet he never sanctioned any ministers as truly Christ's except such as had his spirit; yet remember, says Wetherbe, "that God's blessing did not fall upon those men who preached Christ through 'envy and strife.' God would bless his truth is belated by them, but He would withhold his blessing from the preachers themselves. There is a wide difference between the two things. No man, actuated by a bad purpose in preaching the Gospel, will be the subject of God's favor. It is such men as Paul, governed by the purest motives in preaching Christ, that receive the Lord's special favor and abiding support. Are you filled with the consuming desire which animated Paul in his eagerness to have Christ preached to a lost world?"

AFTER all, the great triumph of civilization in the past has been the substitution of judicial determination for the cold, cruel, crude arbitrament of war.—*Lord Salisbury*.

Science and Industry.

SAILORS have a very simple, and what is said to be a very effective way of determining the edible or nonedible qualities of any new varieties of fish they may happen to run across. In the water in which the fish is boiled is placed a bright silver coin. If the coin retains its natural color during the boiling process the fish is good to eat. But if it turns dark, the food is rejected.

TO TELL THE AGE OF EGGS.—A German scientist has discovered a method for making eggs tell their own age. It consists simply of immersing the egg in a solution of salt containing about eight ounces to the pint. When the salt has thoroughly dissolved the egg to be tested is dropped gently into the glass containing the solution. It is said if the egg is only one day old it sinks immediately to the bottom; if three days old it sinks just below the surface only, and from five days and upward it floats.

Another process has just been awarded a medal in Saxony by the national society of poultry breeders. It is well known that the air cavity at the blunt end of the egg enlarges as the age of the egg increases. Consequently, if the egg be placed in a solution similar to the one described above it will have an increasing tendency to float with the long axis vertical. A scale of angles is placed at the back of the vessel and from the inclination of the eggs to the horizontal the age can be gauged almost to a day. A new-laid egg lies horizontally at the bottom of the vessel. When three to five days old the egg raises itself from the horizontal, so that its long axis makes an angle of about twenty degrees with the horizontal. At eight days this angle increases to about forty-five degree; at fourteen days it is sixty degrees; at about three weeks it is about seventy-five degrees, while after four weeks it stands upright on the pointed end.

THE Black Sea differs in a most remarkable manner from other seas and oceans. A surface current flows continually from the Black Sea into the Mediterranean, and an undercurrent from the Mediterranean into the Black Sea. The latter current is salt, and being heavier than the fresh water above it, remains stagnant at the bottom. Being saturated with sulphuretted hydrogen, this water will not maintain life, and so the Black Sea contains no living inhabitants below the depth of about one hundred fathoms. The deeper water, when brought to the surface, smells exactly like decayed eggs.

EVEN with the modern ocean greyhounds and their sharp steel prows the whale must yet be accorded some rights at sea. They cannot be disregarded by seamen for to do so may invoke disaster as was demonstrated a short time ago by an incident that befell the ocean liner Sierra. The Sierra was speeding along between Auckland and Sydney at sixteen knots an hour when it was brought to a sudden stop. The passengers and crew received a severe jolt and for a time great alarm was felt. Investigation showed that the huge body of a sperm whale was stuck firmly on the vessel's

stem. The whale was struck squarely in the middle. Its back was broken and the stem had cut so deeply into its carcass that the levitation could not be thrown off until after much hard work on the part of the officers and crew, and the reversing of the engines.—*Popular Mechanics*.

"Do your buttons ever come off?"

"Ever? They're always doing it. They are ironed off, washed off and pulled off, until I despair. I seem to shed buttons day after day."

"Make use of these two hints when you are sewing them on, and see if they make any difference. When you begin, before you lay the button on the cloth, put the thread through so that the knot will be on the right side. This leaves it under the button and prevents it being worn or ironed away and thus beginning the loosening process. Then, before you begin sewing, lay a large pin across the button, so that all your threads will go over the pin. After you have finished filling the holes with thread, draw out your pin and wind your thread round and round beneath the button. That makes a compact stem to sustain the possible pulling and wear of the button-hole. It is no exaggeration to say that my buttons never come off, and I'm sure yours won't if you use my method of sewing."

ARID LAND RECLAMATION IN CALIFORNIA.—The greatest opportunity for the reclamation of arid lands in California, and perhaps in the entire Southwest, has been found to lie in the utilization of the waters of the Colorado River on its adjacent lands in California and southern Arizona. As a result of an investigation along this river made in First Month 1902, by the hydrographic branch of the United States Geological Survey, the extent of the alluvial bottom land between Camp Mohave and Yuma was found to be from four hundred thousand to five hundred thousand acres. This map, on which the topographic features are clearly and accurately shown, will be of great value in assisting engineers to locate the main canal lines, and is essential to a comprehensive knowledge of the river as a whole.

The demands for irrigation in the Colorado Valley are urgent. The average rainfall at Camp Mohave is only 5.99 inches per annum, and at Yuma it is 30.6 inches per annum, while the temperatures are such as to provide twelve growing months in the year. The Colorado River derives its principal source of water supply from the melting snow on the high mountains of Utah, Colorado and Wyoming. The opportunities for storage on this stream are very great.

The silts of the river are difficult to handle in canals, but the fertilizing properties which they have are such that lands irrigated with these muddy waters will never require further fertilization.

R. H. Forbes, of the Agricultural Experiment Station at Tucson, Arizona, who has made a study of the silt in the Colorado River, has pointed out that this stream resembles the Nile in many particulars. Like the great river of Egypt, the Colorado is subject to an annual summer rise sufficient to overflow the extensive areas of its borders and delta lands. These high waters are rich in fertilizing sedi-

ments, are exceptionally free from alkaline salts, and come at an opportune time for irrigation. R. H. Forbes maintains that when the Colorado is understood and utilized as successfully as the greater and better-known Egyptian stream, it will be recognized as the American Nile—the creator of a new country for the irrigator, the mother of an occidental Egypt.

TRADE UNIONISM IN ENGLAND.—Trade Unionism in England has gone farther and developed more power than in America or anywhere else. There are at this moment some thirteen hundred unions of workmen with a membership of about two million. In the United States, with double the population, there are less than half that number of unionists. Nor do numbers make up the only difference. In England the system of collective bargaining, especially in the coal and cotton trades, is carried much farther and on more methodical lines than in America.

Whether that fact points to a greater superiority in the mechanism of English over American industrialism is a much-argued question. It points, at any rate to a greater power in English trade unions. That power is further shown in the amount of control trade unions have contrived to gain over the management of business. It is a control that stretches beyond such questions as hours and wages and embraces the fundamental points of methods, internal discipline, the maximum output, the number of apprentices, the use of unskilled labor on work hitherto done by skilled labor, the introduction of a new machine, the employment of men not recognized by the unions, and so on. Broadly speaking, these demands have been resisted by Americans and yielded to by English employers. Americans have stood firm on the vital matter of "control" in a way that Englishmen are never tired of praising. Most employers here let the point go by default against them through lack either of prevision or of courage to force a decisive issue at the outset. The consequence is that the industrial machine in England is geared to a much lower efficiency than in America; the slowest workman sets the pace; "going easy" is their rule of labor, and work is distributed over the largest possible number of men.

Of course, it is absurd to ascribe, as many employers do, all the decline in British commerce to "the tyranny of trade-unionism." The employers themselves have much to answer for with their fatal complacency and conservatism, their lordly, unaccommodating ways of doing business, their myopia that will never unreservedly admit that British methods are not the best, and their short-sightedness in not risking a dollar to-day to earn five next week. In speculative pluck and energy they are to the Americans what the Italian is to the Englishman. But granting all this, it is still the fact that trade unionism has done more in England than in any other country to limit production, curb initiative and control output by the uniform, deadening rule of averages. There is something in the atmosphere of England that allows trade unions to thrive as they thrive nowhere else.—*Harper's Weekly*.

No great characters are formed in this world without suffering and self-denial.

Selected.

Robert Barrow.

Robert Barrow's account of the death and funeral of George Fox was given on page 303, in THE FRIEND for Fourth Month, 5th, 1902.

Some further account of Robert Barrows will appear in the following interesting selection which has been forwarded to us:—

Robert Barrow was born in Lancashire, England, but was removed in his infancy into the neighborhood of Kendal, in Westmoreland. He was convinced of the truth in 1652, soon after the first meetings of Friends were settled in that county; and, as did many others, he often suffered from fines, distraint of goods, and long imprisonments.

About the year 1668, he received a gift in the ministry, and was a zealous laborer in the gospel for twenty-six years. His wife was a daughter of Christopher Brishrown, who, for conscientiously refusing to pay tithes, was, at the age of seventy-seven, imprisoned (and even contrary to the law under which his persecutors pretended to act) kept in close confinement more than sixteen months, when he was released by death.

Robert Barrow, on his death-bed (in Philadelphia), often spoke most affectionately of his wife. On one occasion he said: "I married her for the truth's sake,—she was God's gift to me. When I left her, it was as if I was going to my grave. Neither gold nor silver, riches or honor, should have parted us,—nothing but that I might be obedient to the Lord, and keep my peace with God."

Notwithstanding the various fines collected from him, Robert Barrow had, by industry, accumulated an estate; and feeling himself called to more extensive travels for the truth's sake, he, about the year 1690, placed his property in the hands of his son, reserving therefrom an annuity sufficient for the comfortable maintenance of himself and family.

In the Eleventh Month, 1690, he was in London; and having attended many meetings with George Fox, he was with him during his short illness until "he sweetly fell asleep in the Lord," whose blessed truth he had living and powerfully preached in the meeting but two days before.

He travelled twice under a religious concern in Scotland and Ireland; and in 1694 he believed it right to visit in gospel love the American continent and adjacent islands. He felt it a trial at his age to cross the ocean and travel in a foreign land, but above all to take, probably a last farewell of the beloved companion of his life. In speaking of the expected difficulties and dangers of his way, he remarked, that he had rather immediately lay down his natural life, if by so doing he could keep his peace with God, than go to America.

In London he met with Robert Wardell, another ancient minister who was under a similar concern. There also were Samuel Jennings, and Thomas Duckett, of Philadelphia, who, having been on a religious service in England, were about returning home.

About the close of the year 1694, Robert Barrow and Robert Wardell arrived in America and travelled through the various provinces, attending three hundred and twenty-eight meetings in less than a year.

Near the end of the year 1695, they passed over to the West India Islands, and after

much service in Bermudas and Antigua, sailed to Jamaica, which they reached the four of the Second Month, 1696. Although at this time these ancient Friends were both infirm, they continued diligent in their good labors for about two weeks. Robert Wardell then rapidly sank under the effect of the climate, and after four days' confinement, died on the twenty-second of the same month. He departed in great peace, which condition appears to have been mercifully granted to him throughout his illness. To the wife of the Friend at whose house he lay, he said, "Lord reward thee for thy tender care; it is my dear wife. I know not what I may see her more; but, however, the will of God be done. I am, and was willing to be contented with the will of God, whether I live or die, before I came hither; and I blessed myself I am not afraid to die." He continued to the end giving pertinent exhortations to those who came to visit him, concerning the education of their children, and the support of prayer discipline in the church; having a desire to tell them, that Friends might walk agreeable to God's love to them.

Robert Barrow remained on the island for months after the decease of his companion. He was very unwell all the time of his stay, but was enabled to attend every meeting that came in course, except one. On the twenty-third of Sixth Month he embarked to return to Philadelphia. The other passengers were Jonathan Dickinson, wife, and infant son, Benjamin Allen. On board were seven Europeans, twelve negroes, and one Indian girl. They had calms for many days, loss of anchor, and deviations from their proper course, caused by the master's fears of encountering the French fleet. On the eighteenth of Seventh Month the master had his leg broken, and the Indian girl died. A northeast gale set in on the twenty-second, which, early on the morning of the twenty-third, drove the vessel on the coast of Florida. The storm subsided towards daylight, and they found themselves on a beach of sand, which was bare by every receding wave. There Robert Barrow, an aged man, who had been sick more than five months; the captain, whose leg had been recently broken; Benjamin Allen, who had been very ill most of the voyage; a delicate woman and sick child, besides several others.

They saw a country without trees, where only vegetation was the shrubby palm growing on the sand-hills. Under some of these bushes, which broke the violence of the wind, but gave no protection from the rain, they made a fire, and the invalids were placed around it. Most of the seamen and negroes were employed in carrying their chests of provisions on shore.

While thus employed, two Indians rapidly approached them foaming with their cut-throats in running and having Spanish knives in their hands. They each seized one of the seamen and dragged him towards the growing fire. Some of the crew would have killed the assailants but Jonathan Dickinson persuaded them to offer no resistance and advised them to put their trust in the Lord. He then whilst the Indians stood looking with wild and furious countenances on the invalids, offered them some pipes and tobacco which they

ized and departed rapidly as they came. Friends knew the Indians of Florida were noted cannibals and cruel usage and painful death awaited them. But some of them were favored to seek after and obtain position of deep quiet retirement of mind in which they were given some hope for which they blessed the name of the Lord who was their only trust.

Knowing that the Spanish nation had great force over the Florida Indians the greater part of the company agreed to endeavor to assist the Spaniards, one of the seamen being content to act as spokesman to that language. But Robert Barrow could not assent to falsehood.

Six great numbers of Indians arrived and with them commenced taking from the vessel that remained in it, but the cacique or chief with about thirty others, rushed upon the little band who were quietly sitting about the fire. The Indians were armed like the rest two who came except the cacique who had a bayonet. They cried out "Nicholeer," meaning English, but were not understood, and the captives were silent. They then saw "España," Spanish, to which some of the Spaniards assented. During this time the company sat calm and still, under the wing of the spirit of prayer; when the cacique placed himself behind Jonathan Dickinson and one of his band behind each of the Spaniards. Their knives were elevated, and they looked to their king, as if for a signal to commence the work of slaughter.

They were at first loud in words, but the meekness of their prisoners seemed to affect the Indians, and they also became silent; and they stood in the same threatening posture a quarter of an hour, their countenances had fallen. They then proceeded to open the chests, etc., and divided the contents among themselves. They stripped off their clothing all the prisoners except Barrow, the captain, and J. Dickinson's dead child.

The cacique appeared to feel some kindness for them, and at his suggestion they erected a tent, and gathered some leaves to cover it. They endeavored to obtain permission of the king to pass northward along the coast desiring to reach St. Augustine, but he said no, they should go southward with him. The Indians seemed to doubt the prisoners' words, and often asked if they meant "Nicholeer;" on the twenty-fifth day he addressed the question to Robert Barrow, who answered in the affirmative. On the next day the company were stripped of most of their clothing they had previously been allowed to retain. The prisoners were then ordered to march. One of the negroes was allowed to assist the captain, but J. Dickinson's wife was obliged to carry her child, each of the others being laden with the spoil. Their journey was south, and for five miles they waded through deep sand under an oppressive sun.

They were then ferried across an inlet to a Spanish town, where they passed the night. On the twenty-sixth, the little band were ordered into silence, and some of them, as they suffered other times, were favored to feel the presence of the Lord in the midst of them. On this occasion, R. Barrow was much aided in testimony, and also in supplication,

that if it was his Heavenly Father's will, they might be preserved from the perils around them. It was a season of refreshing and strengthening. The heart of the cacique was softened, and he told the prisoners they might depart; which they did twenty-eighth of Seventh Month, the cacique protecting them to the last. He furnished a boat and a small stock of provisions for the invalids and weak ones.

After various dangers, especially from a rough sea, they landed and passed the night of the 29th on shore, and met those of their companions who had come by land.

On the thirtieth, great numbers of Indians from St. Lucia, came fiercely upon them, crying "Nicholeer;" all who had any clothing were quickly stripped of it; the Indians appeared much enraged, and drew their arrows, but suddenly became calm, and R. Barrow, J. Dickinson, his wife and child, were sent in a canoe over an inlet into the town. The Indians there seemed even more enraged than the others. Those who had rowed them over, sprang into the water to save themselves. Arrows were shot towards them, but the wife of the cacique and some others interceded for the lives of the prisoners.

(To be continued.)

This will be a happy year if we learn in it to find a new interest in our fellow men. But for such a work we need a higher inspiration than that of human genius. We must be led by the Spirit. What a peace comes to us when we realize that there is such an inspiration always waiting for us; that we need only to consent to be led, and we shall have given us what to think and say and do. Then we are ready for all occasions; then no duty is too hard, for we have a well of water within the soul perpetually flowing—a guidance and influence sufficient for all things. Let us remember that we are never asked to do a duty but what power will be given us with which to do it. This year let us grow in grace. Let us lean more and more on this inward inspiration. Let us be sure that this comfort, this light, this guidance, this strength and peace, may always be ours.—James Freeman Clarke.

ONE of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was eminently a work of faith. She never heard the tramping of her boy's feet as they came home from school, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward earnest exercise to God for wisdom to train them, and for the Holy Spirit to guide them. She mingled praying with counsel and restraint; and the counsel was the wiser, and the restraint the stronger, for this alliance of the human and Divine elements in her instructions and discipline. At length when her children became men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak—her's who "had fed them through her own spirit's life."

THOUGH idleness be a sin which the devil loves to tempt men to, yet he is never guilty of it himself.—Dr. South.

THE ALABASTER BOX.

There is no life so void, so bare,
But that a box of ointment rare
Somewhere within may be;
This one a cheering song may sing,
This but a loving thought may bring,
So that for Christ it be,
Yet, dear as Mary's ointment, shed
So lovingly upon his head,
The smallest gift will be.

Why hold thy offering back, though small
It seems for Him, the Lord of all?
No gift is small to Him.
Whatever it may be in thee—
Ambition, pride, self-ministry—
That keeps thy gift from Him,
O, break it into pieces now,
As Mary broke above his brow
The alabaster box;
Then shall He for thy offering care,
Even as for Mary's ointment rare,
Within the costly box.

No pride of power, no height of fame,
Ambition's goal, nor boasted name,
Can lasting be to thee;
Yet shall thy smallest gift of love
Forever shine, all these above,
Within Christ's memory.
—Elsie M. Smith.

Has the Time Come?

We are happy in believing that an increasing number of people cherish in their minds ideas which, though old as to their truth, are new to human consciousness. Thoughtful minds of the age are pondering over conceptions which involve the abandonment of certain prejudices, the establishment of sounder principles, the adoption of better customs, the amelioration of evils, the promotion of improved conditions of health and welfare in almost all directions. We do not here allude to the multitude of vague theorists who have floating in their brains supposed panaceas for all human ills, untried experiments, unbalanced notions and hastily formed conclusions; but rather to the much smaller number of those whose opinions are the outcome of much thought, impartial examination, careful sifting; who neither abandon the old because it is old, nor endorse the new because it is new, but submit both to the dictates of sound reason and wise judgment.

Such persons, however firmly they hold their own well earned views, are seldom noisy or eager in heralding them. They see many difficulties which may prevent their acceptance, and perhaps feel unable to cope with the loud opposition which they are sure to meet. Moreover there is a widely spread feeling among thoughtful people that the time may not have come and the world may not be ready for the reception of the new truth or the institution of the new practice which they so warmly cherish. They well know how slow are the processes of unfolding, and how impossible it is to precipitate changes for which society is not yet prepared. Thus they remain silent, and bury within their own breasts the truths and ideas which they have tested and proved, and which they feel sure will at some future day be the heritage of all.

There is a certain confusion in this reasoning which spoils it for the purpose for which it is used. It is difficult, if not impossible, for any one to know exactly when society is

ready for a progressive step. The very fact that its necessity is felt at all affords a reasonable hope that it will be felt more and more, and win more and more adherents. But even if the time has not arrived for the general reception of a truth, or for the actual change in some common practice or some existing institution, that fact by no means proves that the time is not ripe for its announcement by one who firmly believes in it, and his authority to herald it, and for the natural discussion which such announcement would produce. It is only by such means that any step in human progress is made. If every one were silent as to his convictions until society were prepared to endorse them, that time could never arrive. There would be nothing to bring it on. The history of all ideas shows they have first dawned upon the minds of a few, and through them have, by slow degrees, become the property of the many. All inventions are thus popularized; all truths are thus disseminated; all real gains in civilization are thus made. But if those who first possessed these treasures had refused to share them; if they had hidden them away in silence, because they fancied no one was ready to welcome them, what advances would the world have made?

John Morley, in discussing the Realization of Opinion, says:

"Progress is not automatic, in the sense that if we were all to be cast into deep slumber, for a space of a generation, we should awake to find ourselves in a greatly improved social state. The world grows better, even in the moderate degree in which it does grow better, only because people wish that it should, and take the right steps to make it better. Development is not a force, but a process; not a cause, but a law. It explains the source and marks the immovable limits of social energy. But social energy itself can never be superseded either by evolution or by anything else."

We all admit that the rich man should hold his wealth in trust, and put it into circulation for the good of the community, and exactly the same is true of everyone who has the wealth of fresh openings of truth which he has tested, and tried and found reliable. He is entrusted with them, not for his own private benefit, but that he may be the means of opening them up to the world, and of thus in some way promoting its welfare. Nor is he at liberty to doubt that he can do this. He may very likely see that the time has not yet come when his thoughts can be fully realized; but he should also see whether to him belongs the responsibility of taking the first step towards this realization. If his thought is a true one, or his plan a wise one, it will grow and bear fruit, though he may never live to see it.

The architect pictures in his mind the beautiful structure which will take years to complete; the farmer has a vision of the plentiful crops the seed of which is not yet sown. Yet they know that if they do not take the initial steps their ideals will come to naught. The time has not yet arrived for the edifice to stand forth in its grand and massive proportions or for the fields of ripe grain to wave in the sunlight; but the time is fully at hand for the foundations to be laid and the seed

to be sown. So, although the time may be far distant when a new truth will be universally received, or a beneficial change be generally adopted, yet whoever faithful to the opened sight has earned the right to look forward to that future, should see if this is not inseparable from the witness for truth that the time is fully ripe for him to begin the good work by openly and faithfully supporting it by his words and his influence.—*Public Ledger (with some revision).*

Doukhobor Notes.

Taken from a letter to Jos. S. Elkinton, dated Good Spirit Lake, Second Month 12th, 1903.

Peter Verigin has been visiting the villages; when he arrived at our village I was pleased to see how he was received. There was a table with a white cloth over it, and on the top a huge loaf of bread, some salt and a knife; this was placed in front of the house where he was to stop, and the men and women lined right across the road, near the table, singing Psalms.

Peter arrived in a sleigh drawn by four good horses; there were five other teams with Doukhobors from other villages, and a visitor from Terpenie, Saskatchewan, whom I was glad to see. When Peter got out of the sleigh he bowed in the usual Doukhobor way, and exchanged a few words of greeting, which was returned by the people in their way of praising God for his arrival. Peter kissed the oldest man, after which he broke a piece off the huge loaf dipped it in the salt and ate it, then went into the house, the people singing all the time. I dined with them, and he asked many questions. Next day he visited Novotroitska, and called at Robert Buchanan's on his way, and came into our house. He told me that after the Doukhobors had taken up their land and got established that they would have their schools in their villages. His nephew acted as interpreter.

To-day there is a big meeting in Grandmother Verigin's village, two men from every village, also James Crerar (who is the Dominion land agent), and all the Doukhobors are taking up their land in one common lot, but if any of them prefer their own farms, are at liberty to take it.

I believe Peter used great tact in dealing with the Pilgrims, and he thought the government had been very good to them in not allowing their wives and children to go on in the late pilgrimage, and perhaps die; about the horses, he said, keep them, they do the work, and will get a share of the grain.

S. B. states that she has been kept very busy looking after the sick, many of whom she is thankful to say, are improving, and that she enjoys her work.

Bridget, wife of Michael Sherbinin, writes to a Friend under date of Second Month 11th, 1903: My time is much occupied in so many ways I could not respond earlier, but I hope thou wilt understand me.

Thy letters are welcome, witnessing in a warm and hearty way the unity of Christ.

I think it will be interesting to thee to know what we are doing here on the banks of the Saskatchewan river.

When we arrived here one year and a half ago, several women consulted us about their

weaknesses or injuries, much of which brought on by excessive hardships. We been able to help them by medicines, massage and hydropathy. We have just sent a medicine for two remote villages which visited in the beginning of first month.

We have on First-days a class of little dren coming to us to hear what we have say on Bible subjects. When we have we make trips to other villages where we reading the Bible and other edifying by these hours are very precious when we the privilege to read to these illiterate and to converse with and understand the

My husband continues his school work thou already knows, with this difference since the twelfth month of last year teaches his school in a large lofty and bright room with three big windows, a table benches for the children to sit upon; as children had been reading and writing standing position it took time to get them to sit in a class.

My husband had quite a hard time to from hut to hut last winter, but now I God they are coming to the additional building by which our house has been enlarged. My husband has besides his school work a deal of writing to do in the way of business letters and official writing for the Doukhobors.

This winter began about November 1st, continued until February 6th, with a continuous time of intense cold weather, but now we have been cheered by warmer days, and thank our Father the spring is approaching in its warm sunshine.

Our son Samuel is staying in Terpenie, and teaching his second season. I glad to say pupils make rapid progress.

"It is a great mistake to let any thing substitute for a genuine Christian experience. Some are apparently satisfied if they can get that they are honest or charitable or agreeable to those about them. Some let a knowledge of science or philosophy or literature stand in the place of a personal knowledge of God's saving grace. Some are willing to get a little money, or a little honor, or a little amusement in place of the eternal inheritance, or a part in the kingdom that passeth away. Anything substituted for that which the Holy Spirit presses upon us must be a delusion and a snare.—*Zion's Watchman*

It is never well to deliberate long in the doubtful propriety. The fact that it is doubtful propriety is to the discredit of the thing. There are to many things about which there is no doubt at all which one can do leave any time for things of even doubtful propriety. This is enough to settle the question, and at this point the way of safety is to dismiss the matter from any further consideration at all.—*Selected.*

Items Concerning the Society.

The total of American Yearly Meetings is brought to 93,299 members, a net increase of 7,000 for the year. The total throughout the world therefore stands as 114,090 members.

The total membership of Philadelphia Monthly Meeting for the Western District (Twelfth Street) is 768. This is a gain of 9 for the year, a

10 in the last five years. There have been 40 deaths against 16 deaths. Eighteen have been restored by request. There has been a steady increase in the number of children of school age. There were 136 reported, and last year

STRENGTH OF THE FRIENDS.—Philadelphia has ceased to have the outer aspect of a city undyed by Friends. Thirty, still more, fifty years ago often saw their costumes on the streets; their presence and personality were everywhere apparent, and the Philadelphia still daily redeemed stranger within her gates of the city's

to one-to-day goes below the passing surface, realizing how much of the silent security and beneficence of the city rests in the small population of Friends. A few scores of families in all they are—yet the Friends support colleges, and yearly increase their number, maintain the largest hospitals, conduct schools, yearly growing, and are perpetually banking and business at its best. This small population so leaves and influences a great city of one million four hundred souls, which has outgrown so many fold the town to which it owes its beginnings, becomes a plain and unmistakable when death sets in its earlier years of ascending manhood and character like that of Edward the town-builder, whose going was recorded a week to-day. Still young, at the head of a city of his faith, living by its serene and length, measuring the world's values by a more lasting than that of the day, maintaining the stainless repute of a long line of men of mind and meeting all the multifarious duties of business life with the fundamental accuracy which regards punctuality, fidelity, one word and a promise as but a part of the truth—these things all, when they are in a single life, reveal the strength of the strength which makes more numbers of all consequence.—*Philadelphia Press.*

Notes from Others.

dot doubt that the infants whom the Lord brought together from this life are regenerated at a secret operation of the Holy Spirit.—*John*

The Bishop Moule, who is still living in China has now first went there, only forty Protestants were to be found in the empire. Now there are 100,000.

Philadelphia pastor proposes to open the First school rooms of his church-building to the use of the street to play and study in during week-days, with a view to protecting them from the

The supreme Court of Nebraska has now decided that the reading of the Bible in the public schools of Nebraska is permissible so long as it does not take the form of sectarian instruction.

It is said that a sermon preached by Charles H. Hall recently in India, upon the theme "Disturbing and Calming Work in the Soul," made a great impression upon the people.

Payton Slosson, wife of the vice-president of the University of Wyoming, has been chaplain of the penitentiary in Waramie, Wyo., for over two years. Pay Slosson is the only woman chaplain in the United States.

Historians carried Christian teaching to America in the sixteenth century. The Roman Catholics and their work there in the thirteenth century.

The first Protestant missionary was Robert Morrison, who went to China in 1807.

Theodore Cuyler said in an address before a large audience of Christian workers and ministers: "Don't predict a revival. I never in my life knew a predicted revival that came to pass. The glorious revival of 1858 arrived without the slightest premonitory hint."

The *Examiner* (London), in writing of the evident failure of modern Christianity to win the great masses of the people, says, "The vision of what Newman used to call 'the dreary, hopeless irreligion' of great multitudes, is one to astonish and grieve the most careless observer."

"Christianity," says the *Christian Register*, "is even under the most unfavorable auspices doing the world untold good. Its spread over the globe will go on, in all probability, keeping step with the expansion of Anglo-Saxon power. It is a great world force, as it must now be looked upon, rather than a mere belief or creed."

The Bible used by Governor Bradford of the Pilgrim Fathers was recently presented to the Pilgrim Society of Plymouth by Asa W. Waters, a descendant of the governor in the eighth generation. The bible has never been out of the possession of the family. It was printed in London in 1692; taken by Bradford to Holland, and brought over in the *Mayflower*.

It is one of the saddest commentaries on our national ethics that those who have tried with all their might to live up to the best they know are looked upon as failures if they have not accumulated money, written a notable book, achieved distinction in science, art, music, or some other field, or done some high, heroic deeds that attracts the world's attention.—*Success.*

There are now three editions of the Revised Bible on the market. (1) The British revised version, which was begun in 1870 and completed in 1885, (2) In 1899 "a so-called American edition" of the revised version was issued by the Oxford and Cambridge presses through their American publishing house. (3) The American Standard edition, issued in 1901, under the auspices of American scholars.

A prominent Philadelphia clergyman strongly urges all young men who intend to enter the ministry to learn some trade either before or after their ordination. He has examined the statistics of the various Protestant denominations, and has been appalled by the number of ministers who are without a charge. He thinks a trade would be a good thing to fall back on in such cases, besides standing the preacher in good stead in many ways while still in the pulpit.

HOW TO PREPARE MANUSCRIPT.

Write upon pages of a single size;
Cross all your t's and neatly dot your i's;
On one side only let your lines be seen—
Both sides filled up announce a verdant green.
Correct—yes, recorrect—all that you write,
And let your ink be black, your paper white.
Punctuate carefully, for on this score
Nothing proclaims a practised writer more.
Then send it off. And, lest it merit lack,
Inclose a stamp with which to send it back.
But first pay all the postage on it, too,
For editors look blank at "six cents due,"
And murmur, as they run the effusion o'er,

Yet here it goes; retain a copy clean—
Writers should own a copying machine.
Little they know the time that's spent, and care,
In hunting "copy" vanished who knows where?
Bear this in mind, observe it to the end,
And you shall make the editor your friend.

—*Notes and Queries.*

"The Doukhobors," by Joseph Elkinton (Perris & Leach, 29 N. 7th St., Phila.; price \$2), contains an historical review of the Doukhobors from their first appearance in Russia 150 years ago to their exodus from the Caucasus in 1899, and also an account of their settlement in Canada, with the author's personal experience among them during the past summer. The volume is richly illustrated. All the returns from the sale of this book will go toward supporting the school now being started.

The text of the amendment of the new militia bill, as actually passed by both houses, is as follows:

"(3). *Provided*, That nothing in this Act shall be construed to require or compel any member of any well-recognized religious sect or organization at present organized and existing whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States."

A list of the States granting exemption in some form on account of conscientious scruples has been collected by Lindley D. Clark, of Washington. It is much larger than we had supposed, and is interesting in the States which it includes as well as those which it omits. One would hardly have expected Kentucky and South Carolina to be more advanced in this line than Maryland and New Jersey. The list is as follows:

Arizona, Arkansas, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New York, North Carolina, North Dakota, Ohio, Pennsylvania, Rhode Island, South Carolina, South Dakota, Texas, Washington and Wyoming.—*Interchange.*

A SALE OF WHITTIER'S LETTERS AND MANUSCRIPTS.—Some manuscript of John G. Whittier and letters formerly owned by him, were sold at auction in New York Second Month 6th, to secure funds for the maintenance of the old Whittier homestead. The 271 lots sold brought \$10,000. An original draft of a message by President Lincoln to Congress in regard to the Freedman's Aid Society, obtained by Charles Sumner from Lincoln and presented to Whittier, brought \$845, the highest figure of the sale.

A letter from Alfred Tennyson to Whittier went for \$400. Among the purely Whittier relics an original unpublished and last Stanza of the poem published in the '50s, "To My Sister"—a stanza which was signed in full by the author—was sold for \$23.

The original manuscript of the child poem, "In School Days," of nine stanzas, together with the additional stanzas composed afterward, brought \$540. Attached to the manuscript was a letter to Lucy Larcom, editor of *Our Young Folks*:

Dear Friend Lucy:—I could not make verses for the pictures, but I send thee herewith a bit, which I am sure is childish, if not childlike. Be honest with it, and if it seems too [trivial] for a grave Quaker like myself, don't compromise me by printing it. When I get a proof I may see something to mend or mar.

Thine truly,
J. G. W.

Almost without exception these purely Whittier relics were purchased, it is understood, on behalf of private individuals.

Original manuscript account of the Barbara Frietchie incident in the handwriting of Emma D. E. N. Southworth, Seventh Month, 1863, sent by her to Whittier and used by him as the basis for his celebrated poem, accompanied by a letter of Mary A. Quantrell, of Frederick, who claimed the honors of the incident, Seventh Month 15th, 1876, and asking the poet to do her justice, with other letters on the same subject, \$161.

Letter from Oliver Wendell Holmes to Whittier, giving praise to the latter's "In School Days," \$230.

An unpublished letter of John Bright, London, Third Month 18, 1885, to Whittier, remonstrating with the poet against his writing an ode in honor of General Gordon, \$29.

Original draft of Whittier's anniversary poem before the alumni of the Friends' Yearly Meeting School, Newport, 1863, containing many lines which have never appeared in print, \$50.

Original manuscript of Whittier's poem, "The Golden Wedding of Longwood," containing many lines that were afterward changed and one stanza that has never before appeared in print, \$15.

Manuscript of "The Deity," one of Whittier's earliest poems, \$167.50.

SUMMARY OF EVENTS.

UNITED STATES.—A new Department of the Government has lately been established to be called the Department of Commerce, the head of which will be a member of the Cabinet. The new Department will consist of the Bureau of Corporations, the Bureau of Labor, the Interstate Commerce Commission, the Bureau of the Census, the Bureau of Inspection Service, the Bureau of Navigation, the Bureau of Standards, the Coast and Geodetic Survey, the Commissioner General of Immigration, the Commissioners of Immigration, the Bureau of Immigration and the Immigration Service at Large, the Bureau of Statistics of the Treasury Department, the Shipping Commissioner, the Bureau of Foreign Commerce (now in the Department of State), the Census Bureau and the Fish Commission. The law declares "It shall be the province and duty of said Department to foster, promote and develop the foreign and domestic commerce, the mining, manufacturing, shipping and fishery industries, the labor interests, the transportation facilities and the insurance business of the United States." It will have also a partial control over the subject of trusts. A dispatch from Washington says: "The new Department of Commerce will have the distinction of dealing with the largest commercial interests of the world. In domestic exports, in manufactures, in transportation and in internal commerce the United States is at the head of the world's list of great nations."

The manufactures of the United States are now about double those of the United Kingdom, and nearly equal to those of France, Germany and Russia combined, while the value of the agricultural products of the United States far exceeds that of any other single country.

Attorney General Knox, speaking of laws lately enacted in regard to "Trusts," has said: "The legislation affecting the trusts passed at this session of Congress is satisfactory to the Administration and the prompt response to the President's requests is highly gratifying. A very long stride in advance has been accomplished, and the promises of last fall have been made good. The legislation is concise in its terms, but very comprehensive in its scope. Under its provisions a fair opportunity will be afforded to test the effect upon the tendency towards the great monopoly of its guarantee of no farther increase of the production of goods against the small one. Upon the whole, the situation is eminently satisfactory, and is the result of concessions, modifications of views and forms of expressions upon the part of many earnest and thoughtful men, who have endeavored within a very brief session to meet a rational public demand in a rational and effective way."

Railroad officials and others say that the coal famine is now practically ended.

The Anthracite Commission has closed investigations in this city on the 13th inst. The Commission will begin its private sessions for the consideration of the recorded testimony before it in Washington on the 19th inst. It is said that it would take at least a month to attain to a mastery of the mass of testimony received, which would enable it to make even a preliminary decision.

A despatch from Utah of the 13th says bitterly cold weather prevails over Nevada, Northern Utah, Southern Idaho and Western Wyoming. Wells, snow, reports a temperature of 42 degrees below zero last night.

In a recent address in New York respecting the colored race in this country, James J. Torbert, of Georgia, lately in the city, left only as 4,000,000. In 26 days we are to have 9,000,000. It is as if we were without a home, but well schooled in the exercise of the muscles, and, to some extent, with the desire to imitate the white man. Our homes to-day dot the hilltops, plains and valleys all the way from Virginia to Texas. Slavery left us illiterate, but with a passionate desire for knowledge, and to-day

we have 2,500,000 people in the public schools and 35,000 teachers trained from the rank and file of the race."

It is announced that the Pennsylvania Railroad engineers have completed plans for the bridge across the East River at Hell Gate, to connect the Long Island Railroad with the New York, New Haven and Hartford Railroad. The bridge will be two miles long, will be built of steel, on stone abutments and pillars. The connection with the New York, New Haven and Hartford will be made at Port Morris, and the Long Island connection will be at Astoria. The main span across the East River, at Hell Gate, will be 660 feet, making the longest railroad span in the world. The bridge at this point will be 135 feet above high tide at the clear. The steel to be used in the construction will weigh 61,000,000 pounds. It is proposed to complete it in three years.

In a recent report the Commissioner of Forestry in Pennsylvania states that there are now more than half a million acres in this State under the laws for forest preservation.

One of the Government reindeer herds, in Alaska, is being taken from Nulato, near the mouth of the Yukon River, to Tana River Valley, to be slaughtered for food. Natives along Tana River are reported to be dying of starvation, and even white miners are suffering because reindeer are scarce.

The use of carbolic acid injected into the veins is reported to have been useful in a case of lockjaw in St. Louis, Mo.

It is said that several thousand horses in Brooklyn are being fed on molasses. Dr. G. H. Berns, a veterinary surgeon, states that "molasses, if properly diluted and mixed with cut hay, and used in proper proportions, is in a degree a tonic and means for stimulation the moment it enters the mouth. Its nutritive value is, therefore, quite apparent. It is not only a better and a more nutritious food than oats, but is much cheaper in the end."

There were 548 deaths in this city last week, reported to the Board of Health. This is 35 less than the previous week, and 54 less than the corresponding week of 1902. Of the foregoing 294 were males and 254 females; 62 died of consumption of the lungs; 116 of inflammation of the lungs and surrounding membranes; 9 of diphtheria; 21 of cancer; 28 of apoplexy; 21 of typhoid fever; 5 of scarlet fever, and 2 of small pox.

FOREIGN.—A despatch from Washington of the 13th says: Herbert W. Down, Venezuela's representative at the Hague, has been notified that the United States might sign with each of the allies' representatives here a protocol providing for the immediate raising of the Venezuelan blockade, and for the reference of the question of preferential treatment of the claims of the allies against Venezuela to The Hague arbitration tribunal. The protocols provide for the payment of certain sums of money to Great Britain, Germany and Italy, which are to be derived from the customs collected at the ports of LaGuayra and Porto Cabello.

The protocols, in providing for reference of the question of preferential treatment to The Hague, do not state in detail the methods of procedure by which the case is to be laid before the tribunal. This will be done in a second set of protocols, the preparation of which is being hastened. It is provided, however, that not Venezuela alone, but all the other creditor nations shall be permitted to appear with her before the tribunal in opposition to the allies for preferential payment.

The British and German Governments telegraphed the commanders of the blockading squadrons off Venezuela to withdraw as the result of the signing of the protocol. In Berlin, Paris, Rome and London satisfaction was expressed by Government officials and the public in general over the signing of the protocol.

In Great Britain parcels weighing one pound are delivered anywhere for 3d through the post-offices. The weight limit is eleven pounds, and a parcel of that weight is carried for one guinea. The size of the parcel is regulated by law.

At Cuernavaca, in Mexico continues to report many and somewhat alarming earthquakes.

A despatch from London of the 11th says: When the steamship *Minneapolis* reached this port her passengers brought ashore copies of the *Intercontinental Wireless Daily*, the first newspaper ever published at sea. Those on board the *Minneapolis* got the news of the world in brief form each day by means of the wireless telegraph system. The liner left New York on First Month 31. For five days the station at Cape Cod flashed the bulletins that were edited in New York. After that communication was effected with the Cornwall station, and perfect success attended the experiments.

At Liverpool, in the course of a speech, Premier Balfour declared that international animosity was a great source of international weakness. If the peace of Europe were

to be preserved and the cause of civilization go without fatal shocks, it must be by the increased cause of co-operation between the European Powers. All those who had a common love of peace and of public opinion to refrain from indulging in a task of embittering the relations between nations, creating jealousies, so easily formed and so difficult to allay.

The steady increase of drunkenness in France; accompanying diseases has aroused anxiety in being a circle. The general interest in the subject revived when the Academy of Medicine was reconstituted by the Ministry of the Interior with the permission of a list of poisonous essences used in the manufacture of liquors.

Mail arrivals received from Hong Kong say the spread gripe exists at Canton and throughout S. China. In the case of the Hong Kong steamer *Wing* died during the last few years in New Zealand and Australia. Following the usual custom of the Chinese remains were taken home for final interment those of their ancestors in the British steamer *W* when it ran on rocks shortly after leaving New Zealand and sank.

In an address before the Bengal Chamber of Commerce the Viceroy of India stated that it was his belief that the natives of India possess, besides the mere circulation an amount of money valued at \$310,000,000 which is hoarded and mostly buried. He urged the need to bring out this wealth and invest it, especially in profit enterprises, and in that way themselves reaping profits which British capitalists are slow to appreciate. The possibility of such a vast treasure in India.

A dispute between Brazil and Bolivia respecting territory, known as the Acre territory, has referred to The Hague tribunal for settlement.

A gift of \$10,000 recently made by Henry P. the Carnegie Steel Co. for some practical object of the service of enduring benefit to India, it is stated to be devoted to the establishment of an agricultural school in Casmah, and a factory located in S. India. The Government will give the site and the institution.

It is stated that there are 100,000 persons in India who are entirely destitute. Efforts are being made to secure transportation across the ocean at reduced rates for grain and flour which is being contributed by the famine commission. Dr. Castellani, an eminent Italian physician, residing in Uganda, Africa, has sent some particulars concerning the "sleeping sickness," which rages among the natives in the Victoria Nyanza district. In one year 500 natives died of the disease. He says the malady lasts two to six months, and always ends fatally.

NOTICES.

WESTWON BOARDING SCHOOL.—For conversing persons coming to Westwton School, the stage will train leaving Philadelphia 7.16 and 8.18 A. M., at and 4.32 P. M. Other trains are met when required. Stage fare, 15 cents; when 7.30 P. M., 25 cents each. To reach the school by telegraph, write West O. Phone 1145. EDWARD G. SMEDLEY, S.

WESTWON BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in relation to instruction and discipline should be addressed to

WM. F. WICKESHAM, Principal.
Payments on account of board and tuition, and communications in regard to business should be forwarded to
EDWARD G. SMEDLEY, Superintendent,
Address, Westwton P. O., Chester Co.

DIED.—SARAH K. BRANTINGHAM, of Winona, wife of Cyrus Brantingham, departed this life 31st of Twelfth Month, 1902, in the 68th year of her age. The immediate cause of her death was tuberculosis. She was an older and more than New Garden Monthly Meeting of Friends. She led an active Christian life, ever much concerned for her own comfort than for the others. Through all her varied afflictions, her mind was sustained by an unchanging trust in protecting care and love of her Heavenly Father, which enabled her to live with comparative peace and cheerfulness. She frequently alluded to the peaceful prospect before her, thus adding strong testimony to the sufficiency of Divine support to sustain and carry the mind above the trials of death. Her family and friends, to whom she was much endeared, feel a comfortable assurance her spirit has entered into rest.

WILLIAM H. FILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, SECOND MONTH 28, 1903.

No. 33.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth.

Circles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Printed as second-class matter at Philadelphia P. O.

A World-wide Advertisment of Doctrine.

The confirmation of a cardinal principle of the Society has been received to hold, which formerly and often inwardly been revealed by the King of kings, has not been in these latter days, for the proclamation of an emperor; but it is sometimes a method to find individuals in the various churches, come out with an explicit acknowledgment of their church creeds have kept obscure of the immediate guidance and enlightenment of men by the Divine Spirit.

Emperor William's recent attempt to establish himself right as to doctrinal views before the church of Germany, of which he is ranked chief bishop, contains the following expression as regards Divine revelation both "distical" and Christian:

Regarding the former it must be said, for mankind does not admit of a doubt, not even a slightest, that God reveals himself continually in the race of men created by Him. He breathed into man the breath of his life and love with fatherly love and interest the revelation of the human race. In order to reveal and develop it He reveals himself to that or that great sage, whether priest or prophet, whether among the heathen, Jews or Christians. Hammurabi was one, so was Moses, Abraham, Homer, Charlemagne, Luther, Shakespeare, Goethe, Kant and Emperor William the Great. The one He sought out and entrusted with his grace to accomplish splendid, perhaps results for their people, in their spiritual and physical provinces, according to his will. How often my grandfather pointed out that he was only an instrument in the Lord's hands.

The second form of revelation, the more recent, is that which leads to the manifestation of our Lord. It was introduced with calm, slow, but forward-looking and optimistic, for humanity was lost without it.

So begins the most astonishing activity of Divine revelation. Abraham's race and the people developing from it regard faith in one of their holiest possession, and it fol-

lows, held fast to it with iron-like consistency. Split up during their Egyptian captivity, the divided elements were again welded together by Moses, ever trying to hold fast to their monotheism. It was the direct intervention of God that caused the rejuvenation of this people, thus proved through centuries, till the Messiah, heralded by prophets and psalmists, finally appeared, the greatest revelation of God in the world, for he appeared in the Son himself.

Christ is God, God in human form. He redeemed us and inspires us, entices us to follow Him. We feel his fire burning in us. His sympathy strengthens us. His discontent destroys us. But, also his intercession saves us. Conscious of victory, building solely upon his word, we go through labor, ridicule, sorrow, misery and death, for we have in Him God's revealed word, and He never lies.

"Is Saul among the prophets?" So far as visited and speaking under a measure of the same Spirit which he publicly confesses, we may be willing to trust that, for so lucid a moment, though flaws appear, he is; and are more willing to crave that one would there abide.

When the profession of the immediate spirit, life, and light of Christ in men's hearts, becomes a conversion to that living witness, so that rulers and all those in authority, by having the Spirit of Christ are entitled to be named as his, then shall nation thus headed "not lift up sword against nation, neither shall they learn war any more."

But what are they doing now?

And when also a religious Society becomes transfigured according to its *profession* of true doctrine concerning the immediate witness of the Holy Spirit, so as to be *converted* to that doctrine and witness, experimentally in its members' hearts and daily lives, then will that Society be a much more effective leaven to the nations of the kingdom of this world, in its process of becoming "the kingdom of our Lord and his Christ."

What the world wants and what we want, whether upon plain benches or upon thrones of dominion, is that the profession of, should be the outcome of a conversion to the Holy Spirit.

The Single Talent.

Lapse of time need not always be an excuse for avoiding to correct a mistake when it is discovered. We were long since informed by a Friend in England of an error, which on fur-

ther information we are now enabled to trace back to page 21 of our volume seventy-five, where it is stated that "The receiver of the five talents by use had gained five talents more, and he with the one talent was equally commended." Our correspondent writes: "This is quite untrue, as Matthew tells us, the one with the one talent was condemned to outer darkness and where is weeping and gnashing of teeth. See Matthew xxv., 14th to 30th verses."

The original writer's mind was evidently occupied with the faithfulness involved in the use and non-use of talents irrespective of their number, and so failed to hit the number "two" instead of "one," in the parable.

The detector of the error would, we believe, urge with us the view, that the possession of but one talent did not send a man to outer darkness, but the *non-use* of it did.

The world however, still daily condemns to the outer darkness of its society, even the faithful plodding upward of the one talent into two, because society would welcome to its appreciation chiefly the able and the brilliant.

That faithfulness in the little or in the few talents, which the parable holds up as under the same Divine commendation with the more, is proclaimed also in the incident of the widow's mites or farthing, and in that of the lad who had but five loaves and two small fishes, which when dedicated were made abundantly sufficient among so many thousands of hungry ones.

Let no one dishonor his one talent by fear to dedicate it to the divine service of his fellow-beings. And if the distinguishing doctrine of our religious Society is its one talent, committed to us for enlargement among men, and it be wrapped in a napkin or buried in earth, the Society is well advised beforehand of the Divine sentence which awaits it.

"What am I, the least of the flock, among so many?"—asks one who allies himself or herself with the one talent. Thou art one of the little whom if dedicated the Lord can bless, and will; in contrast with the ten undedicated talents of another which he can blast, and will, if abiding in any service away from him. "And who knoweth whether thou art come to the kingdom for such a time as this?"—whether thou art come into such a

Society as this, for such a time as this? and we will add, as once before, that when in a course of providence, we find ourselves bound to a situation, especially if it is not of our own choice, the first thought is not necessarily, "How shall I evade it?" but rather let it be, "What was I placed here for?" A Divine meaning may be found for us in the situation. What if I was not born into the Society of Friends by my own choice? Can I say therefore it was not my Maker's choice? Has He no part in the arrangement of our environment? Let us say less about our unchosen accidents of birth, and feel more of the Providence of birth; let us not make haste to resign or to ignore, but rather to fulfill our Divine environment. Only as our inheritance and legacy is used according to the intention of the Donor, can we get the blessing of it so as to testify,—what every faithful birthright member who realizes his measure of the rich fulness of his bequest under the gospel, may with uplifted thanksgiving acknowledge—I have a goodly heritage!"

A PROVISIONAL RETRACTION.—Since these columns were set up in type we have received a statement for which we expect to give space next week, tending to relieve the uneasiness of an esteemed aged Friend and others. We make room now to say that an illustrated article in the *Philadelphia Press*, dilating on the keeping up of Woodstown Meeting in New Jersey, by Priscilla M. Lippincott as its "sole" attendee, and giving a distorted and sensational view of the whole situation, found its way to England, and was condensed into an item in the *London Friend*, which was in undoubting confidence copied into this paper as by many others. It seemed to us of value as showing one of the few good examples in history of faithfulness in the solitary attendance of one of our meetings for worship. This served to eclipse from our view the less worthy motive unjustly implied in the extract, that of preventing the property from lapsing by disuse into other hands than Friends. That meeting is kept up by other attenders also. We regret the painful public given, and the misrepresentation of motive.

HAMBURG CHILDREN.—A curious and pretty custom is observed every year in the city of Hamburg to celebrate a famous victory which was won by little children more than four hundred years ago. In one of the numerous sieges, Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal for mercy of the helpless and the innocent. This was done. The rough soldiery of the investing army saw with amazement, and then with pity, a long procession of little ones, clad in white, come out of the city and march boldly into their camp.

The sight melted their hearts. They threw down their arms, and plucking branches of fruit from the neighboring cherry orchards, they gave them to the children to take back to the city as a token of peace. This was a

great victory, which has ever since been commemorated at Hamburg by a procession of boys and girls dressed in white, and carrying branches of the cherry-tree in their hands.

FOR "THE FRIEND." SIMON THE CYRENE.

They acted rudely to the son of Ham,
They pressed a menial for a menial task,
Across the back they laid the transverse beam,
Involuntary fellowship of pain.
A fellow-feeling brought a ray of cheer
Unblanched by insults from the noisy crowd;
While Simon's burden brings him endless fame,
The white man's burden is the white man's shame.
BEAMSVILLE, Ont. H. T. MILLER.

Selected for "THE FRIEND."

Thomas Robinson.

Thomas Robinson, son of Thomas Robinson, of Bridge-end, Scotland, was convinced of the Truth about three years before his parents, when he was about thirteen years of age, and but few Friends in those parts; and he was so effectually converted, that although many endeavors were used, both by promises and threatenings, they were not able to overturn his faith.

He was a youth of a sober and religious conversation, inasmuch that he was a wonder to many; and by his faithfulness to the Truth, though a child, he was very instrumental to the conviction of his parents, who afterwards lived and died in the same faith. Many disputes he had with priests and others, and was so furnished with arguments, that they were often astonished at him. About the twentieth year of his age, God was pleased to call him to the work of the ministry; at which time he was concerned to go to public places of worship, and bear testimony to the people against their evil deeds. His ministry was living, and he had a clear discerning of the spirit of anti-Christ, that secretly worked for the heart of God's heritage, which he advised Friends to watch against.

He travelled through the northern countries of England, and also visited all the meetings of Friends in his own nation, and had several sights of things to come, some of which he saw come to pass; and also had a vision of his own death two years before he died.

He was visited with sickness, which continued about seventeen weeks, and in all that time he was not heard to repine, or speak frowardly, though his sickness was attended with much exercise. Many times he sung praises to the Lord, to the affecting of others who heard him; and declared that he valued not the pains and trouble of his body, if it was the Lord's will so to try him; but that the Lord's everlasting Truth might be raised over all; and all lets and hindrances be taken out of the way, and he to feel preservation in the Truth, to the end of his days. With many more good expressions.

The night before he died, he entreated his parents not to repine at the Lord's doings, saying it was his will to remove him from the evil to come. After a little silence his father asked him if he had anything more upon his mind to say. He answered, "Little more, but that all might be kept faithful who profess the Truth, the precious Truth." And further said, "Let me rest, I have done;" and fell asleep, and departed this life the second of the Eighth Month, 1678, about the twenty-third year of his age.

Robert Barrow.

(Concluded from page 253.)

They were taken on shore, when a contest arose among the Indians, some saying to kill, others to save them. Man-rows were shot; J. Dickinson's wife received several blows, and one Indian offered to cut her throat, but on the interference of her husband desisted. A handful of sand was put into the mouth of the babe, but the wife the cacique rescued them.

The chief Indians held a council, a close of which some articles by way of being were given to the prisoners.

Eighth Month 1st. The cacique and wife appeared kind, but they were told they should be taken to the next town, in which a company of "Nicholeers" who were killed.

At ten o'clock at night, they were brought away, with an Indian for a guide, while men and boys followed them for miles, pursuing them as they went. The night was cold, the day very hot, and they suffered much from fatigue, exhaustion and want of water. At length they met the cacique of the town of Jece, which they were approaching. He appeared kind, said he would be their friend, and send them to Augustine. When he entered his town, he brought water and washed R. Barrow's feet, which had suffered grievously from stumps and stones on the way; and were many holes in them in which a pest might be laid. On the third the cacique offered them to demand a share of the money understood was raised from the wreck of a vessel.

Then a storm of unusual fury occurred, which drove the sea into the town, and killed the inhabitants to leave it. For several days the prisoners had no food or fresh water. The infant received sustenance from Indian women, which sustained its life.

On the 11th the cacique returned; he appeared incensed against his prisoners, and on being reminded of his promise to send them to Augustine, made many excuses. At 12th, concluding to go thither himself, he came to take one of the company—the seaman who spoke Spanish—with him. They left on the 13th. Food was scarce, and the prisoners suffered much from hunger; they worked up the gills and entrails of fish, and fully drank the water in which the Indians had boiled their fish. Yet through all, the patience of some did not fail; they only trusted that the Lord would work their deliverance.

On the 2nd of Ninth Month the old cacique returned, accompanied by twelve Spaniards, sent by the governor of Augustine, who, having heard of shipwrecks, feared they might be of vessels he had recently dispatched; and he sent this force to protect the crews from orders to their captain to save those who had escaped from the wrecks, of whatever country they might be. The crew of another wrecked vessel was also at Jece. On 3rd, R. Barrow and thirteen others, accompanied by four Indians, set out in a boat for Augustine; they had been two days without food, when they were overtaken by those of the wrecks they had left behind them, but could spare them only a few berries; all were

of this journey, were frequently two days without anything to eat. On the 10th they reached a town, where, their Spanish guide informed them, the shipwrecked crew of a Dutch vessel had been killed and eaten twelve months before. The weather became very cold, and being obliged to encamp out at night, though he made large fires, they suffered severely. On the 13th they were forced to wade to their boats, and after going two leagues in them, were landed in a marsh, through which they had to pass a mile, and then walk five or six miles to the residence of a Spanish sentinel. The north-west wind was violent, and the stoutest thought they could not survive the day. After going two miles, Benjamin Allen became so that his speech failed, and he began to foam at the mouth. J. Dickinson ran on several miles to endeavor to obtain help, but it was in vain. When R. Barrow came to the place where he was laid, he stopped and spoke to him, but he was too far gone to answer, but he died pitifully. Five of the company perished that day, four of whom were well in the morning.

J. Dickinson, his wife and child, reached the sentinel's house, about an hour after nightfall. R. Barrow in less than two hours afterwards. Some of the company missed the boat and travelled thirty-six hours without admission. Those who reached the house were in great pain, their feet extremely raw, the skin entirely off, and a mass of blood and blood caked to them. After a night of suffering they were forced to proceed, though the wind was high as the previous day. The house of the next sentinel was on the north side of an inlet. He came across the canoe to them, would not suffer them to enter his house, but caused them to build a tender the lee of it; in half an hour gave each a cup of cassena, and two quarts of Ingham's to be divided among all, then bade them depart to the next sentinel's house, one mile farther. There they were kindly received, and furnished with a plentiful repast.

Next day a canoe arrived for them, sent by the governor of Augustine. The day was cold, and the company in a suffering condition, but before sundown they reached Augusta, and were taken to the governor's house. He sent Mary Dickinson to his wife's apartments, and kindly cared for the others. They were quartered among the inhabitants, where very kind to them, and clothed them with the best they could procure. R. Barrow was suffering severely from diarrhæa, which added him very low. After signing an obligation to pay for the provisions and clothing he had purchased, they parted from the governor with mutually kind feelings; and on the 9th of Tenth Month, with a captain and six others, sailed to Santa Cruz, where they passed the night, being supplied by the Indians with such provisions as they needed. On the 2nd of Tenth Month they reached the town of St. Mary, where they made such provisions as they could for their journey to Charleston. They left St. Mary on the 5th, with five large canoes, seven Spaniards, and more than thirty Indians to pilot and row them. After much wet and cold travelling, during which R. Barrow could neither be made warm, nor obtain natural rest, they reached the first settlement in Carolina on the 22nd.

This belonged to Richard Bennet, who received them very kindly, provided for them plentifully, and treated their Spanish conductors with great hospitality. On the 24th they reached the country-seat of Governor Blake, who showed them much kindness, and sent R. Barrow to the house of his neighbor, Margaret Bambers, an ancient Friend, who, he said, would be careful of him and nurse him. The others went to Charleston, where they separated.

R. Barrow continued very weak. Early in First Month, 1697, he was taken into Charleston, where he lay at the house of Mary Cross. In a letter to his wife he writes thus of his kind hostess:—

"At last we arrived at Ashley River; and it pleased God I had the great fortune to have a good nurse, one whose name you have heard of, a Yorkshire woman, born within two miles of York; her maiden name was Mary Fisher, she that spake to the great Turk; afterwards William Bayley's wife. She is now my landlady and nurse. She is a widow of a second husband; her name is now Mary Cross."

R. Barrow was anxious to reach Philadelphia, and though the captain who was to take J. Dickinson and family, was unwilling to receive him on board in his weak condition, his earnest entreaties prevailed. They embarked First Month 18th, and arrived 1st of Second Month. Many Friends went on board to see R. Barrow, he being too weak from his disorder (which had been on him fourteen weeks) to be removed that night. His mind was strong, and he rejoiced to meet his friends; expressed great satisfaction that the Lord had granted his request to bring him to that place, that he might lay down his body there. Next day, having wrapped him in a blanket, and placed him in a hammock, divers Friends assisted in carrying him to the dwelling of Samuel Carpenter, where, having many of his friends around him, his heart seemed to overflow with gratitude to his Creator. He said, "My heart is yet strong, and my memory and understanding good." He continued in a sweet, thankful frame of mind, saying, "The Lord has been very good to me all along, unto this very day; and this very morning had sweetly refreshed me." "It is a good thing to have a conscience void of offence towards God, and towards men." "The Lord, in bringing me hither hath given me the desire of my heart, and if I die here I am very well satisfied, and believe my wife will be very satisfied also, for as the Lord gave her to me, and gave me to her, even so have we given one another up." "The Lord is with me and all is well; I have nothing of guilt upon me, and have nothing to do but to die, and if I die now, I shall die like an innocent child;"—with much more of the same import, and he gave much solid advice to his friends. On the 4th he dictated a letter to his wife, after which he seemed gradually to sink. A friend who stood by his bedside, remarking in a low voice, he believed that Robert was sensible, he immediately said, "I have my senses very perfect, and thank the Lord that He hath not left me, but preserved me in my understanding to this mo-

"Mary Cross was married to her second husband, John Cross, of London, in the year 1678. They emigrated to South Carolina, where, it is supposed, she passed the remainder of her eventful life.

ment." The last sentence understood was, "God is good still." Then, after lying quietly for a time, he gently passed away, Second Month 4th, 1697.

Getting Rid of Hyacinths.

The Jacksonville correspondent of the New York Tribune says: To those who know of the hyacinth only as a pretty water plant it may seem strange that the government is devoting thousands of dollars toward destroying it, and that only after this State and scores of individuals and companies have devoted large sums to the same purpose. But it is true. The hyacinth that blooms in so lovely a manner and is a pretty household plant has become in Florida waters a terrible pest, a menace to the navigation of the rivers and creeks and has cost steamboat companies and lumbermen a large amount of money in the vain endeavor to clear out the St. John's and its tributaries.

The hyacinth was introduced here many years ago by a planter living near Palatka, on the St. John's, fifty-seven miles above here. It speedily flourished, and was the owner's admiration and delight. Later the plants began spreading, and soon covered the bayous in the St. John's, near his place, and later they spread to South Florida. Year by year the invasion increased, and soon the rivers and creeks became almost impassable for boats by reason of the immense beds of hyacinths clogging up the waters. Many were the schemes tried in the effort to rid the waters of this pest. Chemical solutions were sprinkled on them, but the hyacinths only grew the faster. Boats were tried that had sharp propellers to cut them down, and the plants were dragged out on the banks. This proved too costly.

After months of work and worry the general government was appealed to. An appropriation was secured, and the government engineers tackled the problem. Many were the ideas and suggestions given. Scores were tried and given up as impracticable. In Louisiana the same trouble was experienced, and in time the engineers here, taking lessons from those at work there, solved the problem, and in a few days the large steam tug La Reve started out in its first fight against the hyacinth pest, fully equipped for its work.

The tug was purchased for this work especially, and is strong and staunch, with extra heavy boilers and engines, so that power can be used to force the boat through the beds of the plant.

For the last year or more the St. John's has been covered with floating beds of the plant, varying from those of a few acres in area to those a mile or two long, and extending sometimes from shore to shore. As the plants became crowded together, they packed closely, almost solidly, and in many places on the upper St. John's, where the river is narrow, they are so solidly packed that people can cross the river on them. The roots extend down from four to ten feet, and the plants are so solidly and compactly packed that an ordinary steamer cannot force its way through them.

The tug is expected to clear this all away, and much interest has been awakened throughout the State by this work, as the losses entailed by this pest are felt on every hand.

Along with the tug, as a tender, will be a large barge, on which are two big tanks, with a capacity of five thousand gallons each, with a large boiler attached, the latter being necessary in preparing the chemical compound that is used. The capacity of the three tanks on the tug is thirty-five hundred gallons each. A huge spraying pump is set in the engine room of the tug. This pump forces the chemical solution through pipes to the bow of the boat, where large sprayers will distribute it broadcast over the beds of hyacinths. One sprayer is fastened at the bow, and the other two extend outward from the sides on long booms, thus enabling the workmen to give a wide distribution to the spray. The spray, in fact, will be thrown to a distance of ninety feet in an arc around the bow. By steaming along steadily into the bed of plants it is expected that the boat will be enabled to cover something like one hundred thousand square yards daily. It will be seen from this on what a large scale the war against the hyacinth is to be waged. It is expected that the boat will be at work all winter and next spring, and that when noticeable results of the success of the work will be observed. The work will be continued here for several years, possibly, before the hyacinth is entirely eradicated.

Selected for "THE FRIEND."

George Fox not a Negative Mystic.

The consciousness of the presence of God is the characteristic thing in George Fox's religion. His own life is in immediate contact with the Divine Life. It is this conviction which verifies and gives direction to all his activities. God has found him and he has found God. It is this experience which puts him among the mystics. But here we must not overlook the distinction in types of mysticism. There is a great group of mystics who have painfully striven to find God by a path of negation. They believe that every thing finite is a shadow, an illusion—nothing real. To find God, then, every vestige of the finite must be given up. The infinite can be reached only by wiping out all marks of the finite. The Absolute can be attained only when every "thing" and every "thought" have been reduced to zero. But the difficulty is that this kind of an Absolute becomes absolutely unknowable. From the nature of the case He could not be found, for to have any consciousness of Him at all would be to have a finite and illusory thought. George Fox belongs rather among the positive mystics who seek to realize the presence of God in this finite human life. That He transcends all finite experiences they fully realize, but the reality of any finite experience lies just in this fact, that the living God is in it and expresses some Divine purpose through it, so that a man may, as George Fox's friend, Isaac Penington, says, "become an organ of the life and power of God" and "propagate God's life in the world."

"The true wealth of States is men, not merchandise. The true function of government is to watch over the growth of good citizens"—Bishop Westcott.

The last day lies hid; therefore watch every day.

THREE THINGS.

Remember three things come not back,
The arrow sent upon its track—
It will not swerve, it will not stay,
It speeds; it flies to wound or slay.

The spoken word so soon forgot
By thee, but it has perished not;
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity
That cometh back no more to thee,
In vain thou weep'st, in vain dost yearn;
Those three will nevermore return.

—From the Arabic.

Science and Industry.

DWARFS.—"History has a curious way of repeating itself," writes a contributor in *The Sun*, in an interesting article entitled "The Dwarfs of the Congo," "and the dwarfs in the Congo forest apparently possess human characteristics, and practise some of them on their big black neighbors. Curiously enough, the tallest as well as the tiniest men in the British Empire are found in Central Africa. In the damp depths of the Congo forests, usually in little clearings between great moss-covered trees, are the tiny dwellings of the dwarfs. Their circular huts (one to each grown-up person, and a tiny hut for each child), made of leaves and sticks (their greatest height three feet, with a tiny hole as a doorway), are so difficult to distinguish in the general gloom that a passing traveller might miss them altogether. Although very timid, they will come to see a white man if one of their big friendly neighbors calls. These forest pigmies do no kind of agricultural work. Their food consists of the flesh of beasts, birds, reptiles and insects; but being very fond of bananas, they steal these at night from their neighbor's plantation. If no ill-feeling is shown them for this theft, another night the pigmies will leave, in return, some meat, or do some useful work. These little people seem to have no special language of their own, but are found to speak with a defective pronunciation the language of negro tribes surrounding them. They are very intelligent, and although under their natural conditions they are more degraded than many negro races, if living with Europeans they then quickly learn and speak correctly other languages."

FINSEN AND HIS LIGHT CURE.—The experiments and discoveries of Dr. Niel Finsen have done much to establish the therapeutic value of light and to provide for its practical use in the treatment of certain diseases. What he has accomplished, this Icelandic who struggled through early poverty to become a general benefactor, Cleveland Moffett tells in *McClure's* for Second Month.

First, Dr. Finsen found that, by keeping small-pox patients in rooms from which all light except red rays are excluded, the period of suppuration may be avoided and scarring is extremely rare.

"With so much done, Finsen went back to his general experiments," writes C. Moffett.

"Having pointed out a certain injury that the body may suffer from the chemical rays, he now hoped to discover in them some unsuspected virtues.

"It was well known at this time that nary sunlight will destroy bacteria if they are long enough exposed to its action. I now proceeded to show that this bacterial action of light is almost entirely limited to the blue, the violet, and the ultra-violet (the green, yellow, and red being practically useless), and that this action is greatly intensified by focusing the light through a lens. Thus Finsen found that while unfocused from a midsummer sun in Copenhagen kill plate cultures of the *bacillus prodigiosus* in an hour and a half, the same light concentrated through lenses, with the useless rays filtered out, would kill similar cultures in three or four seconds, and the same was true of other bacteria—they were almost instantly destroyed if exposed to concentrated actinic rays.

"Finsen's experiments furthermore demonstrated that a powerful electric light is as efficient as a bactericidal agent than ordinary sunlight, however concentrated, since the latter loses part of its ultra-violet rays passing through the earth's atmosphere, while the former has these in abundance. As to the matter of penetration he discovered that the actinic rays will go much deeper into tissues from which the blood had been pressed so that they are left white.

"Finsen began with lupus, a dreadful figuring disease, usually of the face, but comes when the bacteria of tubercles attack the surfaces of the body instead of the lungs or deeper parts. There was no cure for lupus, and thousands of sufferers over the world (there were some fifteen hundred in Denmark alone) were condemned without hope to endure its slow ravages. Surgeons might amputate away the affected parts, but some of the bacteria were almost sure to remain, so that the knife gave only temporary relief."

The treatment of the first case was entirely successful, and Dr. Finsen's discovery was met with prompt recognition. The use of the light treatment for this and other diseases has spread into various parts of the world within a few years.

And this man, who has done so much to relieve the sufferings of others, is himself a sufferer from constant bad health. He fully knows what a well day means.

OLD KING COAL.—Anthracite coal was not always of value to man, in fact, a little over a hundred years ago he even refused to use it, and sometimes, it has been said, denoted it as a fraud, calling it stone, and declaring that it could not possibly be burned.

Its properties as a fuel were discovered according to some good authorities, about the year 1770. It was some blacksmiths who made use of it at their own forges, but in the year 1775 a boat-load was sent to the United States armory at Carlisle.

The famous mines at Mauch Chunk were discovered in 1791, and the Lehigh Coal Company vainly tried to induce Philadelphia to use the product. The attempts to buy it were so unsatisfactory and there were so abundant forests from which wood and charcoal were obtainable, that as late as 1830 less than four hundred tons had been shipped to Philadelphia.

In 1808, a certain Judge Fell of W.

FOR "THE FRIEND."

By Precept and Example.

vented or contrived a kind of grate
the anthracite coal could be burned,
abling people to use it in warming
ruses. It was probably at the rolling
Schuylkill that the secret of using it
manufactures was found out in the year
b, his said to be the way it happened.
The workmen had been endeavoring to use
coal, and had stirred and raked the fire,
a little success. In anger they threw into
the grate all the black stones and went
on. On returning in a few hours they
saw the fire burning furiously and sending
out great heat. Thus the fact that anthra-
cites slow of ignition but capable of main-
taining heat beyond any other fuel, was made
known.

In the year 1822, a private citizen wrote a
paper that has lately been published. In it the
following occurs:

"We pushed forward our labors at
mining, hauling coal, building arks, etc., with
the greater difficulty to overcome of in-
forming the public to use our coal when brought
to the doors, much as it was needed. We
used handbills in English and German,
and made mode of burning the coal, either
in grates, smith's fires, or in stoves. Num-
bered certificates were obtained and printed
by blacksmiths and others who had success-
fully used the anthracite. Mr. Cist formed a
model of a coal stove and got a number cast.
When we went to the several houses in the
neighborhood, we prevailed on the masters to allow us
to mine fires of anthracite in their grates,
and to burn Liverpool coal. We attended
blacksmith's shops and persuaded some to
use it; 'too-iron,' so that they might burn
Liverpool coal, and we were sometimes
bribed to bribe the journeymen to try the ex-
periment fairly, so averse were they to learn-
ing these of a new sort of fuel so different
from what they were accustomed to."

It may, however, the rise in the price of
fuel had led the people to give the new fuel a
trial, and it has been so common a necessity
that it has taken a winter like the present one
to make us understand what a calamity it is
to be without coal, and to wonder what effect
the extravagant and wasteful use of it may
have on succeeding generations. No man liv-
es to himself, alone.

to be saved is to be freed from an accusing
conscience, the dominion of sin, its ill conse-
quence and the fear of them; to be content,
and even full of hope as to the great
future. It is to have the day of
triumph divested of terror. It is to have
the victory gain and peace of conscience, free-
dom from the mastery of the world, an abid-
ing, purifying, motive toward well-
being, which acts within, and is not depend-
ent on human observation, and a hope which
transcends present limitations, like grief, poverty,
sorrow, and actually converts them into
strength. It is to have a hope, realized in due
time, that is involved—and how much
of eternity can disclose—in "eternal

What matters how little the little door,
how little it lets us in?" And it is because
it is not great that they count any duty
at all.—Ex.

There may be many ways of teaching use-
ful lessons. Our discipline recognizes at least
two of the most important, "by precept and
example." Each has its beneficent use and
they often work best together. "Words fitly
spoken," when a consistent life lies back of
them, "are like apples of gold in pictures
of silver." And words, be they ever so finely
phrased or forcefully delivered, if they are not
the direct result of an honest concern of one
who is consistently struggling upward, and in
obedience to a divine call, how empty they are.

When Christopher Healy first attended a
Friends' Meeting it was a new experience to
him, and when he saw the solid demeanor of
some and the tears coursing down the
cheeks of others, although no words had been
spoken, he had to acknowledge that these had
something which he knew not yet for himself.
After meeting Friends were kind to him and
he a stranger among them was made witness
both to the effects of the Spirit and the fruits
of the Spirit. Their conduct and their kind-
ness toward him was preaching by example,
which bore fruit in his becoming a true Friend.

A few months ago two little girls entered a
street car in one of our larger cities and the
conduct of the older one toward her small sister
was so thoughtful and motherly, so full of
affectionate care, that when they left the car
a lady who saw and heard it all said, "That
little girl preached a whole sermon to me from
that beautiful text, 'Love one another.'"

That simple loving child taught more than
words could tell.

A Presbyterian minister told me he once
taught school near a Friends' neighborhood,
and became acquainted with a few Friends,
and that they had been kind and helpful to
him. He had learned to love them and their
ways, and now he was commending those of
his pastorate to imitate the virtues of the
Quakers. He had been impressed by their
kindness of heart and their persistence in go-
ing to meetings through all kinds of weather.
Their example had touched him, and now his
influence touches other lives, and thus the
circle of good widens and blesses as it goes.

A number of years ago two men came to
our house to perform some work which they
had been engaged to do. Their homes were
near Mentor, where Garfield lived. They were
his neighbors and attended the same meeting
he attended. They told me that James A.
Garfield was not a fair-weather Christian, but
that whenever he was at home and could
come, be the weather stormy or fair, Garfield
was in his accustomed place at meeting. His
example taught and still teaches many lessons,
and now after the lapse of years and all
their tragic happenings, the memory of Gar-
field is sweeter, nobler, in that he was not
only great, but good.

We can each, doubtless, remember some
whose lives have been their most convincing
sermon. They have been so full of goodness
and grace that even the faithless and the un-
believing have been made to acknowledge that
these "had been with Jesus." Christianity
can never become a failure as long as it con-
tinues to produce such men and women as
these, whose lives illustrate and adorn the
doctrines of God our Saviour.

Some men and some women are called and
qualified to teach by precept, and these must
enforce their teaching by a consistent, up-
right walking and example; then how beau-
tiful upon the mountains are the feet of them
that publish salvation and proclaim "thy God
reigneth." Some men's example is all the
preaching they ever do, all they are ever called
to do, and in some that speaks louder than
words. The spoken or the written words
derive most of their force from what lies
back of them. If they contain a true mes-
sage of Gospel love and are delivered in the
demonstration of the spirit and with Divine
power by one, the main bent of whose life is
right, that message will bear good fruit some-
where, even though unseen. Every divinely
inspired word, every consecrated life, bears
good fruit. There was Dorcas, a woman possi-
bly of few words, but with deft fingers and
a willing heart. Her capital, humanly speak-
ing, was small; just a needle and thread, but
following her example to-day there are the
Dorcas Societies and the other associations of
women who are doing so much to make less
bitter the lot of those lowly ones who wear
neither purple nor fine linen. Her life grows
more fruitful in beautiful, helpful deeds as
the years and the centuries roll away.

In the beginning one woman and her work
and consecration; now, a multitude with willing
fingers and sympathetic hearts doing the work
which she began. That is the kind of mul-
tiplication more of us need to learn. That
is the way a good word or a beneficent deed
ought to grow. And what is better, that is
the way a good word or a noble deed does
grow. Be as pessimistic as we will, the fact
remains that God's providences fit each other
part to part. If the need be in Galveston,
or Charleston or Chicago, the cities and the
counties unvisited by storm and destruction
pour out of their substance, and the needy
are helped. If a tried and persecuted people
are seeking new homes in a free land, some
with sympathy and help are at St. Johns to
bid them welcome, and to assist them in get-
ting settled in this better, more hospitable
country. If the starving be in Africa or in
India, or in the isles of the sea, some hearts
are filled with sympathy and an untiring pur-
pose to help those who have been unfortu-
nate; the widow's mite combined with the of-
ferings of larger amount, and the hungry are
fed.

In the world we have not only tribulation
and sorrow, but also much to be thankful for,
therefore "be of good cheer, for I have over-
come the world." When Ellen M. Stone and
her companion in travel were captive in the
mountains of Macedonia, they were at times
sustained by the thought that somehow there
was for them deliverance. Efforts unknown
to them were made that through God's bless-
ing procured their freedom. Deep as the need
was his power to save, to protect and to de-
liver.

When Leonardo da Vinci had nearly com-
pleted his masterpiece, "The Last Supper,"
he called his friends in to see and to criticize it.
They were silent before it for a time, then
one said, "How well that cup is painted." The
painter seized his brush and blotted out the
pictured cup, and said he was determined
not to mar his work with anything that would

attract attention from the central thought and figure, that of the Lord Jesus Christ. In that there ought to be a lesson for each of us. If we were so concerned that nothing in us or in our work should detract from Him, our work would be worth the doing. Consideration like that would bear fruit.

When some visitors were being shown the light in a lighthouse, one asked, "Does this light ever go out?" The keeper looked his astonishment at such a question, and said, "If this light went out, those ships out on the deep might go down." Let us do our part as faithful watchmen to keep our lamps trimmed and our lights burning.

G. G. MEGRAIL.

WINONA, O., Tenth Month 29th, 1902.

FOT "THE FRIEND."

The Living Word.

An Exercise for its members, felt but not uttered, in Philadelphia Quarterly Meeting.

The voice said cry, and he said what shall I cry? All flesh is as grass . . . The grass withereth, the flower fadeth; but the word of our God shall stand forever. . . Say unto the cities of Judah behold your God . . . He shall feed his flocks like a shepherd" (Isaiah, 40th chapter.)

We comprehend from this that men passed away. The eternal Word shall stand forever. This word was before the generations of men, and shall live and abide forever; is active in every generation, seeking to affect men and women, by its operation, which is quick and powerful, and sharper than any two-edged sword and completely discerns all the thoughts of our hearts. This same Word created the worlds and yet condescends to quicken and operate upon the hearts of poor fallen men. This same Word took flesh or was made flesh and dwelt among men, and John bore witness of Him (1st chapter John, verse 15).

Peter speaks of being born again, by the Word of God which liveth and abideth forever (see 1st Peter, 1st chapter, 23d, 24th and 25th verses).

We find men making offerings to their Lord, even so early as the sons of Adam.—Abel's was accepted, Cain's was not accepted; Noah when delivered from death by the floods and coming out of the ark made an offering unto God. Many other offerings were made among the generations of men, down to the time when, our blessed Lord appeared in an outward prepared body. The outward priests making offerings daily (Hebrews vi: 27), but our blessed Lord made an offering once for all, of his own body, ending all outward offerings, all outward priestly offices,—a High Priest, consecrated for evermore (Hebrews vi: 28), an eternal gospel, spiritually, and not outwardly discerned. E. L. P.

PERHAPS there is no form or evil so palpably bad as immoral literature. It will be read with avidity because it appeals to the lower passions and gross instincts. Like forbidden fruit, it is longed for. But it should be mercilessly suppressed because the motive that issues it is bad, being the desire for gain. Greed is at the very foundation of this evil. Then as it goes forth it blasts and ruins in all directions; and parents are as much called on to protect their children from this evil as from that of the saloon or gambling hell.

A Letter to a Schoolboy.

[By a Schoolmaster.]

The following article is from *The Journal of Education*. It is one of many indications that there is a strong reaction against much of the popular literature for children. It is reprinted in *THE FRIEND*, to encourage the care of committees in guarding our Friend's Libraries from improper juveniles.

My Dear Boy:—You wish to know why I do not like to have you read the cheap books that are passed about among the boys, and I will try to tell you enough of my reasons so that you will prefer a different kind of books.

Reading a book is very much like being in company with the people you are reading about, and choosing a book is like choosing your companions. Now, if some strangers should come to town dressed as the people are pictured in these books, and having the ways and manners described there, and should ask you to go and spend your evenings with them, would you go? I have asked a good many boys this question, and they all seem to think they would wait until they knew a little more about the strangers.

But suppose the strangers should come to you and boast that they were very good and very brave, would you not still ask some one you knew whether these were the kind of people they pretended to be? You do not wish to spend your time with companions who pretend to be something they are not, do you?

Now these people in the books are not what they pretend to be, and this is one of the worst things about them. There are no such people, and if you were to find the real men and women who are most like the ones you are reading about, and who live as near as any one does to the way these are represented as living, you would not like them at all. You would find that they were coarse and low, that their habits were not such as you admire, that their manner of life had no charm for you, and you would wish yourself back home again.

All this the book conceals from you. It covers up their bad side, just as a dangerous man hides his evil habits when he goes among respectable people, and it pretends that they do things which such people do not do. These companions are not what they pretend to be.

This is the difference between a good book and a poor one. The good ones are true. I do not mean that they always tell of something that really happened, but they give you a true picture of the life of such people as they describe, as I might tell you how we lived when I was a boy, without trying to give you word for word what we said, or telling exactly what occurred on any particular day.

In the next place, I wonder if you do not, after reading one of these books, spend a good deal of time in thinking what brave deeds you would do if things should happen to you as they do to the heroes of these stories? I think most boys do just that. Now you never will live as these heroes are represented as living, nor have the adventures they do. I do not suppose you expect to. The habit, then, of thinking what extraordinary things you would do if you were in a different kind of a world from the one you really live in, is not good for you. A man who spends his strength in planning for a world utterly different from the one he is to live in is unfitting

himself for successful life in the real world. When he is brought face to face with questions which must be decided, and he foresees to see things just as they are, a great misfortune to him to have all his imaginary circumstances come trooping upon his mind and confusing themselves with real ones. But this is just what they do if his mind is in the habit of letting it instead of deciding promptly what to begin to think what he would do if they were different. His judgment is not clear.

This is the reason we read so often, daily papers, about young men who do and foolish, sometimes even criminal, after reading such books as we are about. They have made their plans, world like the books, and we in this have to interfere with their plans, and to shut them up in prison because they are dangerous to us.

One more reason I think you will see. If a man becomes a drunkard or an opium addict it is not because he likes the taste of alcohol or of opium. It is because these excite his nerves in a certain way, and the effect has passed off, he feels dejected and discouraged, his nerves are unsteady, a loosened bowstring, and he really suffers. He can again tighten the string with a dose of his drug. This is what we mean when we say a man is becoming dissipated.

Just so one's mind may become dissipated. Do you not find, after you have read these books, that the every-day life seems very tame? Do you not find it to be interested in the simple plays of friends and the humble tasks your parents and teachers give you?

Whatever makes you discontented with as they are, and leads you to feel that it is worth while to do your best until some great occasion comes, is bad for you and endangers your future happiness and your future usefulness. The man who makes the most of every opportunity when all the world is looking on is not the one who has been waiting for it, but the one who has all along been busily making the best of small opportunities while nobody noticed him.

So, I say, choose your books as you choose your companions. Read only those which tell of people you really respect, which make you think more of your own life, not less, make you feel like being more useful and useful, more patient and earnest, playing fairer, doing your work better, finishing every task more faithfully. If you would not choose a friend until you knew something about him, so it will be with books. Do not begin a book until it has been recommended to you by somebody you have confidence in—your parents, school teacher, or some of your companions. Taste and habits you know to be as good as your own.

At any rate, do not read a book which is not considered fit to be placed in a public library (any more than you would spend your evenings with a boy who was not considered fit to be in a public school), or a book which gives you a hero that you would be ashamed to see at your home. Keep your mind clear and clean and strong, as you are your body. I know you mean to.

Idyllic Island Life.

Recent visit to the Colonial Office in
of a deputation representing the Pit-
Norfolk islanders has again served
attention to the descendants of the mu-
of the Bounty.

its own small way Pitcairn Island affords the most remarkable illustration of the progress of colonization which has built up the British Empire on which it is but an atom. The island is a mere dot in the Pacific, and measures only seven miles in circumference. It was discovered and colonized in 1790 by a ruffian and the mutineers of the *Bounty*. Yet it has remained isolated and never under any control of the British government, Pitcairn is now one of the most idyllic and utopian as well as the most remote communities on the face of the earth. Its inhabitants number about one hundred.

They are fine, tall specimens of humanity, rather dark, but favoring their European than Kanaka forbears. They are educated, and speak excellent English, free from any lingual corruption or slang. There is one of unbroken peace and ease, plantains, maize, bananas, oranges, pumpkins and coconut trees grow in luxuriance, with no wild animals to wreck the peace save swarms with fish, while goats and poultry thrive and multiply. The

perfect. And though all the possibilities, man is not vile. On the contrary, certain people constitute a very moral type. They are religious, and, adhering to the Fourth Commandment, observe the Sabbath. The original church building was presented to Queen Victoria. There is no poverty, no war for the common weal, and there is no prison nor policeman on the island. Each one of themselves to fill the post of mayor magistrate, but his office is practically sinecure. They have no money; alcohol and a beverage is not, being regarded as a medicine, nor is the smoke of tobacco in the land. Once a year the life of the island is excited by the visit of a ship, bringing the annual mail. The captain of the vessel any important matter referred for settlement, and his judgments are quietly accepted. Save for the holiday and the occasional call of a sailing vessel, the little community pursues its peaceful, complete isolation from the mainland.

the British Utopia, the only less unsocial Norfolk colony is an offshoot. In 1801, one hundred and ninety-six descendants of the thirty mutineers migrated from Pitcairn-Norfolk island, on account of the crowded state of the former. They have increased to seven hundred and fifty, and preserve the Edenic features of their parolous. Farming and whaling are industries, and steamers calling once a month to carry goods to Sydney, nine hundred miles. When the weather is rough the vessel approaches Norfolk, with the result that sometimes the islanders have been reduced to the verge of starvation.

The islanders are desiring of securing better communication with the outside world, and this was the principal subject discussed at the recent conference between the British and Colonial Secretary Chamberlain.

THE VISION FROM MT. LOWE

Looking southward to the sunlands on the ocean's
ebb and flow,

Keeping watch o'er Echo Mountain dwells the
presence of Mt. Lowe.

In the glowing light of noonday, in the midnight
calm and lone ;

Gazing outward from the summit like a ruler from
his throne.

At his feet sits Pasadena, framed with fields of
fruit and grain.

fruit and grain,
Where the valley of San Gabriel slopes in beauty
to the main;

Pasadena deck'd with roses, and with gems of gold
and green.

head like a crown

And the city of the Angels, on her hills of bronze

Stands amid her groves of olives like Jerusalem of

word of God, as is everything that enables us more fully to know God as he is revealed in Jesus Christ. A man or woman in the power of the Lord to-day and under his guidance, may speak forth the Word of God to others.

Notes from Others.

TRAFFICKING IN MANUSCRIPT SERMONS. A Baltimore firm has been sending out a circular to ministers, offering to sell them "carefully written sermons," prepared by "an earnest and able theological student in England." They are also assured: Our correspondent is desirous of sending us a regular supply of such, provided we can dispose of them advantageously in this country."

The acts of warfare of Germany on Venezuela, while awaiting arbitration, "only illustrate once more the truth that the cultivation of might leads inevitably to brutality among nations as among men. A good many people are getting their eyes open to this simple fact, and are beginning to see that our nation, as well as others, is getting nearer and nearer to the peril of war and unlimited disaster, the more it goes on making its peace and encasing its sides in steel."—*Advocate of Peace.*

Andrew Carnegie has lately said: "The great advance which all religious bodies are making, and must continue to make, or perish, is along this road, the recognition of the truth that the kingdom of God is within man here and now, and that in order to merit heaven in the future, or to be fit to exist there, it is necessary that we begin to make something of the real heaven here now on earth."

While we do not admit that we can "merit heaven," we are pleased to see thoughts of such a man turned heavenward.

Professor Delitzsch, of "Babel und Bibel" fame, informs the world that the Babylonian system of ethics was superior to that of the Jews as recorded in the Bible, and that the latter is in great part derived from the former. All this is very interesting, and highly important, if true. But the fact remains that the Jewish system is alive and in full force and effect at the present day—shaping the lives and moulding the actions of millions of men in every civilized country of the world, while the ethics of Babylonia are as dead as Babel himself, and have been so some thousands of years. If the doctrine of the "survival of the fittest" applies to anything, it applies to ethical systems. Measured by that test, Prof. Delitzsch's startling assertion will not pass muster."—*Jewish Exponent*.

"Not long ago I wandered one bright morning into the old church of St. Bartholomew the Great. In the Lady Chapel sat a score of women, young and old. Dead silence reigned, no word was spoken, some of the women were reading, some were lost in thought, some were bent in prayer. The scene in the old church, every stone of which is eloquent of the dead centuries, impressed me, and I sat down to weave my next prayer book. I was in the house of God. I remained an hour, and in that one hour of reverent thought, unbroken by the voice of priest or congregation, I found more comfort for the past, more courage for the present, more hope for the future, than I have ever found in the set services, grand or simple, of chapel, church, or cathedral. The good thoughts that come to men and women in the quiet hours of prayer, the power of prayer, the power of prayer more permanent in their effect, than all the emotions excited by music and song, by the dramatic efforts of the preacher, or by the droning repetition of printed words." Though the foregoing is

extracted from a sporting paper, there is so much sound truth in the thought, that it will not be felt out of place here. One is inclined to ask, with the Benjamites of old, "Is Saul also among the prophets?"—*London Friend.*

SUMMARY OF EVENTS.

UNITED STATES.—George B. Cortelyou, lately secretary to the President, has been appointed Secretary of the new Department of Commerce and Labor.

The United States Government has formally accepted the offer of the Panama Canal Company to sell to the United States the canal property for \$40,000,000, subject only to the ratification of the pending treaty with the Republic of Colombia.

Anthracite Coal Commission met in Washington on the 19th instant to begin the work of formulating its conclusions and preparing its report.

President Roosevelt has announced that he would call an extra session of the Senate soon after Third Month 14th unless both the Panama Canal treaty and the Cuban Reciprocity treaty are ratified by that date.

A bill has been agreed upon by both Houses of Congress in which the death penalty is provided for any one who shall wilfully or maliciously kill the President or Vice President, or any officer upon whom the duties of President may devolve under the Constitution; also for the willful killing of any officer of the Government in the line of succession to the Presidency, or the Ambassador or Minister accredited to the United States. An attempt to murder the officials named is made punishable by death or imprisonment for not less than ten years. Another section prohibits the entry into the United States of all persons opposed to all organized government, or who belong to any organization so opposed, and punishment is provided for any such person who attempts to enter the United States, and, lastly, no person disbelieving in organized government, or who is affiliated with any organization teaching such belief, shall be naturalized.

William R. Day, of Ohio, formerly Secretary of State under President McKinley, has been appointed a justice of the Supreme Court of the United States in the place of Justice Shiraz, resigned.

A decision has been made in the case of the "Beef Trust." Judge Grosscup, in which he held that there can be no doubt that the agreement of the defendants to refrain from bidding against each other in the purchase of cattle is combination in restraint of trade; so also their agreement to bid up prices to stimulate the shipments, intending to use the same means when the shipments have ceased. The same result follows when we turn to the combination of defendants to fix prices upon and restrict the quantities of meat shipped to their agents or their customers. Such agreements can be nothing less than restrictions upon competition, and, therefore, combination in restraint of trade, and thus viewed, the petition, as an entirety, makes out a case under the Sherman act.

A despatch from Wilkesbarre, Pa., says: There are now 3,000 women and girl members of labor unions in and about this city. They conduct their own business, and send delegates to the Federated Labor Convention. There is also a movement on foot to organize the servant girls in this city.

The severest storm of the winter, accompanied in many places by intense cold prevailed during the 16th and 17th instants throughout a large part of the United States. In certain localities in California a loss of ten to twenty per cent. of the entire fruit crop is reported. The temperature in Philadelphia on the 17th was the lowest for the past three winters.

Notice of an appeal by the Delaware Indian nation to the Supreme Court has been made. The decision of the Court in 1867, upholding the Cherokee Indians in the claim of the Delaware for their share of the Cherokee lands in Indian Territory, has been filed. The case involves lands and interests valued at more than \$2,000,000. It is based upon the terms of an agreement entered into between the Delaware and Cherokee in 1867.

The *Cedric*, the largest steamer in the world, arrived in New York on the 20th instant, having made her first voyage from Southampton in eight days and eight hours. The displacement of this vessel is stated to be 38,200 tons of water, or 15,000 tons more than that of the *Great Eastern*, which 45 years ago was considered as a modern wonder.

A course of instruction in the maintenance of health has been introduced in the Teacher's College of Columbia University, New York.

There were 582 deaths in this city last week, reported to the Board of Health. This is 24 more than the previous week and 14 more than the corresponding week of

1902. Of the foregoing 311 were male and 271 females; 61 died of consumption of the lungs; 96 of inflammation of the lungs and surrounding membranes; 11 of diphtheria; 17 of cancer; 23 of apoplexy; 27 of typhoid fever; 2 of scarlet fever, and 6 of small pox.

Foreign.—Secretary Hay, for the United States, and Herbert Bowen, for Venezuela, signed a protocol on the 17th providing for the adjustment of United States claims against Venezuela by a commission to meet at Caracas. This commission will consist of two members, a Venezuelan and an American, to be appointed respectively by Presidents Castro and Roosevelt, and in the event of disagreement an umpire to be appointed by the Queen of the Netherlands.

The *Times* correspondent at St. Petersburg says: "The belief of the peasantry in the divinity of Father John, of Kronstadt, is still largely held. Trustworthy newspaper reports say that 20 persons, living in Karpovka, in the Don territory, journeyed 1000 miles to Kronstadt, in the event that Father John, persisting in his attitude in maintaining that he was Christ, would be executed. They were discovered by the police, and sent home to be dealt with by the ecclesiastical authorities."

A novel idea in lighting trains by electricity, says the *Engineering News*, is the "Gullot" system, which has been experimented with successfully on a small scale on an important road and is now to be applied to an entire train. The motion of the train is used to generate the electricity by a rotary fan attached to the front end of the locomotive. No gale of wind is required to cause the fan to operate; the ordinary pressure of the train moves it sufficiently to generate the electrical energy required to light any train and leaves a large surplus for ventilating fans and other purposes.

A discovery of oil in the city of Dublin is announced. It was discovered in the basement of an ordinary house built on reclaimed bogland, and it is said that a copious flow has continued since the find was made five weeks ago. Experts attach much importance to the matter.

A dispatch says much indignation prevails in Hong Kong and Shanghai over evidence that the French traders in the New Hebrides Islands are forcing the natives into slavery. The natives of the New Hebrides, says friends in Hong Kong that regular trading in human beings is being conducted there by Frenchmen. An investigation shows that the French subjects in New Hebrides are allowed to buy and sell natives for a term of years, though the same privilege is not accorded to British subjects. When ill treated these slaves had no redress except to run away. British residents desire to see the slave trade stopped.

The Emperor of Germany, has lately written a letter to Admiral Hillman, Councillor of the German Oriental Society, which sets forth his views in regard to religion, which are accepted as satisfactory evidences of his orthodoxy, that for some months past had been somewhat in doubt. This statement of his views has been made in response to requests of some of his advisers in order to restore the confidence of the clergy and laity. After rejecting some of the assertions of "higher critics" he bears this testimony: "Christ is God, God in human form. He redeemed us and inspires us, entices us to follow Him. We feel His fire burning in us. His sympathy strengthens us. His discontent destroys us. But, also, His intercession saves us. His gracious victory, being ours, we feel His word, we go through labor, ridicule, sorrow, misery and death, for we have in Him God's revealed word, and He never lies."

The completion of the 25th year of the pontificate of Leo XIII was celebrated in Rome on the 20th inst., amid great display.

NOTICES.

AN APPOINTED Meeting for Worship for the members and attendants of the various meetings composing Abington Quarterly Meeting will be held in the Meeting-house at Germantown, Second-day afternoon, Third Month 2nd, 1903, at 4.30 o'clock.

This meeting is called at the wish of the Sub-Committee of the Yearly Meeting's Committee now under appointment to visit Abington Quarter and Subordinate Meetings. It is hoped that all our members will make an earnest effort to attend.

SAMUEL EMLEN,

HANNAH B. EVANS,

ALFRED C. GARRETT.

GERMANTOWN, Second Mo. 19, 1903.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, 15 cents; after 7.30 P. M., 25 cents each way. To reach the school by telegraph, wire West Chester, Phone 1144.

EDWARD G. SMEDLEY, Supt.

WESTTOWN BOARDING SCHOOL.—Application admission of pupils to the school, and letters to instruction and discipline should be addressed to—

Wm. F. WICKHAM, Principal.
Payments on account of board and tuition, and communications in regard to business should be forwarded to—
EDWARD G. SMEDLEY, Superintendent.
Address, Westtown P. O., Chester

DIED. Fifth Month 20th, 1902, ELIZABETH, daughter of John Q. and Mary K. Spencer, loved member of Coal Creek Monthly and of the meeting of Friends, Iowa, in the forty-year of her age.

—Seventh Month 6th, 1902, JOHN Q. SPENCER, a beloved member of Coal Creek Monthly and of the particular Meeting of Friends, Iowa, in the eighty-year of his age.

—First Month 11th, 1903, MARY R. SPENCER, a beloved member of Coal Creek Monthly and of the particular Meeting of Friends, Iowa, seventy-eighth year of her age.

—at her residence in Malvern, Ches. Co., Pa., First Month 17th, 1903, SARAH W. ROBERTS, an esteemed minister of Goshen Monthly Meeting of Friends, aged fifty-five years. Although she was sudden, she expressed a desire that her remains be laid to rest in quiet and peace. And quoted, "Yea, though I walk through the valley of the shadow of death, I will fear thee for thou art with me; thy rod and thy staff they comfort me."

—at Quaker Hill, New York, on the twentieth of First Month, 1903, RUBY OSBORNE, of Richmond, N. C., aged eighty-two years and six months; a beloved member and elder of the long Monthly Meeting. The sixtieth anniversary of their marriage was the twenty-third of First Month last. "Blessed are the dead which rest in the Lord from henceforth; yea, saith the Lord, that they may rest from their labors and their works do follow them."—First Month 19th, 1903, EDWARD R. STRAWBRIDGE, SON of JUSTUS MARY L. STRAWBRIDGE, in the thirty-eighth year of age; a member of Chester Monthly Meeting.

The taking away of this young man from the life, including the management of his household, and the probable loss of his inheritance, to a Christian integrity, was a sudden shock to the business community and to many members of our religious Society in whose welfare he bore an increasing interest; setting aside all his concerns regularly to attend the mid-week meeting for worship, and at times known to accept of a minister to meetings at long distances, and encouragement and help of gospel service.

To Divine Grace also belongs the credit of beneficence towards numerous employees, of deserving causes in the community; as will be understood by the presentation of the following testimonies from his lips:

To a friend several years ago he related, "When I am walking through the store at times feel almost overcome with the love of my Heavenly Father." And when laid upon proved to be his death-bed, suffering greatly from oppression, entirely at peace with God and with a conscience void of offence, awaited the outcome with a patience and resignation touching and wonderful. He was Rousing from his state of great prostration and heard to say words to this effect: "I thought Lord wanted me to go. If necessary I'll go and work as hard as ever, but I have met Him. And again, as if in prayer, 'Now, my Savior, has always been with me in my business, and in my home life, taking me by the hand, and pointing me in the right way.' When I was in Rhoads' I was so ready!" On asking to be daily verse read to him, his verse was revealed, "The Lord, will hold thy right hand unto thee, fear not. I will help thee, and in effect, 'Haven't we proved that, the Lord is with us?' When I thought of the passing of a little, and among other things many an articulate, repeating a part twice, 'Though I walk through the valley of the shadow of death, I will fear thee for thou art with me; thy rod and thy staff they comfort me.'"

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, THIRD MONTH 7, 1903.

No. 34.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

NO. 207 WALNUT PLACE,

PHILADELPHIA.

Copies from Walnut Street, between Third and Fourth.

Copies designed for insertion to be addressed to

JOHN H. DILLINGHAM,

NO. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Ear-Praying and Mouth-Praying.

A distinguished general of an army was accustomed, we are told, to put into daily practice the injunction, "Pray without ceasing." One said that he had so used himself to pray that he would never raise a glass of water to his lips without asking God's blessing for it. "He always closed a letter with prayer under the seal, and in the military service was in the habit of offering a petition for the cadets coming into and going out of his presence. The custom, said he, was almost as fixed as breathing. Prayer could be with us the linking of our lives to God and to Himself."

Will the general's honest concern to pray without ceasing we feel a sympathy, and with the first sentence of the quotation especially so. Prayer should indeed be with us the perpetual "linking of our lives to God and to Himself." That attitude of spirit towards God makes our lives a prayer. And where the Spirit of God and the human spirit are kept in such communion, one's deeds are made manifest that they are wrought in God.

If any one, however, judges that warfare with another general has stigmatized by the best of all names, embodying all sin is justified because a general while engaged in it could not habitually utter expressions of prayer—he might also judge that the slave-trade is justified because a writer of many names among the churches as precious, recorded, as we remember once reading, that he used to enjoy most blessed seasons of Divine communion in his private devotion at sea while serving as master of a ship. There are many such anomalies of prayer and practice which we prefer to leave the Searcher of hearts to reconcile in individual cases. The judgment of their

consistency with Christ's Spirit is beyond us. If the utterers of prayers went honestly, as we could prefer to trust they did, by such light as they had, God knoweth. But why were they not receiving clearer light? Doubtless eventually this came, and, we could hope, in mercy more than in judgment.

Leaving individual characters to their Judge, it is a popular short-coming in the theory of prayer, that we are concerned with. Throughout human literature and society there is much indiscriminating allusion to prayer, as if saying prayers was praying, and so to pray without ceasing would require the incessant uttering of words.

But when prayer is regarded in that second aspect, so rightly defined as "the linking of our lives to God Himself," it may continually be realized as that uplifted aspiration of spirit to Him "in whom we live and move and have our being," which proceeds from and blends with the inspiration of his own Holy Spirit and living grace. For of Him and through Him and to Him is all acceptable prayer,—in us the motion of a state of heart which He regards, and himself needs no formula of words devised for the help of man's intelligence, or for the relief of man's emotions.

Our question was, why are not devotees to the frequent utterances intended as prayer, more heard for their much speaking? Why are they not receiving clearer light while running their prayers side by side with anomalies to Christ's Spirit? How responsive are we ourselves to conversationalists who meet us, asking many questions, and absent minded to our answers? The continuous producing and hearing of our own sounds of voice in prayer, even at its sincerest, is but a one-sided exercise which leaves a prayer-hearing God out of hearing. Do we not forget that the effectual, fervent prayer of the righteous, to avail much, needs to be ear prayer as earnestly as mouth-prayer?—that the first command is "Watch," and then "Pray?" Let us give our first and foremost attention to his prayers and entreaties to us in secret, and then shall we on our part "know what to pray for as we ought." To watch, then, for the Holy Spirit's intercession with our spirit, is an integral part of praying without ceasing; a state of prayer that is a reciprocal exercise and intercourse between the Father of spirits and our

own hearts, in which He must take the lead. He always leads in prayer, if genuine praying is done. Bring no more vain oblations of accommodation-prayers, where man requests man to lead. The Divine prayers to us witnessed in the secret of our hearts,—a sense and witness ministered through any channel written or spoken as a felt request of his,—are the most important part of living and of every true devotion. How much have we a right to expect Him to answer us or enlighten us if we do all the talking, or without ceasing ask Him for a hearing without ever giving Him one? In vain are our telephones without an ear at both ends. Does not this account for some of our slave-trading and some of our man-killing, or whatever things done in the dark,—if we take upon ourselves to be men of prayer without watching unto and waiting on the inspeaking Word of God as his prayer to us? "If any man be a worshipper of God, and doeth his will, him he heareth."

FOR "THE FRIEND."

Our Mid-week and Perennial "Lent."

"Indifference to Truth and to Truth's service" is the only explanation I can arrive at in considering the oft-mentioned "neglect of our mid-week meetings." There is "such a cloud of witnesses" to their value as a great help to the best life, that it is difficult to understand how any that are truly in earnest in heavenly aspirations, can "neglect" opportunities for advancement in "the race set before them."

Doubtless some who do not regularly attend these meetings, can not because of circumstances beyond present control,—let not these be charged with "neglect."—they may have the life of God in them and are doing the best they can. If they are waiting in expectation of a larger liberty, do not judge them before the time; their case is vastly more hopeful than those who can attend our week-day meetings if they wanted to, but who do not because they care not; and what is this but indifference to Truth and Truth's service? The hearts of such go where their treasure is, and thus a breach is made in the body—a harmonious working of all the parts is made difficult, and our meetings suffer in proportion as the breach widens.

But why emphasize week-day meetings? Because of our needs and because the righteous of every generation have found them especially helpful in their heavenward journey.

Whence come "the noon-day prayer meeting" and "the morning and evening service?"

observed by others all through the Lenten season, if they be not to supply a felt need?

Let us have a Lenten season all the year and praise God for the privilege. There is not a single reason urged to live holly from "Ash Wednesday" to "Easter," that does not apply with equal force to the whole year.

LET the dignity of your calling provoke and encourage you to be diligent attenders upon his work and service you are called to, and let not your concerns in the world, draw you from observing the time and the seasons appointed to meet together . . . but when the time is come, leave your business for the Lord's work and He will take care your business shall not suffer, but will add a blessing upon it, which will do more for you, than the time can do that may be saved out of his service.—*Stephen Crisp.*

THE FAULTLESS CHRIST.—In looking at the character of Jesus Christ, one feature that stands out very prominently is that it is faultless. The evangelists no where say that He was faultless, but they never place him in an attitude in which we can detect a single flaw in his mental or moral life. We see Him under a great variety of aspects and in many different lights, but the picture is alike perfect in each. Sometimes He is presented to us as in private, surrounded by those whom He loved, and who loved Him, and in whose cherished society He could give free scope to the warmer and tenderer emotions of his soul. At other times we see Him in public, now attended by wondering crowds, and now exposed to the crafty assaults of bitter and spiteful enemies. At one time He is shown to us amid circumstances of joy and triumph; at another, amid scenes of deepest humiliation, the severest agony, and the most fearful sorrow. We see Him brought into conversation with people of every class and character—high, and low, rich and poor, young and old, learned and ignorant, soldier and priest, lawyer and rabbi, prince and peasant, Pharisee and Sadducee, the devotee of the temple, the student of the schools, the money changers of the market place, and the abandoned of the streets. Never was a life in all its phases more faithfully and fairly laid before us. And what is the impression left upon the mind of the reader as to His character. Is it not this? that there is One who is absolutely superior to circumstances; One on whose serene and lofty spirit the changes that effect earthly interests can produce no lasting or injurious impressions; One for whom we think his friends never had to make an apology, for whom the impartial critic needs not to ask any forbearance, and in whom the keenest sighted of his enemies find no fault; One whom no passing weakness from within, no cunning temptation or frowning terror from without, could divert for a single moment from his career of virtue, beneficence and purity; One in short, who, tried by the loftiest standard of spiritual excellence, must be pronounced without blemish and without spot."—*Selected.*

If Nature put not forth her power
About the opening of the flower,
Who is it that could live an hour!

—*Tennyson.*

Ebenezer Slocomb.

Ebenezer Slocomb, who departed this life in Jamestown, on Conanicut Island, the 14th of the Second Month, 1715, in the sixty-fourth year of his age, was born in Portsmouth, Rhode Island, the 25th day of the First Month, 1652, and had his education among those people called Baptists.

Being a man of great stature, and strong and nimble of body, he was given to those recreations that were in those days accounted civil; but about the twentieth year of his age, it pleased God to send his faithful servant, George Fox, into those parts, and he was willing to go to hear him preach, which he did. But being in that nature which understood not the things of the Spirit of God, he came to this conclusion in his mind, never to hear any of the Quakers again, boasting in himself that the Baptists were nearer the rule of the Scripture than they.

Thus he went on for some time, until God, who brings down the high, and scatters the proud in the imaginations of their own hearts, was thus pleased to manifest himself to him. He with two more of his company, were passing by a barn, where there was a meeting, at which was that eminent gospel minister, John Burnyeat, of Cumberland, England; and he being preaching as they were passing by, they all went to the outside, to hear two or three words, to talk of as they went on their way. It so pleased God that at that instant John Burnyeat was treating of that saying of John the Baptist, where speaking of Christ, he said, "He shall baptize you with the Holy Ghost and with fire;" which Ebenezer did not remember he had ever read, although he thought he knew more Scripture than any of the Quakers. He was willing to lean against the door-post to hear farther, although his companions jogged him to be gone. Yet he stayed, until through the powerful preaching of the gospel he was reached to the heart, and made in his own soul to confess, that all his Scripture knowledge and high notions of water baptism, had left him short of the new birth, and the baptism of Christ by the one Spirit into the Church which is his body. Yet he did not give up in obedience for some time, until the fire of God began to kindle in his own soul against the root of the corrupt tree, and every branch thereof; for he found that saying of the prophet fulfilled, that "There is no peace to the wicked."

About this time, being with his newly married wife at a merry-making, where they were pitching the bar, they persuaded him to pitch with them, but he refused, being sensible the Lord had appeared to him, to redeem him out of such vain delights. But they at last set his wife to work; and she, through much entreaty prevailed on him to pitch once. And although he outdid all the company, to their rejoicing who set him to work, yet the Lord, who requires obedience according to the understanding given, set his folly and shunning the cross so powerfully before him, that for a time he thought the day of his visitation was over. Yet He who in judgment remembers mercy, after some time, was graciously pleased to show him that he might come out of condemnation, by obeying the law of the Spirit of life which now, through Christ, was made mani-

Selected.

fest in his mortal body, to reprove sin in flesh; to which he gave up in faithfulness.

The Lord was near to him, both to comfort him in his exercises, and also to give him wisdom, and a Divine understanding in mysteries of his kingdom. After a few years He called him into the work of the ministry in which he approved himself a laborer needed not to be ashamed; for he rightly divided the word of Truth, being sound in doctrine, and his speech very often ministered grace to the hearers, and was sealed by Spirit of God to many of his auditors, to turning them home to Christ, the great Father and mediator of the new covenant which God hath made with his people in this latter age of the world. He was also made an officer of the church in these parts, by the Bishop of souls and Shepherd of the sheep in which he acquitted himself like a true servant of Christ, being a pattern to the flock his conversation and Christian humility also in his apparel and furniture.

He travelled much in the work of the ministry for the space of thirty-six years, both the colonies of New England, and also set times to Long Island, East and West Jersey and Pennsylvania, and in his latter years Maryland about five hundred miles from habitation; in which travels several were convinced of the everlasting Truth through ministry; also the convinced were built up in the most holy faith, which gives victory over all the works of the flesh.

He was also very serviceable in meeting business where he came, that the profession of Truth might in all their conversations brought to walk in the same, having an excellent gift in the service of the church.

In the latter part of the year 1714, he travelled to Boston, Lynn, Salem, Hampton, and Dover, taking his leave of Friends, saying never expected to see them again; for he had a sense that his time in this world was near a period; and was also very serviceable preaching the gospel of Christ with power, and with an audible voice, and in giving counsel to Friends. When he was at home he always delighted in the company of Friends who stood zealous for a godly discipline and good order in the church of Christ, which the Lord hath measurably established among Friends, that so the honest, though weak might be preserved, and all disorderly workers who would not be reclaimed, might be testified against, as professors who are gone out of our holy communion; in which good work this Friend was one of the first rank in the American parts of the world. As on the other hand he always accounted the disorderly workers, under profession of Truth, his enemies, and they often found from him a strong sound judgment, so on the other hand, he was a tender nursing father to the honest-hearted and young scholars in Christ's school, he ruled not with severity over any, because they were younger than he; but always delighted to see young men come up in the good order established amongst his people. And if at any time they were too zealous to be borne by old and loose professors of Truth, he would commend their zeal, but gently instruct them to use "wisdom," in which good work the Lord greatly blessed his labor to his people. He would also give way very much to the

ly called into the work of the ministry, if he kept to sound words and doctrines, which according to godliness, ministering from ability which God giveth. Thus he, with much sweetness, continued a faithful elder in the sixty-third year of his age, and then he was taken ill, and continued very weak all winter, very often expressing his willingness to submit to the will of God, either in life or death. He was concerned in the time of his sickness for his children, that they might walk in the way that is strait and narrow, and leads to eternal bliss; telling them he had done his duty in teaching and instructing them, as much as in him lay, and letting them know his earnest desire that they should rest in the unity of Friends; and that it would prove their utter ruin, if they went to it. He would in his sickness very often express his desire that Friends might be kept in love and unity, and so continued in a Divine sense of God's goodness with sweet peace; and he said he had done his day's work, having peace with God, and unity with his people. And then like a composed Christian, he had fought the good fight of faith, he had overcome of his family one by one; and after some time, departed very quietly, and doubtless entered into that rest which is prepared for the people of God.

FOR "THE FRIEND."

Motes and Beams.

Job Roberts, a deceased elder in the Society of Friends, was a man of a deep religious experience. He had the gift of expressing truth in an original manner, sometimes with a tinge of humor. I heard him say, "If a man keeps well on the lookout for sins he will find they will give him such a tussle, that the conceit will be pretty well shaken out, so that when he goes looking for notes, he will be apt to be quite gentle in his reiteration."

It is right at times to reprove our brother or sister, but if we have been watchful over our own sins, we will do it without any of the spirit "I am holier than thou," and if it is by the right direction, best wisdom will be given to make the caution effective. This is illustrated in the case of Jacob Roberts himself. I heard him some forty-five years of age say, "When young man I had a most ungovernable temper, but I have been able to bring it in a good degree under control, by the Holy Spirit affording a reproof I once received from an elderly Friend by the name of Jacob Roberts. I used to haul milk to the station some twenty carriages where I often met Jacob Roberts, who was there on the same errand. One morning I drove a young horse that scared at the motive, upset my wagon and spilled the milk. I started in to beat the poor beast in a merciful manner. A lady passing in a carriage threatened to have me arrested; this only made me more angry. After the distressed Jacob said as he patted the animal, 'Poor colt, did the ugly engine scare thee beyond mind, as thee gets older thee will learn to take the trying things of life more calmly, I hope.' I have never forgotten the lesson, and whenever I feel my temper rising I hold myself in check, for invariably the mild face of Jacob Roberts comes before me. I have thus come in a degree to take the trying things of life more calmly myself. P.

A Remarkable Work in Italy.

One of the most notable events in connection with gospel work in Italy, says the *Presbyterian*, has been its origin in the past few months in the Vatican itself. A society named the "Religious Society of St. Jerome, for the diffusion of the holy gospels," has been organized, its express purpose being outlined in its title. The name is an appropriate one, for Jerome was the translator of the Vulgate Bible, and for that work is still famous.

In order to accomplish their purpose, the society is distributing a new translation of the gospel with the Acts. An edition of one hundred thousand having the imprimatur of the Vatican press has been prepared, and is being advertised for sale in the chief Italian centers. In order to place this edition within the reach of all, the society has drawn largely upon its own funds, so the books are selling at two pence, unbound, and four pence, bound. One report states that the whole edition has been sold, and a new one ordered.

The volume contains five hundred and ten pages and in addition to the sacred books noted above, has a preface, the chapter from "The Imitation of Christ," entitled "The Spirit in Which Holy Scripture Should be Read," notes designed to clarify any obscure passages, maps and illustrations depicting Palestine and Paul's missionary journeys, a list of quotations from the Old Testament, and lastly, the names of those who have the publication for sale.

The translation has been made in the pure Italian of to-day, and is therefore perfectly intelligible to the common people. The text is closely followed, and the thought rendered with great fidelity. The notes are few but good, and while, of course, a distinct tone of Roman Catholicism is sounded occasionally, this does not often appear. The kindly manner in which the writer of the preface speaks of the Protestant Bible Society, the members of which are called "our Protestant brethren who differ from us," is a marked and encouraging feature of the work, indicating a great change of sentiment. Indeed, the issuance of this new translation is regarded by Italian Protestants as one of the most cheering "signs of the times." A writer in "A Voice from Italy" says:

"The Council of Trent forbade the reading of the Scripture in the vulgar tongue without written permission from spiritual superiors; but here, the first page of this volume recommends that it should be read and pondered daily both by single persons and by families."

But a still more advanced step than a mere "recommendation" to read this version of the gospels is taken, and this time by Pope Leo XIII himself, who grants an indulgence of three hundred days to all who shall spend fifteen minutes daily in the study of this book.

The words with which the writer of the preface closes his commendation of the publication, may well find an answering response among all classes of Christendom.

"Let the gospel," he says, "become together with the other Scriptures of God, the pasture of our souls, and under their sacred spell these shall indeed be nourished until life. As it enters our homes there shall

breathe there a new spirit of purity; the authority of parents and the subjection of children shall stand in new strength. The gospel shall lead in social questions among us, teaching the poor no longer to think themselves unhappy merely because they have less of this world's goods than the rich, and the rich to abound in the neglected duty of a discriminating charity, where heart and hand shall work together."

A PREPARED SERMON.—The following circumstance occurred while Thomas Shillitoe was on a religious visit at Geneva, Switzerland is given in his journal as follows: "My mind being thus set at rest about my proceeding, I spent part of the day with an interesting family, where I had the company of several religious young men. The evening I passed with a pious family, and two interesting young men, who were pastors; one of whom put the following question to me, 'Is it not possible that a sermon prepared beforehand, if the person who prepared it and was to preach it, was sincere in his desire of doing good, praying earnestly to Almighty God to assist him when writing it, would be profitable to his hearers?' I replied, 'I durst not pronounce the impossibilities of it; but it was a subject I had at times thought much upon, and it had uniformly closed thus with me, that what was offered in the way thus described, at best, could only be compared to hashed meat, which neither has the same savory taste, nor does it appear to possess the same nourishing quality as it would, had it been set before those who were to partake of it, when first prepared, or meat that has been warmed over again.' After pausing a while he feelingly expressed his full assent to the truth of my reply."

TWO LOVABLE THINGS.—There are two things exceedingly lovely in a disciple. The first is, a brokenness of spirit in himself for his own villainies. Though a man be pardoned for his sin, yet the sight of what he was, the remembrance of what was blotted out in him (nay of what is still in him and upon him, further than the Lord pleaseth of his own free goodness to blot it out continually), should keep him very low in his own eyes; even as low as if he were still lying under the guilt and condemnation of it. The second is, a pity and tenderness of spirit towards sinners. He who knoweth the bitterness of his own wound, although he be in part healed himself, yet cannot but yearn over those who remain still exposed to the bitterness of the same wound. How did Christ pity sinners, even the most stubborn sinners! "O, Jerusalem, Jerusalem, etc." The more men lie open to judgment, doth not afford us the more liberty of judging them; but the more it should excite our pity. It no way becomes a condemned person newly pardoned, to judge his fellow-offenders; but to pity them, and to lie abased under the sense of his own desert, which, by the mere mercy of the judge, he hath lately escaped the danger of.

ISAAC PENINGTON.

FORASMUCH as no man can bear to see himself as he is, therefore he should not think it strange that he cannot see God and live.

Science and Industry.

FOUR car loads of valentines were shipped from Worcester, Massachusetts, lately to a wholesale Chicago house. There were one million three hundred and sixty-two thousand valentines in the consignment.

THE highest point of latitude reached by Robert E. Peary, the American explorer, was eighty-four degrees, seventeen minutes northwest of Cape Hecla. The most northerly point thus far reached in the Arctic regions has been by the Norwegian explorer, Nansen, who penetrated to a latitude of eighty-six degrees and fourteen minutes.

THE two greatest manuscripts in America, according to the *Bookman*, are, the manuscript of the Declaration of Independence, which is in the government archives and which has become illegible, and the life of Benjamin Franklin, written by himself, the only manuscript entirely in his own handwriting, which changed hands and was added to a private collection in New York city. The Franklin manuscript was discovered in France some years ago in the possession of the descendants of M. Le Vaillart, to whom it had been given by William Temple Franklin, Franklin's grandson.

LEMON JUICE NOT A SURE TYPHOID PREVENTATIVE.—Much newspaper prominence having been given to the statement that lemon juice will completely destroy typhoid fever germs, Dr. W. H. Park, bacteriologist of the department of health of New York city, has made several experiments to determine the truth of the statement. Several microscopic examinations of cultures of typhoid bacilli which have been subjected to the action of lemon juice showed that although the acid killed the micro organisms it required too much acid and too much time for the chemical action to take place to render lemon juice as an agent practicable. Dr. Park's negative opinion in regard to the efficacy of the acid as a typhoid prophylactic was corroborated, for after the bacilli had been acted upon by a five per cent. solution of the acid for thirty minutes, it was found that all of them had not been destroyed. Dr. Park, when questioned regarding the experiment said: "My suspicions were confirmed by the tests. It is far safer to boil the water or filter it properly than to trust to lemon juice to destroy any typhoid bacilli that may be in it."

USES OF TURPENTINE.—Turpentine, either in resinous form or in spirits, has a household value. A child suffering with the croup or any throat or lung difficulty will be quickly relieved by inhaling the vapor and having the chest rubbed until the skin is red, and then being wrapped about with flannel moistened with fiery spirits. Afterwards sweet oil will save the skin from irritation. In the case of burns and scalds, turpentine has no equal. It is the best dressing for patent leather: it will remove paint from artist's clothes and workmen's garments; it will drive away moths if a few drops are put into closets and chests; it will persuade mice to find other quarters if a little is poured into the mouse holes; one

tablespoonful added to the water in which linens are boiled will make the goods wonderfully white; a few drops will prevent starch from sticking; mixed with beeswax, it makes the best floor polish, mixed with sweet oil it is unrivalled as a polish for fine furniture—the latter mixture should be two parts of sweet oil to one part of turpentine. Some physicians recommend spirits of turpentine, applied externally, for lumbago and rheumatism. It is also prescribed for neuralgia of the face.—*Woman's Home Companion*.

RECLAMATION OF THE HIGH PLAINS.—The efforts of the United States Geological Survey are being directed to the discovery of sufficient water to lead to the reclamation and habitation of that area of the Great Plains lying west of the prairies and east of the Rocky Mountains, commonly known as the High Plains. The section is admirably suited to agriculture and grazing except for its inadequate water supply, which is so uncertain that great areas of fertile land lie quite uninhabited. This is especially true of the regions lying between the river valleys which cross it at wide intervals. These broad interval plateaus are practically waterless, but it has been discovered that water may be had from underground sources by wells and windmills, and it has been demonstrated that, while the region may not be largely reclaimable by irrigation, it may be successfully used for grazing by creating stock watering points, at comparatively close intervals. It will, however, be difficult, if not impossible, for the grazers to raise anything besides fodder cane of the drought-resisting varieties, such as Kaffir corn. Vegetables and other products will, for the most part, probably have to be grown elsewhere. The river valleys, on the other hand, seem destined to be extensively cultivated by irrigation, the water for which will be pumped from the gravels of the river beds, where an underflow has been known to continue in the summer season after the rivers themselves have ceased to run. These areas will furnish garden produce for the ranches on the plateau, and in this manner make the region as a whole habitable. The details of this investigation, with exhaustive studies of the nature of the underground waters of the High Plains, appear in the Twenty-first and Twenty-second Annual Reports of the United States Geological Survey, the latter of which is now in press and will soon be issued.

THE MISSION OF THE SUB-MARINE.—The British battleship *Agamemnon*, which was built in 1883, was sold to a firm of metal brokers for one hundred thousand dollars. The cost of constructing this obsolete warship was two million five hundred thousand dollars. The government will get four per cent. of its original investment; the other ninety-six per cent. is lost.

All the big nations of the world are building warships, putting the money taken from taxpayers in investments which have no permanent value. The modern battleship represents an enormous outlay and costs more than twice as much as the *Agamemnon*. Such great progress has been made in naval construction in late years that ships built in the last decade are now practically out of date.

Furthermore, the submarine torpedo boat introduced an element into warfare which revolutionize the navies of the world. It should ever realize the expectations of its inventor there will be little use in the future for the stately warships of to-day. The nations which have invested hundreds of millions of dollars in floating fortresses will find fleets of no avail against a swarm of submarine torpedo boats. The battleship will no longer be the symbol of power, of irresistible might. The swift cruiser will be of no use except as a commerce destroyer. The little submarine will be the mistress of the sea. It seems a pity to waste money upon the construction of vessels which must be sent to the junk shop in a few years. Perhaps a world grows older it may become wiser. We may conclude that it is poor business policy to accumulate a large number of warships at enormous expenditure merely for the purpose of giving them away as old iron. It may be that the submarine will prove a blessing in disguise. It may relieve nations which are not prosperous of the burden of maintaining costly naval establishments. It may be that disarmament which has long been the dream of all who hate war and love peace. It is that is to be the mission of the submarine; nobody who believes that peace is the greatest blessing a nation can enjoy will regret this appearance of the battleship and cruiser at Baltimore Sun.

OUR SAFETY LAMP.—To some of us, indeed, who may have attained to nearly the two years allotted to man by the Psalmist, the teachings of life have brought many illusions. And not the least solemn of these is that which it has taught has been, that of our faith is an inevitable condition of our mundane existence; that our difficulties are never wholly cleared up on this side the grave, that our Almighty Creator has deigned to surround us with a dense veil of subtle enigmas and impenetrable mysteries; that we have been placed in a world of some light and much darkness; of some clearness and much fog; of some certainties and many uncertainties; of some fixed and many variable laws; of some harmony and much discord; of some realities and many dreams; of some objects distinctly seen, of many wholly unseen, of many more seen through a glass dimly; of some things well known, of many things wholly unknown, and many more wholly unknowable by beings like ourselves whose mental horizon is circumscribed and whose faculties are limited.

And yet surely we are never left without a kindly and Divine light bright enough to lead us in our worst periods of encircling gloom.—*M. Monier Williams*.

Many a vessel, richly freighted,
Sinks beneath the whelming deep,
For the watcher in the look-out,
Heedless, falls asleep.

Many a life goes out in darkness,
That might shine in endless day,
For the soul, bewitched by folly,
Barters it away. —*The Examiner*.

WE attract hearts by the qualities we display; we retain them by the qualities we possess.

Finer Work of Friends for Liberty, Peace and Social Reform.

Following is the *Rockhampton Bulletin's* account of a lecture by Joshua Rowntree:

Joshua Rowntree quoted from Fox's *Journal* reference to eight subjects greatly affecting the relation of man to man, in which Fox was ahead of his time; and with regard to four of them ahead of the present time. One of mind and conscience was Fox's first guiding principle. Men were beginning to understand the Divine right of conscience, and man bringing forth the best that was in him without having first to think whether it was "brandy" on this side and Public Opinion the other would approve of it. There had always been a stunted race of men while the limits of that kind prevailed. Fox said man was accountable to the Highest, and at times He should be approached or in a manner He should be approached was a matter for interference. Fox held that Almighty spoke to man direct in the inner consciousness, and that nothing should come between. But the laws of that day were not his way about. Everybody's religion was taken through the public office and to be corporate seal upon it. Fox said it was a matter of life and death, and he and his followers were prepared to pay the penalty. In those days the English law said that people must have the Governmental sanction. Fox said they would make a new law. The battle went on for two-and-a-half years, in which time 13,000 followers of Fox were confined in dungeons in England. In September, 400 died there. Many hundreds were sold away as slaves for seven years' servitude, because they met as some of the Friends in Rockhampton met the previous year. Fox said, "I have never feared death in my life," and in some remarkable way that spirit animated his followers. As the Friends became the ruling power in England, happily they held to their views, no persecution was recorded of any person on account of his religion in that State. As the courts had said that the Society of Friends had put down slavery, which was saying far too much. The Society did its best. Fox hoped that the Society was on a high point down war.

Fox looked at the sanctity of human life contrasted with the rights of property. The first time Fox was in prison he met a respectable young woman who was sentenced of death for one of the heinous offences under the English law. He visited with the death penalty. He visited her to the quick, and he endeavored to get the young woman reprieved. The discredited parliament that human life had longer be placed in jeopardy for the sake of attains. They were one hundred years of their time in that, for it was early in the century that the death penalty was abolished for crimes against property.

Fox agitated against war. Being a man of power and individuality, he was asked to join Cromwell's army as a captain. He was sent in Nottingham Gaol, and he was released if he would join. He said, "I will not put my men in gaol. I have a duty to perform that will not allow me to cut men's

throats and shoot them down. This was no mere fanaticism on the part of Fox. It was a carefully thought-out problem of the higher life. Some people thought it was a condition of perfection. They would say with George Eliot—

"Loving all men clearly is deferred
Till all men love each other."

That was a pleasant way of putting it, and imposed no obligation upon anyone; but that was not Fox's way. The Treaty with the Indians made by Friends, as had been said, was the only treaty made between different peoples without an oath and the only treaty that was never broken. Penn established a system by which six of the Indians and six of the Friends heard all questions in difference, and the decision was accepted on both sides. In the sixty or seventy years that Friends were the ruling power in Pennsylvania no lives were lost among the whites at the hand of the Indians.

Penn and another prepared, independently of each other, elaborate schemes for a high court of justice for the Powers of Europe. In very recent days a scheme of the sort had been adopted in the Hague Arbitration Court, which had already settled one dispute.

George Fox and his people held that there should be only one standard of truth—a man's word; in which also the lecturer thought they were ahead of the present day, bearing in mind the manner in which the oath was taken in the law courts.

Another view seldom credited to Fox was that he held very strongly that labor should always have its equitable reward. In those days the magistrates used to sit on the scale of wages, and as there were no labor magistrates, there was a fine freedom for one side, and the other had to be thankful. Fox went to the courts and told the justices that they were responsible to a higher Judge. No doubt he must have given a great deal of trouble to some of the magistrates. Friends appealed to Parliament to set up in every market town in the country, labor intelligence offices, for the registration of men who wanted employment and employers who wanted men. We are now just beginning to do something like that in England.

Friends worked for the establishment of work-houses, and two most elaborate schemes were sketched out. George Fox also gave a position to women, in which he was very daring, and had some trouble even with his own followers, because he let women take part in the work of the Church. He further altered the form of the marriage regulations, so that the woman no longer promised to obey. Fox was interested in education, and impressed upon Friends that they should teach their children "all things civil and useful in creation." To most of the schoolmasters such a proclamation by the Government would hardly be acceptable; but it showed the broadness of Fox's character.

"It seems to me," said J. Rowntree, in conclusion, "that the churches must have grievously curtailed the extent of their responsibilities. A sentence of Froude comes to my mind where he says, 'In the Middle Ages they painted the ceilings of their churches to imitate and shut out the sky.' I am afraid there has been a good deal of that. We

want to get at the sky itself, and at the source of light, and life, and love; and if we can do that, the fruit coming therefrom will spread more light and more love even in our generation amongst our fellow-men."

FOR "THE FRIEND."

A Trumpet With No Uncertain Sound.

The following from the pen of Edward Alexander of Limerick, Ireland, was found amongst his papers after his decease, and, as it appeared to be intended for circulation, was published in the thirty-ninth volume of *THE FRIEND*, 1865; what further publicity than this was ever given to it, the writer is not aware; so full and clear a vindication of our high and holy profession, as being entirely in accord with the Truth as it is in Jesus Christ our Saviour, is seldom met with in this our day of continued degeneracy and compromise. Then would it not be in a measure placing the "candle on the candlestick," again to give it a place on the pages of *THE FRIEND*? so it appears to the writer.

D. II.

COAL CREEK, Iowa, Second Month 13, 1903.

After a night of apostasy, it pleased the Lord to raise up our Society, in order that the Light, the life of men, might again shine forth. Our pious predecessors, feeling the power and efficacy of the Light of Christ in their souls, quickening them from their former state of death in trespasses and sins, and leading them from the form of godliness into its power, preached Christ the Light of life; but the world rejected their testimony; nevertheless their bow abode in strength, and the arms of their hands were made strong by the mighty God of Jacob;—in all their affliction He was afflicted, and the angel of his presence saved them, even from the midst of their persecutions, and deep sufferings; so they were experimental witnesses, that God gave them victory, through Christ their light and life. The light or Spirit of Christ always was the enemy's point of attack, because it is that by which his kingdom is to be destroyed; therefore his power has been exerted, from age to age, to divert the mind of man therefrom, and turn it to anything rather than to live with, and walk in the Spirit. Hence it is that we have so many covered with the form of godliness without the power. Deep sorrow and exercise cover my mind, on account of this state among us. Ought not the Scripture declaration to be deeply engraved even on each of our hearts,—one is "your Master even Christ, and all ye are brethren?"

It has appeared to me that the enemy of the Church of Christ is endeavoring to scatter the sheep, and to overthrow the faith once delivered to the saints in three ways, viz:—to lessen our estimation of the doctrine of the light of Christ; to set the Scriptures above the Spirit by which they were given forth, and to lower the standard of perfection. Now it is matter of heartfelt sorrow that any, who were once enlightened, had tasted of the heavenly gift and were made partakers of the Holy Ghost, should fall away. An awful pause covers the mind, whilst the query arises, What is the cause? I believe it to be this:—The eye was not kept where the wise man's ought to be, in the head, Christ; it looked out, and so in such as these it becomes dark-

ness. Notwithstanding this grievous departure from the light, there is abundant consolation for the humble, self denying follower of our Holy Redeemer to "trust in the name of the Lord and stay upon his God." Whilst these endeavor to abide under the cross, they will be made livingly sensible that, "in Him (Christ Jesus) was life, and the life was the light of men." "This is the true light which lighteth every man that cometh into the world," in which men must believe, and unto which they must be obedient, because it is their spiritual life; and those who reverence its appearance, and are willing to be led by it, the life that they live in the flesh, they live by faith in the Son of God who loved them, and gave himself for them. And thus believing in his inward, spiritual appearance does not in the least lessen or depreciate the value of the redeeming fact of universal love, the propitiatory sacrifice of the dear Son of God, without the gates of Jerusalem, and his there bearing our sins, in his own body on the tree. On the contrary it greatly enhances the value thereof, and so the children of the light cannot but render unto God, the Father, the tribute of adoration and praise, that He hath been pleased thus to open the way for our reconciliation, through our Lord and Saviour Jesus Christ. Now where Christ dwells in the heart by faith, there is a more ample confession hereof than any outward or literal confession can be; and truly this is the way in which He is to be confessed, "That the life also of Jesus might be made manifest in our mortal flesh." "If any man have not the Spirit of Christ, he is none of his;" thus He manifests Himself by his Holy Spirit. This is the point to which all who believe to the saving of the soul must be directed; for let us believe ever so fully of the outward coming, suffering and death of our Saviour, on the cross, without the gates of Jerusalem, and also in the wonderful work done by Him, while in that prepared body, yet if we believe not in Him, as Immanuel working in us, by his Holy Spirit, to will and to do of his own good pleasure, we do not believe to the saving of the soul."

As a religious body did God call us, out of darkness, out of gross and superstitious worship, into his marvelous light, and now it is at our very life that Satan is striking the inward revelation of the Lord Jesus, the true light, borne testimony to by many faithful martyrs, and preached again with power by our enlightened predecessors; and it is from among ourselves that the [enemy] is trying to take and make instruments to scit his purposes. The rock on which the Church is built, is Christ; and the revelation of Him to the soul is indispensable to every member of his body; "now ye are the body of Christ, and members in particular." If this revelation be not made to the soul, there can be no saving knowledge of God and of Christ; and this revelation can never come through any outward medium; flesh and blood do not reveal Christ unto the soul. The revelation of the Son of the living God, made to Peter, was not made through the blessed record which God has pleased, outwardly to give us in the Holy Scriptures. The Father revealed the Son, without any intermediate agent, thus establishing that Scripture "no man knoweth who the Son is but the Father, and who the Father is but the

Son, and to whom the Son will reveal Him." "There is a path which no fowl knoweth, which the vulture's eye hath not seen;" the King's highway to holiness; it is so contrary to flesh and blood, to the highly cultivated natural understanding, and to that which is on the wing, exploring the depths of science, that few there be that find it. In it through much tribulation and suffering, did our predecessors pursue their holy course, and [now] when so many things present in the garb of religion, to divert from it, we should be cautious of being drawn aside from the simplicity of the Truth as it is in Jesus. In the endeavor to set the Scriptures above the Spirit, by which they were given forth, the query put by our blessed Lord, seems pertinent: "Whether is greater, the gold or the temple that sanctifieth the gold?" That which sanctifies our bodies, and enables us to glorify God in them, is greater than our bodies; and that which sanctifieth the Holy Scriptures unto us is greater than the Scriptures; and that which opens them to the understanding is greater than they are. The Word which was in the beginning with God, and was God, gives life and gives it abundantly. This Word was before the Holy Scriptures were, and shall be, when the volume of the book shall be no more, in which was foretold the power and coming of the Word made flesh. The Holy Scriptures are a blessed testimony bearing witness to the Word, which was in the beginning with God and was God; so they direct to the fountain from which they emanate. And this is the testimony of Him whose name is called "The Word of God," concerning the Holy Scriptures. "They are they which testify of me." However we may find ourselves, compassed with infirmity, and manifold temptations, we must not dare to lower the standard of perfection, that mark for the prize of the high calling of God, that standard set up by our Saviour,—"Be ye perfect." "Grace and Truth came by Jesus Christ." He was and is manifest to keep us from temptation, to deliver us from evil, and "to destroy the works of the devil."

The law made nothing perfect; but we are saved by hope of that which we see not, under the power and influence of the Spirit of life in Him, by whom grace and Truth comes; who by the law of the Spirit of life in himself, sets free from the law of sin and death. "Ye are complete in Him." There is no imperfection in Him. After the fall of man, the world took possession of his heart, his affections became alienated from God, and the things of this world entered in, and took up their abode there; thus he lost the dominion which God has given him over the earth, and also the power by which he should have been able to subdue it, and so those things, which God commanded him to have dominion over, came to have the ascendancy, and to bear rule over him. Thus we died in Adam, and this is the state in which every unregenerate man is at this day; and he or she who is not sensible that this is or has been their state have not yet right thoughts respecting themselves; never knew that they died in Adam. This is a woful state. In order to redeem us therefore, Christ, the Son, and sent of the Father, came. According as we submit to the power of Christ, He leads on to perfection, and dur-

ing the course of his operations He is "ye perfect." So through his power vance toward it, and when complete subjection are made perfect.

"The carnal mind is enmity against it is not subject to the law of God, indeed, can be." Here is a lively ed of the distinction between the carnal which neither is, nor can be subject to of God, and the spiritual, which can be subject thereto. "To be carnally is death, but to be spiritually minded and peace."

Christ is the author of eternal salvation to all them that obey Him, and this must be through the power of his Holy Spirit. Great is the mystery of godliness, of the unregenerate hath not seen, heard, nor can his heart conceive these. Some who have got high in the notion, must come down, even to the cross, if ever they become exp witnesses of them.

Although there does at this time a spirit in many, which being exalted above Truth, looks with a supercilious eye upon a declaration, as that our Society was up after a night of apostasy, yet I am only not at all afraid, but I believe it is my duty to declare that it did please Him to cause the day-spring to know his place, who turneth the shadow of death in the morning, the "Lord of Hosts is his name, raise us up as a people; and if notwithstanding this glorious purpose concerning us may be many among us who have lost first love, are neither cold nor hot, but a name to live and are dead, it alters the foundation, it touches not those who are upon it, for it has still this seal, "I knoweth them that are his." "In affliction He was afflicted, and the angel his presence saved them." His promise is immutable, "Lo, I am with you always, we are witnesses that it is even so and the revelation of the spiritual appearance of Lord Jesus Christ is the very Truth of the Father, who hath sealed Him. This generation to generation the poor, that can recognize the spiritual manifestation of Christ, the Child born, and the Son who they can glory in having the govern of his shoulders, and are at times favored witnesses of his resurrection, and to proclaim adore his great and glorious Name.

THE MUSTARD TREE.—Prof. Hacke, a long and doubtful search, found on the side of Akka, on the way to Carmel, a little of mustard-trees, which he thus interestingly describes: "It was then in blossom, grown, in some cases six, seven, and eight high, with a stem or trunk an inch or more thickness, throwing out branches on one side. I was not satisfied in part. It is such a plant might well be called a tree, in comparison with the seed produced, great tree. But still the branches, of the branches, were not very large, apparently, very strong. Can the bird sit to myself, rest upon them? Are they slight and flexible? Will they not break beneath the superadded weight that very instant, as I stood and reflected, thought, lo! one of the fowls of the air, stopped in its flight through the air, and

one of its branches, which hardly beneath the shock, and then began, here before my eyes, to warble forth of the richest music. All my doubts were charmed away. I was delighted and content. It seemed to me at the moment I enjoyed enough to repay me for all the trouble of the whole journey."

Items Concerning the Society.

At several months ago reported, but do not remember to have noted it in these columns, I was reminded of it by the last number of the *Friend*, with additions, as follows: that Joel and Hannah E. Bean, "with others who were 'dropped' as members of Iowa Yearly Meeting some years ago, have been received by the Monthly Meeting in New Hampshire, where of them were born. We are thankful that Friends are once more technically members of the Society, which they have always been in. The letter in which this news is announced mentions that steps are being taken to reinstate Joel and Hannah E. Bean in the position of members."

FRIENDS.—If ever a religious body had real separate existence it is the Friends. It is one of the many of the positions taken toward religious men of other denominations that comparatively slight differences the same as held by Friends for two centuries, but all said and done we believe there is no other body but, for a people, who practically insist at no rite or ceremony has permanent place in Christian church, that every man and every right occupation may equally be a part of public ministry, that the gifts of the Holy Spirit are still given, that the Church is working on all hearts everywhere, that the whole of life is holy, and that Christian duty means the actual living in love with God, whether as between employer and employee, between citizen and citizen, or as between man and nation, and that there is to be no want of truthfulness for all men and that "yes" and "no" and "aye" and "nay" of the

Friends by any means fully realize all this. It is not, but it is in their inheritance, and it is in it also. It is well worth hearty effort of what we can come into the fullness of life, which men need to have shown to us. To work for this is not sectarianism, but broad-minded Christian duty. We are simply and spread these truths, and mould them to them, thankful if they come and help us, and help us; but thankful also, if they are reached and blessed, whether they come to us, or thank God for the help that others give us, and wishing God's blessing on all who are Lord.—*The Interchange.*

I am informed that our friend Esther, a approved minister in the Society of Friends, after a religious concern for gospel service in the House of Representatives at Washington last week for such an opportunity, offered to the Speaker, who answered that it was provided for a woman to appear on the floor of the House with liberty to address its members, and that he must deny the permission. Feeling thus released as having done his duty, she departed from the capitol in a carriage, with a peaceful heart.

I am recalled the memorable visit paid by anti-slavery ministers from England, Geo. Withy, at a public meeting was allowed in the house of Representatives in the year 1822. Friends' No. 45 gives the substance of Thomas' account of the scene as follows:

Arriving at the door of the House of Representatives, a large crowd had assembled, that

way had to be made through it for them to reach the seats it was intended they should occupy.

"After sitting some time in silence, George Withy arose with the text: 'For ye see ye calling, brethren: how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence.' Upon this he enlarged in a remarkable manner, the audience being much impressed and affected. Old men with white hair, and women dressed as dowagers, were equally broken down by their baptizing ministry, the tears streaming down their faces, so that, to use the language of Thomas Evans: 'The floor was literally strewn with tears, and it was one of the most remarkable meetings I had ever attended.'

"After the meeting the people crowded up to speak to G. W., expressing their satisfaction and approval of the sentiments delivered. As he was descending the steps of the Capitol, a Presbyterian minister embraced him, saying: 'My dear brother, you have preached the gospel this day!'

INJUSTICE DONE TO A MEMBER.—Some months ago there was printed in the First-day edition of a Philadelphia newspaper a lengthy article, quite sensational in its character, and accompanied by numerous illustrations, in which a valued and beloved Friend of Woodstown, N. J., was brought prominently into view, and motives altogether foreign to her nature attributed to her. It is much to be regretted that so respectable a journal should have allowed an article, personal in its character, and containing so many inaccuracies, to be published in its columns. It has been copied, in a more or less abridged form, by many newspapers in different parts of the United States, thus bringing into publicity, and placing in a false position a most worthy and unobtrusive woman.

As the article, much condensed, has been given still wider circulation by being published in No. 31 of the present volume of *THE FRIEND*, it seems proper that the facts in the case should be given. Priscilla M. Lippincott, the Friend referred to, was for many years connected with a leading retail dry goods store in Philadelphia, largely patronized by Friends, which caused her to be widely known by members of Philadelphia Yearly Meeting. About thirty years ago, not fifty, as stated in the article, she retired from business, and came to Woodstown and made her home with a brother. There were then sixteen members of the Society at that place, but about that time, or in 1871 the mid-week meetings were discontinued with the sanction of Salem Monthly and Quarterly Meetings, and what is known as an indulged meeting has been regularly held there on First-days ever since. Though death and removal have diminished the number above stated, there are yet five members of the Society living in and near the borough of Woodstown; and our friend P. M. L. does not remember being the "solitary worshipper" on more than two or three occasions: and for the last few months, during which the infirmities of age and disease have prevented her attendance, the meeting has been regularly kept up. A janitor takes care of the house, as is done at other places of worship, so that the "big brass key," if there is one, need not be used by the attenders of the meeting. The greatest injustice has been done our Friend by assuming that her primary object in so punctually attending this place of worship, is to prevent the loss to the Society of the house and lot in case the meetings should be discontinued. It is quite possible that the property may, for a provision in the deed, revert to the family from whence it came, in case it should no longer be needed for the purpose of public worship, but no one who knows Priscilla M.

Lippincott would for a moment attribute to her such an unworthy motive. A sincere and humble Christian, she believes the regular attendance of our meetings one of her religious duties, and one which she has not only faithfully performed herself, but a duty which by exhortation and the extension of pecuniary aid, when necessary, has often induced others to fulfil.

JOSIAH WISTAR.

Notes from Others.

The German Government has decided to readmit the Jesuits, who since 1872, have been excluded from Germany.

According to the official Catholic Directory for 1903 there are over 11,000,000 American Catholics in the United States.

It is said that eight of the olive trees in the historical garden of olives, in Jerusalem, are known to be over one thousand years old.

An observer says the Mormon "priesthood" is probably the most ecclesiastical system ever set in operation, not excepting Jesuitry.

The Methodist Churches are meeting the rapid rise in cost of living, by a generous increase in salaries for their ministers.

Second Month 20th was the twenty-fifth anniversary of the election of Pope Leo XIII., who in a few days will reach his ninety-third year.

The *Universalist Leader* says: "The Church of the future is builded not of books and theories, but of lives, and we are building or destroying it to-day in Sunday schools."

The *New York Observer* believes that while the men who were illustrious as masters of pulpit and platform a few years ago have all passed away, "the truth is more effectively proclaimed than it ever has been since the world began."

Professor Hilprecht's last excavations at Nippur brought to light a number of rooms in which were found hundreds of school books and students' exercises, which proved the existence of a school or college at Nippur in the days of Abraham.

The gospel boat that was built a few years ago for Robert W. McNeil and his wife, that the gospel might be carried to the towns and cities situated upon the twenty-thousand mile water-way formed by the rivers and canals of France, has been so successful in its mission that a second boat has been put into service. An automobile is to be constructed also to carry the missionaries where the boats and railroads do not reach.

MANANA.

My friends, have you heard of the town of Yawn, On the banks of the River Slow, Where blooms the Valtawhale flower fair, Where the Sometimeorther scents the air, And the soft Goosies grow? It lies in the valley of Whattheuse, In the province of Letherside; That tired feeling is native there, It's the home of the listless Idontcare, Where the Putitoffs abide. The Putitoffs' smile when asked to invest, And say they will do it to-morrow; And so they delay from day unto day, Till death cycles up and steals them away, And their families beg, steal or borrow.

—*Popular Mechanics.*

President Rush Rhees of Rochester University said at the Religious Education Convention, held in Chicago that the religion of to-day is not to be

the religion of a book, but Christianity is a religion with a book which discloses the springs for the development of knowledge of God, duty, destiny.

Annis Ford Eastman of Elmira, lately pastor of Park Church of that city, gave an address at the Brooklyn Congregational Club recently which was the feature of the evening. The universal verdict was "that, given all public women to be as she is, the question of a woman's equal claim to the pulpit with men to preach the gospel, was forever settled."

Alice Price Logan says that American race has wrought great changes in the island Guam for the betterment of the natives; but the utter shamelessness and undisguised sin, as seen in the lives of some of the white inhabitants, has a mighty and far-reaching influence for evil. However, the natives are beginning to feel the power of Christianity. It is difficult for them to realize that all who are not Catholics must not necessarily be Protestants, and that a man may be a Protestant and still be a very imperfect Christian. For generations they have known only a religion of form, and the idea of heart-service is wholly new. We thank God for the few Christians among the Americans, who, by their consistent lives help us in the struggle to lift these people from the blindness of their superstitions to a higher plane of Christian thought and morality. The priests, in their violent condemnation of the Protestants, have informed the Chamorros that there are no sacraments in the Protestant Church. The burial of Francesca Garrido, quietly performed in a spirit of loving sympathy, and, of course, free of charge, revealed to the natives the aim of the Protestant missionary, in sharp contrast to the grasping, mercenary oppression of the priests.

SUMMARY OF EVENTS.

UNITED STATES.—In a recent message to Congress urging the passage of legislation to reduce the tariff duties on merchandise passing between the United States and the Philippine Islands, President Roosevelt thus refers to the condition of these islands: "As Congress knows, a series of calamities has befallen the Philippine people. Just as they were emerging from nearly six years of devastating warfare, with the accompanying destruction of property and the breaking up of the bonds of social order and the habits of peaceful industry there occurred an epidemic of rinderpest which destroyed 90 per cent. of the carabao, the Philippine cattle, leaving the people without draught animals to till the lands or to aid in the ordinary work of farm and village life. At the same time a peculiar Oriental horse disease became epidemic, further crippling transportation. The rice crop, already reduced by various causes to but a fourth of its ordinary size, has been damaged by locusts, so that the price of rice has nearly doubled. Under these circumstances there is imminent danger of famine in the island."

President Roosevelt has lately written a letter defining his position in regard to appointing colored men to Federal positions in the South, in which he says: "I certainly cannot treat mere color as a bar to holding office any more than I could so treat creed or birthplace—always providing that in other respects the applicant or incumbent is a worthy and well-behaved American citizen. Just as little will I treat it as conferring a right to hold office. I may add that the proportion of colored men among the new appointees is only about one in a hundred. I am concerned at the attitude taken by so many of the Southern people; but I am not in the least angry; and still less will this attitude have the effect of making me swerve one hair-breadth to one side or the other from the duty which has been marked out—the course I have consistently followed in the past and shall consistently follow in the future."

Andrew Carnegie, it is stated, has decided to give \$100,000 to the Western Reserve University to establish a school for the training of librarians.

The International Wireless Telegraphy Co., with a nominal capital of \$7,500,000, has applied for incorporation in New Jersey.

An earthquake shock was felt in Lyman county, South Dakota, on the 25th ult., which lasted several minutes.

It is stated that the grand total of immigration into the United States during the six months that ended with Twelfth Month, 31, 1902, was 323,641. This is nearly 100,000 more than came in during the corresponding six

months of the preceding year. Italy, including Sicily and Sardinia, sent 77,845 persons. From Austria-Hungary came 73,275; from Russia, 57,189. Sweden and Germany contributed nearly 20,000 each, while England and Japan each sent about 10,000.

A jury in Kansas City has recently returned a verdict in favor of the heirs of Silas Armstrong, an Indian, for the recovery of certain lands along the Missouri River valued at \$1,000,000. The tract of land contains eighty-five acres and originally belonged to Silas Armstrong, a Wyandotte Indian, and was an island from 1860 to 1891.

Great floods from rains and melting snow have occurred in the Ohio and Mississippi valleys. On the 1st inst. the latter river was 10 miles wide opposite Memphis, Tenn.

A decision has recently been delivered by the United States Supreme Court that the lands of Indians who have received their allotments are not subject to taxation, nor the permanent improvements upon them, nor the personal property used for the cultivation of these lands.

It is stated that citizens of the United States now have investments in Mexico aggregating more than \$500,000,000.

A jury in the United States Court, at Trenton, awarded \$500 damages to Henry T. Johnson, of Camden, a negro, who sued the Pullman Car Company because he was refused service in a dining car.

A decision has lately been rendered by the United States Supreme Court that lottery tickets are subjects of property, and that Congress has no authority for prohibiting the carrying of such tickets from State to State, and that the anti lottery law is constitutional. The decision was rendered by a majority of one.

Funds to enable Yale University to collect phonographic records of American voices, especially those of the disappearing tribes of American Indians, have been granted by the Carnegie Institute.

A despatch from Utica, N. Y., says a Holstein Friesian cow has lately yielded during thirty days 2754.6 pounds of milk, producing 123 pounds 53 ounces of butter. The world's official record heretofore has been 112 pounds.

A physician in Williamsport claims to have successfully prevented hydrophobia by injecting formalin into the veins of a patient suffering from the bite of a mad dog.

There were 629 deaths in this city last week, according to the Board of Health. This is 57 more than the previous week and 47 more than the corresponding week of 1902. Of the foregoing 370 were males and 259 females. 69 died of consumption of the lungs; 114 of inflammation of the lungs and surrounding membranes; 12 of diphtheria; 8 of cancer; 22 of apoplexy; 22 of typhoid fever; 4 of scarlet fever, and 1 of small pox.

The importance of trade with China from European countries and from the United States has been the subject of representations to the State Department at Washington by the Russian Ambassador, in the hope that the United States will co-operate with the other Powers to stop the illegal importation of arms, which has reached an alarming stage of activity.

A despatch of the 24th ult. from H. Bowen, the Venezuelan plenipotentiary, has proposed to the allied Powers that the Czar of Russia be asked to name the three arbitrators who, as the Hague tribunal, shall decide the question of preferential treatment. The suggestion has been approved by the State Department at Washington.

A despatch from London of the 28th ult. says: "In spite of the efforts of several of the great Powers to avert the danger of a European war, the situation in the Balkans is growing more acute every day. The chief source of danger is the unmanageable character of the Albanians, who have an appetite for bloodshed, an overpowering repugnance to foreigners, and a religious fanaticism towards those whom they regard as enemies to the faith of Mohammed."

The great volcano of Popocatepetl, with its immense sulphur deposits, is reported to have been sold by its owner to an American syndicate. The price is said to have been \$5,000,000. It is further reported that the new owners intend to build a cog-wheel railway up the mountain, and operate the sulphur deposits on a large scale. Sulphur has been regularly worked from the crater for many years. The work is performed by a number of Indians, who have their huts at the foot of the cone, at an altitude of 12,000 feet.

A system of wireless telegraphy, it is announced, has been established between the islands of Martinique and Guadeloupe, as the only method now possible of sending telegraphic messages between them.

A despatch from London of the 26th ult. says: "Conferences between the consulting engineers of all the railroads of Great Britain are being held with the object of deciding on a uniform scheme for electric equipment, whereby the rolling stock and electric motors of the various companies may travel interchangeably on all the lines. All the trunk companies practically have decided

to use electric motors, and the suburban railways are awaiting an agreement on the subject of equipment."

A recent despatch says: "The creation of a Department of Commerce in the United States has great interest in other countries, and especially in Great Britain, where such a department is the world's market is a subject of much actual interest. The appointment of a Minister of Commerce for the Kingdom is being urged."

The Taft Vase Railroad case against the American Society of Railway Servants has been ended in favor of the railway company, but the decision of the court declares that trade unions are not responsible for their acts. All picketing, intimidation or molesting in actual damages to the companies to the penalties of the law.

The standing timber of Canada is said to be the entire continent of Europe, and is nearly equal to that of the United States.

The Governor of Guam states that recent prolonged earthquakes in that island have raised the level of the sea several inches.

On the 21st ult. the volcano of Colima, Mexico, had a violent eruption for some hours. Further action was feared that the people are fleeing from the stricken town. The terror is intensified by the severe earthquake which occurred on the 24th ult. and the interval between the eruption began. Many buildings at the town of Colima have been destroyed. Towns immediately situated have also suffered severe damage.

Sharp earthquake shocks were felt in Spain on the 23d ult. The Czar has personally intervened in behalf of famine stricken Finns, and has ordered that relief works be started without delay. It is believed that the proposed relief work will emphasize of the able bodied, and that, consequently, the committees responsibilities will be lightened; the necessities of the people will be satisfied with aid, which the Finns gratefully accepted, although they have never solicited it.

Cotton cultivation in West Africa is encouraged by cotton spinners. Lancashire, England. Fourteen shipments of American cotton seed have been sent to the Governors of West African colonies. The Commissioner is showing great interest in cotton.

Out of 1000 deaths in Germany of persons between ages of 15 and 60, 316 die of tuberculosis; 148 under 15 and over 60 are seldom affected. That the conditions in Germany averaged 242 per 1000 in 1901. The conditions in Germany averaged 242 per 1000 in 1901. The conditions in Germany averaged 242 per 1000 in 1901.

In France, Austria and Russia, but worse than in Belgium, Denmark, Norway and, especially in The Health Office has found that consumption is treated in special hospitals, in which German accommodation for 30,000 patients. The studies, 1896 to 1901 showed that, on the average, of cases treated, 87.7 were dismissed as cured good, 8.8 as no better; 3.1 as worse, and that 0.4 died.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For com-
pensation coming to Westtown School, the stage
trains leaving Philadelphia 7.16 and 8.18 A. M.
and 4.32 P. M. Other trains are met when the
Stage fare, 15 cents; after 7.30 P. M., 25 cents.
To reach the school by telegraph, wire West-
Phone 114-K. EDWARD G. SMEDLEY, Secy.

WESTTOWN BOARDING SCHOOL.—Applicant for
admission of pupils to the school, and letters
to instruction and discipline should be addressed
to Wm. F. WICKHAM, Westtown, Pa.

Payments on account of board and tuition
EDWARD G. SMEDLEY, Superintendent.
Address, Westtown P. O., Ches. Co., Pa.

NOTE.—In the account given last week concerning
the decease of ROBERT OSBORN, of Quaker Hill, N. J., his
name was misread as "RUBY."

DIED.—At her residence in West Chester, Pa.,
Month 16th, 1903, DEBORAH K. BRINTON, a
West Chester Particular and Birmingham Monthly
ing, aged seventy-one years and six days.

—, at Pasadena, Cal., Second Month 7, 1903,
MAURICE D. ENGLE, of Haddonfield, N. J., in his
fourth year, son of Margaret F. and the late
E. Engle. Deceased was a member of Haddonfield
Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS
No. 42 Walnut street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, THIRD MONTH 14, 1903.

No. 35.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER.

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Advised as second-class matter at Philadelphia P. O.

Babylonianism is Babylon.

Supposing it proved, as some German historians begin to assert, that the same monotheism and moral code which appear in the Old Testament Scriptures, are traceable to Babylonian inscriptions lately brought to light, it is necessary that they should leap to the conclusion that the religion of the Old Testament was derived from Babylon? and were, — which is the effect of their insinuation — not given by inspiration of God?

The Friends' doctrine well reconciles the claims of Jesus as not rival, but pointing to one Origin, even the Spirit of Truth. It teaches the truths of religion as given, in both Testaments and in all quarters, to as many would receive them, by the same Divine inspiration and in speaking Word of God. Israel was abused and less refused these revelations, became the most conspicuous channel of the truth in human history, and her true sons of this advantage chiefly, that "unto them were committed the oracles of God," some of which are in their Scriptures been handed down to us, or may come to us immediately.

But even if the Sermon on the Mount were of human origin gathered up from all over the world outside of the gospel narrative, — here it is as found in Confucius, there a little in ancient Persia, here some elements in the Mexican Maya inscriptions of ancient Yucatan and much more in some yet undiscovered literature, — all this would take away nothing from the credit of Christ as being the original author and communicator of them to the minds of men from the beginning. These discoveries would but add lustre to the glory of the universal and saving light of Christ who was in the beginning the Word of God and remains "that true light which light-

eth every man," equally available for Babylonians and for Hebrews, and apparently finding pagans more generally than Israelites open to glimpses of the doctrine of the immortality of the soul.

The Truth revealed to Jerusalem is not jealous of the utmost of Truth that may be unearthed in Babylonia, but ever yearned that Babylon should have more of it than she now can ever show. "Yesterday, to-day, and forever," is Christ the same Word of God to as many in every place as would and will receive Him, and with Him power to become sons of God.

But Babylon is fallen, — a type of our carnal nature which has divorced the spiritual. Her name stands as the representative of worldliness and Mammon, — "the lust of the flesh, the lust of the eye and the pride of life." Jerusalem, — all that state which has submitted to redemption, — is risen with Christ and called the New Jerusalem, her old house on earth being left desolate, but her name standing in contrast with Babylon for Christ's spiritual Church. In the one name is represented "the church and synagogue of Satan," and in the other the Church and city of the living God.

Even under Christian names both as between separate churches and within single churches or societies, these two principles continue in conflict, making the Christian life on earth veritably a warfare. And Hilprecht's with other discoveries of Babylonian resemblances to Israel's religion, but give point to an old saying of the spiritually minded among Friends, that "all the things of Jerusalem have their counterfeits in Babylon."

A writer in the *Episcopal Recorder* who asks "Will Ancient Babylon be Restored?" judges that her restoration is *literally* to take place. He shows an interesting study of the thirteenth and fourteenth chapters of Isaiah in connection with the seventeenth and eighteenth of Revelation. But do we not see enough of Babylonianism in these latter days reasserting itself, overspreading men's hearts, and ambitious of the kingdom, dominion and wealth of this present world, to make us believe that the conflict between the spirit of Babylon and the New Jerusalem is daily waged in individual lives, and in national life is pressing hard to cover the earth?

Some of the signs of the times are collected by the writer, who finds in the book of Revelation that "the seventeenth chapter is Babylonianism, and the eighteenth Babylon, and these two are one. The one is the spirit of the other." This conclusion ought to satisfy one not to look further for Babylon than the pressing and oppressing worldliness and mammon of men's hearts. And he goes on to say:

It remains to inquire whether there is anything in the trend of affairs to-day affording corroboration for the thought that commerce is to dominate the nations, and that the East rather than the West is to witness her regal glory? To raise this question is to answer it and to answer it affirmatively, in the mind of every intelligent and thoughtful observer of the world's history. What explains the awakening of Japan? Why the resistance to an "open door" in China? Why the partition of Africa among the European nations; Why the increase of navies? Why does Great Britain assume a protectorate over Egypt? Why does she seek an alliance with the United States?

Why do we retain the Philippines? Why build the Panama canal? On what questions chiefly have our national elections of late turned? What is all this discussion about tariffs, and trusts and reciprocity? Does not the one word "Commerce" explain and account for all these things? On the other hand, who is the most influential man in the world to-day, the king on the throne or the king in the counting room? What parliament or legislature in the world could long resist the demands of its merchants and moneyed men for changes of national policy, no matter how radical they might be? Please understand that no charge is now made that commerce is necessarily sinful, or that it cannot develop the resources of the earth, or bring the nations together, or bind men in ties of amity and brotherhood after a certain sort. These questions demand separate and distinct treatment, while at present we are concerned only with the problem as to whether Babylon shall be rebuilt and become a centre of commerce in the last days.

In whatever way or region Babylon comes into dominion, whether worshipped as the star of Empire, or in the individual heart as god of this world, her fall is assured in prophecy, and the Lamb and they that are with Him, "tried and chosen and faithful," shall overcome her forces. "Be of good cheer," said he, "for I have overcome the world."

ESSAYING DISCIPLESHIP FOR ONE NINTH OF THE YEAR.—“If any man would be my disciple let him deny himself, take up his cross daily and follow me.”

This is the condition of Christian discipleship laid down by Jesus. And we will add these words from a valued correspondent:—

“Can the kingdom of God progress when sin appears to be one thing during Lent and something else at other times? and be so presented by professed ministers of the gospel?”

“A young Friend attending a noon-day service in the city thinks it good,—‘must do good’ he says. I query will the good continue after ‘Easter Sunday’—if not, then may we not look for the coming in of more (‘seven’) and stronger devils,—and hence an ever-increasing intensity of desire to fight for the world’s goods?”

RESPONSIBILITY OF “THE FRIEND.”—A correspondent says: “Thankful am I for the great privilege we, as brethren in the faith, have in these days, of speaking one to another, in the widely circulated pages of THE FRIEND. Surely it is a ‘ministry’ which as carefully and prayerfully conducted, will ever tend to strengthen the readers in our ‘most holy faith,’ and bring us more into the unity thereof. It enlarges the circle of our affections, and becomes a powerful bond in uniting us together in the brotherhood of the family, based as such on our relationship to Him who ever dwelleth in heaven.”

NOTE.—“The error adverted to in a recent editorial on ‘The Single Talent’ would not have appeared had the original manuscript been followed, which, we are informed, reads: ‘And had he with the one gained the one, both would have been equally commended, as were, etc.’”

The Magic Andirons.

It is a “far cry” from the Wilkesbarre coal mines to the Maine farm-house; but the shortage of coal has been a blessing to at least one New England family.

Mother Long had been ill for two years and the household had suffered accordingly. The boys had acquired the habit of going to the village every night to the detriment of their manners, if not of their morals. Jennie, the older daughter, was growing hard and fretful under the strain of nursing. Hattie the younger, was jealous and gloomy.

Last winter the family sitting-room was deserted in the evenings in spite of its genial warmth from the furnace which Farmer Long had put in when his wife was first taken sick.

Matters were in this case in Ninth Month of the present year, when the chilly conviction came to Farmer Long that the furnace would be empty and useless this winter. One rainy morning he went into his wife’s bedroom with an unusually bright face.

“Mother,” he said, “we’re going back to old times. I’ve opened up that big fireplace in the hall, that hasn’t been used since grand-

father’s day. It’s a great one! It’ll take a five-foot log easy. Now I’m going up attic to hunt out the andirons.”

He hurried away, and presently came down with the huge brass monsters. The boys polished them till they shone again, and at night the great fire was laid and lighted.

Then followed strange things. Suddenly the family feeling revived. The boys stayed at home to pop corn and roast apples in the new-old fire-place. The mother found courage to be brought into the hall to enjoy the good cheer. Hattie and Jennie had a long talk before the glowing coals after the rest had gone to bed, and it did them both good. There was a large store of dry cord wood in the shed, and more in the woods ready to haul out when snow fell; and Farmer Long soon believed that burning it would be better for his household than either medicine or reproof.

Now what wrought the change? Well, Jennie, the imaginative, believes it was the andirons! They were big and strong enough to work marvels. How old they were nobody knew, but they were said to have come from England on an early ship. What history they have seen in the making! An Indian chief had slept on the rug before them. Soldiers in both armies of the Revolution had had their wounds dressed by the light streaming from between their feet. Lovers had whispered vows in their hearing, and sweethearts and wives had mourned over their irreclaimable dead.

Possibly it might have been the andirons that wrought the modern miracle, but they would have had no chance for their magic except for the coal strike. Even good angels cannot bring cheer and health and love when they are shut up in a garret.—*Youth’s Companion*.

The Confessors of Peace from the Second Century to the Era of Mahomet.

I.

In a little book of some sixty pages entitled “The Primitive Christians’ Estimate of War and Self-Defence,” published in 1876 at New Vienna, Ohio, by the Peace Association of Friends in America, the undersigned writer gave the testimony of Justin Martyr, Cyprian, Tertullian, Lactantius, and a few others of the early Christians, in practical proof of the asseveration that *Christianity means Peace*. In the words of Judge Gripeke, of South Carolina, who had well studied the historical narrative: “The primitive Christians did not resist their oppressors by rebellion and with the sword, simply because they knew these to be unchristian means.” Sufficiently conclusive did those doomed valiants of the first three centuries after Christ deem to be the brief response made to their Imperial inquisitors: “I am a Christian—hence I cannot fight.” It is proposed here to continue the line of the narrative.

The noted Origen, of Alexandria, (A. D. 186-253), replying to the Epicurean philosopher, Celsus, admits the latter’s accusation that the Christians of his time would not bear arms, and justifies them for thus refusing, on the principle of its unlawfulness under the religion of Christ, the Prince of Peace. Of himself and his brethren in general, he says: “We no longer take up the sword against any nation, nor do we learn to make war any more.

We have become, for the sake of Jesus children of peace.” He also affirms that Christians are the most useful of subjects as much as they pray for their monarch—such means,” he continues, “we fight, king abundantly, but we take no part in wars, though he urge us.” And again: “The more eminent any man is for piety religion, he will be able to afford great assistance to his prince than a great many soldiers that stand ready to fight for him to destroy his enemies.”

It has been sometimes said, in deroga- tion of the constancy of many of the victims of the Roman persecutions, that they surrendered their lives too readily, self-glorifyingly. This may have attached to some, but not to all. Eusebius (Book V, c. 1) mentions this message, the reverse of self-glorifying spirit, immediately following period of persecution: “The servant of Christ dwelling at Lyons and Vienne to brethren in Asia, concerning those who feared death—‘They did not proclaim themselves martyrs, for it did not become us to apply this name to them; but if any of us, by letter or in conversation, called them martyrs they seriously reproved us. For cheerfully yielded the title of martyr to the true and faithful martyr (witness) first begotten from the dead, the Prince of Divine life.’”

It is excellent collateral testimony, as attested by Archelaus, who flourished under Emperor Probus, in the year 278, that Roman soldiers who had embraced Christianity after having witnessed the piety and courage of the martyred Marcellus, immediately foresook the profession of arms. What also by Eusebius (cited by Clarkson) told about the same time “Numbers laid down military life and became private persons rather than abjure their religion.”

Marcellus, above referred to, had been serving in the legion called Trajani, and on duty in that part of the Roman province of Mauritania in northwestern Africa, now called as the sultanate of Morocco. It happened on a certain day, the birthday celebration of the emperor, that the soldiers, according to custom, were offering sacrifices of meat to their idols. Persuaded that compliance in this, in other matters incident to his occupation as a warrior, was inconsistent with his profession, Marcellus, rising up, threw away his weapons and belt, and remarking to the soldier of Christ ought not to be thus troubled with the things of this world, rendered the service. “It is not lawful,” he declared, “for a Christian who is a servant of Christ, to bear arms for any earthly consideration.” Here was treason to the emperor, contumely to the gods of the State; yet upon, Marcellus, being hailed before the emperor, was by him remanded to the Deputy-governor of the Praetorium, and by the latter was ordered to be put to death.

The “Acts of Ruinart” to which we are indebted for the foregoing account, also contain the equally interesting narrative concerning the youthful Christian conscript Maximilian who was stationed (A. D. 295) at Tever, a city near the source of the Bagrada, a province of Numidia, now the French province of Algiers. Being brought before the

and, his measurement ordered to be made, he exclaimed, as he stepped forward—"I may not serve, because I am a Christian." The measurers proceeded to obey their order, "I cannot possibly serve," cried Maximilian, "I cannot do what is wrong, I am a Christian." Being tendered the leaden badge of service, to be displayed about his neck, he refused to accept the token of a worldly career, seeing that he had already known rejection by the Lord Jesus, who had given life for him. Finding him firm against all caresses, the august representative of Rome cast the young conscript on to the executioner, by whom he was quickly beheaded.

This broad claim has sometimes been made, that, during the first three centuries before Christ, there were no Christians, or at least those known as such, in the army. This claim, however, cannot be sustained. The position of the primitive church, the consensus of the best thought, was decidedly against it, as we will find by reading its most eminent writers, Justin Martyr, Tertullian, Cyprian, Lactantius, Origen, and others.

While the Christians, generally, of that day were probably animated in their refusal to embrace the military science by the motive that the words of Christ command it, they were likewise repelled by the play involved in the oath to the emperor, the sacrifices made to the idols and by the custom of laurel crowning. In his *Grona* ("The Soldiers' Wreath") Tertullian appally describes this ceremony, introducing a narrative of a Christian soldier's refusal to wear the crown. Out of this related incident arises Tertullian's inquiry into the soundness of the military crown, and whether war, even defensive warfare, is proper for Christians. Let this very important inquiry be stated in his own words, as it is taken as the mind of the primitive church upon this matter.

"What sense is there," he says, in turning away from the immediate subject of the laurel crowning, "in discussing the merely accidental when that on which it rests is to be condemned? Do we believe it lawful for a man to add to the divine, and for a man to come under promise to another master Christ? . . . Shall it be held lawful to have an occupation of the sword, when the Lord claims that he who uses the sword shall perish by the sword? And shall the son of God take part in the battle when it does not become him even to sue at law? And shall we apply the chain, and the prison, and the torture, and the punishment who is not a sinner even of his own wrongs? . . . Of those if faith comes later, and finds any precept with military service, their case is different. . . . Yet, at the same time, when a man becomes a believer, and faith has been established, there must either be an immediate abandonment of it, which has been the course of the church, or all sorts of quibbling will have to be resorted to in order to avoid offending God."

Not in so great degree has the ministry of the church, in the main, shifted its position concerning the permissibility of engagement in war, than that which was occupied by Tertullian and the Christian elders generally of that time, that even to quote the above

concluding sentence of the able presbyter of Carthage in deprecation of the brutality and wickedness of fighting, becomes an offence. I recall that a prominent "doctor of divinity" (now deceased), an able writer and excellent man, having encountered the aforesaid conclusion of Tertullian, as quoted in the writer's tract "The Dress Parade at West Point" was so greatly stirred thereby that he straightway enlarged upon the theme in a long and quite bellicose editorial which bore the alliterative title "A Quarrel with a Quaker." Doubtless, the "divine" felt he was justified in making his breezy onslaught, yet it did seem to the "quaker" offender that it couldn't be a naughty thing to do to quote the anti-war language of a Christian "father of the Church." As sustaining this position, it may be in place to put on record here the notable declaration upon war of one of the same denominational faith as my contemner. I refer to Charles H. Parkhurst, of New York city, who in a discourse at the time of our country's war with Spain, said:

"When all those matters [economics, etc.], are put one side and we come on to ground that it is distinctly *my* province as a representative of Jesus Christ, then I do not yield to you; and I am going to say to you, without any 'buts' or 'whosoever's,' that to promote civilization by the use of swords and artillery is false to the word, example and life of Jesus Christ and of all his apostles, and alien to the entire genius of Christianity. If you say to that, that there are places in the world where Christianity has sprung up as an aftergrowth of military conquest, undoubtedly; but that does not alter anything so far as relates to the point I have just made. It does not relieve filthy soil that flowers grow out of it. God is all the time doing that thing. . . . Or you may claim that the powder and shot method of extending civilization is more feasible, works with greater promptness. A Krupp gun does quick execution; a missionary and a Bible are slow. I do not dispute that. I am not here to claim that Christianity is feasible. A great many Christians, laymen and clergymen of our own and other denominations, have during the past year confessed that Christianity is not feasible. Thousands of ministers have practically been confessing to the world these twelve months that Christ's way of saving the world will not work. . . . I should be sorry to have to conclude that the gospel is inadequate without gunpowder to support it, and when I do conclude that, I shall stop preaching out of self-respect; at least I shall stop calling myself a preacher of the gospel. . . . I have simply dropped all questions of gold and diamonds and commercial perquisites, [operating as incentives to a war] of which I know little, and have stated to you the mind of Jesus Christ, of which I do know something. Now you can ignore that mind and promote civilization by killing,—which may be [thought to be] the best way, or you can adopt that mind and promote civilization by making alive, which is the only gospel way."

JOSIAH W. LEEDS.

(To be continued.)

The higher civilization becomes, the greater its risk in undertaking the work of barbarism.

Science and Industry.

BREAD as a daily article of food is used by only about one-third of the population of the earth.

PETRIFIED FORESTS.—Interest is awakened in the wonderful petrified forests in northwestern Arizona the efforts now being made to have the government set aside this place as a national park, and thus preserve to posterity one of the wonder spots of the world, which is being rapidly despoiled by curious hunters.

This great forest of petrified wood is the largest known deposit of the kind in existence. Several thousand acres are covered with immense agatized logs, some of them broken into a thousand pieces, some still unbroken. If all these were to be brought to civilization and utilized the value of them can scarcely be estimated. The beauty of the coloring in the broken fragments, especially when polished, is remarkable, and they are as enduring as precious gems. The nearest railway station to this wonderful place is Holbrook, Arizona, but within the past year a way station has been established at Adamanna, after Adam Hanna, an old guide and eccentric character, who spends his time piloting people to the forest.

The trip from the railway to the forest is without interest, unless one can find interest in wading through the desert sands, mile after mile. Without doubt there are thousands of the trunks of trees which have fallen and petrified in years gone by and been covered up by the sands and lost. The surface of the desert is constantly changing, and where was a hollow to-day may be a mound to-morrow.

On every hand are evidences of erosion that are almost remarkable, too. In places the country is quite like the "Bad Lands" of Dakota, though not on so large a scale. There are, of course, as many visitors expect, no petrified trees standing with leaves on the branches and birds' nests in the crotches. The petrified forest is, in fact, not a forest at all. From a short distance away it is not observable.

There are three large deposits, though for a hundred miles around petrifications may be found. The first deposit, covering about a thousand acres, is thickly covered with small pieces of shattered trunks of trees, but there are very few brilliant pieces to be found here now, the most being of a dull red color and uninteresting. The famous petrified bridge is in this deposit, however, and hence it is an objective point for visitors.

The bridge was formed by a huge tree which fell across an angle of the walls of a canyon, and it spans a gorge fifty feet wide and a hundred feet deep, its two ends resting upon natural abutments of limestone. The earth has washed away from beneath it and the ledges of the cliffs have crumbled and fallen, leaving the full length of the tree exposed. The tree is nearly a hundred feet in length, five feet in diameter at the butt, and is the most perfect petrified tree ever found. Billy Pitts, one of the dare-devil cowboys of Northern Arizona, recently rode his broncho across this narrow bridge just to display his skill to a party of tourists.

The second deposit, several miles southeast of the first, contains many large pieces, in a

much better state of preservation, if such a term is permissible in the case of a thing that grows constantly better with age. Some recent floods have uncovered many fine petrified logs here, the presence of which was unknown until the floods came. Nearly all of these logs are broken, and are from two to four feet long, showing the bark and the grain of the wood as natural as the trees cut in the great pine forests around Flagstaff to-day. This deposit comprises about four thousand acres of land, lying in the bottom of a wide canyon that winds its way to the south and widens out until the open desert is reached.

The third deposit is still farther to the south, in the mouth of this canyon, and this is the largest deposit and contains the most perfect specimens of all. Here are thousands upon thousands of agatized trees, lying broken and shattered by the elements. Sparkling and scintillating in the sunlight like jewels, showing all the colors of the rainbow, are millions of pieces of this wonderful mineral. The ends of the massive logs, where they have broken in two, present the most delicate combinations of exquisite colors imaginable, blending from pure white to pink, blue, red and yellow, set off by brilliant crystalline formations at the heart, all framed in a dark, rusty rim, once the bark of the tree. Gnarled limbs and knots may be found near the trunks of the trees, half buried in the sand, that are as perfect in grain as pieces cut from a live tree. These are very much valued as specimens by tourists, as they invariably say that these will convince their friends back home that the stones are really pieces of wood, which is hard to believe of the large pieces.

In this deposit one may walk for a quarter of a mile without stepping off the logs of petrified wood. Some of the stumps stand up ten or fifteen feet high, with roots showing underneath them. The forest was first discovered in the early 50's by government geological surveyors.

The Prayer of Agassiz.

The island of Penikese, in Buzzard's Bay, was given by John Anderson to Agassiz, the great naturalist, for the use of a summer school of natural history. A large barn was cleared and improvised as a lecture room. Here, on the first morning of the school, all the company was gathered. "Agassiz had arranged no program of exercises," says his widow, in "Louiz Agassiz: his Life and Correspondence," "trusting to the interest of the occasion to suggest what might best be said or done. But as he looked upon his pupils gathered there to study nature with him by an impulse as natural as it was unpremeditated, he called upon them to join in silently asking God's blessing on their work together. The pause was broken by the first words of an address no less fervent than its unspoken prelude."

This was in the summer of 1873, and Agassiz died the Twelfth Month following.

On the isle of Penikese,
Ringed about by sapphire seas,
Fanned by breezes salt and cool,
Stood the master with his school.

Said the master to the youth:
"We have come in search of truth,

Trying with uncertain key
Door by door of mystery;
We are reaching, through His laws,
To the garment-hem of Canse.

As with fingers of the blind,
We are groping here to find
What the hieroglyphics mean,
Of the Unseen in the seen;
What it is that hides beneath
Blight and bloom and birth and death.

Let us light and guidance ask,
Let us pause in silent prayer!

Then the master in his place
Bowed his head a little space
And the leaves by soft airs stirred,
Lapse of wave and cry of bird,
Left the solemn hush unbroken
Of that wordless prayer unspoken,
While its wish, on earth unsaid,
Rose to heaven interpreted.

Even the careless heart was moved,
And the doubting gave assent,
With a gesture reverent,
To the master well beloved.
As thin mists are glorified
By the light they cannot hide,
All who gazed upon him saw,
Through its veil of tender awe,
How his face was still uplift
By the old sweet look of it,
Hopeful, trustful, full of cheer,
And the love that casts out fear.
Who the secret may declare
Of that brief unuttered prayer?
Did the shade before him come
Of the inevitable doom,
Of the end of earth so near,
And Eternity's new year?

In the lap of sheltering seas
Rests the isle of Penikese;
But the lord of the domain
Comes not to his own again;

In all voices known to her,
Nature owns her worshipper,
Half in triumph, half lament,
Thither Love shall fearful turn,
Friendship pause uncovered there,
And the wisest reverence learn
From the master's silent prayer.

—1873, John G. Whittier.

DREADING THE FUTURE.—The most of our trouble is caused by dread of coming ills. Many of them never come at all, or rather when the trial that we have been dreading does come, it proves to be far more easy to bear than we expected. In fact, we are almost disappointed, when we get over some long expected trouble so easily, and immediately look for something else to worry over. We have abundant grace given for every need to-day; let us thankfully receive the blessing, and leave to-morrow, with all it may bring, in his care. After all, what He expects of you and me is faithful trust in Him, a trust that remains firm in the face of every possible calamity. Such faith as this is the only remedy for dread of the future, and such faith is the rightful heritage of every saved soul.—*The Presbyterian Journal.*

It is none of our business whether or not men recognize and praise our consecration, for consecration looks Godward, not manward. It is a life lived in the eye of Him who sees in secret.

Convincement Concerning Testimonies of Truth.

In the year 1793, William Lewis, of Col, England, a serious seeker after righteousness, who had been led by the dispensation of Divine Providence to feel and acknowledge the truth of many of the principles and testimonies of the Society of Friends, brought under close exercise in reference the adoption of plainness in his attire, manners and language.

Like many other individuals who disapproved the cross which a non-conformity to the custom of the world imposes, he found arguments against obedience. He gives an interesting account of the manner in which he was led to feel the importance of these testimonies. As respects using the plain language, he says, "The very idea of a change in particular caused such a shrinking, and a dread of mind as induced an attempt to prove groundless their arguments in its being genuine Christian testimony against that corruption in speech, which to the letter, I could not deny to be verdant, in that commonly adopted. . . . first passage that met and arrested my attention was the apostolic injunction to be 'use of 'sound speech that cannot be damned.' This pressed and pinched in degree at first, but I got from under weight by reasoning after this manner.

"Sound! that is surely so, which, proceeding from a heart without rottenness, is devoid of all deceit, seeks not to leave a false impression on the minds of hearers." But the fast form of sound words, 'came from the same authority and appeared to inculcate substantial rectitude of heart, with the other effect of the Light of Christ that should shine forth in its native garb to others, and that in the real possession of inwardly, every appearance of evil must be abstained from outwardly.

"This, for a time, lay with more weight on the former; but at length appeared to obtain in substance, nothing that added force. I came at last to the Lord's message unto his people through the prophet Malachi charging them with such withholding, as even robbery in his sight, and which was admitted by keeping back 'tithes of offerings.' Reflecting upon this charge and remembering that in these offerings, mint, anise, etc., included, things as insignificant in themselves when compared with the weighty matter of the law, as a form of sound words could be substantial truth in the inward parts, and that Divine wisdom made them of such importance as to condemn those who refused compliance with what was enjoined respecting them, in the awful manner noticed, I began to fear—I say, to fear—that Friends were not doing that it was my duty as an individual to them in testimony against the corruption which crept into modern language, and to go back to the primitive simplicity and plainness of speech. A sore exercise of mind now took place, and while under it, falling in concert with a ministering Friend from America, and communication from his lips was a comfort to me."

This minister was Samuel Emlen; and those assembled on the occasion William

le, to some had departed from and given testimonies of Friends. Samuel spoke its import: "Robbery, robbery! it is a crime of no small magnitude with respect to pertaining to men; how great then is its magnitude, when the rights of the Most High are invaded, and the creature holds back from due to the Creator!"

Some of old were charged with this atrocious crime, they had the impudence to query. Wherefore? An answer was ready, "In tithes and tithes." Samuel enlarged on the subject and addressed a person present. At the close of his testimony he inquired who William Lewis was. On being informed, he addressed this person to him, "Well, William! bring your tithes into the store-house." This communication, in connection with his previous exercises, had a powerfully convincing effect on the listener's mind. He gave up to be believed to be the Truth, and meekly crossed his Master laid upon him. After a while he was admitted into the Society of Friends, received a gift in the ministry and labored in the Light, experienced sweet fellowship with the brethren, and the favor of the Divine Master, to the close of his life. —*See 1, 55, 56, 57, of Biographical sketches* Thomas Scattergood.

We would it be if our members who are constant in their attire, were brought to participate in that kind of feeling which troubled Thomas Ellwood when he heard a persecutor of Friends say of him, because he wore a black, velvet cap, "Let him alone; trouble him with him: he is no Quaker, I'll tell you." This, he says, was worse to him if they had beaten him as they did the Quakers, and put him out of conceit of his friends, those who profess to be Quakers, and do not conform to the testimonies of the Society were blessed with a sound, discriminating judgment, they would not fail to perceive the incongruity of their conduct.

People who are not members among Friends often have a keen appreciation of what conscience requires. Robert Nesbit, in 1791, during the Yearly Meeting of Philadelphia, told an anecdote to this effect. During the war of the American Revolution, a number of the Society of Friends was laid out as a body of soldiers, who told him they must go with them to the war; in words, join the army. His clothes were adapted to a peaceable profession, or he would have been disturbed. He told them, however, that he was a Quaker, and said, "You a Quaker!" said they, "We have not got the marks of one." How often his repeated assurance that he was a Quaker, and earnest solicitation to be released, let him go, but not before they had taken his hair, which he wore tied behind his cross-pockets, and large fashionable breeches, in a summary way reducing him to the plainness of their idea of a true Quaker plainness than he had before. —*Pages 57 and 58, of Biographical sketches* Thomas Scattergood.

commission are the usual punishments of omission. He that leaves a crime well far that he will be left to suffer. —*Gurnall*.

FOR "THE FRIEND."

NOAH.

"The Lord shut him in."

O sad spectator of a wailing sea,
A remnant rescued from a race engulfed,
He fled with pain, and stemmed a hostile tide,
His iron nerve compressed to form a crown
Availed to lift him among the men of might.
Deep answers deep in agony that's dumb,
Shut in to safe seclusion and to tears,
With memory burdened with a drowned world!

H. T. MILLER.

BEAMSVILLE, Ont.

FOR "THE FRIEND."

Travelling Dick.

There was living in England, near the middle of the eighteenth century, an itinerant barber who was commonly known as Travelling Dick. The great want at that time among cotton manufacturers was for spun yarn. They could weave fast enough but where was the yarn to come from? A search at all the neighboring cottages where hand spinning was done could not keep the looms going. Now, Travelling Dick had imbibed the idea that a machine might be made which would transmit cotton into yarn. In fact he had what might be called cotton spinning on the brain, and would talk of it, in season and out of season, to any one who would listen. Moreover he carried certain sticks in his pocket, which when any one seemed interested—which was seldom—he would set up to illustrate how he thought the thing could be done. In pursuit of his trade he had stopped one evening at the house of a farmer of his acquaintance, purposing to stay till morning. A piece of great good fortune had fallen in the way of one of this farmer's sons, in that an uncle who was a cotton manufacturer at Manchester had taken the lad and initiated him in his art. At home on a visit he was among those country "bumpkins" the hero of the hour; for had he not been at the great city, and did he not understand the mystery of calico weaving? When Travelling Dick had sufficiently expatiated on his favorite theme—so much above their comprehension—and set up his sticks to prove its feasibility, all hands turned to this learned new arrival as the one competent to judge of its merits when thus appealed to. All the reply he vouchsafed was to break out into a loud and contemptuous laugh. At which the barber was so offended that, gathering up his sticks he indignantly left the house. When the father came in and found their guest gone, he administered a severe reproof for incivility.

A few years passed away. The uncle had deceased and left his business with all its perplexities—mainly the still and increasing lack of yarn—to the nephew. He on his part has learned that a certain great man had invented and was selling machines which would, it was said, really produce the desired article in abundance. Others were getting "water frames" as they were called, and if he kept up his business he must have one. They were expensive and his means limited, but the patentee was said to be accommodating, and perhaps if he took all the funds he could raise and offered security, he might succeed, at least he would try. On entering the office he

was at first surprised by the strange familiarity of features; another look convinced him that it could be no other than the barber whom he had so uncivilly driven from his father's house. No longer known as Travelling Dick, he was now Sir Richard Arkwright. The man who contributed far more—with the possible exception of James Watt—than any other ever did to the commercial supremacy of England. It would be interesting to know that the recognition was mutual.

Arkwright was knighted by George III. in 1786. It is stated that he left property (in 1792) valued at nearly half a million sterling. He was the founder and pioneer of the factory system,—a man of wonderful energy and perseverance. Great Britain has reaped much of her prosperity from his invention, and force of character in establishing them.

The Evils of Lynching and Convict Camps.

We have long labored in the advocacy of improvements in the penal systems of our own and other nations, and, although considerable progress has been made in this direction, we are conscious that there is still much room for improvement in many of the social and legislative conditions on this side of the Atlantic. Some of your own countrymen, both from the Northern and Southern States, have very usefully co-operated in furthering various reforms in the penal and prison systems of Europe. And their labors have specially deepened our interest in the extension of similar movements amongst your own people. With much satisfaction we have heard of the greatly increased public attention which, of late years, has been directed to the improvement of the prisons in many of the United States, and in particular to the extension of efforts to prevent juvenile crime.

At the same time, we may confess that this gratification at American progress has been accompanied by a strong and friendly desire that similar practical earnestness could be manifested in the Southern section of your country, in regard to the suppression of the evils of lynching and of the convict camps, especially those connected with the leasing-out system. The inhumanities of these camps, which have been acknowledged in some of the official reports issued by the authorities of certain Southern States, are peculiarly apt to elude public knowledge and attention, by reason both of the remote localities in which they are situated and the privacy of management which usually characterizes them. These conditions also render it very difficult to bring home to the perpetrators the cruelty and vice which are almost necessary accompaniments of the systems still prevalent in some of the Southern States.

But far more open to public cognizance are the cruelties attendant upon the lynching of offenders in the South, who, if brought to legal trial and proved guilty, would certainly be punished in accordance with the State laws. We learn that, since the year 1890, not fewer than one thousand eight hundred and sixty-two persons are known to have been lynched,—some of them only suspected of crime, and possibly innocent. Of these, some have been slowly burned to death, with horrible ingenuities of torment, and in the presence of multitudes of men, women and children, sometimes

brought together, from far and near, by excursion trains, as for a public holiday.

The people of the United States deservedly enjoy a very high position in the world's estimation; and it is precisely because we, with innumerable others, desire to see this honorable appreciation maintained and further exalted, that we venture thus to invite your special endeavors, gentlemen, as powerful moulders of the public opinion and action of your great country, to strengthen the influence of the more humane and intelligent class of your citizens who are opposed to the evils in question.

The Southern States have furnished some of the noblest types of character, such, for example, as those of George Washington, Henry Clay, "Stonewall" Jackson and others like-minded. The scenes connected with lynching horrors and convict camp vices should be strenuously suppressed by the compatriots and successors of those illustrious men.

The many excellent persons in the Southern States, to whom the profession of religion and the honor of God are heartfelt realities, will doubtless welcome, on the part of their own influential journalists, any measure of encouragement and co-operation which you may be willing to afford them. And you, yourselves, in rendering this needed service to God and to humanity, cannot fail to derive a solid satisfaction and reward.

Signed for the Committee of the Howard Association,

HENRY GURNEY, Chairman.

ALFRED F. EUSTON, Treasurer.

EDWARD GRUBE, Secretary.

DEVONSHIRE CHAMBERS,
BISHOPSGATE WITHOUT, LONDON,
February, 1903.

The Doukhobors Will Homestead.

Ex-Pilgrims Desire to Become Canadian Citizens Immediately—Balance of Stock Fund to be Applied in Paying Entries—Verigin's Influence a Potent Factor in the Settlement—Several Difficulties Remain.

Peter Verigin, the Doukhobor leader, has left for the Saskatchewan colonies, near Rosethorn.

Since his arrival in the west, some three months ago, he has accomplished a great work. Almost altogether, as the result of his efforts, the discontent and dissatisfaction that before his arrival were prevalent among a large section of Doukhobors, have altogether disappeared.

Henceforth the Doukhobors will have no other aim but to settle in Canada, and become Canadians. The erstwhile pilgrims will at once proceed to get out naturalization papers, and, like the Icelanders, Germans, Galicians, Swedes and the other European nationalities of the Dominion, will in a short time become merged in the Canadian people. They will at once enter for their homesteads, and in other respects conform to the requirements of Canadian departmental regulations.

These things were finally decided on at a meeting of delegates from all the Yorkton and Swan River colonies, held on February 10th. Agents Crerar and Harley were present, representing the government. They explained fully the Dominion regulations as to the settlement of land, that they were designed solely with a view to the safety of the State

and for the benefit of the settler, and without any intention of harshness or oppression, and were identical for all who desired land, whether British, Canadian or Doukhobor.

The meeting was very lengthy, and every aspect of every question agitating the Doukhobors was thoroughly discussed. Throughout it was evident that Verigin was in absolute control of the gathering, his every suggestion and recommendation being immediately and cordially adopted. Verigin assumed no show of authority—in fact, he created the contrary impression, that of following where in reality he led. But his every suggestion showed so much more knowledge of the matters at issue than those who waited on his counsel, that by virtue of this they were in every case adopted.

The government agents informed the assembly that, in regard to the fund realized from the sale of the Doukhobor stock, a committee was to be appointed to deal with the matter. Of this committee Verigin was to be one. The others elected were Paul Planidan and Nicolai Ziloff, and Simeon Rieben was appointed interpreter. This committee has spent four days in the city and has had numerous interviews with Commissioner of Immigration J. O. Smith. The all-important question discussed was the taking up of the homesteads. The committee stated that, owing to the disturbance created by the recent pilgrimage, there was not as much money among the Doukhobors as there would otherwise have been. It was decided that the balance of the fund, after paying for all charges caused by the pilgrimage, should be applied to the entry fees of the Doukhobors for their homesteads. The remainder of this fund will be in the neighborhood of nine thousand dollars, all of which will be devoted to this purpose. About two thousand homesteads will be required in order that each adult Doukhobor may have his own farm. The Saskatchewan Doukhobors, who were unaffected by the pilgrimage, have, as is generally known, all taken up their land, and otherwise conformed to departmental regulations.

Verigin desires to assure the people of Canada—and in this he is corroborated by Ziloff, the real leader of the pilgrimage—that the spirit wrestlers had no malicious or injurious intent in that movement. They honestly believed they were right in going out to preach. Verigin assured Mr. Smith that he felt deeply the kindness and sympathy extended to the pilgrims by everyone on their line of march, and by the government since their return to their homes, and he has assured the commissioner that the Doukhobors would in future show by their behaviour that they merited the confidence of Canadians. They are now all willing to admit that the pilgrimage was a mistake—at least in this sense that it was not necessary for so many to have gone. They now admit that, for the purpose of preaching, a dozen would have been as effective as the eight hundred who started.

Commissioner Smith and the officials of the department are, naturally, pleased with the turn affairs have taken. This is the first committee having power to act for the Doukhobors that has approached the government for two years. There are still matters to be adjusted, but the main question was that of land entry. This is now settled. The Doukhobors

will locate on the land. They will each pay up ten dollars entry fee. They will stake and interest in the country. They have given up all idea of moving out of Canada. Then another difficulty, the fund realized from the sale of the Doukhobor stock, has been disposed of, to the mutual satisfaction of the government and the Doukhobors. The questions of schools and vital statistics registration have yet to be dealt with, but there is a slightest doubt but that these things will, of course, be settled as satisfactorily as the land question has been. Two factors entered into this settlement—the mobility and firmness of the department, and the personality of Verigin. It is fortunate that when the crisis came the man who could control the situation, had it not been for the limitations placed on the Doukhobors had in Verigin. The present satisfactory conditions would have been long in coming.—*Manitoba Free Press of Third Month 2nd.*

An Exoneration of the Speaker of the House.

Although not having a wish to make a public statement in regard to the late attack on Washington, since reading the account of the same in *THE FRIEND* of last week, a feeling has been entertained that a little explanation might be in place. We were furnished with a letter of introduction to a Representative from our district, who we could have expected in introducing him, commending us to the "Chaplain of the House." We had an interview with him, and he expressed that he would be glad to help us. And after further information on the subject, informed us, that there was no way such a privilege could be obtained under the existing regulations; and after informing us that all the way it could be obtained by a special resolution, but we were released without going further in the matter. Through favor a comfortable reflection on the result of this exercise has been made, a desire to leave it in the hands of the Lord can only prosper either this or the blessing resting upon our exercises.

But that which comes up and lives in the heart of the writer is, "That first of all, supplications, intercessions, and giving ought to be made for all men; for kings, and all who are in authority; that we may lead a peaceful life in all godliness and honesty."

How greatly does it behoove the Doukhobors to have been favored to see in what the Prince of Peace consists, to dwell alone in a prayerful spirit that He who alone knows the hearts of all men in his hands, may spread of his glorious kingdom, may have the knowledge of the Lord may so prevail, "the kingdoms of this world may become the kingdoms of our Lord and his Christ."

JOHN S. FOLK

Third Month 9th, 1903.

WHY I MEMORIZE THE BIBLE.—A brother keeper thus tells how she began to study the Bible:

At first, being long unused to study, it was difficult for me to learn even a few verses correctly, but, with determination, every "and" and "the" right, I can now commit to memory accurately and rapidly.

id, too, that the constant repetition of thoughts and noble language improves my thought and expression, especially in

committing the Bible to memory, worries, bitter thoughts, vain regrets, fancies and all the jumble of things number an unoccupied mind are crowded. By frequent repetition, rich meanings stand out clearly in the lines, which otherwise escape my notice.

growing familiarity with the Bible is ready for use in guiding my own way in helping others. How can I walk with God unless I have in mind some word to which I can respond, or which satisfies my own questions and aspirations?

ometimes I may be deprived of reading when what riches I shall have in this storehouse verse hid in my heart! Often at twilight in helpless hours I say the sweet words with a sense of comfort and companionship at otherwise I should miss.

CALL TO BE WARRIORS

Or fathers to their graves have gone,
Their strife is past, their triumphs won;
It sterner trials wait the race
Which rises in their honored place
Anoral warfare with the crime
All folly of an evil time.

Slet it be. In God's own might
I guard us for the coming fight,
All strong in Him whose cause is ours,
I confront with unholly powers,
I grasp the weapons He has given
To fight and truth and love of heaven.

—John Greenleaf Whittier.

ore so to live in the strength of Christ
are to be able to teach men with bap-
tism and bring them to be disciples of
Christ. We are to teach that to be his dis-
ciple are really to follow him and live ac-
cording to his Spirit. We are to understand
that this is our first business and that
everything is to bend to it. Then we shall be-
hold our right place both as individuals
and as a Christian body.—*Interchange*.

Items Concerning the Society.

Committee of Philadelphia Yearly Meeting
looking towards the holding of appointed meet-
ings within the city limits, have settled on Sixth
street at 4.30 p. m. as the time, and the meet-
ings at Fourth and Arch Streets as the place to
hold members and attenders generally are in-
vited to a season of Divine worship. We hope a
large number will attend.

General meeting for worship called together
at the North Meeting-house on Fourth-day
at 4.30 p. m. on the second instant was
well attended, and evidently enjoyed throughout
the season of Assemblies. "That Christ should
have the pre-eminence," was the man-
ifestation of the many brief but lively ex-
pressions of his Spirit in all things, the
testimony of Him for self as well as for sin, the
testimony of his power for service and for suffer-
ing, the ally living for Him who for our sakes
suffered, Him who rose again, were pressed to
attention, in sermons which by being little in
and confined to their simple message, al-
though occasion to be great.

Similar effect seemed to be the covering of the
the North Meeting-house on Fourth-day
in the presence of the remains of EDWARD
devoted and conscientious elder, gathered

near the age of ninety-one, like a shock of corn fully
ripe in his season.

Notes from Others.

Almost all the great preachers in and around
London are said to be laid aside for a time on ac-
count of ill-health because of overwork.

A writer in the *Christian Register* says: "No reli-
gious faith can prosper and grow, or even con-
tinue alive, unless it have the motive that is wil-
ling to do hard, necessary and self-sacrificing things
for the sake of the truths and principles it holds."

W. Robertson Nicoll is quoted by the *British
Weekly* as saying: "If there is one thing beyond
another that is the weakness of the Christian
Church in these days, it is the abandonment of the
crowded and wretched parts of towns for rich and
fashionable suburbs. No church is a living church
that excludes the poor."

Hugh M. Scott, in an article written for the
Advance, says that on all hands in Germany the
decline in religion is deplored and this "eclipse of
faith" is recognized by all classes of German the-
ologians, and however much they may differ among
themselves, they all agree that what is positive
and constructive in Christian teachings should be
given the first place.

I do not know whether I most pity or most de-
spise the foolish and selfish man or woman who does
not understand that the only things really worth
having in life are those the acquirement of which
normally means cost and effort. If a man or
woman, through no fault of his or hers goes through-
out life denied those highest of all joys which spring
only from home life, from the having and bringing
up of many healthy children, I feel for them deep
and respectful sympathy.—*President Roosevelt*.

Pastor Scott, at a meeting of Edinburgh Es-
tablished Presbytery, said the visit of the Arch-
bishop of Canterbury to their General Assembly
would long be remembered. It was the first visi-
ble recognition they ever received from a dignitary
of the Church of England that they were indeed
one of the Churches of the Lord Jesus Christ.
They had had bishops in the Assembly before that,
but so outstanding a representative of the Church
of England had never come down to their General
Assembly, greeting them and encouraging them in
the work in which he and they were engaged.

"There are some things in our civilization that
are breeding disaster for future generations. The
dance, the card game, the theatre are among these
things, and the greatest joy of my life has been
that I have had the courage to resist such worldly
temptations. How would I have appeared to my
children had I permitted and sanctioned such things
when for their infancy I have warned them against
such follies. I find that the great outside world
is hungering for a genesis in these things, and most
of the commendations I have received for my stand
in such matters have come from outside the church."
—*Governor Mickey of Nebraska*.

A nation is indeed in danger of national dis-
aster which, though rich, has lost faith in a God
of justice, mercy, and truth; which is "aggressive"
in ignoring and trampling upon the God-given
rights of other men; and which is unarmed with
those moral principles that are the only real
safeguard of men and of nations. Many another
nation, ancient and modern, has courted disaster
and has been overtaken and destroyed by it, from
the failure to see this simple truth. Just this, and
this only, is the danger of the United States. We
are safe if we have this safeguard without any
more "war colleges," and we are in danger of dis-
aster, more than that, we are certain to incur dis-
aster, if we are without it.—*City and State*.

The Independent or "Quaker" Methodists carry
the voluntary principle so far that they not only
decline financial support for ministers (except
when traveling), but they do not even appoint a
paid secretary for purposes of society organization.
All work for "the cause" is a labor of love. The
editor of their monthly organ, the *Independent
Methodist*, gets no remuneration for his services,
which are rendered after his day's work, when
business is over. In addition to this, he usually
preaches twice on First-day, sometimes oftener. A
society that can secure such devoted service de-
serves to grow—if only it does not kill its servants
in the process. It is refreshing to hear that it is
increasing so fast as, if the present rate is main-
tained, to double itself in six or seven years.—
British Friend.

Here is a list of words and phrases in common
use the boys and girls should avoid. They may be
easily remembered. Don't say:

- Guess for suppose or think.
- Fix for arrange or prepare.
- Ride when you mean drive.
- Real good for really good.
- Not as I know for not that I know.
- Try an experiment for make an experiment.
- She don't read well for she doesn't read well.
- Party for person.
- Posted for informed.
- Depot for station.
- Stopping for staying.
- Like I do for as I do.

OVER-STUDY. — At a joint meeting of school
superintendents and the State Board of Health in
Ohio, the question of overstudy was a topic under
discussion. The superintendents appeared to take
the position that there was no such overworking
of the pupils. The superintendent of public schools
in Cincinnati said:

"It is not mental activity that hurts. It is
the foul air, the bad seat, the unequal heating of
the room, the poor lighting. Study doesn't hurt.
A few days ago we had a case of a child not yet
ten years old, who was suffering with headache
and seemed to be unable to give attention to the
lessons. On investigation it was found that the
child had been up four nights until eleven o'clock.
We have thousands of such cases in Cincinnati, in
which the bad eating, bad hours and irregular
sleeping at home produce these results. . . . But
hard work is what the child needs; not rest, not
recreation, not release from task, but infusing the
task with a purpose, so that in pursuing it the
child grows strong in mind as in body. Of course,
mental exercise as well as physical can be carried
to excess. . . . But the work of the schoolroom
which shows a stultifying process has to do with the
formal text-book side of the schooling."—*American
Medicine*.

THE JEWS IN CHINA. — Chauncey Goodrich, now
of Oberlin, O., formerly of the North China Mis-
sion of the American Board, says that the Jews in
China wear queues and they speak the language,
follow the customs and wear the dress of the
Chinese. There is a small colony in Kaifengfu,
Honan, possibly numbering a few thousand. I can-
not think they came to China as far back as in
the reign of Saul. Their synagogue is gone, their
Hebrew Bible, which they were unable to read, was
given to Bishop Schereschewsky thirty-five years
ago, at which time he brought several young men
to Peking to study. These young Jews were a sad
failure, "worse than the heathen." Two of them
were in my school, but for a few weeks only, as I
felt it unsafe to keep them longer.

The Jew is not honored in China and he has no
influence with the Chinese officials. No Chinese
are converted to the Jewish religion, a cult which
is practically unknown in the land of Confucius.
I have been many times in Shanghai, but never
heard of a synagogue there. It is not impossible

that there may be a few Jews of respectable standing in that metropolitan city, merchants who have been in China a few decades. But if there are it is practically certain that they cannot speak the Hebrew language.

SUMMARY OF EVENTS.

UNITED STATES.—The Fifty-seventh Congress ended on the 4th inst. In addition to the usual appropriation bills but little legislation of great public importance was accomplished during the second session. Of this character is the militia act, the act establishing a Department of Commerce, an amendment of the immigration laws, and act for the improvement of arid lands—and an act to establish civil government in the Philippines. The amount of money appropriated during its two sessions exceeds that of any previous Congress, amounting to more than a billion and a half of dollars (\$1,554,108,518). The number of bills introduced during the Fifty-seventh Congress aggregated 17,560, of which 2018 were reported and 360 more than 2000 passed, of which about 1200 were private bills, mostly for pensions. The money appropriated for the army and navy and for fortifications exceeds 167 millions; for pensions, nearly 140 millions; for the Post Office, 153 millions; for agriculture, nearly six millions; for the Indians, over eight millions. While it appears that the appropriations of this Congress have been largely in excess of those of the last Congress, it is stated that the increase is chiefly made up of three items, namely, the \$50,000,000 for the Panama Canal, the increased appropriation of \$50,000,000 for the postal service and the river and harbor appropriations. A number of important bills failed of passage. On the 6th inst. the Senate was convulsed by the President in extra session, and a message was received from him asking special attention to the treaty with the Republic of Colombia securing to the United States the right to build an isthmian canal, and to the treaty with the Republic of Cuba for securing a measure of commercial reciprocity between the two countries.

A bill recently passed by Congress contains the following clause: "No intoxicating liquors of any character shall be sold within the limits of the Capitol Building of the United States."

The new Immigration act provides that a tax of two dollars shall be collected for every alien immigrant who enters the United States. The money thus collected shall constitute a permanent appropriation, to be called the "Immigrant Fund," and used to defray the expenses of examining the immigrants under the law. The classes excluded from admission are idiots, insane persons, epileptics and persons who have been insane within five years previous; paupers, persons likely to become public charge, persons afflicted with a loathsome, dangerous or contagious disease; persons who have been convicted of crime or misdemeanor involving moral turpitude; polygamists, anarchists or persons who believe in, or advocate the overthrow by force or violence of all government or the assassination of public officials and some others known to be immoral persons.

What are stated to be the greatest deposits of iron ore in the West have been found on Prince of Wales Island, Southeastern Alaska. The deposits comprise both magnetic and hematite ore, and lie within a short distance of the water, making them readily accessible to water transportation.

The Superintendent of Forestry, in his report for 1902, calls attention to the great demand for wood pulp by the paper makers in this country, and says: "The rapid exhaustion of the supply of standard pulp woods renders it imperative to discover, if possible, other equally useful species. To demonstrate the usefulness for pulp of certain plentiful timbers not yet used for that purpose will be exceedingly valuable if it can be done. Wherever supplies of such timber are present the life of the wood pulp industry may be greatly extended."

An act recently passed in North Carolina makes it lawful for Christian Scientists to practice their methods of treating diseases in that State.

A prohibitory bill to marry was passed by the Legislature of Pennsylvania in 1901. A despatch from Wilkes Barre, Pa., of the 4th, says: "What is believed to be the first suit in the State since the passage of the act forbidding the marriage of first cousins, for the annulment of such a marriage, was instituted here to-day, when District Attorney Jones filed a bill in equity asking for the annulment of a marriage between Clara C. Jones, Edgar Tiers, be annulled. Both are under nineteen, and were married in New Jersey. When they returned they were separated by their parents."

A despatch from Portland, Me., of the 5th, says: The steamship *Montauk* carried the largest cargo of oats ever taken out of this port—about 300,000 bushels. This

cargo goes to Hango-Udde, for the relief of the starving Finns.

Helen Keller, who, although deaf, dumb and blind, is a student at Radcliffe College, lately addressed through an attendant, the Legislative Committee on Education, in support of a bill for the relief of the adult blind. Her message to the Committee was a feeling one. She said that the blind did not need the higher education, but did require help in order to take their places in the industrial world.

A bill has lately been enacted in Pennsylvania designed to permit the loaning of money at a higher rate of interest than 6 per cent. in the event of a stringency in the money market.

A deposit of crude nitrate of soda is said to exist in the Death Valley in California in a tract twenty-five miles long and fifteen miles wide, an area larger than that in Chile, which has long been a source of supply.

A number of leading citizens of Washington have organized a propagandist against tuberculosis and have undertaken the spread of intelligence that will tend to minimize the conditions which produce the disease. The society accepts the belief that the disease may be prevented, that its spread may be checked and that persons who have it may be cured. The work will from time to time be made the subject of lectures and special study in the public schools.

During the year 1901 the records of the police in London show that but 24 murders occurred in a population of about 6,000,000. In England a trial for murder is completed generally within a few weeks after the accused is arrested, and it is stated that there is no appeal to a higher court.

A despatch from Berlin states that the country medical practitioner in Germany is to have an opportunity to learn the latest developments in surgery and general medicine from a traveling university that will bring postgraduate instruction to the nearest large town in his vicinity free of charge. The country doctor can thus come to his neighboring city for a week or two once a year and hear the leaders of his profession explain the latest processes for treatment or see celebrated surgeons operate.

Information from China is to the effect that a revolutionary movement appears to be growing more serious, and that it has for its object the massacre of foreigners and the placing of a new Emperor on the throne.

Terrible snow storms are reported to have been raging in the Government of Samara, in S. E. Russia, which have caused hundreds of deaths. Heavy driving sleighs have returned to villages with the passengers frozen to death. The village bells are rung nightly by able-bodied travelers to find their way to shelter. Many persons have been frozen to death within the villages while searching for the doors of their own homes.

A despatch of the 20d inst. from Guadalajara, Mexico, says: There is no indication of any decrease in the violence of the eruptions of Mont Colima, and the showers of ash are devastating the fertile plantations in the rich valleys to the eastward. The ground is covered to a depth of several feet. Lava is pouring down the eastern slope of the mountain. Natives are terror stricken by the terrific earthquake shocks. A pall of smoke that hangs close to the earth and is almost stifling covers the country for fifty miles around the volcano. The light of the sun is shut out on highland places are required throughout the day. The place of worship are crowded with worshippers day and night.

A despatch from Costa Rica reports frequent earthquake shocks on the 4th instant. Similar shocks were felt in Dominica on the 5th instant. The La Soufriere volcano in the island of St. Vincent, is again active, though the eruptions are not violent.

A despatch of the 6th from Berlin says: "Earth shocks have been felt for two days in the district of Voigtland, Saxony, and in the Erzgebirge. Yesterday's shocks were slight, but those of to-day were violent."

A movement has been started to transfer large numbers of expatriated members of Catholic societies from France to America.

NOTICES.

The portion of the Yearly Meeting's Committee apart for service within the limits of Abington is arranged for an appointed meeting, to be held at Meeting-house at Frankford, on Fourth-day even 18th inst. at 7.45 o'clock. The members of Friends Meeting in particular, and Friends generally, are to attend.

The sub-committee of the Yearly Meeting's Committee assigned to Philadelphia Quarter propose holding a part for Divine worship at the Meeting-house, at Arch and Arch Streets, on Sixth-day, the 20th inst. P. M., for Friends of Philadelphia and vicinity, and our young Friends are invited.

Traut Association of Friends.—The meeting of the Association will be held in the C. Room of Arch Street Meeting-house, on Fourth-day, the 25th inst. at 8 o'clock. Reports of A. Associations and an interesting report of the M. will be read. All are invited to attend.

HENRY B. ABBOTT.

Westtown Boarding School.—The Spring will open on Second-day, Third Month 16th, 1903. Pupils should arrive at the School early in the afternoon.

WM. F. WICKESHAM, Principal.

WESTTOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when the stage Stage, 15 cents; after 7.30 P. M., 35 cents. To reach the school by telegraph, wire West to Phone 114x.

EDWARD G. SMEDLEY.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters in relation to instruction and discipline should be addressed to

WM. F. WICKESHAM, Principal.

Payments on account of board and tuition communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

Friends' Library, 142 N. 16th Street.

—Open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M. Also on evenings from 7 P. M. to 9 P. M. The following are recent additions: *THE FRIENDS' LIBRARY*, by C. C. Loomis; *CHARACTER*, by CRAWFORD, M. C.—Romance of Old New England times.

FOLKS, Homer—Care of Destitute, Neglected, and Lingering Children.

GIBSON, E. C. S.—John Howard.

HALL, C. C.—Lords Baltimore and the Marjory of the Atlantic.

HANSON, Frederic—John Ruskin.

LANG, Andrew—Alfred Tennyson.

LOWELL, Isabel—Stories in Stone from the Forum.

VILLARI, Luigi—Italian Life in Town in Country of Dead and Peace.

DIED, at his residence in Haddonfield, N. J., Third Month 26th, 1902, ALBERT H. HILLMAN, in the 70th year of his age; a member of Haddonfield Monthly Meeting of Friends, N. J. He was for many years a member and frequently had to endure severe suffering, but bore with true Christian fortitude, and the Lord loved and heard it, and a book of remembrance was entered into that rest which remaineth for those of God.

—at her home in Haddonfield, N. J., Twelfth Month 29th, 1902, ELMA E. M. HAMLIN, aged seventy-one years, a member of the Monthly Meeting of Friends of Philadelphia for the Western District. "Then they said the Lord spoke often one to another, and the Lord loved and heard it, and a book of remembrance was entered into that rest which remaineth for those of God."

—at her home in Haddonfield, N. J., Twelfth Month 29th, 1902, ELMA E. M. HAMLIN, aged seventy-one years, a member of the Monthly Meeting of Friends of Philadelphia for the Western District. "Then they said the Lord spoke often one to another, and the Lord loved and heard it, and a book of remembrance was entered into that rest which remaineth for those of God."

NOTE.—The decease of JOHN Q. SPENCER, meet page 264, occurred on Sixth Month 7th, 1902.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, THIRD MONTH 21, 1903.

No. 36.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELWY, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(Box from Walnut Street, between Third and Fourth.)

Copies designed for insertion to be addressed to

JOHN H. DILLINGHAM,
No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

In the Library of Congress, wisdom is represented by Minerva. In the Library of our sacred Scripture, wisdom is represented by Maria. In that marble hall the statue of the goddess of wisdom holds aloft an electric light. But in the presence of the light of the electric light and the statue cast a radiance upon the pearly marble of the hall. So in the presence of the wisdom which shines above, our intellectual wisdom is a shadow. It adds no light, but only a shadow, to the sacred page or the things of God.

A Gain for Truth in Russia.

The Czar's proclamation in promise of freedom throughout Russia is cheering us, even though for a season it may be repudiated by ministers wedded to oppression. The moral effect of such an announcement, the fact of the same Czar's historic appeal to the nations against militarism, must be found in its future fruit in public opinion thus awakened into mercy.

Probably the way was made more open for the liberal movement of Nicholas II. by the arrest of the late Procurator General Podoynitsky, whose intolerance of the liberty of the spirit in men has, he ought now to fear, been for itself a lasting monument in the Doukhobor region of Canada. The passive resistance and long-suffering of this oppressed people was doubtless long since secretly working as one among several factors in producing a conviction that intolerance of content in religion should be a thing of the past.

And more decisively for America, however, as religious toleration procured by the efforts of the Quakers in Massachusetts and New York by their blood. Of that great battle for religious liberty, Friends took the brunt

in their own non-resisting persons. Against the Puritans of the Bay Colony the warfare was worn out by the passive resistance of scourged and imprisoned Friends, the weapons of whose warfare were not carnal, but mighty through God. The blood of the four Friends executed on Boston Common, sealed the victory for religious liberty in America.

But they in Russia whose recourse has been to the sword and bombs for forcing freedom from their government, have but delayed its coming. It is pronounced an open secret that Alexander II. was on the point of giving the Russians a constitution when he was assassinated by claimants of liberty. This criminal mistake discouraged the next emperor, and fastened a repressive government on Russia throughout his reign.

Inasmuch as ideas of religious liberty have been constantly ministered to other nations through the example of America, and her colonies or states might not soon have been solid for that principle but for the martyr-service of the Quakers, we will claim the early Friends also, as well as the faithful in Russia, as having part in the genesis of this late proclamation.

May the improved and tender spirit which seems to animate the present Czar be permitted a freer course than has hitherto been evident in his empire, and liberty be no longer killed in the house of its friends, nor thwarted by the reactionary spirit of its enemies. We believe the faithful spiritual sects, including the Doukhobors, have not lived in vain in Russia; and we strongly hope that those "Spirit-wrestlers" of whom the mother country was not worthy, will, if the times of some present ignorance among them are judiciously winked at by the Canadian Government,—yet be found a mighty host for peace and spirituality in a land which, not forgetful to receive strangers, has entertained angels unawares.

FOR "THE FRIEND."

A Church-and-World Testimony Against Euchre.

Referring to our "Mid-week and Perennial Lent"—in THE FRIEND, Fourth Month 7th, the following shows the practical working of setting apart a portion of time in the year for self-denial.

"S. P. E. EUCHRE."

"The last social meeting of the S. P. E. Euchre met at the home of Misses Schappat,

on February 26th. Gentleman's prize was won by Mr. Daniel Maguire. Ladies' prize by Miss Florence Schappat.

The members partook of refreshments and after a very pleasant evening adjourned.

During Lent the euchre will be discontinued, and on April 15, the members will reunite to continue their enjoyment."

This is not an exceptional case,—generally, diversions deemed unbecoming a churchman during "the Lenten Season" are restored to unbridled swing for the rest of the year, immediately that season is over.

How can righteousness grow and increase in the land with such apportionment of time and talent between God and the world? Surely now as of old "the leaders of the people cause them to err."

A VOICE FOR THE TIMES.—"According to my apprehension it is a day of especial mercy to many both in these Islands, and on the Continent, in which the Great Over-ruler of events is exercising the nations with judgments mixed with mercy, in order to bring down the power of Antichrist, his corrupt doctrines and worship; and to enlarge the spiritual kingdom of our Lord Jesus Christ. Abundance of people seem prepared to receive the Word with gladness, and yet there seems something wanting to deepen them in the root and power of godliness, so as to be able to be *tr* tribulation and reproaches for his gracious name's sake; and I do believe one of the means by which this is to be brought about, is the sending forth of a cloud of witnesses with diversity of gifts, yet all by the same Spirit;—and these simply minding their own callings, and not that of another, the work will be carried on harmoniously both within and without the pale of our Society, and we shall be bound together in the bonds of gospel love and enabled to strengthen one another's hands to do whatsoever He bids us do, nothing doubting."—*From a letter of William Savery to Charity Cook and Mary Sweet, dated London, Third Month 10th, 1798.*

Doukhobor Notes.

A correspondent from the Saskatchewan Colony writes thus:—

"Peter Verigin was here on the third inst. Great preparation had been made for him, in house-cleaning and cooking. The whole village gathered together to meet his appearing sleigh: as he and his escorts went into the house the younger people stood outside singing, after which the Psalm was rehearsed, then he went out and after greeting them, and speaking a few words, he asked them to go into the houses and warm themselves; he afterwards went from one house to another, accompanied by his niece, also Nicholas Zibraff, Paulo Planden and Simon Riban."

The correspondent says that Peter is a de-

cided man, with a fair share of common sense and disposed to use it, and not one to be led about by such things as upset the Doukhobors last summer. He dresses like a Russian country gentleman, has no scruple about wearing leather, does not favor Doukhobor style of dress, and seemed likely to be a great help in influencing the dress, manners and thoughts of the Doukhobors in the right direction.

He said he would not advise the removal of that colony to the Yorkton district, as had been proposed, as it would be of too great a sacrifice: that should have been considered when they first came to the country; to move now would be a loss and expense. He seemed to enjoy the time spent in that village (Shasofka), and confirmed the report that two thousand homesteads were likely to be taken up.

An official of the Interior Department at Ottawa writes on the 11th inst. a letter which contains the following.

"The information that we have, and which the officials of the department are inclined to rely upon, is, that the Doukhobors are settling down to a recognition of the land laws, etc., of this country. I had a good many talks with them when I was up there last fall, and showed as clearly as I could that the proper course for them to pursue was to conform to the government regulations, which were intended for the benefit of citizens, and would not at all interfere with any reasonable religious views. I think they are beginning to realize that such advice was not out of the way, and I hope that from this time forward any news that you will have of them will be to the effect that common sense is guiding their actions."

JOSEPH S. ELKINTON.

Reward of Learning in Antiquity.

In ancient Greece and Rome, men distinguished by their learning were esteemed by kings and emperors and often more honored by the people than the first of the republic, which cannot be said to be the rule in our days. To realize the miserable condition of our men of learning, as compared with those of antiquity, we need but to read of the honors and rewards heaped upon almost all ancient authors. Plato was honored by the tyrant Dionysius of Syracuse with a seat in his own chariot. When Alexander the Great had the city of Thebes destroyed (336 B. C.) he gave special orders that the house of the poet Pindar should be spared. Such consideration is certainly not shown to the poets of to-day. The Syracusans, who had made some Athenians prisoners of war, gave them back their liberty after hearing them recite some scenes of Euripides. The great Scipio Africanus carried away with him a small bust of the poet Ennius (239-204 B. C.), which, before his death, he ordered to be placed beside his tomb. Mithridates showed his great veneration of Plato by ordering the latter's statue to be placed among those of the greatest kings of Pontus. The Athenians paid the same honor to Demosthenes. The Romans went even further in this respect. When, after the siege of Jerusalem, Josephus was brought a prisoner to Rome, they not only set him free again but, in appreciation of his work, "Antiquities of the Jews," erected a statue in his honor. The pecuniary rewards received by the an-

cients were in their way not less considerable than the honors accorded. For his "History of the Animals" Aristotle received from Alexander eight hundred talents, which equalled about eight hundred thousand dollars of our money. The son of the Emperor Severus rewarded a poet with as many gold pieces as his rather long poem on the nature and properties on the fishes contained lines. The Emperor Gratian conferred upon the poet Ausonius the consulship and other distinctions. It is well known that all learned men at the court of Augustus were loaded with benefits. Virgil, Horace and many others had every reason to praise his generosity. It is said that when Virgil recited the sixth book of his *Æneid* before Augustus and his wife Livia, the latter was so overcome with emotion that she fainted, and after coming to herself again she ordered that the poet should receive ten sestercies for every line still unrecited of the praise of Marcellus. This gift amounted to about fifteen thousand dollars of our money. Even the worst and most cruel princes of antiquity would have felt ashamed to suffer the learned to live in indigence. Nero gave considerable property to Seneca. Domitian, whose character was almost as bad as Nero's, bestowed great gifts upon a poet of little merit. Even avarice and stinginess did not prevent the ancients from rewarding the men of talent and learning. Vespasian, who was accused of great avarice, rewarded nobly the sciences and fine arts. The salary which he fixed for each professor was more considerable than the revenues of some of our colleges, viz: two thousand five hundred gold pieces, of the value of about five dollars each.—*Tribune Farmer*.

FOR "THE FRIEND."

The Confessors of Peace from the Second Century to the Era of Mahomet.

II.

Before referring to evidence of the fact that in the first three centuries of our era, not a few known as Christians were enrolled in the Roman armies, let us consider testimony to show that it was not merely aggressive warfare that was then declared unlawful, but likewise that warfare for self-defense which is now generally looked upon as both allowable and praiseworthy.

Ireneus, referring to the New Testament disallowance of retaliation, speaks of the Christians of his day as "now unaccustomed to fighting, but when smitten they offer also the other cheek." He alludes to the prophecy concerning the inoffensiveness that should appear in the Messiah toward his enemies, as having been "accomplished in the Lord's person," and adds that "the same is still true with regard to us, the body following the example of the Lord."

In Cyprian we find many confirmatory passages, but a single one only will be cited, in which, speaking of the non-carnally equipped "soldiers of Christ," he says: "They do not in turn assail their assailants, since it is not lawful for the innocent even to kill the guilty," and again, (he is addressing Demetrius, the Roman proconsul of Africa), in certifying to the willingness of Christians to await the Divine amend for injuries, he continues: "For this reason it is that none of

us, when he is apprehended, makes resistance, nor avenges himself against you righteous violence, although our people numerous and powerful."

Tertullian, already quoted as testifying fully against the military service, refers faithfully as "yielding themselves up in their own places of duty with patience, rather fighting in self-defense."

Lactantius, in delineating true bravery, shows how incumbent it is upon the follower of Christ not to answer reviling in the same manner, and when injured not to retaliate; that such a one should not merely inflict injury, but he should not even when inflicted on himself. A just man, in this order, he admits, may be an object of contempt, and, "because it will be that he is unable to defend himself, he is regarded as slothful and inactive," the most estimate of one who avenged him upon his enemy being that he is a man of spirit and activity. When it is remembered that Lactantius became preceptor to the son of Constantine, called "the first Christian emperor," one is inclined to wonder whether precepts such as the above were imparted to the heir expectant, who, "earned his spurs" in the wars against the Franks, and eventually was put to death (A. D. 326) by his father's order, upon what alleged to have been a baseless accusation.

According to Lactantius, who died in the year before his one-time pupil was beheaded, there had at that time been so much an increase in the standing army that there were not men enough left to till the ground, and he was allowed to run wild; and the army suffered in consequence, as the supply of provisions was inadequate to their demands. Thus Th. J. Mason, in his "Persecution of Diocletian" (A. D. 303) alluding to the great wealth of the church, remarks,—"The wealth which was now in her hands might well have excited the covetousness of a less honest sovereign than Diocletian. Bishops, like Eusebius of Antioch, lived in greater state than Augustus himself. According to Eusebius, even the errors of provinces and great states were vain to court the good will and support of the prelates."

It was clearly a time of decadence in Church and State. Humility, simplicity, steadiness, the non-resistant principle taught in the Sermon on the Mount, were giving way before the inroads of riches and luxury on the part of ecclesiastics, to be presently followed by the unseemly and unblest union of Church and State.

The persecuting edicts of Diocletian, as told by Anthon, had been much mitigated by the forbearance and leniency of Constantine and Constantine not only followed his father's example in being merciful to the persecuted Christians, but even showed them some measure of positive favor. Very considerable numbers of them, in consequence, flocked to his standard, and swelled the ranks of his army. Peaceful, orderly and faithful conduct, contrasting most favorably with the turbulent and dissolute behavior of those who formed the mass of common armies, won his entire confidence. "To what extent," cautiously remarks the author above quoted this satisfactory accession led Constantine to form

opinion of Christianity, or inclined to view with esteem and respect the tenets which produced such results, cannot be assumed. How far his avowed reception of Christianity was influenced by the prudence of the politician, how far by the conviction of the convert, it is impossible to determine."

We may take it for granted, nevertheless, that Justin Martyr (2nd century), who, in his apology for the Christian religion, addressed to the pacific emperor Antoninus Pius, highly appreciated the record of that sovereign long reign undisturbed by any war, was not rendered a like gracious tribute to the perpetually fighting Constantine, though the latter was known as "Christian," and Antonine was not. In the Edict of Milan (A. D. 312), promulgated by Constantine, the latter declares: "We have long known that we have no business to refuse freedom of religion, and that to the judgment and opinion of each individual man must be left the way of seeing to matters of belief according to his own free will." Yet this concession cannot be made because of the emperor's policy, for his acts were far from showing wisdom, rather, was declared at the dictate of policy and expediency. A pagan he died until his death in 337, although he had received the rite of water baptism to be admitted shortly before he passed away.

It did not become notably easier for the heathen Christian to enter the military service, being that the accommodating emperor, Constantine, swore the oath so that it read—"By the Father, the Son, and the Holy Spirit, and the Majesty of the emperor, which next to God is to be loved and honored by mankind." The people, who thought that persecution for the sake had ceased and the empire was at peace! How little did most of them understand that Constantine had brought Paganism forward, incorporated it—its ceremonies, superstitions, even its idolatries—into the Christian faith, whilst he himself retained the pompous title of Divinity and Pontifex Maximus which had been bestowed upon his predecessors!

(To be continued.)

THE GOSPEL IN A BARREL—I stood in a barrel factory the other day and watched a man who inspects the barrels just before they are started down the inclined plane to the shipping rooms. He would whirl the barrel round a few times to inspect the outside, then, rolling it over, thrust a small incandescent light into the hole in the side, and the light at the opening, stand quietly gazing at the moment, as if looking for something. "What do you do that for?" I asked. "To see inside's O. K., charged all right, no glue, etc.," he answered. "I put my eye to the hole in one of the barrels," he said, pushing me aside, and the little electric lamp through the hole. "Now look."

And the inside of the barrel was as plain as day. Every joint and irregularity was plain as could be. "We never know our lives," he said, "until Jesus holds the light. How we are inspected, even after we are his."

FOR "THE FRIEND."

Copy of a Letter from Alexander Wilson to His Partner, Thomas Rogers.

An Account of the Decease of John Pemberton, Supposed not to have been heretofore printed.

PLYMONT, Second Month 5th, 1795.

Dear Thomas.—

When I wrote thee from this place on Twelfth Month 20th, 1794, I little thought my next would be the medium of such heavy tidings, but we are sometimes kept in the dark, and affecting circumstances which are near at hand are hid from our view, for wise and good purposes that we poor finite creatures cannot comprehend; this has been much my situation of late, when a deeply trying season was nigh, I knew it not—but I know that the Judge of all the earth, can only, and will undoubtedly, in all his ways do what is right; this tends to silence every murmuring thought that would arise, and engages to labor after a patient resignation to his holy will.

After date of mine, (No. 11), dear J. Pemberton kept poor and weak until the latter end of the twelfth and beginning on the first month, but towards the middle of the month, he had gathered so much strength as to walk about in his chamber, and the physician thought him pretty much out of danger; but on the twenty-third, immediately after dinner, he was suddenly seized with a chill and fever, and being much reduced by the former attacks, it turned to an inflammatory fever, and the disorder settling on his lungs (his weak part), nature gave way and on the ninth day his gentle and patient spirit was released from his habitation of clay, and was wafted, I firmly believe, on the wings of faith and love divine to the mansion of eternal rest and peace.

Throughout his sickness, which was at times very painful and trying to nature, he was mercifully favored with uncommon patience and resignation, which struck those who saw him with admiration, and the physician, (who constantly and carefully attended him), said that he never attended such a patient in his life, and he also remarked to one of the friends that he believed he had made a glorious end.

Yesterday his remains were, I think, solemnly interred in the center of Friends' burying grounds, (I having previously obtained leave of them for that purpose,) in a plain simple way, conformable to written directions of his own, dated in the Eleventh Month last, directed to me, "to be opened," says he, "after my decease;" and also agreeable to the manner of our friends at home.

It was remarked by the Friends here, that the inhabitants were in the general sober, whilst we passed along, and some being struck with astonishment, not, I suppose, having seen the like before, and said, "There they come and verily it is a beautiful sight;" and a few of them who attended with us behaved soberly.

Thou must, dear Thomas, naturally conclude that this has been and is to me a deep and heavy trial; being now left alone in a strange land, among a people of a strange language, four thousand miles from home—and losing in him a father and a friend whose paternal care over me was great; and his humble, circumspect walking has conveyed

deep, and I hope lasting instruction to my mind. May the God of all grace, mercy and peace bestow on me a double portion of that Spirit which rested on him, so that when the curtain of the evening is drawn over my spirit, and eternity opens to view, I also may, as he did, gloriously and victoriously triumph over death, hell, and the grave; having an unshaken assurance that an entrance was administered unto him, into the realms of never ending felicity, there with saints and angels and the spirits of the just made perfect ever to live, praise, magnify and extol, the Lord God and the Lamb, world without end, Amen and Amen!—

And now, dear Thomas, I may remark for thee and the encouragement of all who may be hereafter tried in like manner as I have been, that the holy Helper of his people, even God, who is great in mercy and abundant in his loving kindness, even to the unworthy, has been graciously near on this trying occasion, when the floods of affliction have been ready to overwhelm my distressed soul, proving himself indeed a God nigh at hand, and a present help in this needful time, saying to the raging waves, "Thus far thou shalt come and no farther," and to the boisterous winds, "be still."

And I have a hope that the mercies now experienced will engage my soul with all its might evermore to trust in him, and this is the portion which it desires and craves more than riches, honor, or length of day.

He had frequently remarked to me on my way through Germany, that going to Plymouth appeared very gloomy to him, and thou mayest remember that in some of my former letters I remarked that after we got here his mind felt pretty much as if he had been at home and among his friends; the prospect also, of visiting Kintlen, Minden, etc. died away, and he could not see his way clearly from hence, which circumstance made us frequently say to each other, what can be the reason that we are detained here so long?

I have enclosed thee a copy of his dying expressions, which I took down at sundry times, when relieved a few minutes from his bed, which contains a demonstrative proof of the happy state of mind he had through holy help attained to, and that his exit was indeed glorious. May it prove an incitement to us who remain earnestly to seek after a like experience.

A question has sometimes arisen, whether Friends here would not have to lay me by his side, as I feel my health considerably impaired by being so much confined these four or five months past, and for the greatest part of the time but few nights that I have had all my clothes off. And if infinite wisdom sees meet to spare me a little longer, my way off the continent seems at present difficult, as I am nearly surrounded by contending parties, and the French having overrun and taken Holland. Although I have of latter times considered the French as a generous people, and my being from a nation that is at peace and in a league of friendship with them, and also they not being altogether unacquainted with our peaceable principles as a religious Society; all these things corroborate to strengthen me in a belief that my way even through the French by way of Holland might be practicable; nevertheless, I desire to act with prudence and not

run any improper risk, but take advice on this subject.

If I should be spared to get off the continent and reach England without any accident, I have a desire to visit my native country and relatives there; I would be glad if thou would take an opportunity with John James, James Pemberton, etc., and know if possible whether I might be indulged in this thing, and meet me with a letter in England as soon as possible informing me of the result and of Friends' sentiments on the subject.

I wrote to Hannah Pemberton under date of First Month 2nd, giving a pretty full account of her dear husband's last illness and dying expressions, etc, which I enclosed to William Dillwyn to forward to her, but if this should reach thy hands first, — — — to advise with some friends how the effecting tidings can be opened with the greatest safety.

After the burial of my dear companion, the avaricious and ungodly priest sent his clerk to demand money of me as his due for suffering the corpse to be buried, etc. I spoke kindly to the man and desired him to give my love to the priest and tell him that I would take it kindly if he would come and see me, and sympathize a little with me in my afflicted situation, and that we might also converse together respecting his present demand, and if he could convince me of the propriety of it I would willingly pay him. He came not but I suppose, went and complained to the magistrate, for in the afternoon the constable came and brought me an order directing the payment of the money within ten days of the date, at same time granting me privilege of making my defence within that time. After some consideration I felt a little matter to arise in my mind explaining the ground of my refusal, etc; which I penned and addressed to the magistrate, to be by him communicated to the priest, and which my kind friend Lewis Seeborn, translated into German language, but I have not yet heard what effect it has had.

My dear love to thee, thy mother and family and all other friends as if named.

ALEXANDER WILSON.

PRYEMONT, 20th of the Second Month, 1795.

This morning Frederick Seeborn being with the chief magistrate on some business, the conversation turned a little to my situation, the priest and his demand for the burial of my dear companion, etc., in the course of which the magistrate intimated that the injustice of the priest's demand appeared now so glaring to him that he had informed the priest he could not, nor would not compel me to pay him;—which answer so chagrined the priest, that he expected he would complain of him to the ecclesiastical court. But the magistrate, who is a man of resolution and experience, and having justice and sound reason on his side, did not appear concerned for anything the priest could or might do.

I expect in a few days to leave this place for Amsterdam, although my way seems more and more difficult.

"ONE can do a great deal of good in this world if one doesn't care who gets the credit for it."

Science and Industry.

IRON and stone utensils may be repaired by using a cement in the form of a paste composed of litharge and glycerin. This cement is not affected by changes of temperature.

I DON'T wonder that many boys leave the old home and farm for the professions and the cities. If fathers would encourage them more and give them a little chance on the old farm, and get them interested and attached more to it, thousands of our sons would remain on the farms. The farm and its occupants are a safety power of this country and government. —Purdy.

ENGLAND'S foremost farmer is a woman, the widow of Murray Smith. On her estate at Gurnley Hall she raises the finest Jersey cattle bred anywhere. She personally supervises all details and provides every modern improvement. Her cattle take many prizes throughout England. One cow gives nine hundred gallons of milk a year. She attends to all correspondence and bookkeeping, besides managing the dairy. She also keeps the pedigree of every animal.

THE cause of the stars' twinkling is said to be the presence in the atmosphere of innumerable little currents or waves, which dart through the air and cause a break in the light from the star. The result is that to a beholder on the earth the star has the familiar appearance of twinkling. These little air currents can be distinguished through the twenty-four inch telescope very plainly on nights when this twinkling is observed most, by the simple process of removing the eye-piece of the instrument.

THE OIL FIELDS OF TEXAS.—A scientific examination of the oil deposits in the great coastal prairie extending from Louisiana through Texas to Mexico, a distance of several hundred miles, has recently been made by Professor R. T. Hill, who describes his results in the Journal of the Franklin Institute. The oil was first struck in 1901 by a drill hole driven one thousand one hundred feet, through clay and quicksand. More than two hundred wells are now in operation, and one has been sunk to a depth of more than three thousand feet. Sometimes hot water is struck below the oil, and sometimes the oil itself is hot. The deeper it is found the more salt the water is.

EVERY one who owns an umbrella has wondered at some time or other why it is that he can never roll it up as compactly and neatly as it was rolled when he bought it. Instead of twisting with the handle, you should take hold of the umbrella just above the points of the cover ribs. These points naturally lie evenly round the stick. Keep hold of these, pressing them tightly against the stick, and then roll up the cover. Holding the ribs prevents them from getting twisted out of place or bending out of shape. Then the silk is bound to fold evenly and roll smooth and tight. When the umbrella is rolled in this way it will last twice as long. And until it gets very, very old it will always look just as good as it did on the day it was bought.

CHANGING A RIVER'S COURSE.—In accordance with the message of President Roosevelt our government is taking its first step to reclaiming the arid lands of the West States. One of the greatest feats of man is already under way. The Gunnison river in Colorado is to be diverted from its course, through a sixteen-mile tunnel, so that the stream will water an immense valley. The result will be that a whole farming community will be reclaimed and a fertile field now parched and dry, will blossom as the snow melts. Before setting out on their labors the government employees planned to have provisions lowered to them by ropes from above, so that they would have as few things to carry as possible in their arduous labors.

QUESTIONS FOR BOYS AND GIRLS.—[We are good at guessing or answering, here are a few questions put by the Wesleyan Association you can wrestle with: You can see any white horse, but did you ever see a white cow? How many different kinds of trees grow in your neighborhood, and what are they called? Why does a horse eat grass backward and a cow forward? Why does a hopvine grow one way and a bean vine the other? Should a chimney be the larger, at the top or bottom, and why? Can you tell why a man when tethered with a rope, always unravels while a cow always twists it into a knot? How old must a grape vine be before it begins to bear? Can you tell why a nut turns upside down just before a rain? How would wood bear the greatest weight without breaking? Why are all cow paths crooked and none straight?]

BIRDS AS OMENS.—The American Farmer records as a fact that, when an epidemic of cholera threatens a certain locality, the birds leave the neighborhood a few days before the appearance of the scourge. This was noted in connection with the recent outbreak of cholera epidemic at Hamburg. In 1884, the same phenomenon occurred at Marseilles and London, where all the birds, as if actuated by a common impulse, abandoned the plague-stricken cities, and took up their abode at Exeter, which was fortunate in escaping the plague. The great influx of birds at the time was much commented upon by the inhabitants. In 1872 all the sparrows left the town of Zamosyl, Galicia, two days before the outbreak of the pest, and not a single bird was turned before the end of Autumn, when cholera had entirely disappeared. Let us hope that the birds may remain with us this summer.

A CURIOUS TREE.—There is a tree in West India that the natives say "grows dishes!" It looks like an apple tree. They call it the calabash.

It bears very queer leaves and large blossoms that grow right from the trunk and larger branches. After the flower comes the fruit, just as our apples or peaches do. This fruit is in the shape of a gourd, but stronger and much larger, sometimes a diameter.

Now, see what a use the people of that country make of this fruit. The shell is so hard that all sorts of big and little dishes

ing cups can be carved out of it. Even
and kettles are made and used over the
out of course they cannot last as long as
on ones. Is not this a serviceable tree?
under the natives are proud of it.—*Mon-
Star.*

A PRINCE IN OVERALLS.—In jumper and
ells a real Prince of the Imperial family
is working side by side with dollar
d laborers in the Pennsylvania Railroad
or, and at the same work. He is Prince
o Yamanoto, and this is the beginning
h training to enter the imperial railway
ve. He intends to spend three years in
shops here to study locomotive building
pairs. Then he will spend two years in
ansportation, freight, civil engineering
diting departments before his return.
Has two servants and lives in a modest
arg house. It was the prince's wish to
arin at the bottom. Touching his work
s he has written the following:

"I already know how to build a locomotive,
I want to discover how the Americans do
also want to know how repairs are made
and parts wear out first, with a view to
rting the original piece.

"After a month in your country I must say
am delighted with American methods,
hough it is sometimes hard for me to find
t the English words to express myself
sly."

"Mechanical engineers in Japan prefer
igh locomotives because they consume less
oil, though American locomotives are sev-
eral hundred pounds cheaper. But the Amer-
ican engines are best on heavy grades.
igh locomotives lack power in a test of
nd.

"I am also astonished at the marvelous uses
h which electricity is put in this country.

"Since my visit here I have been made to
uch at home. Only once was I mis-
take, and that was when I was mistaken
a pianoman.

"Like your social conditions. Every one
on an equal footing and has a chance to
e name. I have no doubt that is why
is so progressive. I expect to be a
nked before I go home.

"My fourteen-year-old brother is with me.
ach him English at night. He intends to
nother fourteen years and get a univer-
sity education. I don't mind the hard work.
ran to learn.—*Altoona, Penn., correspon-
dence St. Louis Republic, in The Lutheran.*

WORKMANSHIP.—A writer in *Murray's*
gaze, gives the following account of an
instrument which, according to our
mantic skeptics, was invented and con-
ducted by no one in particular, and without
thought, foresight or design, simply by the
of the circumstances, the operation of nat-
ure which no one made and no one en-
gines applies:

"Any one who will take the trouble to ex-
amine with a lens the head of a bee, will see
either side the large, rounded compound
all on the forehead or vortex three
little simple eyes. The latter are,
the name implies, comparatively simple
structure, each with a single lens. But
compound eyes have a complex structure.

Externally the surface is seen to be divided
up into a great number of hexagonal areas,
each of which is called a facet, and forms a
little lens. Of these the queen bee has on
each side nearly five thousand, the worker
some six thousand, and the drone upward of
twelve thousand. Beneath each facet is a
crystalline cone, a so-called nerve-rod, and
other structures too complex to be here de-
scribed, which pass inward toward the brain.
It will be seen, then, that the so-called com-
pound eye, with its thousands of crystalline
cones, its thousands of 'nerve rods' and other
elements, is a structure of no little com-
plexity. The question now arises: Is it one struc-
ture or many? Is it an eye or an aggregate
of eyes? To this question the older naturalist
answered confidently—an aggregate. And a
simple experiment seems to warrant this con-
clusion. Puget, quoted in Goldsmith's 'Ani-
mated Nature,' adapted the facets of the eye
of a fly, so as to see objects through it under
the microscope. 'A soldier thus seen appeared
like an army of pigmies, for while it multi-
plied it also diminished the object; the arch
of a bridge exhibited a spectacle more magnif-
icent than human skill could perform, and the
flame of a candle seemed the illumination of
thousands of lamps.' Although Cheshire, in
his book on the bee, adopts this view, and
supports it by reference to a similar experi-
ence, it numbers to-day but few supporters.
One is tempted to marvel at the ability of
the drone to co-ordinate twenty-four thousand
separate images into a single object. Picture
the confusion of images of one who had sipped
too freely of the sweet but delusive dregs of
the punch-bowl! Under similar circumstances
human folks are reported to see double.
Think of the appalling condition of an inebri-
ate drone! Those who believe the faceted eye
to be one organ with many parts contend that
each facet and its underlying structures give
not a complete image of the external object
as a whole, but the image of a single point of
that object. Thus there is formed, by a jux-
taposition of contiguous points, a stippled im-
age or an image in mosaic. Hence this view
is known as Miller's mosaic hypothesis. Lowne
has experimented with fine glass threads ar-
ranged like the cones and nerve-rods of the
bee's eye, and finds that (even when they are
not surrounded by pigment, as are the ele-
ments in an insect's eye) all oblique rays are
got rid of by numerous reflections and the in-
terference due to the different lengths of the
rays. Some modification of the mosaic hypo-
thesis is now generally adopted, and Dr. Hic-
kison has recently worked out with great care
the structure of the optic tract which lies be-
tween the crystalline cones and the brain."

These are the things which skeptical sci-
entists think make themselves, without the aid
of a Creator. O sceptic, "great is thy faith!"

Selected.

Elizabeth Braithwait.

Elizabeth Braithwait, a young maid of sev-
enteen years of age, died in prison for the tes-
timony of a good conscience, at Kendal, in
Westmoreland. From a child God by his
grace inclined her heart to love, fear and
serve Him and she was truly obedient to her
parents, sober and chaste in her life and con-
versation, kind to all, and of a meek and quiet
spirit. She was with several others of the

people called Quakers, taken up by a warrant,
dated the Twenty-fifth of the Fifth Month,
1684, for not going to church, (so called) and
carried to Kendal jail.

After some time she had liberty for a few
days to be at her brother's house; but com-
plaint being made against the keeper, she was
sent for, and she was not easy until she re-
turned to prison, for she said "That is my
place, and my present home; there I have
most peace and comfort."

About two months after her commitment,
viz: the seventeenth of Seventh Month, she
was taken sick in prison, and her mother com-
ing to visit her, asked if she had a mind to
go home; she replied, "No, no. I am at
home in my place, to my full content; and if
my God so order it that I be dissolved, I had
rather die here than in any other place. I am
glad that I got to this place before I began to
be sick; here I have peace and true content
in the will of God, whether life or death. I
am only grieved that there should be so little
tenderness or pity in the hearts of my per-
secutors, to keep such a poor young one as I am
in prison. The Lord forgive them, I can
freely." She further said, that "her impris-
onment was by the permission of the Al-
mighty, who is greater, and above the greatest
of my persecutors, who I believe will shortly
set me free from these, and all other bonds,
over all their heads and in his peace in true
patience I possess my soul, and am contented
if it be his will, to be dissolved."

A friend asked her why she was so willing to
die. "Oh," said she, "I have seen glorious
sights of good things." The friend queried,
"What things?" she answered, "They are so
excellent and glorious that it is not utterable
and now I have nothing but love and good
will to all." But more especially she was
glad in the love and unity she felt with
Friends, "with whom," said she, "I have been
often refreshed in our meetings together,
with the refreshment that comes from the
presence of the Lord. Oh! the good evening
meetings we have had." Another time she
said to her mother, "They say that we shall
spend all our riches with lying here in prison;
nay our riches are durable, and our treasure
hidden, laid up in heaven." Her mother see-
ing her lie under great weight of sickness,
would sometimes weep, but she was always
troubled at it, and said, "Dear mother, do
not weep, but resign me freely up into the
hand of the Lord. Weep not for me, for I
am well, Christ my Redeemer is with me." And to her sister she said, "Come sister, lie
down by me, do not sorrow for me, I am well
content to live or die; for my God hath
blessed me, and will bless me, and his bless-
ings rest upon me." A little before she de-
parted, her speech failed; after which she
would sing in her heart, lifting up her hands
with a cheerful countenance and taking her
friends by the hand with great affection, she
fell asleep in the Lord on the Twenty-eighth
of the Seventh Month, in the year 1684, in the
seventeenth year of her age.

LIFE, misfortune, isolation, abandonment,
poverty, are the fields of battle which have
their heroes—obscure heroes, who are some-
times grander than those who win renown.—
Victor Hugo.

FOR "THE FRIEND."
"WITH ONE EYE TO ENTER INTO LIFE."

"Making much of the socket even when the candle was put out," is said of Constantine when he had kissed the place where Poppunius's eye had, for the profession of his faith, been put out by Maximinus.

He kissed the lampstand when the light had flown
Back to its primal source of central fire.
Oh hands of cruel men what marks ye make,
Blotting the glory from the face of man
Which like a mirror bore the face of Christ.
The fragile lantern lost its power to bless,
But light internal reached superior bliss,
And mingled in the rays of glory of the Lord.

H. T. MILLER.

BEAMSVILLE, Ont.

Card Playing and Lemonade with Alcoholic
Mixtures.

Social gambling and the drinking of intoxicating liquors are greatly on the increase, says the *Pittsburg Christian Advocate*. They constitute one of the greatest perils of the day. Women are in the greatest danger, for it is among them that these vices are on the increase, and these chiefly women in what are called the higher classes of society—the more wealthy and aristocratic. Among them at this time card-playing is a craze. Card-parties are the fashionable social events. Women spend at these a whole afternoon engaged at nothing else but playing cards and that for prizes; that is for stakes. It is gambling pure and simple, and has been so decided by the courts. In principle it does not differ in any manner from the gambling men do in the dens of vice. The only difference is the social surroundings. Card-parties in fashionable homes have about them an air of respectability which does not belong to a gambling den, but the business carried on in the two is precisely the same.

Women become so infatuated by the game that they are what are known in society as "card fiends." They become not only interested and excited, but they are actually infatuated and absorbed in the game. They are restless to be at it, and are most at home when in the excitement of the game. Some almost lose sight of the ordinary duties of life, and spend all the time they are in gambling.

The other vice of which we have spoken is the social drinking of intoxicants. Lately we have heard, and the papers of the country have commented on the rapid increase of drinking among women in the older countries across the sea. We have held up our hands in horror, and wondered what the world is to come to when its women become drunkards. But we need not go so far from home to find the beginning of this vice. We need not go even to New York and its famous "Four Hundred." The thing is here, right at our own doors and in our own cities. Comparatively few receptions or parties are now given among wealthier people at which strong drink is not literally forced upon the guests. It is not set out in bottles or decanters, as of old, but is put into the lemonade or punch. Simple wholesome lemonade has been tabooed on such occasions. It is quite too old fashioned and tame. It must be fired up with claret, or some other thing which has a twang to it. A lady who would serve lemonade plain now would be re-

garded as narrow and puritanical. And these fashionable dames and maidens have come to expect their stimulant at these gatherings, and have been known to turn up their fashionable noses in disdain when they found "only lemonade." So strong drink has come to be the order of the day, and it is often so strong in the open punch bowl as to perfume the whole house. Not long since a Christian woman of Pittsburg remonstrated with her caterer after her reception was over for having put spirits in the lemonade without her knowledge, when he replied that he would have been afraid not to do it when all other ladies ordered it. There is no mistake about it—this is the ruling fashion. Its effects may easily be known. Women are thus being trained to strong drink, and their sons and brothers will readily follow their example.

And let it not be supposed that these vices are confined to the homes of what are called "worldly people." They are not; they are practised in nominally Christian homes. That is to say, in plain words, that gambling and drinking take place among those who are members in good standing in Christian churches. Women who on the set-day receive the "Holy Communion" may be seen during the week with faces already flushed with drink repeating their cups at the social punch bowl, and under great excitement struggling for prizes at the card-table.

That many of them do not realize the enormity of the evil in which they engage may be admitted. They would be shocked if asked to stand up at a public bar and drink wine with common drunkards, or to enter a gambling den and play cards for stakes. That to their minds would be drinking and gambling, things too horrible to be thought of. They do not stop to consider that that is exactly what they are doing now, only under different surroundings. The glamour of wealth and fashion deceive them. The vice is sugar-coated, and has a pleasant, and not a bitter taste.

The pulpit and the press should cry out against these evils, says the *Advocate*. They are real, and they are growing. They threaten the very fountains of our social and domestic life. Woman is the conservator of the very best there is in the world. If she becomes evil, the fountain is corrupted, and all life will follow in the ruin. We must protect our women. We must warn them of the dangers into which they run, and we must entreat them for their own sakes and for the sake of the race to mend their ways. And we must warn others to avoid these perils.

Christy Davis.

In attempting a brief tribute to the memory of our departed friend, there is little to add from any record which his pen has left, or from any expression of his religious feelings.

The inner sanctuary of his life was guarded by a reserve which scarcely admitted the intimacy of his nearest friends.

And yet, notwithstanding this, Christy Davis has left with us the impress not only of a strong personality and a sterling manhood, but of a positive religious character.

His long business career was marked both in prosperity and adversity, by an unwavering integrity, ensuring the entire confidence of those who knew him best in this relation.

In manners, he was a gentleman of the school. His nearest neighbors saw much of his knightly courtesy, as they received his attentions in his home or his calls at their homes.

When business drew Christy Davis to Francisco years ago, being far removed from the meetings and privileges of his own society, he did not shrink from the responsibility of holding a Friends' Meeting in that city in company with a few others. For a number of years—so long as he resided there—he was the mainstay of it, and his place at the head of it was seldom vacant.

He was so thoroughly imbued with Friends' ideas of the possibility of a true world-silence, that he never seemed anxious for the presence of a preacher or of vocal seers, though always ready to welcome the visit of the gospel messengers. One would like to know more of the inner experience of which those convictions grew so deep and strong as to make a business man willing thus publicly in the face of a great city to avow his faith and dependence in spiritual Christianity, and to assume a position of weighty responsibility.

Of his later years, since his removal to the Park, little need be written for those who will hear this paper. We know how regular and punctually he was in his seat in our meetings for worship, and the dignity and reverence of his manner as a worshipper must have impressed all who attended with us. Conservative to an extreme, it was not easy for him to tolerate innovation and revolution in the old long approved and established by the Society. This attitude, joined with his reserve and dignity, gave to his bearing a seeming austerity that prevented the easy access and familiarity of strangers. But to those who knew him, it was touching to see his last days, the yielding and tendering of a strong nature under the subduing power of Divine Grace, and the training of his spirit to patience and thankful appreciation of the blessings of his lot. Through his lingering illness of many months there was no murmuring, but unvarying cheerfulness; and his mental faculties waned and memory failed, his native Irish wit and humor sparkled the last. He was a child again, imagining the presence of his mother at his bedside, caring for her boy.

With his marked individuality and plainness, he had the humility that exacted no claim of deference or attention from his friends, but he commanded the respect and honor which he did not demand, and among his young friends and little children, who were near to him, there are those who dearly love him and who venerate his memory.

We miss him here and register in our hearts his name among those gone before, whose presence hallowed this place of worship in their day, and whose lives have been a blessing to our own by many sacred ties.

JOEL BE...

ANYTHING which makes religion its own object, makes religion no object. God put up with a great many things in the heart, but there is one thing he will not put up with in it—a second place. He who has God a second place, offers Him no place at all. *Ruskin.*

Selected for "THE FRIEND."

Thomas Aldam.

Thomas Aldam, of Warningsworth, in Yorkshire, received the glad tidings of the gospel of salvation in the year 1651, by the preaching of that eminent and faithful servant of Jesus, George Fox, soon after he had been delivered out of the dungeon in Derby. At this time John Kellam, Thomas Aldam, Richard Farnsworth, Thomas Gooden and several others of note, received the same, and many sufferings, beatings, reverses, spoiling of goods and imprisonments were endured for Christ's sake and the gospel's sake. They were then concerned to go into market-places and public places of worship, bearing testimony to the wickedness of the world, and against its teachers and leaders as caused them to live in unrighteousness, pride and covetousness. When he was convinced, he was a great blessing to the priests and teachers of those times, as his hungering and thirsty soul not only testified amongst them, he left them; and as alone, until it pleased the Lord to send his servant George Fox, as aforesaid, to the parts of the country. And he having received the Truth, was valiant for the same on earth, and gave up his strength and life to serve the Lord. He was very meek and fervent in spirit, severe against sin, but tender to the least appearance of sin, which was good, watching over his children in the fear of God; giving to charity, and giving to all.

He was one of the first called a Quaker, and was imprisoned in York Castle upon that account in the year 1652. It was for going to a meeting-house, and speaking of the Lord Rookbey, a priest of that place, who had procured his imprisonment at York, where he was kept two years and six months so that he was not suffered once to come into the sight of any of his children; and it was not permitted to see his wife and children when they went to visit him. He also endured during that imprisonment forty stripes, the assizes, for appearing before the judges with his hat on his head, and for speaking thus to him. During the same imprisonment his adversary Rookbey tried to get the law for treble damages and made him spoil of his goods to the value of £100,000; not leaving one cow to give milk for his young children and family. Thus he bore his faithful testimony to the coming of the Lord Jesus Christ in the flesh, and to the ministry; at other times also he endured the loss of goods for his testimony to the Truth. As he had been a sufferer himself, so he had a tender sympathy for the same in his brethren, who were sufferers for the Truth, and would go oftentimes to the prisons, and others, the rulers of the land, and lay the sufferings of Friends upon their hearts. He also travelled into Scotland, Ireland, and went to the chief rulers of the same account. He went to the prisons in England, where many of the people called Quakers, were kept, to get a more capable to advocate the cause before the government, being at assizes, sessions, or elsewhere, to the use of God's people.

He had a tender regard to love and unity among brethren, bearing good esteem in his mind for such as labored in the gospel.

When he was about to undertake any journey upon Truth's account, he would call his family together, and in much humility pour out his supplication to God to preserve them.

After thus having served his generation in faithfulness, he was visited with sickness, in which time he set his house in order; and in the time of his weakness, the Lord was good to him, and eminently appeared with him, so that he said to his sister, near his latter end, that he found his strength so renewed, that he believed he could get to London if the Lord required it; but he answered again, "I am clear of the blood of all men. I find nothing to this man," meaning King Charles the Second, then lately restored to his kingdom.

He was very sensible of his latter end; and the day he died he called for his children, and exhorted them to live in the fear of God, and to love and obey their mother; and so, being freely resigned into the hands of God his Creator, he departed this life in the Fourth Month in the year 1660.

His wife, Mary Aldam, survived him but three months. She was a woman fearing God, and served Him in her generation. In all the exercises which her husband passed through in those early days, she was never heard to grudge or repine, but was given up in all things to God's disposing. Her remembrance is sweet, and her name to be recorded amongst the faithful of God's people. She received Truth by the ministry of George Fox, at the same time her husband did, and bore testimony to the same Truth, according to her measure.

Items Concerning the Society.

An appointed meeting was held on the afternoon of last First-day, at Moorestown, N. J., at the desire of Cyrus Cooper and others, which was a solemnized occasion wherein the hearts of many were touched, and the truth of our high calling as a Society brought home in clearness and tenderness to the strengthening, it is believed, of our youth in their religious life.

AN ATTITUDE DEVELOPED IN EASTERN QUARTERLY MEETING, NORTH CAROLINA. In a desire not to advertise prematurely what might be a local or temporary difference, the following information offered to us in last Eleventh Month was not published, pending such issue or settlement as might appear in the next Quarterly Meeting. That having lately been held, and members of it now seeming to see their way pretty clearly in view the tendencies of the new Discipline which they had protested against, the information may now be due to our readers, as of concern to the Society at large.

Eastern Quarterly Meeting of Friends, held at Piney Woods the twenty-eighth of Eleventh Mo., 1902. The Meeting for Ministry and Oversight was well attended, and at it there were two sets of Queries and Answers presented and read. One under the old Discipline from Rich Square Monthly Meeting, the other under the proposed new from Piney Woods which simply referred to them as a whole. They were both spoken to, and a proposal made to refer to the permanent board was not approved. Next day the meeting for business convened, when the Queries and Answers were treated in the same way as the day before. There were a few members favorable to the new, but the bulk were for the old ways and practices of the Society.

"When the question of Rich Square Monthly Meeting paying the usual proportion towards the Yearly Meeting expenses came up, it was at first disapproved, but afterwards Friends agreed to the request on the understanding that it was not to involve any sanction of the proposed changes. A minute was sent to the Permanent Board, though it met with little support. Our meetings for Divine worship were much favored and very well attended. A. FISHER."

Information from other sources is given that the late sitting of the same Quarterly Meeting at Rich Square was held in much earnest exercise and with seasons of impressive solemnity. The attendance of our friends, Lloyd Balderston and Charles Kirscht was seasonable and acceptable. Cyrus Cooper has a minute liberating him for some service in North Carolina.

Notes from Others.

The triple crown presented to Pope Leo XIII. by the Catholic world as a jubilee present cost \$25,000. The gold tiara was worn by the pope at his jubilee reception.

The Christian religion is something simple and sublime; it means one thing, and one thing only—eternal life in the midst of time, by the strength and under the eyes of God.—HARNACK.

The fact is stated that fifty-six per cent. of the personages, all presumably distinguished, mentioned in the "Dictionary of National Biography," published in England, were the children of clergymen.

Dr. Hamilton, in a lecture on "Preparation for the Work of the Preacher," said that the preparation must go on as long as the work goes on, and that preparation is inseparable from the growing man.

The Leader says: "Be true to your church. Not bigoted towards others. Do not discredit them. Make your own creditable. Give the hand of fellowship, but let it be the hand of one true conviction."

Edward S. Tead, secretary of the Congregational Education Society, states that there is an urgent demand for an industrial school among the Spanish-speaking Mexicans of New Mexico, of the same kind as that for the Negroes at Tuskegee and Hampton.

The two hundredth anniversary of the founding of St. Petersburg, by Peter the Great, is soon to be celebrated. The Russian Academy of Science offers a prize of twelve thousand rubles for the best history of that city. (A ruble is seventy-seven cents in gold and sixty cents in silver).

In Newark, N. J., the mother of Bishop Fitzgerald, of the M. E. Church, reached her ninetieth birthday the 1st inst. She has read the Bible through ninety times during her life. She has read all editions of the Bible in German, French and Spanish, as well as in English.

John Watson, in a sermon recently preached on "The Attitude of the Church to those Without," said: "It is no use to stand on platforms and talk about the church and the masses, when the fact remains that those who 'labor and are heavily laden,' do not to-day hear the gospel gladly."

John Huske, who has charge of the work among the whites in the mountains of North Carolina under the auspices of Episcopalians, states that there are 350,000 whites of that section who are cut off from communication with the outside world, who for the most part are unable to write their own names, and are devoid of the knowledge of God.

Chancellor James R. Day, of Syracuse University, in his address before the vast audience assembled in Carnegie Hall at the celebration of the bicentennial of John Wesley said: "The genius of Wesley shone in nothing more clearly and splendidly than in his appreciation of the fact that the gospel was a mighty life and not a formulated statement or a fixed system."

The entire conference of the Library Association for Pennsylvania and New Jersey, to meet at Atlantic City on the 27th and 28th instants will be given to the discussion of the various phases of the perennial problem "How to Encourage Serious Reading." The theme, as presented, will bring out how this can be done through university extension methods, through women's clubs, through public libraries, through universities, and through bibliographical enterprises.

Spectacularism in church service draws the crowd for awhile, but rarely holds it. It makes heavy demands on the pulpit and the purse to keep it up to the exciting point. It sooner or later fails of its purpose. It interferes with true worship and sends the people away entertained rather than benefited. It affords food for light talk, not for serious reflection. It brings into play the showy and ephemeral, not the substantial and enduring. It magnifies the human, not the divine. It appeals to the natural, not to the spiritual.—*Presbyterian*.

SUMMARY OF EVENTS.

UNITED STATES—Secretary Hitchcock, of the Interior Department, has granted authority for the acquisition of necessary property, rights of way, etc. prior to the construction of irrigation works in five localities in Wyoming, Montana, Colorado, Nevada and Arizona. These projects are estimated to cost \$7,000,000, and will provide for the irrigation of about 600,000 acres of arid land.

The Department of Agriculture has issued a bulletin on the relations of population and food products in the United States, exclusive of Alaska and the insular possessions. The food resources per capita in the census year 1900 follow: Wheat, 8.66 bushels; oats, 12.40 bushels; Indian corn, 34.94 bushels; barley, 1.57 bushels; buckwheat, 15 bushels; rye, 3.34 bushels; rice, 3.29 bushels; potatoes, 35.60 bushels; sweet potatoes, 1.57 bushels; sugar, 6.54 pounds; syrup and molasses, 5.88 gallons; poultry, 1.9 bushels; cattle, 69 head; swine, 83 head; sheep, 52 head; orchard products, 2.79 bushels; onions, 15 bushels; market gardening, including small fruits, \$1.30; semi-tropical products, 11 cents; poultry, 3.29 head; eggs, 17 dozen; honey, .80 pounds; fishery products, 16.35 pounds.

The Census Bureau has issued a bulletin on the geographical distribution of population in the United States. It shows that almost 96 per cent. of the total population lives in the country drained by the Atlantic Ocean; over 53 per cent. in that drained by the Gulf of Mexico; 44 in the drainage area of the Mississippi River; almost 10 per cent. in the area drained by the Great Lakes; 4 per cent. on the Pacific Coast, and half of 1 per cent. in the Great Basin. The proportion living in the region drained to the Atlantic Ocean is steadily diminishing, while the part drained to the Gulf of Mexico is becoming relatively more populous, as is the case, in a still more marked degree, in the Great Basin and in the Pacific Ocean region. Of the foreign born, 93 per cent. live in the region drained to the Atlantic Ocean, 36.4 per cent. in the region drained to the Gulf of Mexico, and 15 per cent. in that drained to the Great Lakes. The proportion living in the region drained to the Pacific Ocean is 6.1 per cent. Out of every 1000 negroes, 998 are found in the regions drained to the Atlantic Ocean and 61.4 per cent. are in the lands drained to the Gulf of Mexico.

The continued heavy rains have resulted in rising and flooded rivers all over the country, and reports of damage from places centered from New England to the Mississippi. Reports from Mississippi and Arkansas indicate that the gravest apprehensions prevail. All streams and rivers in Arkansas are overflowing.

On the 15th the gauge at Memphis, Tenn., marked a rise of water in the Mississippi of 38.5 feet, the highest ever recorded.

A dispatch of the 15th, says: Captain Douglas, of the United States Engineer Corps, has ordered 75,000 feet of lumber, 40,000 sacks and a carload of wheelbarrows and shovels for use on the levees between Vicksburg and

Natchez. The Government is furnishing the material, but the local authorities must furnish the labor.

A communication on cacao culture in the Philippine Islands, says: "The cacao grows in the Philippines is of such excellent quality that there is keen rivalry among buyers to procure it. So far as known, the areas where cacao prospers in the great equatorial zone are small. Cacao is cultivated nearly everywhere in the archipelago."

Machinery for a manufactory of broomsticks in North Dakota is to be imported from Germany. It is estimated that 55,000 square miles of ligule underlie the Dakotas and Montana, while another wide belt extends through the Gulf States from Florida to Texas. It is stated that German geologists have long believed that the American cities would solve the smokeless fuel question by the use of lignite.

The Mayor of Philadelphia has approved the ordinances recently passed by Council prohibiting expectoration on the city sidewalks, in public conveyances and other places resorted to by the public. The fine for the violation of the ordinance and incidental costs of an arrest amount to \$3.50.

The Secretary of the Treasury has approved an agreement entered into by Commissioner General Shergill with the Canadian Pacific Railway Company, whereby all ports along the Canadian border which heretofore have been open for the admission of Chinese persons are closed, except Richmond, Vt.; Malone, N. Y.; Portal, N. D., and Sumas, Wash. Detention stations will be established by the Government for the care and maintenance, as well as the examination of Chinese persons at these places.

Secretary Wilson has pronounced an order placing a quarantine on the State of New Hampshire on account of foot and mouth disease. This order prohibits the shipment of cattle, sheep or other ruminants or swine from or across New Hampshire into other States or foreign countries.

Howard M. Kutchn, special agent of the Treasury Department in supervising the salmon packing-houses in Alaska, bears testimony to the exceeding abundance of this fish in these waters from whence about one-half of the world's supply is derived. He says: "Though it is a statement greatly at variance with prevalent ideas, I do not hesitate to affirm that all existing lawless practices could never materially affect the Alaska salmon fisheries. It is not to be understood that they may not be endangered by the improper handling of the fish upon men by processes of curing and packing which are entirely lawful. Some persons have estimated that every square mile of sea water contains 3,000,000 fishes of all varieties, and in the North Pacific one sees things that almost make him think the greater part of these are salmon."

Dr. L. F. Flick has stated that if every consumptive case in Pennsylvania could be isolated in sanatoria and hospitals as soon as these have been discovered or died, we would practically be no more tuberculosis in this State. There are 20,000 poor people in Pennsylvania suffering from tuberculosis, and of these probably 6,000 will never recover. There are between 10,000 and 16,000 incipient cases which can be saved."

The Clerk of the House of Representatives, who is charged with the care and custody of the House wing of the Capitol during the intervals between sessions of Congress, has made an order that the law forbidding the sale of liquors be rigidly and immediately enforced.

The Pennsylvania Rail Road Co. has lately authorized the increase of its capital stock from \$250,000,000 to \$400,000,000. This company now operates 10,783 miles of road, and has 70,307 employees. It is owned by 29,000 stockholders.

There were 577 deaths in this city last week, reported to the Board of Health. This is 37 less than the previous week and 49 more than the corresponding week of 1902. Of the foregoing 299 were males and 278 females: 57 died of consumption of the lungs; 103 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 17 of cancer; 22 of apoplexy; 38 of typhoid fever; 2 of scarlet fever; 2 of smallpox.

FOREIGN.—A despatch from Russia of the 12th says: The Czar has issued a decree providing for freedom of religion throughout his dominions, establishing to some degree local self-government, and making other concessions to the village committees. After referring to the efforts of his predecessors, particularly his father, to add to the welfare of the Russian people, the Czar announces his decision to grant freedom of religion to all subjects who profess non-orthodox creeds, and to improve the conditions of village life and those of the local nobility and peasantry. In this decree he says: "We are irrevocably decided to satisfy the needs for which the State has become ripe, and have deemed it expedient to strengthen and decree the undeviating observance of the principles of tolerance laid down by the fathers of our Empire, the Russian Empire, which, recognizing the Orthodox Church as the ruling one, grant to all our subjects of other religions

and to all foreign persuasions freedom of creed and ship in accordance with other rites, and we are resolved to continue the active carrying out of for the improvement of the material position of the orthodox rural clergy, while enabling them to take share in the intellectual and public life."

The practical application of the sentiments in this decree are awaited with great interest.

A protractor has been taken into the House of Commons in England upon the Church bill, which passed its second reading by a vote of 51 votes. The debate, which was strictly on a lines, brought out a strong sentiment on both sides House against extreme ritualism. The bill proposing the civil courts the right to take cognizance of proceedings brought by laymen to prevent the practice of extreme ritualism, abolishes the Bishop's right provides that offending clergymen may be deprived of their livings. Harcourt, Liberal, in supporting the bill said the conditions had reached a stage when if right of veto was left to the Bishops, and laymen were given rights in ecclesiastical as well as in civil law, would be better to disestablish the Church.

The British Government has granted Marconi to connect his wireless station at Poldhu with Glasgow by ship.

It is said that nearly as many people use the language as speak Welsh, Greek, Serbian, Bulgarian, or Danish. In Galway alone are 17,833 who can speak nothing but Irish.

Headings brought by laymen to Naples say: "The continues to cast forth colossal columns of thick clouds of smoke, accompanied by subterranean thumps and slight shocks of earthquake."

The Turkish Government has agreed to grant recognition of diplomas issued by the American College at Beirut, and also to recognize the rights of wives and children of Armenians, who have been naturalized Americans to leave Turkey.

NOTICES.

NOTICE.—Situation wanted by a Westonian at Address S. EMLEN STOKES, Medford.

Tract Association of Friends.—The meeting of the Association will be held in the room of Arch Street Meeting-house, on Fourth street, the 25th inst., at 8 o'clock. Reports of all Associations and an interesting report of the will be read. All are invited to attend.

HENRY B. ARBOTHNOT.

DIED, on the twenty-second of First Month, 1903, home near Jacksonville, N. Y., ARON MEKEI, aged eighty-sixth year of his age; a member of Hebrew Society of Friends. He left the consoling services of his end was peace.

—, at his residence in West Grove, Pa., 23rd, LUKA F. REID, in the fifty-eighth year of his age, of New York and West Grove, Pa. Meetings. His frank, open character and cheerful disposition, endeared him to his family and friends. He was a man of great strength of character, and contracted weakness was borne with Christian peace and fortitude. His already enfeebled system received a shock in the sudden death of a beloved brother, who he was devotedly attached, and rapidly succumbed to disease. Nearing the close he expressed a desire to be buried in the West Grove Friends' Burial Ground, which seemed mercifully granted, not a sigh escaped him, so peacefully and gently his spirit took leave of us and he humbly trust through redeeming love is safely lodged in the Eden of Love, our loss is an infinite gain.

—, at his residence in Greenwood, Columbia, Pa., on the thirtieth of First Mo., 1903, JESSIE M. MCKAY, in the eighty-third year of his age; a descendant of the first Friends in America. He was a man of great strength of character, and a devoted and tedious illness patiently, while from the disease (paralysis), he could express but little. He was one who firmly maintained the doctrines and tenets of Friends, and we trust received the same. He was a good and faithful servant; enter into the life of his Lord.

—, at his residence in Pittsburgh, Second Mo., 1903, BENJAMIN H. LIGHTFOOT, in the seventy-third year of his age, a member of the Monthly Meeting of Philadelphia.

CORRECTION.—The decease of Deborah G. noted on page 272, in No. 34, occurred on the 16th, 1903, instead of Second Month, as there printed.

WILLIAM H. PILE'S SONS, PRINTER,
No. 422 Walnut street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, THIRD MONTH 28, 1903.

No. 37.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

My creed's the view I hold as true,
My creed in fact is that I do.

The Holy Spirit is a holy power of action.

Are we resting on our ancient doctrine concerning the Holy Spirit,—or living to-day by the Holy Spirit himself?

In our annual income, some have by Providence a larger salary to be good on than others; therefore a larger goodness should be expected.

We cannot overcome evil with itself. Give a good man "as good as he sent" and no more; and we shall but add to his badness to establish our own.

CONSIDERING it is the favorite habit of so many to squander the possible spiritual means of Scripture texts by drawing them forth in speculations before they are called out by any occasion, it may be doubted whether attempts to ferret out the hidden, spiritual, symbolic meanings possibly underlying a narrative or statement of Scripture, are proper. These all we may most safely leave to the working thereunto) to the opening and realizing grace of the very Spirit who moved the inspired penmen, and filled the height and depth of Holy Writ with all the fulness of which it contains.

I guess, who not many days ago, listened to a Hebrew Christian proclaiming "the unsearchable riches of Christ," wrote to the Editor, in her perplexity, a letter of many queries, of which the following is the substance: "Where shall I find the whole truth? Which of these sects are the Church of God? Whom shall I believe? If I believe in Christ I have to join a Christian church. Which shall I join, and why must I

be baptized when I believe that Jesus is the Messiah? Allow me to say that when the time comes and those questions or hindrances shall not be in our way, then and only then the Jewish nation as a whole will consider the claims of Christianity; but until then I would plead with you to cease preaching to women; enough for you to break men's hearts, but you have no right to break the hearts of women with the Christianity of to-day." L.

THE PRIESTLESS TELEGRAPHY OF THE NEW DISPENSATION.—A link of connection was lately thought to be discovered between William Penn and wireless telegraphy by D. G. Sutherland, writing in the London *Friend*, in the fact that the mother of Helmholtz, the distinguished German physiologist and scientist, was a lineal descendant of William Penn. The writer concludes by saying:—

Believing that the kingdom of heaven is not so much an *institution* as an *inspiration*, and believing also that each attuned individual Christian can be a spiritual receiver and radiator, what becomes of the numerous questions as to machinery and millinery, which to many people alas! are synonymous with religion? Science will explain that superfluous organs, having served their purpose, simply atrophy and fall into disuse; and it would seem that the Friends as an organized body again have for one of their chief functions, the duty of leading the minds of all classes away from what is mechanical and material in Christianity to what is essential and spiritual. Of course there will always exist a need for the prophet, the seer, the interpreter, the spiritual physician of souls, but where is the need for the human priest, who so frequently arrogates to himself the position of being the sole channel of communication between the Saviour and the sinner?

In the same number an abstract of remarks by Anne W. Richardson, on the "Message of Quakerism for To-day," contains the following:

The principles which the early Friends proclaimed were these: God deals himself with each individual spirit. No creed or belief without obedience, and surrender of the Spirit to God, can really be religious belief at all. All forms are of secondary value. The Bible was a part of the living revelation, which is going on now, and comes from God himself. Sin rather than punishment was the abhorrent thing. All men were illumined by the same Spirit. William Penn has a remarkable description of George Fox: "So meek, contented, modest, easy, steady, tender." George

Fox and Isaac Penington are two great instances of the kind of character which the principles of Quakerism produced.

HOUSES OF MERCHANDISE AS ANNEXES TO THE HOUSE OF PRAYER. We have seen in our meetings for worship, strangers of no common character in attendance, just because one of our members who stands in a store is willing to let himself be known as a Friend, and their conversation results in an invitation to attend one of our meetings. They go away from the meeting acknowledging singular impressions of good received, above what was expected.

Are there not many more such loyal members who need not stand idle in the marketplace?—who may stand in their week-day services as index-fingers to Truth, and to a spiritual worship?

The late William U. Ditzler acknowledged that he could make more money by letting his business-room in the heart of the City for rent than by conducting his trade in it. But he felt he ought daily to occupy that room as a mission-station, so accessible to his numerous callers of many denominations. So in natural,—that is, unaffected and unforced—conversation, with an eye to the pointings of Truth, many were turned to a conviction of principles of true life, who might have gone away as unconcerned as they came in. No matter if it seemed a loafing-place for some. It was a loafing that meant business for him,—even "wist ye not that I must be about my Father's business?"

Customers also, in their turn, have much influence with those who stand behind counters to serve them. It has seemed pathetic at times to see the longing of waiters, who have learned to expect customers to treat them as machines, to draw towards one who has noticed them with the fellow-feeling of a fellow-being, or has expressed an interest in their reading or evening study. This has led to church matters, and to an asking for the privilege of attending our meeting for worship. One of these discoveries was a waiter in a restaurant, formerly educated in the University of Dublin, and now studying law by evening reading and lectures. But it is to our employees at home that a crucial test of our Quakerism as of Christ's spirit appears. How many servants are won to membership by the savor of our lives?

A STATEMENT AS TO AUTHORSHIP.—The interesting extract in the issue of Third Month 14th, entitled "Convincement concerning Testimonies for Truth" is there stated to have been taken from "Biographical sketches and Anecdotes of Friends" by Thomas Scattergood. It seems proper to correct this error in relation to its authorship, by mentioning that this book was compiled from a series of articles contributed to THE FRIEND by the late Nathan Kite*, of this city, and published in it during the year 1847 and some subsequent years, under the title of "Thomas Scattergood and His Times." The compilation was made by his nephew our friend William Kite, of Germantown, Phila., lately deceased. G. J. S.
PHILADELPHIA, Third Month 16th, 1903.

History of the Friends' Registers.

Extracts from Papers by John S. Rountree.

The very early establishment of the Friends' registration system appears to have been principally due to the sagacity of George Fox. It was a striking piece of constructive legislation. The Friends of the Commonwealth period do not formally assign, in documents that have come down to us, many reasons for establishing these registers; in a memorandum presently to be quoted it will be observed that the example of Scripture is appealed to. There is, however, no difficulty in seeing that a register of births, deaths, and marriages, was a virtual necessity for a Society then in process of organization upon the principles proclaimed by Fox and his colleagues. As an outcome of their spiritual apprehension of Christian truth, the Friends had ceased to have their children christened, their weddings celebrated, and their funerals conducted by the clergy, and consequently these great events in human life had ceased to be recorded in the parochial registers. It was of prime moment for securing the validity of marriages solemnized by the Friends' ceremonial that authentic registers of property, and the security of the legal status of children demanded that proofs of births and deaths should be easily accessible.

In the following passage from documents of the Commonwealth era, enjoining the registration of births, deaths, and marriages, the use of the term "members" is observable.

"16thly. And also that Friends buy necessary Books for the registering of Births, Marriages and Burials as the holy men of God did of old, as you may read through the Scriptures that every one may be ready to give testimony and certificate thereof if need require or any be called thereunto. From paper signed "G. F." with note—"Copies of this to be sent all abroad among Friends in their men's meetings."

"3. That a record be kept, as (Friends are moved) of the births and children of such as are members or Friends or of the burial of the body, which die in the Lord (as they depart out of the body), which be done after the manner of the Holy men of God recorded in the Scriptures and not after the custom of the heathen that know not God." Third Month, 1659. (Meeting of Friends of four counties.)

*Nathan Kite was a frequent and valuable contributor to THE FRIEND for many years. Besides the series referred to in this article, he wrote that entitled "Biographical sketches of Ministers, Elders and other concerned members of Philadelphia Yearly Meeting," published in the years 1853 to 1862, and that entitled "Musings and Memories" 1861-1865. His death occurred First Month 4th, 1867, in his sixty-third year.

The period over which the Friends' registers in England and Wales extend may be taken at two hundred and fifty years. The earliest entries antedate the appointment of the Lord Protector, and they have since been uninterruptedly maintained down to the reign of Edward VII. The entries in these registers rapidly increased in number after the Monthly and Quarterly Meetings were established 1660-1670, attaining their maximum just prior to the colonization of Pennsylvania. In their subsequent history two dates stand out conspicuously,—1737 and 1837—the former because the line of membership in the Society was then more clearly defined by London Yearly Meeting, the latter because the State then established a complete system of civil registration throughout England and Wales. It is hardly correct to say, as is sometimes done, that membership did not exist among Friends before 1737; we have seen that the word "member" occurs in the official documents of the Commonwealth period, and—that is more important—the substance of membership, community in a body, carrying with it reciprocal duties between the individual and the congregation, had been long recognized. For eighty or ninety years this membership was determined almost automatically by union in worship, in manner of life, by pecuniary contributions to common objects, by participation in suffering, and when the need arose, by participation in the charity so generously extended to the poor and the persecuted of "the people called Quakers."

As years passed the relief of the poor became attended with growing difficulty. It is a curious illustration of the perversity of human nature that even when persecution was hottest there were persons who preferred to live upon alms, though in a prison, to doing honest work; and when persecution was relaxed the same spirit manifested itself in an aggravated form. In 1710 the records of the Yearly Meeting contain a long document, introduced by John Wyeth, showing the difficulty there was both in determining who were entitled to receive the relief of the Society, and, in some cases, upon whom the obligation of giving relief rested. Persons claimed relief who were not thought deserving by their Monthly Meetings, and these Meetings sometimes [questioned] among themselves as to which was liable to give relief. Hence grew up a body of legislation, and of practice, determined sometimes by appeals to superior meetings. . . . The results of this legislation have been far-reaching; as respects registration, they became apparent only gradually. Previous to 1737 the births of all the children of Friends whose parents so desired, had been registered in the Society's books. Henceforth those not in membership were marked "N. M." . . . On the establishment of the civil registration in 1837 the Friends' registration of non-member children entirely ceased, conformably with the regulation of the Yearly Meeting of 1836 . . .

In conformity with this regulation the birth-register, since mid-summer 1837, has been exclusively one of members, an alteration which reduced the annual entries by more than one-third. The change in respect to deaths was less abrupt. The register of mortality after 1837, so far as non-members were con-

cerned, became virtually a register of but a considerable but diminishing number of non-member entries are still made, of persons not in membership, interred in Friends' grounds.

In 1840 the Friends' registers were surrendered to Government. They were stated round figures to contain entries of two hundred and sixty thousand births, three hundred and ten thousand burials and forty thousand marriages. Subsequently other registers were discovered, and in 1857, a further render of volumes was made.

Two questions of historical interest present themselves in connection with the registers surrendered to government—first, what these registers practically represent the of Friends' registers for England and Wales, 1650-1837? Secondly, how far was the Society successful in securing complete and national registration of the births, deaths, and marriages of the people?

1. It is known that other registers must have existed besides those which have been surrendered. In certain districts the records are obviously incomplete. In the latter years of the seventeenth century, and all the Friends in a rural district would sometimes emigrate, taking, it is believed, registers with them. It is obvious that documents now in the possession of the Government do not include all the registers at one time or another have existed, but proportion have been lost must be a matter of conjecture; we believe those best qualified to judge are of the opinion that the lost registers do not form any large proportion whole number.

2. The answer to the second question likewise be based largely upon conjecture; it is clear that the seventeenth century Friends registers do not indicate the presence of a Friend population nearly so large as there is reason to believe it did exist. It is patent that the number of entries in the relaxed church government, e.g. 1740-1750, diminished, and again recovered when the discipline was re-established. We see that in the present time, of the whole number of persons who would have been accounted Friends in the latter part of the seventeenth and the first part of the eighteenth centuries about a third are not so closely identified with the Society as to be "in membership." In a religious community there is a margin of adherents, persons more or less sympathetic. Judge Fell in the days of the Commonwealth yet not fully identified with the body. It is doubtfully many persons occupied this position in the seventeenth century, and it is doubtful how far this class employed Friends' registers. A close examination of the early registration entries shows that record of births is less complete than that of burials. It is, however, wonderful that the seventeenth century registers are as complete as they are; they are a monument to the Friends in those days, especially in view of the constant and terrible persecution during the Commonwealth and the reign of Charles the Second, a period of nearly two years, was constantly consigning to those upon whom the care of registration would naturally devolve. We do not, however, think that these registers represent

statistics of the whole Friend population in the same sense in which those of the Registrar General now represent births, deaths and marriages of the whole English population.

(To be continued.)

Confessors of Peace from the Second Century to the Era of Mahomet.

III.

That Christians were enrolled in the army at the advent of Constantine is apparent from references made by Tertullian, Eusebius, and other contemporary writers. That however there are great numbers, so as to form a separate legion, is not at all to be credited, but the story of the "Thundering Legion" of the second century, as applied to a distinct body of Christians soldiers, may be set down as a myth. According to this legend, as we improperly term it, the Emperor, Marcus Aurelius, being at war with the Germans and Marcomans (A. D. 174), his army was found to replace a great peril, suffering the torture of intolerable thirst, and at the same time threatened with overthrow by the enemy. At this juncture, we are told, the Twelfth Legion composed entirely of Christians, fell on their knees, and, putting up a prayer for aid, a great thunder storm arose, whereby the thirst of the Romans was relieved and the barbarians were utterly terrified and fled a signal defeat. And so, says the legend, the emperor out of gratitude gave the name of "Thundering" to the legion, while he ended the persecution of the Christians to them. But this same Twelfth Legion had the name of "Thundering" from the chief of the Emperor Augustus; and although a pledge of deliverance from remarkable peril is spoken of by heathen writers, the Christians do not appear as participants in the event. Furthermore, there was no persecution prevailing at that time in Gaul, not, indeed, until three years after the emperor's undoubted victory.

We may now refer to the first war said to have been fought under the banner of the cross. This occurred in the year 311, when Maximilian, the associate of Diocletian in the empire, made an attempt to force the Christians to renounce their faith to sacrifice to the Roman gods. Resenting the indignity in a forcible manner than had their predecessors in the faith, war followed; but, because of pestilence and famine in his army, Maximilian not being able to bring his force promptly forward, suffered a disastrous defeat. It is related that Maximilian died at the same year of a loathsome disease, visited by his contemporaries to be a punishment from heaven for his persecution of the Christians.

The reply of Jonathan Dymond to the query, "Why did Christians become soldiers?" is given: "When their general fidelity to Christianity became relaxed; when in other respects, they violated its principles; when they began to 'dissemble,' and to 'falsify the sword,' and to 'cheat,' when Christian precepts had persuaded them that they might eat meat in the idol's temple; when Christians accepted even the priesthoods of idolatry; in a word, they became soldiers, when

they ceased to be Christians. The departure from original faithfulness, was, however, not suddenly general. Like every other corruption, war obtained by degrees. During the first two hundred years, not a Christian soldier is upon record [or, if there were those who claimed to be such, it is likely they had largely forsaken the pure faith, were backsliders, as will be shown a little farther on.] In the third century, when Christianity became partially corrupted, Christian soldiers were common. The number increased with the increase of general profligacy; until at last, in the fourth century, Christians became soldiers without hesitation, and, perhaps, without remorse. Here and there, however, an ancient father still lifted up his voice for peace; but these, one after another, dropping from the world, the tenet that war is unlawful, ceased at length to be a tenet of the church.

In Backhouse and Tylor's "Early Church History, to the Death of Constantine," (4th edition, 1839) this so momentous epoch in the history of Christendom is adverted to as follows:

"If the testimony committed by Christ to his disciples against all use of the sword was upheld more feebly in the third century than in the second, it may be considered to have fallen entirely out of sight after the victories of Constantine. Then began that unhallowed union of the worship of Mars with the worship of the God of peace, that fatal encircling of the cross with the laurel, by which the church has been dazzled and disgraced down to the present day. From this time the Christian conscience on this great question is silent, or all but silent. Augustine speaks the mind of the Church when he says: 'Sometimes the powers of this world fear God; sometimes they fear Him not.' The Emperor Julian [who reigned 361-363] was an unbeliever, an apostate, an idolater; and yet Christian soldiers served under him. When, indeed, a question arose as to their obedience to Christ, they acknowledged Him only who is in heaven. Whenever the emperor ordered them to worship idols, or to offer incense, they preferred God to him. But [mark the guilty and disastrous severance!] when he said, 'Draw out the line of battle, march against this or that nation,—forthwith they obeyed their king.'"

Continuing the remark in the first section of this essay concerning those who surrendered their lives in martyrdom, it may be said that the self-sacrifice of the Christians of this later period appears not to have been actuated by the pure spirit which animated the Christians of the two preceding centuries. A tendency to self-immolation—as remarked by Mason in his "Persecution of Diocletian"—began to be manifest, a too ready offering of the body to the rack and torture, that the crown of martyrdom might be won. Hence, following the persecutions, arose the unhealthy tendency to make saints of martyrs, to collect and even worship their bones, clothes, books and other relics, and to visit their tombs, invoking their intercession. The *Acts* and *Passions* of the martyrs of that and succeeding times have been preserved, the great majority of them exhibiting the effects of this degenerate spirit.

After this glance forward at the generally prevailing conditions, we will now need to turn backward in the narrative.

Pliny, the younger, who was sent (A. D. 103) as proconsul to the Asiatic provinces of Bithynia and Pontus, in the reign of the Emperor Trajan, observed that many of the temples were deserted, that the ordained rites of worship were being singularly neglected and that victims for sacrifices were rarely purchased. The cause, he soon found, was owing to the contagion of the new "superstition." Writing to the emperor some particulars of the belief and practices of these errant people, as he understood them, he proceeded to state what steps he had already inaugurated to stamp out the dangerous heresy, and then asked for definite instructions how further to proceed in the matter. It was his method, with those brought before him for neglect of the temple service, first to ask whether they were Christians. Should they confess to the charge, they were threatened with capital punishment. "In case of obstinate perseverance," he goes on to say, "I ordered them to be executed; for this I had no doubt, whatever was the nature of their religion, that stubbornness and inflexible obstinacy ought to be punished. . . . Many repeated after me an invocation to the gods, and offered worship with wine and frankincense to your image (which for this purpose I had ordered to be brought with the images of the divinities), and also reviled the name of Christ,—none of which things, I am told, a real Christian can be induced to do."

The emperor's reply was a general approval of the course adopted by his deputy, that punishment was to be visited upon the Christians unless they recanted and performed sacrifice to the gods, though he did not encourage their being directly sought out by the police. Soon it became evident that many were not thoroughly established in the faith, yielding unconditional submission. The temples were again frequented, the pagan sacrifices were offered, the festivals were thronged. A little later, Trajan himself, victorious against his enemies, came to Antioch in Syria, where the Christians were numerous, and where the aged Ignatius, who had been a disciple of the Apostle John, was chief elder or bishop. Incensed that this Christ, so much spoken of, should divide his imperial authority, Trajan commanded anew the worship of the Roman gods, threatening with death those who continued obdurate in their refusal. To avert the storm, Ignatius requested to be brought into the presence of the emperor, who now himself conducted the inquisition, and who at the end pronounced this sentence: "We command that Ignatius, who affirms that he carries within him Him who was crucified, be put in chains and taken to great Rome, there to be devoured by the beasts for the gratification of the people." The joyful reply of Ignatius, to the sentence was: "I thank thee, O Lord, that thou hast vouchsafed to honor me with a perfect love toward thee, and hast made me to be bound with iron chains like thy Apostle Paul." The martyrdom of Ignatius in the Coliseum, a lone, supplicating, most venerable figure, the prey of wild beasts in the arena,—a multitude of tens of thousands of onlookers tier above tier witnessing

the savage spectacle—has been often pathetically described. It was a testimony unto death that doubtless strengthened very many.

(To be continued.)

FOR "THE FRIEND."

When Home is Sweet.

Home is not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Fill'd with shrines the heart has builded!

Home!—go watch the faithful dove
Sailing 'neath the heaven above us—
Home is where there's one to love!
Home is where there's one to love us!

Home's not merely roof and room—
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!

What is home with none to meet?
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us.

—Selected.

Even birds have nests and beasts have dens, which are the dearest spots on earth to them. It is not then surprising that man whose perceptions and affections are many fold brighter, should delight to speak of home, sweet home. Man's Creator knew and said, "It is not good that the man should be alone," and in his wisdom the Lord made woman to be a help-mate to him. And though sin as a dark cloud obscured man's bright hopes of heaven, it robbed him not of every eternal bliss. Yea, the tempter would, if he could, make man believe that man must now forfeit these, if once he turn his steps into the straight and narrow way. But this is not true. God designed and formed the family ere man fell. His blessing rested thereupon. And nowhere else on earth are found sweeter earthly joys and flowing streams of comfort than those that like perennial springs are found in Christian homes. And what sweetens every bitter cup, for such at times must come to all, is this, that even though death itself may enter and make his inexorable demand, the inmates of that home rejoice in an assured hope of a home beyond the grave, where neither sorrow, pain nor death can ever come.

Who would not have a happy home? It is a thought that quickens the step of young men in the race of life, and oftentimes gives them steadiness of purpose. It lies deeply seated in the bosom of the maiden, gently prompting her to cultivate every grace that would be conducive to such a desirable consummation. And yet it may appear strange, but it is true, that whoever in earnest starts with this high and noble aim, must take like steps to those of the would-be Christian. And so much is this the case, that it is easy for the Christian to have a happy home. A Christian home and a happy home, should always be, and mostly are, interchangeable terms. What then is this happiness-producing elixir? It is the denial of self, and the earnest desire and endeavor to minister to other's comfort and joy. This is a never-failing lubricant of the machinery of life, causing everything to run smoothly and well.

Palaces, paintings, costly articles of virtue—yes, all that wealth could buy, have time

and again been tried, all producing no appreciable effect in the all-to-be-desired end, to have a happy home. If love and virtue rest not there, happiness remains a stranger, too.

It is true the world is beautiful, and God's work in nature pleases to the eye, but what avails all this to the man in whose heart hatred, jealousy or discontent find a lodgment? He carries the cause of his unhappiness in his own bosom. The eye is never satisfied with seeing, nor the ear with hearing, but always lusts for more.

We as men, drink in pleasure, when in good health and of sound mind we behold the beauties of nature; and even the copies of them by art are held in esteem, but these all are a thousand times enhanced as men become, so that they may with "humble, unpretentious eye" look on all these beautiful creations, and feel, if not express that feeling, "My Father made them all." Herein lies man's happiness complete; in a humble, watchful, prayerful walk with God.

He who first ordained and blessed the family union, now to those who seek Divine guidance, unites heart to heart in a heavenly union and ever remains to cement and bless the tie that binds.

As Christ rules in the heart and is head over the man, so is the man the head of his household ruling in God's fear. And as Christ Jesus loved to minister to the needs of his servants, so do these as helpmeets know how to serve one another in love; gentle to the erring, steadfast and firm in the right, having a unity of purpose and aim, placing their eternal interests and duties first, constant in love and fervent in spirit, loving God above all earthly blessings, for He alone is the source and fountain of all our joys and the giver of all good.

As these together draw near in spirit to worship and adore the God of all the families of the earth He will make his presence known; He will throw around them his mantle of love, tender their spirits, and kindle a flame of prayer or praise, when on bended knee they will be constrained to say, "Come let us bow down, let us kneel before the Lord our Maker." "The blessing of the Lord which maketh rich, and to which no sorrow is added" will rest upon them and theirs, and rejoicing in the Lord, their cup at times will overflow.

In the love, peace and harmony found in such a home, the inmates have a foretaste of their more glorious home in heaven, and even the cares and trials of life are but as waves, ever wafting them nearer to that eternal shore.

W. W. B.

SOME men are surprised, when they retire from business late in life, to find that they have nothing to retire to, that they have destroyed the capacity for appreciating the things they thought they would enjoy.—*Success.*

THERE is no nobler sight anywhere than to behold a man quietly and resolutely put aside the lower things that the higher may come in to him. . . . To put aside everything that hinders the highest from coming to us, and then to call to us that highest, which—nay, who—is waiting always to come—this is the habit of a life that is noble.—*Phillips Brooks.*

Science and Industry.

THE windmills of Holland are on the verge of being superseded by steam engines. All now standing are old and no new ones are being built. The gas engine and the steam engine have taken their places and we may yet have a Holland without windmills.

THE Pennsylvania railroad will build a bridge across the East River at New York City to cost over eight million dollars and will require three years to complete. The bridge with its approaches will be eight miles long, the central span will be eight hundred and forty feet in length, and the bridge will be one hundred and thirty-five feet above the river. The structure will contain six million pounds of steel.

A CORRESPONDENT asks:—"Would it be desirable to call attention of readers of THE FRIEND to the fact that the interesting article in No. 33 on 'Getting Rid of Hyacinths' quoted from a contemporary, refers to water-hyacinth (*Pontederia*), and not to common hyacinth with a bulb? Both are cultivated for their flowers."

Sincerely,
HENRY S. CONANT

"If I were a farmer," said John in his mother, "I wouldn't let any old thistles grow in my field."

"But how about the field you do own?" asked his mother, very seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked John in surprise.

"The other day I heard you say, 'please take it,' an expression I never heard you use before. I said, 'some one has sown a thistle in John's heart.'"

"A SINGLE Treasury note measures one and one-eighth inches wide by seven and one-fourth inches long, and will suspend four pounds lengthwise and ninety-one pounds crosswise. Notes are printed four to a sheet. The sheet will suspend one hundred and twenty pounds lengthwise and one hundred and twenty-seven pounds crosswise.

"The remarkable strength of a United States Treasury note may thus be seen at a glance and I venture to say that not one of a million would have guessed the great strength of the paper, which, when properly secured and stamped, becomes good money."—*London Star.*

ONE of the inventions recently made is a "girlless telephone." It has been tested and great success in New Bedford and Fall River. The German government has just purchased the European rights to it, and already change is in operation in Berlin. The secret of the system is the point that attracts the user. The caller makes his own connection and it is absolutely impossible for any one to hear one word of the conversation of the speaker and the one addressed. The Chicago Telephone and Telegraph Company is building an exchange that will accommodate twenty-five thousand instruments, and will be installed in Chicago by the first of

This improvement has but one drawback. While it admits of proper secrecy, it probably contribute to secrecy in promodestic and commercial intrigue and arms of dishonesty.

INTERESTED THE BOYS.—It is stated that the Cuyennes of Oklahoma were induced to farming by strategy. An Indian agent came to give a calf to every boy who for months would help him to milk his cows. And that the braves laughed at the boys and this "squaws" work," but three boys liked it and got their calves. Then nine of the boys volunteered, says the *Youths' Commission*. Then the agent asked them to help him, offering them all the corn they could grow. The boys accepted and raised thousands of bushels of corn, which they sold for thirty-five cents, every boy at agency being anxious to get a herd of his own. The fathers and mothers now became jealous, and as a result the formerly wild youths have become the most industrious and successful. Some farmer may find here a suggestion how to interest his boys in farm life.

RELATIONING TO DOGS.—A French tourist tells that some time ago he set out to cross the Ardennes Pass by himself, and got caught in the fog near the top. He sat on a rock and waited for one of the dogs to come and help him, but in vain, and when the fog cleared away he managed to reach the Hotel. On arrival he observed that he thought the dog rather overrated animal.

"I was," he said, "for at least six weeks I did not come near me."

"Why," exclaimed one of the monks, "you ring us up on the telephone?" The astonished tourist it was explained that the whole of the pass is provided with telegraph short distances from each other, all by telephonic communication with the monks. When the bell rings the monks send a hand loaded with bread and wine and comforts. The dog on duty is told the number has rung and he goes straight to the shelter.

The system saves the hounds their old duty of strutting the pass on the chance of a stray sheep being found, and as the pass is for a great number of months of the year under snow, it is a very hard and often fruitless task. —*Baltimore Sun.*

ALL ABOUT THE ALLIGATOR.—Those who stay in a stock of alligator skins had to go so now, for in a few years there will be no alligators in America. When the French and Louisiana they found the alligator, the most American reptiles, in almost every swampy about like logs in the water and along the banks of rivers, bayous and swamps. While the advance of civilization has reduced the number of the reptiles in Louisiana, they were countless thousands of them up to a few years ago. But some one in Louisiana has gone and tanned an alligator skin and a pair of shoes from it. It took some time for the seamed and knotty leather to be in favor. But when it did become popular, the laughter of the alligator began which would wipe it out of existence. The skin of an animal, so abundant as the alligator was in Louisiana, in so short a time

is almost without a parallel. Moreover the alligator is naturally long lived, its normal age being estimated at from one hundred to one hundred and fifty years. The animal skins have long been in demand for many years for almost all kinds of leather goods, grips, valises, purses, hand-bags, etc. When the skins became very scarce as a result of the wholesale slaughter, dealers resorted to all kinds of imitations, until now it is almost impossible to get an article made of pure alligator skin.

Carried on as it must be at night, for the animal sleeps nearly all day in the mud, the hunt for the alligator is very picturesque. Reptiles are attracted by a torch or other bright light and are easily killed in spite of their rough skins.

ODD WAYS TO EARN A LIVING.—Women workers are invading every line of employment. The census of 1900 makes returns for three hundred and three separate occupations, and in only eight of these do women workers fail to appear, says *Mahin's Magazine*.

None will be surprised that there are no women among the soldiers, sailors and marines of the United States government, yet there are one hundred and fifty-three women employed as "boatmen" and sailors.

Women have not yet invaded the ranks of the city fire department, still not less than eight hundred and seventy-nine women are reported in the same general class of "watchmen," policemen, and detectives."

There are no women street-car drivers, though there are two women "motormen" and thirteen women conductors."

They have not as yet taken up the employment of telegraph and telephone "linemen," yet twenty-two thousand five hundred and fifty-six of them are operators for these companies.

There are no women apprentices and helpers among the roofers and slaters, yet two women are returned as engaged in these employments.

There are one hundred and twenty-six women plumbers, forty-five plasterers, one hundred and sixty-seven bricklayers and stone masons, two hundred and forty-one paper-hangers, one thousand seven hundred and fifty-nine painters and glaziers, and four hundred and fifty-four women carpenters and joiners.

No women are returned as helpers to steam boiler-makers, but eight women work at this industry as full mechanics. There are one hundred and ninety-three women blacksmiths, five hundred and seventy-one machinists, three thousand three hundred and seventy women workers in iron and steel, eight hundred and ninety in brass, and one thousand seven hundred and seventy-five women workers in tin.

Among other unusual employments for women are one hundred workers as "lumbermen and raftsmen," one hundred and thirteen wood-choppers, three hundred and seventy-three saw-mill employees, four hundred and forty bartenders, two thousand and eighty-six saloon-keepers, nine hundred and four "draymen," and teamsters, three hundred and twenty-three undertakers, one hundred and forty-three stone-cutters, sixty-three "quarrymen," sixty-five white-washers, eleven well-borers, and one hundred and seventy-seven stationary engineers and firemen.

Selected for "THE FRIEND."

Henry Stout.

Henry Stout, of Hertford, in the county of Hertford, was born in the year 1631, and was convinced of the blessed truth by the ministry of a woman, in the year 1655, being then about the twenty-fourth year of his age. At which time some of the people called Quakers came into that part of the county, concerning whom he had heard evil reports, and that they denied the Scriptures; which had prejudiced his mind against them. But it so happened that there came a woman called a Quaker, and preached in Waremarket; and afterwards a rude rabble followed her down the street, and he seeing them, followed her also, in pity towards her, and to rescue her from them. But she turned into a house where there was a meeting; and a Friend was speaking there, unto whom he listened, and heard him speak much Scripture, although he named neither chapter nor verse; at which he wondered, because he had heard that they denied the Scriptures.

After he thus lent an ear, the woman stood up and spoke; and such power attended her ministry, that his spirit was much broken, and astonishment seized on him; and he saw others also with paleness of face, and they smote their hands. This brought great fear upon him, lest he should be deceived; yet was he afraid also that he should offend God, and resist the day of his visitation. This brought great sorrow upon him for a time, he not being able to distinguish; but afterwards going to another meeting, he heard another woman by whose preaching his conviction was increased; and he was so confirmed, that he could set to his seal that it was the very truth which had long been veiled in him; but now by the preaching of the gospel, was revealed. He could say Christ was come, and he looked not for another; and it was confirmed by the work that was wrought both within and without. First, within, the eye which had been shut was now opened, and the ear that had been deaf, now heard, and the mouth of the dumb could speak, and the lame walk, and the mysteries of the kingdom of God were known, which before were in parables.

He searched the Holy Scriptures, and found it was the good old way, though new to him and others; and the Scriptures were opened by the Spirit that gave them forth, and witness for God he had in himself, according to John i: 5, 10. "He that believes hath the witness in himself." Then he took up the cross and denied himself, and so became a gazing stock to the world, as the Lord's people were in those days, as well as in former ages. Soon after he was moved of the Lord to go to the public places of worship, to declare against them, and to preach the Truth. Persecution and suffering soon followed; so many and various were the trials and exercises which the Lord's people went through in their day. He was the first called a Quaker who suffered imprisonment in Hertford jail, for the testimony to the Truth; where his sufferings were great, the prison windows being shut, that he might not have the benefit of the air or the light of the day. After he was released of that imprisonment, he was a prisoner five times more in that town of Hertford;

the last of which he was sentenced for banishment, and continued a prisoner nearly eight years, to the great detriment of his health; being often put in the common jail; which trials the Lord carried him through with much patience, contentedness and quietness of mind, he being given up to the will of God.

He was a serviceable man in many respects, and willing to do what offices of love he could for any. He traveled much in the service of Truth in his younger years whilst he had strength of body. . . . The last four months before his death, he went little abroad, but grew weaker and weaker; which his wife perceiving, did much importune him to advise with some doctor; but he answered her, "I would not have thee confide too much in doctors, for they will all prove physicians of no value to me. I thank God I know that power which in former ages raised the dead and healed all diseases and if it is the will of God, he can restore and heal me; his will be done!"

His greatest infirmity was an affection of the stomach and shortness of breath, which often brought faintings, which he bore with great patience. . . . He told some friends he had this testimony, that he had served the Lord with faithfulness, and with an upright heart, to the best of his knowledge. . . .

At another time to a friend he said, "None know the virtue and goodness of Truth so well, as when they draw near their latter end, when all outward comforts fail, and sickness and weakness come upon them."

He further said he had travelled in the service of Truth when he had strength of body, and the Lord had given him many living testimonies to bear for his name; in all of which he was faithful, and the remembrance of it warmed his heart at that time; for he could say that his care was not to speak more than what the Lord gave him to speak, that thereby his name might be honored. Many times and upon several occasions, he fully manifested the true satisfaction and peace he had with the Lord; often desiring to be dissolved, that he might go home to his rest. The Lord's love and gentle dealing appeared very largely towards him, giving him many times ease of body and comfortable seasons of refreshment; and he generally rested well in the night until but about a week before his death; for which favor he would often break forth into praises and thanksgiving for his goodness and mercy to him. . . . When his sleep was taken from him, he continued quiet, patient and sensible to the last moment. When his wife said that he slept little, and took hardly enough to keep him alive, she was full of grief; which he perceiving, said to her, "Thou must give me up, but it will not be long before thou and I shall meet again in that blessed state, where all tears shall be wiped from our eyes."

The day before his death he said to his children, "You, who are likely to enjoy what I have, I would have you to remember the advice of your father, and live in the fear of God, as it becomes the Truth; then you will be as monuments, and it will go well with you, and what I leave will be a blessing to you. Beware of earthly-mindedness, and pride and prodigality which are a dishonor to any family; and bring up your children in plainness, and not in the fashions and super-

fluities of the world, which passeth away. Remember my advice who speaks to you in love, for woe will be to the wicked." I would say more but my strength faileth." The day he died he spoke little, his last words being, "Now I am going to the Lord." Thus he finished his course the sixth of the Tenth Month, 1695, in the sixty-fifth year of his age.

THE DAY SHALL DECLARE IT.—Christians are working in this world to some extent in the dark. We are to obey orders from a Divine Master though we may not understand their bearing, or fully comprehend their results; and never till the great day shall we come to a full knowledge of the fruits of the work which we have done in this world. Then the bread cast on the waters shall be found after many days. Then the saving words which we have spoken shall come echoing back, to fill our hearts with never-ceasing joy. The following instance is related by Canon Twells:

"A friend of mine, a layman, was once in the company of a very eminent preacher, then in the decline of life. My friend happened to remark what a comfort it must be to him to think of all the good he had done by his gift of eloquence. The eyes of the old man filled with tears, and he said, 'You little know! You little know! If I ever turned one heart from the ways of disobedience to the wisdom of the just, God has withheld the assurance from me. I have been admired, and flattered, and run after; but how gladly I would forget all that to be told of a single soul I have been instrumental in saving!' The eminent preacher entered into his rest. There was a great funeral. Many pressed around the grave who had oftentimes hung entranced upon his lips. My friend was there, and by his side a stranger, who was so deeply moved that when all was over my friend said to him, 'You knew him, I suppose?' 'Knew him,' was the reply, 'No; I never spoke to him, but I owe to him my soul!'"

Many a soul has had an experience somewhat similar, and many others doubtless will have such experiences in the great day. Hence we must labor on toiling, watching, hoping and praying till the Lord shall in his own good time give us to see the fruits of our labors in the kingdom of our God.—*Common People.*

GOD made mothers before he made ministers; the progress of Christ's kingdom depends more upon the influence of faithful, wise and pious mothers than upon any other human agency.—*Theodore L. Cuyler.*

It is character that counts in a nation as in a man. It is a good thing to have a clean, fine, intellectual development in a nation, to produce orators, artists, successful business men; but it is an infinitely greater thing to have those solid qualities which we group together under the name of character—sobriety, steadfastness, the sense of obligation towards one's neighbor and one's God, hard common sense, and combined with it the gift of generous enthusiasm toward whatever is right. These are the qualities which go to make up true national greatness.—*Roosevelt.*

FOR "THE F

A BIRD'S FUNERAL.

Drop down, ye heavens, and form in silent Stand with mute majestic mien demure, The folded wing upon the breast is still. Hark! for the silent footfall draweth near. He marks the end; how much more the sea Bending to his behest, response shall sing. And with sublime reach of cleaving wing Rise with lifting heavens to central throne.

H. T. M.

BEAMSVILLE, Ont.

FOR "THE F

"By Their Fruits Ye Shall Know Them"

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This to my mind is one of the most impressive truths uttered by Jesus in the sermon on the Mount, in which we may learn we need to live by to insure us true happiness in this life and peace and rest beyond. It is easily we can see the result of a purely selfish life. It needs no words of mine to show these are as nothing; it is action and words which we know them. Men may preach the most eloquent sermons, full of intellect and scriptural knowledge, but if they stop by the wayside and help their needy brother; if they be not charitable towards all; if they be not patient and kind towards all, we know at once the corrupt. Then, again, we come in contact with others whose beautiful works shine out from their homes and wherever their presence is felt, then we know there is the Christian.

It need not always be those that engage in great charitable works nor those who are gifted with high mental attainments, who bring forth the best fruit, but only those who, faithful in lending the helping hand, give cheering words from a heart filled with love and sympathy to the many wounded hearts that see only darkness and despair in their future before them, to forget self, and realize that we are in a measure our brother's keeper. Christ's whole life was filled with tender sympathy for his fellow-creatures, that not of his own trials, but always found in the suffering of others. When He said to His followers: "By their fruits ye shall know them." He had reference to those who were not content according to His words and example, but that the fruit came always true to the word that bore it, for as He says, "Do men gather grapes from thorns or figs from thistles? While He enjoins his hearers to 'judge not lest they be judged,' yet the caution is 'beware of those who were false prophets, meaning so clearly those that did so much to mislead and yet neglected to do the will of their Heavenly Father. Let us then be watchful over our hearts and actions, that we may be known by our fruits."

I REJOICE that He is come, and hath brought you in the furnace; it was even there that ye and he set trust. That is an old story of Christ's; he keepeth the good fashion of you, that was in Hosea's days: "The Lord beheld, I will bring her into the wilderness, and speak to her heart." There was a longing to her heart while he and she were in fair city, and at ease; but out in the waste wilderness he whispered to her, "art mine."—*Samuel Rutherford.*

Selected for "THE FRIEND."

Alexander Jafray.

oder Jafray, of Kingswell, in the Scotland, born in the city of Aberdeen, was one who early remembered his Creator, as he grew in years he increased in religious concern towards God and those who thought feared Him. He joined with the Presbyterians, though he dated in another form of religion; but after, when those people got into government, they forgot their former persecuted condition, and grew high, and fierce persecutors of others; therefore he disliked them and signified the same of the chiefest among them, when himself one of those commissioned by the nation of Scotland on articles with King Charles the Second in Holland, in the year 1650.

He left the Presbyterian way, for he was among the Independents, thinking them also to be for setting up sects, and persecuting others he could not follow them. After this he resided in private for some years a solitary man, not joining with any profession of religion, nor suffering several of his children to be sprinkled or baptized (as they called it), these could not own their way of constitutional churches; and this was long called a Quaker. In his solitary life he sought the Lord, waiting for those who were spiritually touched with a word from the altar, to kindle true and nascent sacrifices to God.

He first heard that God had raised up a people in England, who directed all to the pure light, Spirit and grace in their own souls, the most sure teacher and leader of all truths, worship and religion, he said to his heart to leap for joy. After examination concerning the people, the Quakers, who preached the Truth to him, he found his heart and soul united to them. This was in the year 1662, a year when it was as bitter a cross even as to those who town them, especially to one of his; and shortly after, several more men came, that nation were convinced of the truth, as John Swinton in the West of Scotland, David Barclay, Alexander Thomas Mercer, and others. This made enemies and others persecute them; but they stood their ground, through the grace of God, and boldly bore their testimony valiantly, until Alexander Jafray, contending for truth in solemn conferences with the bishops of Aberdeen and the chief preachers of the city.

He was faithful in his testimony to the end; and in his sickly old age he journeyed many miles from his own country, for non-payment of tithes. It is remarkable, a little before this imprisonment, he grew near to death, as was judged by his friends, he signified under his hand, that he was altogether unable to speak, by a great swelling of his throat, that his God had yet a work for him to do, in suffering for his preaching; and that he was not to die at that time.

He was taken sick the latter end of the month, 1673; and during the twelve days of his sickness, he uttered many living

testimonies to the blessed Truth, before many witnesses, both Friends and other people, who visited him; and a few of them are as follows. He said "It was his great joy and comfort in that hour, that ever he had been counted worthy to bear a testimony to, and suffer for, that precious testimony of Christ Jesus, his inward appearance in the hearts of the children of men, visiting all by his light, grace and Spirit, that convinceth of sin; and that it was; and would be the great judgment and condemnation of many in this nation particularly of the professors, that they had so slighted and despised, yea hated the said light and witnesses therunto." Sometimes being overcome in spirit, he said, "Now, Lord, let thy servant depart in peace, for mine eyes spiritually have seen, my heart hath felt, and is feeling, and shall ever feel, thy salvation." He also prophesied of a great and near trial shortly to come, wherein some that were not what they seemed to be, should be discovered and fall; but the upright and lowly ones, the lowly shrubs should be preserved, when tall and sturdy oaks should be overthrown, which is since fulfilled on some.

He further said, that the Lord had given him the garments of praise, instead of the spirit of heaviness.

Sometimes when very sick, he would bless the Lord, that now fighting with a natural death, he had not an angry God to deal with, "Oh!" says he, the sting of death is fully gone, being reconciled to me as a sweet passage, through Him that loved me . . . A little before his death he said he had been with his God, and had seen deep things; about which time he was filled with the power of God in a wonderful manner, which much affected those present, and a little time after, he died like a lamb, on the sixth day of the Fifth Month, 1673, aged fifty-nine years.

Items Concerning the Society.

In London Meeting for Sufferings on the 6th instant permission was given for Rufus M. Jones to use the map prepared for the bicentenary edition of George Fox's Journal in an American edition which he is bringing out.

A movement to enlarge the meeting-house at Haverford, at an estimated cost of about \$10,000, to be raised mostly by private contributions, having the consent of Western District Monthly Meeting, is now progressing, the required amount seemingly already well assured.

The meeting for worship appointed by the Yearly Meetings' Committee, held in Arch Street Meeting-house, Philadelphia, at 4.30 p. m. on Sixth-day, the 20th instant, was attended by a large number, under a manifest covering of Divine life and good. A second meeting is announced to be held in Twelfth Street Meeting-house, at 7.45 p. m., on Fourth-day, Fourth Month 8th.

Harriet Green, who came from England nearly a year and a half ago, on a second religious visit to American Yearly Meetings and their membership, has recently deceased, at Salisbury, North Carolina, and was buried at Guilford College on the 17th inst. This solemn event brings to memory Susanna Fales, Stanley Pumphrey, and William Foster, whose lives were sacrificed to arduous labors for American meetings.

Notes from Others.

It has been carefully estimated that the number of missionaries who have laid down their lives of service in Africa is one hundred and ninety.

D. F. P. Noble says that "No follower of scientific progress has ever taken a locomotive into Africa before missionaries had prepared the way."

The *New York Medical Record* says: The Bible itself is one of the very best text-books on hygiene that has ever been written. He who strictly follows its teachings will be a perfect sanitarian.

Rebecca Harding Davis says: "In the churches of America the majority of sermons now are wholesome literary essays and ethical discourses. The effort is seldom made to convert the soul of the man in the pew."

The famous traveller, Isabella Bird Bishop, says she thinks that no one follows the Master's footsteps so closely as the medical missionary, and no work is so entirely satisfying. She has visited such missions in many parts of the world.

Professor Nash, of the Cambridge Protestant Episcopal Divinity School predicts a revival of monasticism and asceticism in the Christian Church in this country within fifty years as a reaction against the worldliness of the Church and the world.

J. H. Jowett recently advised his hearers to come to the reading of the Bible as one stands before a great picture, with the purpose of finding out the Master's mind. Bible reading will cease to be irksome when we read it with earnest purpose to discover the mind of Christ."

The *Pacific*, in an editorial on "The Service of Public Prayer," says: "Our non-liturgical churches will never regain their lost ground until their pastors recover the art (!) of public prayer. The fact is, that the pastoral prayer is to-day the weakest point in public ministerial service. It ought to be the strongest."

It is stated that the English language is becoming general in the land of Japan, which is principally owing to the higher schools and seats of learning, making it imperative for students to become proficient in English literature before graduating. With so many natives acquainted with the language, the typewriter has become common, and all business letters are now dictated to expert stenographers, but the language used is not the native one; the Japanese signs would be too much for the typewriter, and it is necessary to use English. The typewriter is therefore doing more towards Americanizing Japan than anything else.

A PROTESTANT DICTIONARY.—There is being prepared, for controversial use, a Protestant dictionary. Editors of it include a rare list of English scholars, with a few American ones, and the work is to be circulated here—not so much a trade publication, as a missionary one. The claim is made that heads of colleges, clergy and controversialists, when asked to give exact information about the causes of the Protestant Reformation and their bearing upon present day theology, are at sea. There is a Catholic dictionary of no mean merit that provides controversialists on the Catholic side with data in plenty. The Protestant dictionary is intended to do the same for the other side. It is intended also, if possible, to arrest the spread of ritualism in England and the Catholic movement in the United States. Incidentally it is stated that it may "arrest the wave of indefinite religious opinion now spreading over the length and breadth of the land, and among all Protestant churches."

DRINKING AMONG SOCIETY WOMEN.—The drinking of intoxicants is becoming alarmingly prevalent among society women. It has come to have the stamp of fashion, and "whatever has the stamp of fashion goes."

Dr. Sarah Hackett Stevenson, a lady of large

medical practice and observation, has said that, "during the past ten years, drinking among American women has been steadily increasing. The increase has been greater among the wealthy classes and the younger social sets than among the lower strata of society. It is the natural result of great wealth and luxury."

Dr. Nicholas Senn, an eminent authority in medical circles, says: "There is much more drunkenness among women than is dreamed of by most people. There is a tendency to imitate the British women in this vicious habit. Upon the delicate and nervous constitution of the woman, alcohol is more injurious in its effects than upon man, and when the woman becomes a victim of alcoholism, she becomes more depraved than the man victim." Dr. Richard M. Genies says: "Have treated nearly as many cases of alcoholism among society women as I have among society men. At summer hotels and golf clubs is the practice of drinking, especially, prevalent."—*National Advocate*.

DENOMINATIONAL NAMES.—Commenting on the desire of many members of the Protestant Episcopal church to have its name changed, the *Philadelphia Telegraph* says: "As a matter of fact, no denomination is well named. That of necessity ensues from its being only a part of the whole Church, which includes all denominations. The Methodists first received their name in derision; the Baptists have a name which describes only one of their beliefs and practices, and that not the most important; the Presbyterians are called such from their form of government, as are also the Congregationalists; the Lutherans are named from an individual, and he not a Biblical character; the Roman Catholic Church, as it is universally called, since the movement to drop the qualifying adjective has made little headway, even among the writers and preachers of that faith, is limited in its name by the localizing word 'Roman,' which is unsatisfactory to many of its leaders."

"So we see that all bodies of Christians may properly quarrel with their name, if they wish to take time for such a proceeding. The better way is to use as much of their name as has been done—notably the Methodists and Quakers, whose names were originally terms of contempt—accept the common name and make it full of honor and new meaning. Men will inevitably read into the name the church's character, and whatever the name may be, it will be interpreted only in the light of its works and worth."

SUMMARY OF EVENTS.

UNITED STATES.—On the 17th inst. the Panama Canal Treaty was ratified by the Senate by a vote of 73 to 5. It must be ratified by the Colombian Congress before it takes effect. This body will probably convene next month. By its terms the "main works of the canal proper" must be begun within two years after the exchange of the ratifications of the treaty, and the canal must be open for traffic within twelve years after such period of two years; but Colombia consents, in case of unforeseen delays and obstacles, to prolong the time limit twelve years. If the canal is made a sea level canal, the United States is allowed ten years to complete the enterprise.

On the 18th inst. the Senate ratified the Cuban Reciprocity Treaty by a vote of 50 to 16 and adjourned *sine die*. This treaty, for the reason that it is a revenue measure, it is alleged, must receive the concurrence of the House of Representatives.

The Anthracite Commission has made its report to President Roosevelt, which awards 10 per cent. increase in wages of all employees from Eleventh Month 1st, 1902, when the Commission began its labors, to Fourth Month, 1903, and awards an increase of wages and shorter hours to employees generally after Fourth Month 1st, 1903. It provides that awards shall continue in force until Third Month 31st, 1906. It states that a labor or other organization whose purpose can only be accomplished by the use of law and force of society has no right to exist. The right to remain at work where others have ceased to work, or to engage anew in work which others have abandoned, is part of the personal liberty of a citizen, that can never be surrendered, and every infringement thereof merits, and should receive, the stern denunciation of the law. The Commission is of opinion that there should be

a positive utterance on its part relative to discrimination, interference, boycotting and blacklisting, and that this can be put in the form of an award, as follows: It is adjudged and awarded: That no person shall be refused employment, or in any way discriminated against, on account of membership or non-membership in any labor organization; and that there shall be no discrimination against, or interference with, any employee who is not a member of any labor organization by members of such organization. It provides for a Board of Conciliation to adjust differences, consisting of six members."

The suit at law by which the United States Government seeks to enjoin the consolidation of the Great Northern, the Northern Pacific and Burlington Railway systems under one corporation, "The Northern Securities Company," has been argued at St. Louis before a Federal judge. A summary of the railway systems involved shows that the combined mileage is 33,423, and that the outstanding stocks and bonds of the companies amount to the enormous totals of \$3,713,000,000, representing a capitalization of \$111,000,000. This action is taken to carry out the law to prevent railroads from merging and thus stifle competition.

The floods in the Mississippi Valley continue to cause great damage and anxiety, especially near Memphis. Tenn. On the 17th a despatch says: A veritable sea exists in the St. Francis and Mississippi River basins in Arkansas, extending from the one completely to the other, a distance of many miles. On the 20th it was reported that the long lines of levees that guard the river front of Mississippi and protect the vast and fertile delta region of the Gulf States from the sea have stood firm against the great flood, were believed to be in a critical condition at many points, and news of disasters from that country will not be surprising. On the 22nd the river was slowly falling at Memphis, but was rising at Vicksburg.

It is stated that Thomas A. Edison has taken out 791 patents for different inventions.

The Supreme Court of Louisiana has made a decision sustaining the right of the Legislature to pass a law providing for separate accommodations for whites and blacks in the street cars.

An expedition under the auspices of the University of California has been gathering information respecting different Indian tribes of Northern California, especially in relation to their traditions and language. Several Indians have been taken to Berkeley to have their oral traditions transcribed into the languages orally, so that they may finally be transcribed by the Rousselot apparatus for recording sounds.

A bill has passed both branches of the Pennsylvania Legislature to prevent the sale of cigarettes to persons under twenty-one years of age.

Advices from Dalton, Ga., state that five distinct earthquake shocks were felt by the residents of that vicinity on the 15th inst. On the 16th an earthquake shock did some damage at Helena, Mont.

Dr. W. D. Crum, a negro, an educated and upright man, has been appointed by President Roosevelt to be Collector of the Port of Charleston, S. C. This appointment was not acted on by the Senate, and the President has availed himself of his powers to make the appointment during its recess.

Statistics as to injuries to football players show, it is said, 12 killed and 85 injured this year, an increase of 2 killed and 12 injured over the previous year.

The number of Poles in the United States is stated to be 2,600,000, of whom there are in Chicago alone 274,000. Within the last few years 80,000 Poles have left the Roman Catholic Church and surrounded members of a distinct body under Bishop Kolowski of Chicago.

In a recent decision by the Missouri Supreme Court against the "beef trust" five large packing companies were fined \$5,000 each and costs as members of a "pool" to fix and maintain prices.

The authorities in Brooklyn, N. Y., whose attention has been called to advertisements of prize games for women, have warned them that no more professional games must be given.

There were 535 deaths in this city last week, reported to the Board of Health. This is 42 less than the previous week and 101 more than the corresponding week of 1902. Of the foregoing 279 were males and 256 females; 56 died of consumption of the lungs; 35 of influenza; 34 of the lungs and surrounding membranes; 17 of diphtheria; 18 of cancer; 23 of apoplexy; 27 of typhoid fever; 4 of scarlet fever, and 1 of small pox.

FOREIGN.—The Venezuelan Government has paid to the German Minister the first instalment, about \$70,000, of the \$340,000 pledged to Germany in satisfaction of that country's claims.

In a recent debate in the French Chamber of Deputies, the action of the Government in suppressing certain religious congregations was upheld by a vote of 300 to 257.

Premier Combes declared that "instead of love and unity among the people, the teaching congregations brought forth hatreds and alien people from the Republic," and that it was time this propaganda.

A despatch from Paris says: This vote in the Chamber of Deputies gives definite form to the present policy of the Government to terminate the existence of the teaching orders and to substitute a system of secular schools.

The agitation for reforms in Russia it is said, is said, 1st: A great increase and improvement of elementary education under popular control. 2nd: Establishment of Zemstvos, or elective local Assemblies where they do not now exist, and the grant of powers of a representative character to Zemstvos where they exist. 3d: The completion of the law by placing the peasantry on a footing of equality with the rest of the nation. 4th: A change in fiscal policy by relieving the peasantry of the certain forms of taxation. These reforms, together with the limitation of the arbitrary power of the press, the mitigation of the press censorship, constitute reasonable minimum which will satisfy the modern Russian mind.

The recent decree of the Czar, it is said, will relieve the Jews, who enjoy liberty in regard to religious rites, but are subject to many disabilities.

Cable despatches from Salvador say the effort by Consul General Chocano, Peru's representative in Guatemala City, have made possible a peaceful settlement of the differences between Salvador and Guatemala. The matter will be submitted to the American President. The Guatemalan army will be disbanded shortly. The Presidents of Salvador and Guatemala have expressed their gratitude at the mediation of Chocano.

In order to harmonize conflicting interests in Venezuela President Castro has offered his resignation to the Congress of the country.

A despatch from Melbourne says a preliminary of the wheat harvest just reaped illustrates the effect of the drought in Australia. Victoria's yield was 900,000 bushels, averaging 1.25 over the area sown, the yield in twenty-eight years.

A despatch from St. Vincent of the 22nd says volcano Soufriere on that island is belching forth black clouds, which are blown by local winds, which send the spreading plume of smoke which envelops the entire island. Electrical discharges occur at intervals during the night, while at daybreak the playing on the stupendous volcanic clouds, produces exceedingly beautiful effects.

NOTICES.

A MEETING has been appointed to be held in the Arch Street Meeting-house on First-day, the 29th instant, at 3 o'clock, at the request of Cooper, for members and attenders of Friends within reach, particularly the middle aged or ones.

WESTTOWN BOARDING SCHOOL.—For conveyance of persons coming to Westtown School, the stage trains leaving Philadelphia 7:16 and 8:15 A. M., and 4:32 P. M. Other trains are met when West Stage fare, 15 cents; after 7:30 P. M., 25 cents. To reach the school by telegraph, wire West Phone 114-X.

EDWARD G. SIMELEY

WESTTOWN BOARDING SCHOOL.—Applicants for admission of pupils to the school and for instruction in discipline should be addressed to

WM. F. WICKESMAN, Principal.
Payments on account of board and tuition, communications in regard to business should be forwarded to
EDWARD G. SIMELEY, Superintendent.
Address, Westtown P. O., Chester Co., Pa.

DIED. Near Leavenworth, Kansas, Twelfth Mo. 1902, JONAS EDGE, aged seventy-eight years, months.

His decease was a member of the Wesleyan Meeting and a former resident of Downingtown. — Third Month 9th, 1903, LYDIA E. COOPER, of Cropwell Particular and Upper Evesham Meeting of Friends, N. J., in the sixty-sixth year of age. She was much beloved by a large circle. Through her varied afflictions her mind was sustained by an unchanging trust in her Heavenly Father. Her beautiful memory to carry with her life, and the prayer that we may be more "Blessed are the pure in heart, for they shall

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

Vol. LXXVI.

SEVENTH-DAY, FOURTH MONTH 4, 1903.

No. 38.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER.

No. 207 WALNUT PLACE,

PHILADELPHIA.

Sub from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Printed as second-class matter at Philadelphia P. O.

Messenger Service.

During the war in Cuba wide-spread attention was attracted to the story of an American merchant, if we rightly remember, handing to a young man in his employ a document with the simple command, "Carry that message to Cuba!" Taking the message without question, he carries it through all difficulties and reaches its destination in Cuba. This loyalty to service was diligently advertised over the land by hundreds of thousands of copies in a business tract, to stimulate in employees a right attitude in duty to their employers. A rejoinder was soon spread abroad on behalf of workmen wearing out their lives in diligent service, asking that such a self-sacrificing loyalty should work in theirs, as well as one way.

Between the faithful and our heavenly Master the golden rule eminently does work reverently. His sacrifice for us wins ours for our Lord. But who is our Garcia to whom our work asks us to carry his message. Who is our strongly entrenched by nature and so hard to reach, to whom we are called upon to deliver messages of the inspeaking Word? In the man of the inmost recesses of our heart our self-will at the secret place of obedience. To our hidden selves we are soon to admit the witness of the Spirit, and our wills to obey Him. There is no greater test of our loyalty to our Master's business. Greater is the inward taking the Divine message home unto obedience, than the travel of carrying it to others. But the first must be in the qualification for the second. He who cannot deliver the Word of Truth faithfully in the place of obedience in himself, is not worthy to be his ambassador elsewhere.

For "THE FRIEND."

Our Preparation for the Annual Assembly.

"The preparation of the heart in man as well as the answer of the tongue is of the Lord;" and so in the ordering of Infinite Wisdom the needs of the Church Universal are provided for in the influences of the Divine Spirit upon the hearts of individual members—moving them in an exercise and travail of soul known only to those thus exercised and to Him who inspired them. Thus it is that the living in Israel are humble before the Great Head of the Church in anticipation of service which may be called for, either in silent travail of spirit or in suffering with and for the suffering seed—that when the tongue is loosed it may be in the "demonstration of the Spirit and in the power of God." Such I believe are the feelings of not a few who are concerned and willing to take their share of suffering and service in our approaching annual assembly—whose hearts are lifted, and whose prayers in secret arise to Him who watches by night as well as by day over his own; and will in his own good time and way bring to pass "whatever is for the glory of his name and overrule the rest."

As those who have been faithful in their day have been removed from the church militant to the church triumphant, leaving our ranks thinned and an added weight of responsibility upon those who remain; may there be a willingness begotten and a preparation experienced to take our share of the burdens thus laid down:—as "good stewards of the manifold grace of God," I would salute in the love and fellowship of the everlasting gospel those whose hearts are thus struggling with a weight of exercise which they feel wholly unable to carry, and which they fain would lay at the Master's feet. To these I would hold forth the comforting, consoling language: They who suffer with their suffering Redeemer shall in his own good time "reign with Him." May our confidence in the strong arm of Israel's God be renewed, and having been made willing patiently to wait and quietly to hope, we "shall yet see of the desire of our soul and be satisfied."

BENJAMIN VAIL.

He that winneth souls is wise.—Prov. ii: 30. The revised version renders this passage, "He that is wise winneth souls." The two statements are equally true. There is but one secret of soul-winning—the Holy Spirit's co-operation with us. As a great soul-winner used to say, "Be sure that you co-operate with the Holy Spirit." Wherein does our co-operation with the Holy Spirit consist? (1.) When we become the subjects of his influence and of his gracious operation. (2.) When we fully share his purpose. (3.) When we actually join him in His work.

For "THE FRIEND."

Worldly Compliance.

It was a noteworthy feature in the teachings of the Saviour of men, when He forewarned his disciples, that the religion which He introduced, should not be popular. For the worldly, the ambitious, the self-pleasing and the voluptuous, it had few attractions. Instead of alluring followers by promises of being flattered and caressed, or holding out to their views the friendships and honors, the riches and pleasures of this world, He plainly told them that they should be hated of all men for his sake, and that in making choice of Him and his religion, they must be prepared to endure the loss of everything else, to be despised and persecuted, and accounted as fools. "If ye were of the world," says He, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Here the cause of the hatred is plainly stated to be *separation from the world*; not being of its spirit, nor following its fashions and customs, which is ever the case with the sincere disciples of Him who declared, "My kingdom is not of this world." The apostles understood it so, and such force had their Master's teaching on their minds, that they wrote in very strong terms to the believers, respecting the subject.

Gentle and meek as was the disciple who leaned on Jesus' breast, yet such was his zeal against the spirit of worldly compliance, that he says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father." Again, "We know that we are of God, and that the whole world lieth in wickedness." Another apostle says of those who are lost, that the god of this world hath blinded their eyes, lest the light of the glorious gospel of God should shine unto them. The Apostle James makes a great part of pure and undefiled religion to consist in keeping ourselves unspotted from the world; and another enjoins, "Be not conformed to this world."

The antagonism between the world and the Christian, as thus set forth by our Lord and his apostles, is so broad and entire, that the dullest comprehension cannot fail to perceive it; yet there is a studied and systematic effort, even under the guise of religion, to bridge over the chasm which divides them, to reconcile their opposite and hostile views and practices, to smooth down or fritter away palpable differences; and, regardless of the express declaration of our Lord himself, to inculcate the idea that it is possible to serve two masters—God and mammon.

Many listen to these flesh-pleasing sugges-

tions; and not liking to give up religion altogether, and yet, averse to the cross and self-denial, and desirous of shunning them, they readily drink in the plausible and accommodating theories which propose to help them to heaven without renouncing the world, and thus to make them heirs of two kingdoms as widely different as light and darkness, and Christ and Belial. Of the teachers of such errors, the apostle says, "They are of the world; therefore they speak of (or in favor of) the world, and the world heareth them."

The teachers and the hearers are of the same spirit, and to both the doctrine of our Lord is very distasteful, when He says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away."

It is not a little surprising to observe what ingenuity is evinced in endeavoring to appropriate these unmodish but honest tests, and yet to indulge in the customs and fashions, the grandeur and show, the vain conversation, empty compliments and hollow friendships of the world, as though the march of refinement, and the social improvements of our day, had rendered the saying of Christ and his apostles obsolete, and changed their plain meaning.

In our own religious Society the tendency is obvious; and not a few, perhaps, argue the more strenuously in favor of the modern compliances; because they are inwardly sensible their cause is a weak one, and feel that they have need of all the courage and countenance which bold assertion and sophistical reasoning can give them, to allay the uneasiness which secret compunctions of conscience often create. They would gladly be convinced by their own arguments, that the disregard of plainness of speech, behavior and apparel, and indulgence in costly and showy furniture and living, etc., are not incompatible with being good Friends; but after they have exhausted all their resources, there is still in the deep recesses of the heart a consciousness which no argument can wholly efface, that it is not so. We would affectionately counsel such not to reason against the convictions with which they are favored, however weak and faint they may be, lest the visitations of the Spirit of Truth be gradually withdrawn, and they left to the guidance of their fallen reason, which, in religious matters, "leads to bewilder and dazzles to blind;" and thus they realize the saying of the dear Saviour, "If the light that is in thee be darkness, how great is that darkness."

Friends did not take up their testimony against gayety and grandeur, and other worldly compliances, from any affectation of singularity, or desire to mark themselves by a peculiar badge, but from a firm persuasion, wrought in the mind by the operation of the Holy Spirit, that it was the Divine will, they should thus evince their non-conformity with the world and its ways. Many who had a birth-right in the Society, and many others who have been convinced of its principles, and been brought into it, have found, as they kept under

the power of the Spirit of Truth, that their only way to peace, though greatly in the cross, was by being obedient in these things; and it would be presumptuous to suppose that the Lord would call for obedience in matters which were of no importance. Those who have known this work of grace in themselves, will readily admit that nothing so effectually humbled the pride of the heart, and subdued the stout and stubborn will in them, as the humiliating process by which they were brought to submit in these little and despised things, as they are considered by many; yet painful as it was, they found it a blessed work to them, and the day of obedience one of sweet peace and consolation. It is often by weak things and foolish, in the eyes of men, that the Lord chooses to lay low the lofty, and humble the proud; and nothing which He pleases to use as a means of carrying on the work of salvation, can be esteemed, with impunity, of light obligation or importance. The Scriptures moreover show, that prophets and apostles were commissioned by the Most High, to give commands to the believers on the subject of dress, and our Saviour himself did it in respect to language also; and will any one presume to say, that subjects thus noticed by the Almighty, are of trifling moment?

(To be continued.)

Memorizing the Bible.

A short article on the above subject in THE FRIEND, Third Month 14th, has awakened thoughtfulness in the mind of the writer, as containing some sentiments not entirely in accordance with the long established belief of Friends, that the letter of Holy Scripture is ever to be held in subservience to the Spirit which gave them forth; also as regards the proper qualification for religious labor, and for the performance of acts of devotion, or of worship. We should seek familiarity with the Bible for our own instruction, believing as is therein declared that, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The daily reading of the Holy Scriptures in our families, and in private, with our minds reverently turned to their Divine Author is highly profitable and necessary for us, that we may be instructed and established in our most holy faith. As we are thus gathered inward unto Him, our true Teacher, and when about our daily calling, how frequently are the many comforting promises contained therein, applied refreshingly to our minds, and obscure passages, made clear, not by an intellectual effort to memorize or comprehend them, but as these saving truths are freshly opened to our understandings by Him who hath the key of David, "He that openeth and no man shutteth; and shutteth and no man openeth." without which the Scriptures remain much as a sealed book to us.*

* I do not wish to be understood as objecting to the committing of portions of Scripture to memory by the children in our schools, as we wish them to become familiar with, and have a due reverence for it, yet I think that the wholesale committing of the Bible to memory [on some of the motives alluded to] might induce an undue dependence upon the letter.

Can we suppose that prayer is any more acceptable to the Divine Being, when couched in "high thoughts and noble language," unless it be from the immediate promptings of the Holy Spirit, than in the most simple form of speech, or, than when it ascends in the breathings of soul unto Him, since He knows our hearts and knows just what we stand in need of before we ask Him? Only that prayer which is of his begetting is accepted of

"Prayer is the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
Which trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near."

In our desires and in our efforts to "help others," may we ever keep in view the true ground of all availing labor. It was the experience of a valuable minister of a former generation that in her public ministrations she could not depend upon "memory," "or recollections of beautiful passages of Scripture" in anything short of the fresh openings of truth from the living source of supply. As I have heard a minister say in a public meeting, "I might think of a hundred passages, but of them might be what the Lord wants to quote."

To seek familiarity with the Bible in order to have it "ready for use," "in helping others," is departing from the true ground of religious labor among Friends.

A few steps further on, and we have the "Bible training school." So may we respond too much upon the letter, remembering that "The letter killeth, but the Spirit giveth life."

Our Saviour said, "Search the Scriptures" (or ye search the Scriptures) for in them ye think ye have eternal life; and they are which testify of me. And ye will not come to me that ye might have life."

As our dependence is upon Him, we are furnished with matter suitable for the occasion, and adapted to the states of others; we are called upon to minister to their souls in public or in private, by the good Remembrancer, and without this fresh anointing the best of words, or what we might think the most appropriate Scripture passages, when in our mouths, little better than as "Sounding brass or a tinkling cymbal."

The writer has no sympathy with those who called "Higher Criticism" which seeks to undermine, and call in question the authenticity of some portions of the Bible, and to deny the reality of some of the miracles there recorded, believing it is the outward revelation of God to man, and was all written by our instruction, by "holy men of old" who were moved by the Holy Ghost."

If we admit doubts as to the truth of the part, we are in danger of finally coming to discard the whole, and to find ourselves involved in the mazes of skepticism.

So, while highly valuing the Sacred Scriptures, let us endeavor to look unto Him, who giveth life to the words, and who reveals their hidden meaning and seals our understandings, so that when we come to know the saving truths of the Bible

ely in the literal knowledge thereof, but realized in our individual experience, and a be prepared through Holy Help to be fruitful unto every good work.

SARAH A. HOBSON.
INONA, Ohio, Third Month 25th, 1903.

There is a service in having the weakness of the extract in question pointed out, chief object in quoting it was to encourage teachers and learners of Scripture to give attention to the committing of verses to memory rather than to so much of the unauthoritative dissecting of them in classes for unfold their spiritual meaning by the natural understanding. Let the mind learn to remem-ber the proportions of what the Scripture says, and to the true Opener who it spiritually is. Of course the motive of getting verses for praying to Him who needs not our aid, could not be entertained by a sound mind. In public vocal prayer, however, the aid, as in preaching, words have to be used, and have been careful beyond others that the language should be Scriptural, and to the fast form of sound words,"—than none are deemed safer or sounder than those of Scripture. That our quotations may be correct, and that we may be able to give every man a reason for truths held by us, the memorizing of actual words of Scripture does useful under right anointing, without impudently to that wholesale extreme which the tract is open to, and against which we have guarded it.—Ed.]

History of the Friends' Registers.

(Continued from page 291.)

REGISTRATION IN AMERICA.

A system of registration of births, deaths, and marriages was established by the Friends who emigrated to America on substantially the same basis as those existing in England. In the earlier Yearly Meetings this system has been maintained with much regularity to the present time. The Friends' registers in the United States are often appealed to in connection with the transmission of property and other civil proceedings. In the United States the civil registration of births, deaths, and marriages is regulated by State legislation, and there is some diversity of practice between the different States. The official registry in New York, Pennsylvania, and other States is very efficient, and nearly all public officers, under the title of vital statistics, similar to those published in Great Britain by the Registrar-General of England, and of Scotland.

The new Uniform Friends' Discipline throws the duty of denominational registration upon the Clerks of the Monthly Meetings, in the following section:—

"The Clerk of a Monthly Meeting shall be appointed by the meeting on the nomination of a committee named for the purpose. He shall forward to the Quarterly Meeting such abstracts as requires its attention, and such abstracts of the minutes of the Monthly Meeting as may be necessary. He shall keep (in a book printed for the purpose and provided by the Quarterly Meeting) a correct record of the membership, including all births, marriages, deaths, transfers, and he shall annually furnish to the Quarterly Meeting such statistical infor-

REGISTERS OF THE SOCIETY OF FRIENDS IN ENGLAND AND WALES,

1650-1900

Decennial Periods.	Non-Members.	BIRTHS. Members.	TOTAL.	Non-Members.	DEATHS. Members.	TOTAL.	MARRIAGES.	Decennial Periods.
1647-59			3,104			709	203	1647-59
1660-69			7,262			6,599	1,800	1660-69
1670-79			9,753			10,142	2,820	1670-79
1680-89			9,211			11,245	2,598	1680-89
1690-99			9,130			10,657	2,193	1690-99
			38,460			39,352	9,614	
1700-09			9,074			11,274	2,221	1700-09
1710-19			8,358			10,876	1,930	1710-19
1720-29			7,354			11,016	1,700	1720-29
1730-39			6,492			8,769	1,255	1730-39
1740-49			5,544			7,925	1,103	1740-49
			36,822			49,860	8,209	
1750-59	53	5,525	5,578	70	6,764	6,834	1,079	1750-59
1760-69	230	5,780	6,010	196	7,318	7,514	1,272	1760-69
1770-79	607	5,979	6,586	872	6,899	7,771	1,059	1770-79
1780-89	1,122	5,695	6,817	1,701	6,460	8,161	1,051	1780-89
1790-99	1,512	5,201	6,713	1,669	5,675	7,344	1,026	1790-99
	3,524	28,180	31,704	4,568	33,116	37,624	5,487	
1800-09	2,047	4,863	6,910	1,628	4,875	6,503	955	1800-09
1810-19	2,294	4,331	6,625	1,757	4,541	6,298	834	1810-19
1820-29	2,540	3,850	6,390	2,090	4,436	6,526	864	1820-29
1830-39	*1,655	3,663	5,318	2,224	4,420	6,641	817	1830-39
1840-49	—	2,745	2,745	1,850	3,667	5,517	666	1840-49
	8,536	19,452	27,988	9,549	21,939	31,488	4,166	
1850-59		2,437	2,437	1,438	2,962	4,400	662	1850-59
1860-69		2,649	2,649	1,172	2,826	3,998	567	1860-69
1870-79		2,184	2,184	1,024	2,665	3,689	572	1870-79
1880-89		1,769	1,769	739	2,439	3,178	585	1880-89
1890-99		1,549	1,549	626	2,480	3,106	821	1890-99
		10,588	10,588	4,999	13,372	18,371	3,207	

* These figures are to 30th, 4th mo. 1857, only.

mation as the Yearly Meeting may direct, in-cluding the recording, deaths and transfers of ministers. Where found desirable, a Recorder may be appointed to assist the Clerk in keep-ing these records."

PAST USE OF FRIENDS' REGISTRATION FIGURES.

The figures presented (above) in our paper have never before been published in their entirety.

The idea prevails in some quarters that figures are an almost necessarily unspiritual medium through which to approach religious subjects, but that is hardly the view put before us in Holy Scripture, where the care with which ancient figures and registers have been preserved is observable. The Old Testament was not written at a time when authors were familiar with the scientific treatment of figures, but according to the usages of those early days, the reader cannot but be struck with the numerous entries it contains of dates, births, and genealogies. One volume in the sacred Canon is the "Book of Numbers," and how many chapters in other books, now but little read, are occupied with genealogical details; yet all these form parts of that body of sacred writing which is "profitable for instruction in righteousness." The New Testament opens with a genealogical table, and the early Christians seem to have been wont from the first to count the number of names on their rolls; even Paul's imperfect baptismal statistics, in the 1st Epistle to the Corinthians, possess a suggestive value in unconsciously marking the apostle's slight account

of the place of the outward ceremony, in contrast with the spiritual transaction which it symbolized, and sometimes accompanied. Correct figures are the records of facts, and facts are the most valuable data from which to infer the spiritual condition of a community. The principal object of the Queries which have occupied so large a place in the discipline of the Society was to ascertain facts under a number of specified heads, significant of the spiritual life of congregations. Useful therefore as these registers have been in the past there is reason to think their service is far from being exhausted, and that no apology will be required for questioning their long columns of figures in regard to their more religious and spiritual lessons.

REMARKS.

Whilst the accompanying Table has been prepared with great care, it is not submitted as more than approximately correct.

SUMMARIES OF RETURNS FOR THE FIVE FIFTY-YEAR PERIODS.

BIRTHS.	DEATHS.	MARRIAGES.
1650-1699 . . . 38,460	39,352	9,614
1700-1749 . . . 36,822	49,860	8,209
1750-1799 . . . 31,704	37,624	5,487
1800-1849 . . . 27,988	31,488	4,166
1850-1900 . . . 10,588	18,371	3,207

The foregoing figures will principally appeal to three classes of readers—the historian, the student of vital statistics, and those interested, from religious and moral sympathy, in the welfare of the Society of Friends. We

have already spoken of the uses made of these figures by the historian and the statistician, and do not propose to retrace in any detail ground already occupied.

THE LOW DEATH-RATE.

One interesting feature of the register of deaths is the very light mortality of the past twenty years, during which there has been a substantial increase in the membership, with very little increase in the annual return of deaths.

"What is the spiritual inwardness of this light mortality? Is it the statistical ratification of the Psalmist's promise, "With long life will I satisfy him" who "dwells in the secret place of the Most High," and thus an occasion for thankfulness? Or is it the token of a comfortable life amidst the resources of civilization, untroubled by strenuous labor in the Master's service? How few years did it take in the Commonwealth days to terminate the service of the majority of the forty young men preachers, worn out with work and suffering, through whose tireless labors the Society was chiefly gathered?

But leaving these searching questions unanswered, what are the broad denominational lessons of the figures before us?

An outsider approaching them for the first time would be very likely to say, these are the records of the representatives of a spent or waning force. Certainly they are not calculated to minister to sectarian pride. The low death-rate just referred to, partly rises from the smaller proportion of infantile life amongst Friends than in the general population—and in other directions careful statisticians would caution us against drawing deductions without remembering other facts of which these figures do not take cognizance. For instance, through several generations Friends gave the strongest proofs of the extreme value they attached to their marriage ceremonial, and yet they allowed the marriages in their meeting-houses to dwindle away from generation to generation; and had it not been for the changes introduced in the middle of the nineteenth century a Friends' marriage ceremony would now be a rare event indeed: the force of circumstances had, however, at last induced the Society to adapt its usages to the needs of the time. The weddings by the Friends' ceremonial have nearly doubled in the last forty years. Taking two extreme years—in 1863 there were but forty-nine, in 1898, one hundred and nine. It is still a day of small things as regards these marriages; but the illustration may encourage us to turn to other lessons from these figures, not in the spirit of despair, but of hope.

(To be concluded.)

The record book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time. But as we turn over to that page now and read it in the light of experience we can write beneath it: "Thank God for those losses! they were my everlasting gain. Thank God for those bereavements! they have saved my soul from being bereaved of heaven. 'All things work together for good to them that love God; to them who are the called according to his purpose.'"

WEEK-DAY WORSHIP.

[Author unknown.]

Behold us Lord, a little space
From daily tasks set free,
And met within thy sacred place
To wait awhile on Thee.
Around us rolls the restless tide
Of business, toil and care;
And scarcely can we turn aside
For one brief hour of prayer.
Yet these are not the only walls,
Wherein Thou may'st be sought,
On humblest task thy blessing falls,
In truth and patience wrought.
Thine is the loom, the forge, the mart,
The wealth of land and sea,
The worlds of science and of art,
Revealed and ruled by Thee.
Then let us prove our Heavenly birth
In all we do and know,
And claim the kingdoms of the earth,
For Thee and not thy foe.
Work shall be prayer if all be wrought
As Thou wouldst have it done,
And prayest by Thee inspired and taught,
Itself with work to be one.

The Confessors of Peace from the Second Century to the Era of Mahomet.

IV.

In the middle of the succeeding century, during the two years' reign of the Emperor Decius (A. D. 249-251), there raged a persecution which, starting at Rome and quickly extending to the provinces, far surpassed that which had prevailed under Trajan. Decius had wrested the throne from Philip, surnamed "the Arabian," who had shown much favor to the Christians, and so his successor seemed to think that this fact was a justification for an attempt to root out the hated religion. It came upon the church in a state of prosperity, unprepared, so that again many succumbed to the dread ordeal. "In every city, on the receipt of the imperial rescript, a day was appointed for the Christians of the place to present themselves before the magistrates, renounce their religion, and offer sacrifice at the altar. Many stood firm, but very many yielded. Those who refused to sacrifice, after being repeatedly tortured, were thrown into prison, and tormented with hunger and thirst. Such as sought refuge in flight had their goods confiscated, and were forbidden to return under pain of death." Cyprian, being at that time bishop of Carthage, where the persecution was very violent, had much to say in the way of exhortation to the "true and spiritual soldiers of Christ," to the "soldiers and comrades, steadfast in faith, patient in suffering, victors under tortures," while on the other hand he lamented grievously for the many who had lapsed. When the hand of persecution was withdrawn, the position of those who had yielded, and sought to be restored, caused much trouble in the Church. It was through those who had stood faithful, the *confessors*, that many of the weak ones came back into the fold, there being given them "certificates of repentance" by way of recommendation to the compassion of the brethren. These were often too easily granted, and hence was introduced an element of weakness which became felt when, a generation or two later, the State stood in need of soldiers after the carnal order.

It may be worth noting, in connection the soon terminated earthly career of the perial persecutor, that after winning renown in a campaign against the Persians, he was slain in an action with the Goths, who had invaded his dominions. In advancing against them, Decius, with the greater part of his troops, became entangled in a morass, where being surrounded by the enemy, he perished under a shower of darts.

It has been shown that Trajan was a blunderer of the spread of the Christian faith. His successor, Hadrian, on the contrary, was generally according toleration to the Christians, showed exceeding animosity towards the Jews. This episode of his reign is suggestive. Hadrian's purpose, unmistakably, was one of revenge. The same wicked tribute of our fallen nature has instigated more than one war, even between professedly Christian nations of our own times. In his manhood, as a general under Trajan, Hadrian had suppressed a noted and widespread rebellion of the Jewish people in the region extending from Africa to Mesopotamia. In the course of this great outbreak, it was upwards of half a million of their Gentile low subjects had been put to death by the Jews, often with accompaniments of extreme cruelty. In coming to the throne, Hadrian immediately evidenced his vengeful intention by prohibiting circumcision, the observance of the Sabbath and the reading of the law, and he likewise declared the purpose of converting Jerusalem into a Roman colony. The manner of this fulfilment was peculiar.

"The Jews endured this tyranny for a number of years," say Backhouse and Taylor in their valuable compilation, "but the persecution was deeply rooted in the heart of the nation that in its darkest hour the Messiah suddenly appear. They fondly deemed their hopes fulfilled when, in the year 131, a tender named Bar-Cocheba presented himself as their deliverer. This man assumed the name which means the Son of a Star, and the prophecy of Balaam, and his pretensions were supported by the most popular and learned Rabbi of the day. The Jews who had not embraced Christianity flocked to him. The Gallileans and Samaritans joined them. Palestine was filled with violence and bloodshed. But the insurgents could not stand against the Roman legions; the false Messiah was slain in battle, and the Rabbi was slain, whilst the city of Jerusalem itself once more laid in ruins. The emperor came into effect the threat which he had uttered fifteen years before; he settled a colony in the city under the name of Elia Capitolina, erected a temple to Jupiter Capitolinus on the site of the Holy Place, and one to Venus at the spot where Jesus was crucified. They were forbidden under pain of death to enter the new city, and the more effectually to deter them, the figure of a swine in marble was set over the gate leading to Bethlehem. By the estimate of the conquerors, five hundred and eighty thousand Jews fell in the catastrophe."

The Talmud recognizing the deception practiced, changed the name of the leader Bar-Cocheba (son of the lie), and called him by the name of Bar-Kosba, and the coins which he had had struck to celebrate his successes, "rebel money" It is said Bar-Cocheba put to death all Christians who

join his standard. Indeed, in every reign, in speech and action, he was one of those who prophesied should be (Mark xiii: 21, 22), and by his very deeds set forth more prominently the virtues of the Perfect One, the Hope of Israel, the Anointed. (Schaff's "Religious Encyclopedia.") Also Mosheim, quoting Justin Martyr.)

A matter of comparison in connection with the preceding siege and destruction of Jerusalem by Vespasian and Titus (A. D. 70), recorded by Josephus that "the slaughter of them [the Jews] exceeded all the nations that men or God ever brought to the world," the number of those who died during the siege being given at one million one hundred thousand, while the prisoners taken during the course of the war were estimated to number ninety-seven thousand. It may be remembered that the Christians at the time heeding the solemn warning of their Lord had timely found refuge at Pella and neighboring villages on the far side of Jordan, some miles south of the Sea of Galilee.

It is a result of the insurrection of Bar-Cochba is believed to have turned ultimately to the advantage of Christianity, inasmuch as the Jews of Christ kept altogether aloof from the tumult while the lingering adherence, on the part of a section of the church, to the Jewish traditions and usages came to an end. The stormy way by which Constantine held the place of empire and maintained it was there was one by no means conducive to progress in the arts of peace. Going as a man to Britain to assist his father, the emperor Constantine, in the subjugation of the island's northern "barbarians," and Constantine dying at York in the year 306, there began a long warring contest of seven centuries, between Constantine and the five emperors Augusti and Cæsars, before the end of them, his brother-in-law Licinius, was defeated in a battle near Adrianople (A. D. 323), and the heir expectant became the emperor of the Roman world.

Until these wars were those for the succession of the one in Britain excepted, which was a war of conquest. Now, in the year of our Lord 900, the sixty-third year of Victoria, the British Empire and Empress of India, if we think concerning the wars that occurred during the reign of that benevolent sovereign, we find that they were no less in number than fifty, and all of them wars of expansion and conquest and of "benevolent assimilation" of trade and territory. There were wars with China, which had to be made to receive opium, but whose people are owing to our Christian cities with their growing recoil; the wars with Burmah and various presidencies and native states of India; the wars with Afghanistan, Russia, Egypt, Persia, and the Basutos, Kaffirs, Matabeles, and other tribes and kingdoms. The emperors Augusti and Cæsars for the rule of the world, they are still here, as they were sixteen centuries ago when Constantine was ascending for a crown; there is the emperor at Berlin, and his brother on the throne of the one on the Neva and a fourth the ruler of a mere remnant of the empire's greatest empire; the power that has been centred on the Seine, controlling the world, which Constantine was the prefect

during the first six years after his father's death, and, finally, the sovereign of many years' reign, but, alas, of many wars! All of these, notwithstanding the methods and tribunals of amity that are offered, maintaining great armies and ships of war, and in a state of instant preparedness for attack, do they not together present a condition as barbarous and anti-Christian (I speak not of the personal character of the rulers, but of their governments) as that which history presents to us as the state of Europe in the early years of the fourth century when less and less frequently was heard that faithful declaration—"I am a Christian, therefore I cannot fight?"

(To be continued.)

Our New Industrial "Institute for Colored Youth."

The cause of negro education was given a great forward impetus among the city's thinking people on Fourth day evening, the 25th ult., when at a meeting in Witherspoon Hall, held in the interests of the Institute for Colored Youth, the need of enlightening the black man, the means of doing so, and the outlook for the movement's success were discussed by Booker T. Washington, the enlightened counsellor of his race; Charles Emory Smith and Hugh M. Brown. We are indebted to the Philadelphia Press for the best report of the interesting occasion.

For sixty-six years the school has been in active operation in this city. It was founded by the Society of Friends, in 1837, through a fund bequeathed by Richard Humphrey, one of their number. At first it was located in Lombard street, but in 1866 it was moved to Ninth and Bainbridge streets.

Now, the institute, having reached a growth in keeping with the advance of years, is to be moved to Cheyney, in Chester County. A farm of one hundred and sixteen acres has been bought there, upon which are to be erected twelve buildings.

Besides academic branches—above them, rather, trades are to be taught—carpentry, brick-laying, shoe-making, printing, tailoring, type-writing, dress-making, millinery, cooking and so on.

The general idea of the rural location is in accord with the views of Tuskegee's famous founder, Booker T. Washington.

Warmly greeted by the large audience, in which were many of his own race and many Friends, whose society still holds to their trust, B. T. Washington expressed these views. After declaring his belief in the future success of the institute, he said:—

"The race throughout the country, and especially in the South, is in need of teachers, not only teachers who have knowledge of books, but such knowledge of methods as will directly connect the work of the school-room with the actual condition of the people in their homes, their churches, and their places of labor. In the first place, a careful study of the actual home life and the opportunities for support should be made, then as far as possible our methods of education should be bent in the direction of actually meeting these needs."

"I am exceedingly pleased to know that it is the plan of the trustees of this institution to take it out of the immediate environment of

the city and place it in the country in the midst of trees and birds and flowers and vegetables where the students trained in it can come into immediate and direct contact with the soil. All races who have gotten upon their feet have started on the soil in its ownership and intelligent and skilful cultivation. In most cases my race is at its best in the country; in too many cases it is at its worst when in contact with the severe competition and many temptations of large and complex city life.

"I want to see the black boy graduate from the public school, high school or college, and then possess that dogged determination and persistence which will make him willing to begin if necessary in a furrow without shoes, without hat, without coat, and remain there until he has wrung success from the soil.

"I believe thoroughly in the most complete form of academic and literary education, but we must remember that mere literary education increases an individual's wants. Unless while these wants are being increased we are able at the same time to increase the individual's ability to supply these increased wants along lines at which he can find employment we are in danger of not reaping the best results.

"With us as a race at the present time it is not so much a question of getting knowledge into our heads as it is a question of gaining the kind of knowledge that will have an immediate and effective market.

"To deal practically and directly with the affairs of my own race, I believe that both the teachings of history, as well as the results of every-day observation, should convince us that we shall make our most enduring progress by laying the foundations carefully, patiently, in the ownership of the soil, the exercise of habits of economy, the saving of money, the securing of the most complete education of hand and head, and the cultivation of Christian virtues.

"I know no other road. If I know how to find more speedy and prompt relief I should be a coward and a hypocrite if I did not point the way to it.

"As a slave the negro was worked. As a freeman he must learn to work. There is a vast difference between working and being worked. Being worked means degradation; working means civilization. There is still doubt in many quarters as to the ability of the negro unguided, unsupported, to hew his own path and put into visible, tangible, indisputable form products and signs of civilization. This doubt cannot be much affected by mere abstract argument, no matter how delicately and convincingly woven together.

"Patiently, quietly, doggedly, persistently, through Summer and Winter, sunshine and shadow, by self-sacrifice, by foresight, by honesty and industry, we must reinforce argument with results. One farm bought, one house built, one sweetly and intelligently kept, one man who is the largest taxpayer or has the largest bank account, one school or church maintained, one factory running successfully, one truck garden profitably cultivated, one patient cured by a negro doctor, one sermon well preached, one office well filled, one life cleanly lived, these will tell more in our favor than all the abstract eloquence that can be

summoned to plead our cause. Our pathway must be up through the soil, up through swamps, up through forests, up through the streams, the rocks, up through commerce, education and religion.

"The Ten Commandments and the Golden Rule were written centuries ago, but as yet mankind has not come up to the full requirements of these precepts, yet we do not advocate the blotting out of these laws because of our failure to live up to them."

Charles Emory Smith's remarks dealt more with the national importance of the negro problem. He said in part:—

"No other nation faces such a problem. England has a homogeneous population, except in her dependencies, which are only dependencies and are not a part of the body politic of the Kingdom. So has France. So has Germany. Even the dual Empire of Austria-Hungary, with its diverse races, has no such broad radical division, and even there the complex system is held together only by the life and authority of the aged emperor.

"The race problem of the United States is greater and more serious than that of any other land. Some of our people have thought we were taking a great burden upon ourselves in taking the Philippines, with its eight or ten millions of alien people. But we never have proposed to make them an integral part of the State. We have never proposed to introduce them into the body of citizenship, and the question of dealing with them, delicate and difficult as it may be in some aspects, is nothing compared with the question of dealing with the colored people here on our own soil and under our special complications.

"Whatever doubts or difficulties there may be on other points there can be no doubt about the primary duty of doing everything in our power to educate and uplift this race. That work of education lies at the foundation of their progress. If they are to have political advancement they must be fitted for it. If they are to have a fair chance in life they must be prepared for it. That duty comes home to us. The blacks are chiefly located at the South, but that does not make our obligation any less. They were emancipated by our act. They were admitted to citizenship by the amendments which we passed. They are the wards of our nation and their care is our care.

"This institution which provides for their education to the largest extent within its means is a direct fulfilment of that obligation, and the more it is strengthened and the broader its influence the more we are discharging a sacred duty."

H. M. Browne's address was a straightforward, practical talk on the advantages of practical over theoretical knowledge. He is a graduate of Princeton; but, he said, the work he had to do to gain his instruction was of more value to him in the end than the instruction itself. He displayed a chart by which it was easy for the audience to accept his views regarding the superiority of first hand facts over those gained by reading of others' work.

The negro, Hugh Browne said, would have to learn for himself the practical, even primitive facts necessary to his trade or profession.

Isaac Sharpless, president of Haverford Col-

lege, was chairman of the meeting. While no direct appeal was made for funds, the program invited contributions towards the completion of the Cheyney Institute. Gifts of buildings or money, it was announced, might be made to Walter P. Stokes, the treasurer, of 217 Market street.

FOR "THE FRIEND."

Berachah.

The valley of Berachah signifies Blessing. The valley was so called where Israel under King Jehoshaphat assembled to bless and praise the Lord, after He had miraculously delivered his people from Ammon, Moab and Edom (2 Chron. xx: 26).

It is a lively type of those spiritual joys into which the Christian is at times led, through paths of sorrow, suffering and trials. Many are the lessons in Holy Scripture by which the Lord would instruct us to be patient under suffering, that we may in hope look beyond and be made partakers of the joy. This path which to us is the way of the cross, is that which the Captain of our salvation trod on his way back again to eternal glory; a path culminating on Mount Calvary; and He now calls on his disciples to follow Him, as He by his Spirit leads them in the way.

Many poor pilgrims on life's highway are, in the inscrutable wisdom of Him who doeth all things well, at times depressed by an overshadowing gloom; to them it is a sore time of need, when they find themselves to be poor in spirit, compassed by their own infirmities, the secret besetments and buffetings of the enemy ever recurring like the waves of the sea on the sandy shore; their fellow pilgrims seemingly all unconscious of these trials of spirit through which they are passing, and they themselves bereft, like Job, of the conscious support of the Divine arm on which they would lean. Yet "the Lord will not cast off forever; though He cause grief, yet will He have compassion according to the multitude of his mercies. For He doth not afflict willingly nor grieve the children of men" (Lam. iii: 31-33.)

The Lord is with these in the way, though they may not see Him. "In all their affliction, he is afflicted, and the angel of his presence saves them."

Thus was it with Jacob who long mourned for Joseph as lost, but his sun set in a cloudless sky, and through faith he perceived the glory beyond. The children of Israel, too, suffered affliction in Egypt, their sighs and groans reached the ears of the Lord of Sabaoth, still their troubles increased, until helpless, they cried to God for deliverance from the army of Pharaoh, and the Lord stretched forth his arm, and made to them a path through the Red Sea. Leaving all their fears and troubles behind them, the rising sun beheld them filled with exultation and joy.

Jesus was "a man of sorrows and acquainted with grief." At Lazarus' tomb Jesus wept tears of sorrow and sympathy. He by his Spirit in the prophet king affirms, "It is better to go to the house of mourning than to go to the house of feasting." . . . "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better" (Ecc. vii: 23). And to prove that the house of mourning is very nigh to that of inward joy

and blessing; the Lord Jesus said, "But are they that mourn; for they shall be comforted."

The Apostle James plucks this fruit of sympathetic sorrow with others in their afflictions, as one of the choicest fruits of religion, and as a sample of them all. "It is more blessed to give than to receive." "It is more blessed to give than to receive." "It is more blessed to give than to receive."

Wouldst thou then a blessing seek for thyself? Why then stand so long idle in the market place? Is it because no man has hired thee? To the attentive ear the word of Him who knocketh at the door of our heart are neither few nor seldom. He did once enjoin that we should pray that laborers might be sent into the harvest, is he now to send the workers, willing to do his word, willing to do his will. All are his, are homes where the glory of the light has not streamed in as it had done.

Bereavements, misfortunes or follies brought sorrow there. Even though sorrow was the direct effect of sin, our Lord Jesus Christ in mercy forgave, and sweetly said "Go and sin no more."

Why not then be Christ-like, as the Christian means? Nor should we let worldly notions of rank, culture, riches, estate deter us from thus exercising towards all when the Lord puts it in our power to do so. "Blessed are the merciful for they shall obtain mercy."

Ever watching the pointings of the Master, our hands shall soon be fully engaged, and our own sorrows lightened, if not altogether taken away, in thus laboring with the Lord. May we not then hope to be comforted through mercy, with these to whom he said: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." W. W.

"As becometh saints." Beautiful expression! It gives in one touch the deportment, behaviour, rule of Christian life as a thing suited to the character of saints, applies to everything we do in our honest conversation.

The need of seed-time and harvest has been recognized in the case of the Christian; he cannot be forever giving out; he must be taking in. A most important part of his experience was that gained in his previous to his great life work, and he was Mt. Sinai. The great prophets that followed him were often alone with God. John the Baptist had his season of preparation away from the haunts of men, and he had his forty days in the wilderness. The silent hours on the tops of the mountains. John, the Evangelist, had his Patmos; Paul, his Warburg; and one of the greatest of the early church, monasticism, was out of the abuse of what is otherwise a useful and healthful practice; temporal separation from the visible world in order to draw nearer to that kingdom which is within.—Lutheran.

great rival to God in the human heart love of this world. The very gifts of bounty which were meant as a remedy of love we, by our selfishness, have turned to a source of temptation and degradation. The world was given to us as a servant; it was to become a master; and the service which was ordained to help us up to God was allowed to become a tyrant to drive us from Him.

A Scottish nobleman once, seeing an older brother of his establishment with a somewhat threadbare coat, made some passing remark on its condition. "It's a verra guid coat," said the honest old man. "I can not say with you there," said the nobleman. "It's a very good coat," persisted the older man. "It covers a contented spirit and a body that has no man anything, and that's more than any man can say of his coat."

He ever and always excommunicate from his society is under the ban of his disfavor, and he, forfeiting his rights of sonship, becomes the son of wrath. This is contrary to God's part. It lies in the nature of things. As holiness has in it the power and principle of growth, so sin has in it the elements of disintegration and destruction. The sinner exiles himself. As a sinner could only be in torment perpetually because of holiness; and away from holiness is impossible.

Items Concerning the Society.

LAST DAY DEVELOPMENTS.—Speaking of the last Brooklyn Meeting-house, we quote (avoiding personalities), a New York correspondent of *Our Friend*, who says: "Friends of fifty years ago, having at heart the cultivation of utility and simplicity in their unadorned architectural effects; the Brooklyn Meeting-house might have passed for a factory, or a mild form of a penal institution. But the taste of the age is æsthetic, and the homely plainness in process of transformation. The high main auditorium has been completely striking or garish introduced, including ironing coloring in woodwork, carpets, and plaster, softened light coming through glass windows, the straightness and simplicity of the former benches giving place to rounded in a semi-circle, with broad aisles of oak."

The opening of the newly-arranged room was a pleasant event. On Seventh-day evening, 7th inst., a large number of friends gathered in the lower room, and listened to an address on the Present-day Responsibilities of Friends, a setting forth of the truth that ours is a religion of negotiations, but of positive, living relations to be expressed in word and deed, in the power of the Holy Spirit, of the truth as it is in Jesus. A social half-hour followed.

On Sabbath morning, though an easterly rain prevailed, the main auditorium was well filled. A number of New York Friends being in the city, some of the young people of Brooklyn gave some fine well-trained voices, and in their parts of the hymns form a sweet and acceptable part of the worship, and it was so on this morning. An organ, nestled unobtrusively in a corner of the room, was used as accompaniment. After prayer, in which another led, and a prayer suited to the hour, another stated that his friends did and did not stand for the eighth chapter of Nehemiah is a model. After then spoke on Paul's declaration, and was not ashamed of the Gospel of Christ, for

it is the power of God unto salvation.' His exposition of this passage was clear, logical, lightened and brightened by apt illustrations after his usual happy fashion. There were more sweet hymns, prayer and a benediction, and the good, old-fashioned hand-shaking and greeting, as the company dispersed. On Sabbath evening the chief address was given by —, of —.

There are, says the correspondent, "diversities of operations," on the two sides of the river, New York the more conservative, Brooklyn verging more to what may be termed, not invidiously, the Western type of Quakerism." And of that type, what is its verging? A Richmond, Indiana, paper contains a call by the "Friends Church" for observing the Lenten season, and gives directions for daily services and observances. Among the objects for prayer, one is, "For a return to absolute faith in the Bible as the inspired authoritative word of God, and as furnishing the churches their only credentials and message."

Notes from Others.

The noon prayer meeting, established by the late D. L. Moody, in Chicago, has not omitted its daily service for over forty years.

There are contracts for 120,000 copies of Hindi and Urdu Scripture portions being made with Christian presses in Allahabad, Benares and Lucknow.

The superintendent of Methodist missions in the Philippine Islands, speaks of his work with much enthusiasm. He says the work is encouraging beyond his expectations.

C. H. Spurgeon has been dead for eleven years, but the issue of his sermons has continued every week. The total number of sermons published is over three thousand.

Theodore L. Cuyler says: "There is much talk about saving the masses, but people are not saved in the mass; they must be reached and persuaded Christward one by one."

Henry W. Hulburt, of Bangor Theological Seminary, says: "The theological Seminary has remained nearly stationary, and has been tempted to give short cuts to the ministry."

It is stated that out of 200,000,000 people in Africa only 2,000,000 have ever heard the gospel through human instruments. In the Sudan region alone there are 90,000,000 who are thus without religious instruction.

Cloverbrook, Cincinnati, the home of Alice and Phoebe Cary has been purchased by William A. Procter, a wealthy citizen and presented by him for a home for the blind under the management of the Trader Sisters of Avondale.

A writer proposes as a reason for the increasing neglect of the privileges of public schools: "May it be because parents are coming to realize that information minus inspiration and aspiration is a barren, sterile thing?"

The widow of the late William E. Dodge, Sr., who recently died at the advanced age of ninety-four years, had been a member of the Brick Presbyterian Church, New York, for eighty-two years, and was its oldest member.

The city school superintendents of New York have decided to include the Roman Catholic translation of the Scriptures known as the Douay Bible in the list of school supplies, and to permit any teacher who wishes to call for such for use in the schools.

The *Universalist Leader* has the following: "Religion must be set to no less a task than to moralize and spiritualize the industry of the world, for failing this she will be driven into a corner by the wild beasts of greed who seek whom they may devour."

An exchange says: Protestantism is weakening on its sectarian side, is placing less emphasis on doctrine and more on life, and is more disposed than formerly to recognize worth in systems of belief and sense in points of view which formerly it denounced or ridiculed.

"After evil, not, I think, out of it, God educes good," writes Helen B. Harris in reporting a remarkable religious movement among the Armenians. We may add that Helen B. Harris, the wife of J. Rendell Harris, has been reinstated into membership in Hertford and Hitchen Monthly Meetings, England, from which she thought it right some years ago to resign.

JEWISH SITUATION IN AMERICA.—Jewish leaders in this country had their hopes high upon the promulgation of the Czar of Russia's edict, only to have them dashed to the ground by later reports, to the effect that the edict does not change the hard condition of the Jew in Russia. The Jewish situation in America is most serious, but it is nothing when compared with the terrible condition of the Jew abroad. During the last ten years fully 250,000 Jews, all poor, have come hither from Russia, and have settled on the lower East Side of New York city. What to do with them and for them, is giving to Jews who feel keenly their responsibility no end of anxiety. The Baron de Hirsch funds are being used to their utmost in works of relief, and rich American Jews are being appealed to for financial assistance. If the tide hither could be shut off, some reasons for leaving Russia being removed, there was a little bit of hope that those already here might be taken care of. Jewish leaders have a little hope left that some relief may come, but the outlook is dark and difficult.

Speaking of the recent decree of the Czar, a correspondent of the *Boston Transcript* says: "Emperor Nicholas is a man of broader views and of more progressive mind than his father. He had enjoyed the advantages of more extensive foreign travel than had ever fallen to the lot of his predecessor on the throne, and being an omnivorous reader has been able to keep himself abreast of and in touch with foreign ideas and with the spirit of the age. While fully appreciating the integrity and the devotion of Pobiedonostoff, he entertained but little of Alexander III's sympathy and affection for the man, and after repeatedly remonstrating with him, he has at length asked for and received his resignation. And in order that there shall be no mistake either at home or abroad about his complete disapproval of the late procurator general's policy, he has issued this decree, in which, after having called attention to the 'principles of religious tolerance laid down by the fundamental laws of the Russian empire,' that is to say, the laws established by Peter the Great and by Catherine the Great, he demands 'unwavering observance' thereof, and the assurance 'to all our subjects of other religions [than the Orthodox Church] and to all foreign persuasions, freedom of creed and of worship in accordance with their respective rights.' This means that the 12,000,000 Roman Catholics, the 7,000,000 Protestants, the 4,000,000 Jews and the 12,000,000 or more dissenters of one kind and another in European Russia will be free to practice their religion without let or hindrance, and will be no longer persecuted and treated as disloyal and as rebels merely because they refuse to join the Orthodox Church, and to regard the Czar not alone as their temporal ruler, but as their spiritual Pontifex Maximus (chief priest)."

SUMMARY OF EVENTS.

UNITED STATES.—A dispatch of the 27th ult. from Greenville, Miss., says: "The storm in Mississippi has torn a three mile gap in the levee south of Greenville and the flood is roaring over the Great Yazoo Delta. Under the torrent as it sweeps its way southward lies the most fertile land in the State of Mississippi. This is the first crevasse reported on the east side of the river during the present high water. A second one occurred at five o'clock this afternoon on the west side in Lower Jackson county. Reports from there to-night state that the gate is several hundred feet wide, but as the water is running through with very little force it can probably be closed." A break on the west side of the river near Hymella, La., 150 to 200 feet wide has occurred by which a large area of land in one of the richest sugar producing districts of Louisiana has been submerged. In Greenville, Miss., the crevasses are making their way through the levees. At other points along both banks of the river large areas have been inundated. It is estimated that in the Yazoo Delta 1500 square miles of territory are covered with water.

A statement that one-fourth of the inmates of the State prison at Danemore, New York, are afflicted with tuberculosis has drawn attention to the danger of infection from this cause. Dr. L. F. Flick has stated that "many persons sent to prison come out with tuberculosis because the cells often contain the germs of the disease," and says that all cells in all prisons should be regularly disinfected.

The award of the Aethraic Commission appears to be generally accepted by both miners and operators. The Roman Catholic population in the United States is set down as 11,289,710, that in the Philippines 6,565,998, in Porto Rico 953,243, and Hawaii, Guam and Samoa 745,000, making a total of 19,553,951 out of the whole population of 84,233,069.

A despatch from Washington of the 23d ult., says: Urgent appeals have been made for the relief of the impecunious and other inhabitants of Northern Alaska who are said to be in an extremely destitute condition as a consequence of a strict enforcement of the laws prohibiting the taking or killing of fur-bearing animals in that territory. Instructions have been sent to the Department Commander to investigate the situation and, in his discretion, to distribute rations in cases of emergency. Dr. Leachle, of the Board of Health, at the University of Maryland, New York, that "Tuberculosis remains the greatest single cause of deaths in this city, and one which, in my opinion, demands more attention from the authorities in the interest of public health. The number of persons suffering from tuberculosis is variously estimated at from 30,000 to 40,000, and many of these are undoubtedly affecting their associates and thus adding to the extent of the disease. I believe that the time has come when the City of New York should extend its facilities for the treatment of tuberculosis." He recommends the erection of a sanitarium on the tent plan. The deaths from pulmonary tuberculosis in New York last year numbered 7571.

It is reported from Washington that manufacturers' materials have formed one of the leading items of export from the United States in the Second Month. This is the first time in the history of our importations that this has been the case. There has been a steady increase for some months in the proportion of articles of this class, which includes chemicals, copper, cotton, flares, furs, hides and skins, Indian rubber, silk, tin, tobacco, wool and the bulk of the iron and steel imported which comes in a particular manufacturing form.

There were 545 deaths in this city last week, reported to the Board of Health. This is 10 more than the previous week and 45 more than the corresponding week of 1902. Of the foregoing 289 were males and 256 females; 64 died of consumption of the lungs; 85 of inflammation of the lungs and surrounding membranes; 12 of diphtheria; 17 of scarlet fever; 10 of typhoid fever; 1 of typhus fever; 5 of marlar fever, and 2 of small pox.

FOREIGN.—A bill has been introduced by the Finnish Government into Parliament, intended to assist tenants in Ireland to purchase the lands they occupy at moderate prices and on long terms of payment, and appropriating \$60,000,000 for the purposes of the bill. Tenants are to pay 34 per cent. interest on money so advanced. The bill also provides that untenanted farms and grazing lands shall be sold to neighboring tenants, and that three Commissioners, to be known as Estate Commissioners, shall supervise the sales. In introducing and explaining the bill Secretary Wyndham said he "was sure the landlords and tenants would continue to act in the reasonable spirit which actuated the Government in the purchase of the estates before the country. They could prolong for an-

other 150 years the present tragedy in Ireland, or they could now initiate and henceforth prosecute a business transaction, based on the self-esteem, probity and mutual good-will of all concerned." An English newspaper, discussing the proposal, said that the removal of the land question from the field of Irish politics would be of inestimable value to both Ireland and England, for there might be some hope of a contented Ireland; whereas, while the land question is unsettled there is no hope. It is said that to-day out of 15,000,000 acres of arable land in Ireland, less than 2,500,000 acres is under the plow. The best land is given to cattle. The people are in many regions huddled together in bogs. The mass of them live in huts of one or two rooms, often without windows. One in seven of the population is "on the rates."

—supported by the parish. President Castro has withdrawn his resignation at the request of the Venezuelan Congress.

A despatch from Paris, says: A parliamentary group has been formed in the Chamber of Deputies, whose aim is the advancement of the cause of international arbitration. The initiative was taken by Baron d'Estournelles de Constant, the French delegate to The Hague arbitration conference, who was elected President of the group. More than 100 deputies, irrespective of party, have given their adhesion to the group.

A despatch of the 30th ult. from London, says: The Times to-day publishes two Marconigram messages of over 100 words each from its New York correspondent, giving them to the American news. To-day the transmission of news between the New and Old World will be undertaken upon a contract basis, such as the Times starts this morning. It marks an epoch in the development of telegraphy. Messages can be sent between England and America by the new system at a rate slightly in excess of that between England and France by the old plan.

A despatch from Toronto, says: Canada is to have another transcontinental railway. Its terminal will be at Quebec in the East, and Port Simpson, B. C., in the West. The road will run parallel with the Canadian Pacific, but will be from 200 to 400 miles farther north, traversing the very heart of Canada through the wheat and pulpwood belt. The road will be called the Transcanada Pacific. The American news of the 29th ult. says: It promotes a charter, and prominent capitalists of Great Britain and Canada are interested in the project. Canada now has one transcontinental line, a second rapidly nearing completion, and two, the Grand Trunk-Pacific and the Transcanada, under promotion.

Two distinct earth shocks were felt in various parts of Dorchester, England, on the 24th ult., and caused great alarm. In the town of Dorchester, the roofs of houses and fireplaces were dislodged and the walls of houses wavered.

Mail steamers running between Kiel and Korsor, Denmark, are in continuous connection with the mainland by the Slaby wireless telegraph system. The Government is accepting messages at twenty-five cents a word.

Information lately received from a British exploring expedition in Antarctic regions indicates that a vast continent exists there. It is stated that Captain Scott, the commander of the ship *Discovery*, has penetrated more than 100 miles further south than any previous explorer, and discovered an extensive mountainous region, hitherto absolutely unknown, extending to 82 degrees 17 minutes south. He thinks this indicates that the land stretches to the Pole. In the series of expeditions which have been considered to be far the most important geographical result ever achieved in Antarctic exploration. The *Discovery* wintered 400 miles further south than any vessel had previously wintered.

The Cuban reciprocity treaty has been ratified by the Cuban Congress without amendment.

An up-to-date engineer has said, he is said, has recently been achieved in Australia. The Kalgoorlie water scheme is to Australia what the famous Assuan dam is to Egypt. The remarkable feat of pumping 6,000,000 gallons of water a day for a distance of 350 miles, from the Helena River to Kalgoorlie, has been accomplished by English engineers, by means of a great dam, called the Mundaring weir, ninety feet high, constructed across the Helena River twenty miles from Perth. There are a number of auxiliary reservoirs and pumping stations along the 30-inch steel water main which runs along the railroad line to the gold fields, near Kalgoorlie.

In reference to the famine in Finland Dr. Reuter, of the Finnish National Relief Committee, says "that there would have been untold suffering but for the assistance of the Finnish Committee, which was organized to raise funds. The Committee has branches in every village and parish, and every case of suffering is attended to. The Committee supplies bread, peas and salt fish and ex-

pects labor for its help, so as to avoid pauperism. As to the series of deaths from fam Reuter adds, 'no such happenings have been anywhere.'"

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.13 A. M., and 4.32 P. M. Other trains are met with re Stage fare, 15 cents; after 7.30 P. M., 25 cents. To reach the school by telegraph, write Westtown, Pa. EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application addressed of pupils to the school, and letters to the instruction and discipline should be addressed to WM. F. WICKESHAAM, Principal.

Payments on account of board and tuition, communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westtown P. O., Chester.

The portion of the Yearly Meeting's Committee for service within the limits of Philadelphia, propose holding a meeting for Divine worship, meeting-house on Twelfth Street, below Market on Fourth-day evening, Fourth Month 3d, at 7.4 The members and attenders of the meetings of Philadelphia and vicinity are invited to be present.

Mahlon Johnson has been appointed Agent for FRIEND, in place of William Harvey, who has Address Monrovia, Morgan County, Ind.

A woman Friend desires position as superintendent or managing housekeeper, either public or as companion to lady.

Address "E. B."

Office of The Friend.

Wanted.—At the School for Indian Children, Passaic, New York, a suitably qualified Friend as one of the girls, and one as assistant matron. Any may be made to H. M. CARTER, Superintendent, 201 E. Central Ave., Moorestown, N. J.

or CAROLINE C. SCATTERGOOD, 626 Spruce St., Phila.

The annual meeting of Friends' Western District Society, etc., will be held at Twelfth Meeting House on Fourth Month 3d, 1903, after the following day.

ALICE C. LETCHWORTH, Secretary.

DIED, at the home of her son-in-law, Isaac P. M. in Jewell County, Kansas, on the tenth of Twelfth Month 1902, DENICE HILL, aged sixty-five years, ten months and twenty-five days. She was a bright member of the Society of Friends, and a firm believer in the doctrines and testimonies held by them. She was an example and a meek and quiet spirit, who in the sight of the Lord is of great price. She was a health for quite a while and her already enfeebled body received a severe shock in the death of her beloved son. At one time she said to her sister, "I feel in my heart a great deal of condemnation, but it is an unmerited mercy that it is thus with me." She was ready and willing to go, and a short time before her death, said, "A few more fleeting days, and all will be over. Her relatives and friends trust that she received the same language, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

On the seventh of Third Month, 1903, died at her home in Danville, Henricks County, Indiana, MARY CARTER, wife of Newton Carter, in the seventy-fourth year of her age; a member of Plainfield Month Meeting of Friends, Indiana. On account of poor health she often deprived of meeting with her friends in worship, but maintained a firm belief in the doctrines and practices of Friends, until death. Her last illness was short and severe, was marked by a spirit of peace and tranquility. Her expressions evinced a sense of the presence of the promised Comforter, a friend that sticketh closer than a brother, and a mother, who was a devoted servant of Christ, and a self-sacrifice of life is "o'er" and "Death is a victory."

—, Third Month 16th 1903, MARY ELLEN, widow of Thomas Branson, in the eighty-ninth year of age. She was a beloved mother and elder of 1st Yearly Meeting of Friends, Western District. Her presence is fullness of joy."

THE FRIEND.

A Religious and Literary Journal

OL. LXXVI.

SEVENTH-DAY, FOURTH MONTH 11, 1903.

No. 39.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Dymond's Essays on Morality in Spanish.

ESAYOS sobre los PRINCIPIOS DE MORAL Y derechos y Obligaciones del Género Humano tanto en la Vida Privada, como en la Pública. Por JONATÁS DYMOND. Version española . . . hecha y publicada de orden y a expensas de . . . JOSEPH PEASE (Edición ampliada), Filadelfia: Friends' Book Store, 207 Calle de Arch, 1903 (\$1.25).

Quakerism has brought forth one masterpiece in Christian doctrine at the hands of Jonathan Barclay and another in the field of Christian Morals by Jonathan Dymond, and in the same domain a spiritual classic by John Woolman. An excellent translation of Dymond's Essays, produced under the care of Joseph Pease (in recognition of which the monarch of Spain endeavored to award him a nobility), has been known for years past to the printer in England; while also an edition in Spanish has still more lately been brought out by the Philadelphia Yearly Meeting's Book Committee, containing all parts that are of permanent and universal value, but omitting the now obsolete or relating chiefly to English laws and institutions. The Spanish edition before us contains the same matter (about 400 pages), which is retained in the Philadelphia edition in English, and omits the superfluous which that omits. To say that its pages were printed in the printing-house of the Yearly Meeting, in Gloucester, England, is to say the most excellent feature of the work beyond its subject-matter, as a specimen of the printer's art.

Dymond's Essays constitute a book which, in its subject-matter, remains unsurpassed as a moral treatise of a high order. Its principles are simple and upon a rock. While other present-day treatises of the Moral Law evade the meeting of spiritual and Scriptural truth in plain language and squareness, and seem to climb up

some other way into the domain of ethics, Dymond treads on the firm ground of Divine Revelation as his main authority from start to finish. He is not ashamed of the Spirit of Truth, nor of its Book, as undeniable evidences of the Will of God, nor to own that which will be the simple and eternal Rule of Right and Wrong. Its teaching makes for simple and pure Christianity,—for unadulterated Divine righteousness,—much too directly and unswervingly, to be acceptable to popular standards of conduct. Because Dymond's work, being Christian without compromise, a standing rebuke among moralists, they prefer to ignore him; and because it stands steadfast for Truth, it is kept standing in life. And here it comes forth in Spanish tongue to preach the Word; and well calculated is its teaching to fill a void among the people of that tongue with important discoveries in righteousness.

A sense of a service incumbent on Friends to open out to Spanish-speaking peoples our views of Truth, has also of late brought forth translations of some of our TRACTS into their language. These have received considerable circulation in Spanish-American States. A letter from Cuba comes on the very day of our writing this, urging the need of much more of the leaven of the kingdom being presented there from Friends' standpoint and through their hands.

HOLY WEEK.—For the first time, as some of the papers are saving, "Congregationalists, Methodists, Baptists, Quakers[?], Disciples of Christ, Presbyterians and all other non-liturgical bodies unite this year with the liturgical ones in observing Holy Week, which began on the 5th inst. That is, they will do so if they heed the recommendations officially made by the foreign mission boards of their respective bodies."

But we can hardly expect those papers to know the difference between Quakers and pseudo-Quakers. Some will ask, "What are we doing to let them know?" It is not for us to tell what to do,—only to each one this: Be true to the Holy Spirit. Then the mission of our Society to the churches will be unmistakable.

We believe that the Spirit of Christ knows no Holy Week for us in any sense that the other weeks are less so. "Always bearing about in the body the dying of the Lord Jesus,

that the life also of Jesus might be manifest in our body." "Ye observe," said the same apostle, "days and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." "Behold" said our Lord, "I am with you *all the days*, even unto the end of the world." In season, out of season, Christ is our perpetual calendar, and our times are in his hands. To those who are attentive to His Spirit, due notice will be given of His NOW as the acceptable time for a right service to Him, and no church council can prejudice or tabulate His future times for special states of the heart. It becomes Friends, in view of their profession of each week as holy, so to evince it as to find each week a higher step than the last. If not higher, the prospect is it will be lower.

La Verdad (The Truth) is a weekly periodical published in Manila in English, Spanish and Tagalese, or the principal Filipino language. Two copies of sixteen pages each have come to us, exhibiting, in the English articles at least, marked force and ability. *La Verdad* is the official of the Filipino Independent Catholic Church, which has severed connection with the Roman authority. The archbishop Gregorio Aglipay is the official head of this new movement and organization, which has been forced into being, as the Puritan churches were, by the tyranny and rapacity of the priesthood under which its members had been suffering. The Archbishop Aglipay in his manifesto has put himself and his followers on record as accepting in its entirety the sovereignty of the United States, and their intention to pursue their religious and political aspirations peaceably and on constitutional lines. They are undertaking the great reform of clarifying the religious and political atmosphere, and of bringing about a settlement of the vexed friar question, which Rome is unable to accomplish. We have been impressed thus far with the wholesomeness of the moral and religious instruction which *La Verdad* gives.

A GOODLY old couple were in trouble and sorrow. Said the husband to the wife: "Mary, I am faint and glad I can say, 'What time I am afraid I will trust in the Lord.'" "Eh, John," said the wife, "I can beat thee at that, for I can say with all my whole heart, 'I will trust and not be afraid.'"

History of the Friends' Registers.

(Concluded from page 300.)

THE BIRTH REGISTER.

The gravest feature in these registration figures is their evidence of the diminishing stream of young life entering the Society. When Philadelphia was building, it may safely be said, having regard to the incompleteness of the records, that more than one thousand children annually came into association with the Society in Great Britain through birth and registration. This number has continuously lessened through 220 years, till now it stands at less than 20 per cent. of the figure just given; and in recent years the diminution has proceeded at an increasing ratio.

In recent years Friends have given generous proofs of their religious concern on behalf of their young people by contributing more than £100,000 for the improvement of their schools; but the number of Friends' children in these schools has been steadily diminishing, and these institutions would now be thinly peopled, were it not for the large admission of children unconnected with the Society. The regulations affecting the relationship of children to the Society have naturally been closely connected with its marriage rules; when these were revised, the rules affecting the membership of children were left unaltered.

POOR RELIEF.

In this connection the action of the Friends' system of poor relief, framed with the best of motives, has unintentionally worked restrictively. It is a singularly beautiful idea to have no beggars in the spiritual Israel, but one hard to translate into the practice of a thrifty people, without engendering very restrictive influences. It was the exigencies of poor relief which dictated the membership minute of 1737, which has operated through successive generations in the creation of the great dividing line between members and attenders. After the provision of a boarding school education for all children of members by the foundation of Ackworth and other schools, pecuniary considerations naturally made Monthly Meetings shy of admitting families of children who might entail a large expenditure for education on the Society; whilst at the same time the sentiment of independence made many parents of such families reluctant to apply for membership. The abrupt stopping of the registration of non-member children in 1837 now looks as if it had been a mistake; it is rather curiously out of harmony with the concern, which, about the same period, was founding schools at Rawdon, Penketh, Sibford, and Ayton.

It cannot be denied that the civil objects of the Friends' registry, which largely prompted its establishment and secured its continuance for two centuries, have been very much removed by the excellent State registry founded in 1837; and hence it follows that the main objects of the denominational registry now are religious. The chief direction in which it seems possible for registration to exercise a distinctively religious influence is in its bearing upon the training and education of children; and here we are at once confronted by large problems as to the mutual relationship

which should subsist between a religious society and its children.

There is little or no difficulty in discovering the causes of the recent diminution in the entries in the birth registry; it is not necessary to dwell on social causes, excess of prudence, and the like, which have lessened the birth-rate in the population at large in the last twenty years, and the influence of which tells upon Friends, in common with the whole population; but the main reason for the diminished number of births registered in the last twenty years, is the increased number of families in which only one parent is in membership, and where consequently, by the existing regulation, the children are not in membership. An examination of the Tabular Statements for the last quinquennium of the series shows that the number of homes founded, in which the children would be in membership with Friends, was 196, whilst the number of homes founded in which the children would not be in membership, was 586.

In the epistles to the early Churches, it is observable how much stress is laid on the duty of edification, the building up of Christian people in their corporate life. The extreme individuality of the Friends' conception of Christianity has not been favorable to their success in edification. This thought seems to have been present to the mind of London Yearly Meeting of 1734 when they affirmed their "weighty concern for the offspring of Friends that the rising generation may be trained up in the principles and practice of the Christian religion," and in association with "a people, who, by their lives and conversations, should be patterns of that simplicity, holiness, and charity, which our great Lord Himself in the most perfect manner exhibited, leaving us an example, that we should follow his steps."

Is It I?

In reading "The Irresponsibilities" of Second Month 7th, the selection seemed loudly to echo the many who, in our Society at this time are desiring Peace, Temperance, Bible-study, &c., every day of their lives wishing to do some good; "For the harvest of the earth is ripe." Candidly speaking, much labor is offered by the Master, that would multiply many-fold, if faithfulness to the requiring, however small, was abode in. It may be the duty shown is, faithfully to uphold our testimonies that make us so conspicuous, especially while mingling in a business capacity. Are these not reasoned away and so refused, in a preferring to do nothing? Finally the talent is wrapped in a napkin, or otherwise the zealous one chooses his or her labor, some "philanthropic work" perhaps, thus making their own idols. If each member of our Society were to feel the great responsibility resting upon us as burden-bearers, filling up our measure though ever so small, we should be as a city set on a hill with our light shining forth to the world, being in the world, yet so filled with His light and power as to enable us to resist the many temptations; not conforming to the customs either in dress or address which is so marked at this time. We must be weaned from the world to be made partakers of a life hid with Christ in God.

R.

FOR "THE FRIENDS"

The Preparation of the Sanctuary.

The presence of God is the crown and glory of his people. Nor will He dwell amongs unclean or the unholy. A holy God, he ex holiness in all those who approach his stool to render homage and worship. So priests of old were commanded to wash in laver every time they entered the sanctuary or ascended the altar to offer sacrifice. could the priests minister unless they were legally clean. "Be ye clean that bear vessels of the Lord" was and is a perpetual ordinance.

Nor is less required of us in this, Chr higher and more glorious dispensation. in temples made with hands does God manifest his visible glory, but this he do the sanctuary of the heart of his saint whom He dwells, as Jesus said, "I will not defile myself to him" (John xiv: 21). He fles his promises by his prophet, "I will rify the house of my glory," (Isa. lx again, "I will make the place of my feet rious" (v. 13.) So Christ Jesus, our said in his prayer to his Father, "The which thou gavest me, I have given to (John xvii: 22.)

God was in Christ, as He came in the and God is even now in Christ as He com Spirit and in power, and Christ is in his ple; thus through Him does God resto man that heavenly communion which the sin man lost. Nor has any man a valid to be called a Christian unless he have the Spirit of Christ. All so anointed are by made priests unto God, that they may be tute of the one atoning sacrifice of their Priest Christ Jesus, now offer to God their spiritual sacrifices, acceptable to God the Him."

Before then convening for so sacred a pose as to worship Almighty God may we expect that He who has declared that the preparations of the heart in man, and the swer of the tongue, is from the Lord" (Eccl. xvi: 1) will thus prepare his people to his promised holy presence? Many, in are the witnesses who have declared that the hand of the Lord has been time and again laid upon them."

A watchful, prayerful people will pe this, and being attentive and obedient as to, the heart, emptied of all worldly th the Lord will find more room to fill with his blessings.

Let me quote an extract from the journal of William Savery, a Philadelphia Friend, thus wrote in the year 1797, (see page 10th line) "Retired to my chamber, seems to me improper, before these public meetings to continue in comparison conversation until they come on—my least, appears to be to retire and endeavor have my mind gathered to the Divine tain, where strength and qualification them to the honor of the Truth, can be found; and, after all, I think I always entered them with fear and trembling, the blessed cause should by any means suffer."

To be a true minister of the gospel is a minister of the Spirit and the power of the Word only; and to do this requires vouchsafed from on high, as it did to miracles. The apostles were early

their Lord and Master, "Without me, ye do nothing." They needed like Jacob to lie in prayer and with fasting to God, as then the Lord is pleased to uphold, to guide and to guide us in our ministry by his spirit, we need not expect any true conversion of sinners to God. How essential then, to all who are truly concerned for the welfare of Zion, and those who are called to be shepherds in Israel more particularly, that they first diligently take heed unto themselves, that they may be qualified to fulfil the purposes of their calling, viz: to feed the flock of God. Let these oft-times sink down into prayer, who is the root and the offspring of David, that they may be partakers of the life in the word, that the sap of the vine may circulate through all the members. Then shall all the trees of the Lord's own planting, trees of righteousness, planted by the waters of the living fountain, bear fruit to the praise of the heavenly husbandman.

My we always bear in mind, there is no acceptable frame of mind, to the greater number of hearts, wherein to come before God in worship than that of a humble and contrite spirit. And when hearts rightly prepared come under a baptizing ministry, exercise in the demonstration of the Spirit and power, doctrine drops as the gentle rain, and the dew on the tender herb, and hearts are softened and melted by the love of Christ, according to his promise is present there. The Lord is with his servants, going before them and working with them, as He was in the beginning with those who were scattered abroad and sent everywhere preaching the word.

The Lord is with his church as He ever has been, therefore though the waters of the sea roar, threatening to engulf the gospel, we need not fear as we steadfastly do as we are commanded, "Look unto Jesus, the author and the finisher of our faith." It is He who ruleth the raging of the sea; when heaves thereof arise thou stillest them" (Is. xlix: 9). W. W. B.

Courtesy is closely akin to religion: indeed, courtesy is an inseparable element of true religion. True politeness, inherent urbanity, or of the fruits of indwelling religion, is the golden rule is the highest law of etiquette.—R. S. MacArthur.

THE INSTINCT OF ANIMALS.—An English naturalist says: The instinct whereby wild creatures detect those of the human species who are likely to be hostile to them and those who may be regarded as harmless is of so subtle a quality that it almost appears to partake of the nature of metaphysics. In the still season plovers will actually buffet the glew who is fishing too close to their broods; at the date of the shooting season they will not allow him to get within two fields of them. The wood pigeon seems to know the range of the modern fowling piece, and will flash boldly past at an interval of one hundred yards and upward, but is careful not to put a tree between himself and a sportsman if disturbed at any range within gunshot. The fox knows that he is sacred from guns and will audaciously seize a pheasant and decamp with it within the paces of a retriever; as he is quite aware that the latter is no foxhound.

The Confessors of Peace from the Second Century to the Era of Mahomet.

V.

Here it may be well to make record of the following interesting and significant result of the investigations made by LeBrant concerning early Christian inscriptions, to wit, that out of four thousand seven hundred and thirty-four, but twenty-seven—or one in one hundred and seventy-five—were memorials of military men, whereas, of ten thousand and fifty Pagan inscriptions, five hundred and forty-five—or about one in eighteen—were over the bodies of soldiers.

The epoch was a momentous one, and it will be worth while to seek to know how it happened that the Christian rule of non-resistance which obtained during two and a half centuries, came to be so generally forsaken. The modification of the oath has been referred to, together with the unfaithfulness arising from worldly conformity manifest in so many lapses when the times of persecution appeared. Perhaps to no one thing was the moral weakening more due than to the influence of the circus and the amphitheatre.

"While the shamelessness of the theatre," says Farrar in his *Early Days of Christianity*, "corrupted the purity of all classes from the earliest age, the hearts of the multitude were made hard as the nether millstone with brutal insensibility by the fury of the circus, the atrocities of the amphitheatre and the cruel orgies of the games. Augustus in the document annexed to his will mentioned that he had exhibited eight thousand gladiators and three thousand and ten wild beasts."

An immense oblong-circular building nearly two thousand two hundred feet in length lying between the Palatine and Aventine hills was the oldest and most celebrated of the many circus buildings in Rome intended for exhibiting shows and games. It is said that it would accommodate as many as two hundred thousand spectators. Cæsar subsequently supplied it with porticoes and also with a surrounding canal to furnish water for naval exhibitions. The amphitheatres used for gladiatorial combats, fights of wild beasts, etc., were to be found in the provincial cities of Italy as well as in various provinces of the empire from Britain and Gaul to Thrace and Syria. The largest of these was the Coliseum or Flavian Amphitheatre, erected by Vespasian, who employed in the work twelve thousand Jews who had been made slaves at the taking of Jerusalem. To these of the favored nation who remembered the splendid Temple for the worship of Jehovah in the walled city whence they had come, what a humiliation and cause for wailing that they should now be doomed to build a temple to the gods of cruelty and sport!

"Wandering bands of gladiators," says Erace in his *Gesta Christi*, quoting sundry authorities, "traversed Italy, hiring themselves for the provincial amphitheatres. The influence of the games gradually pervaded the whole texture of Roman life. They became the commonplace of conversation. The children imitated them in their play. The philosophers drew from them their metaphors and illustrations. The artists portrayed them in every variety of ornament. The vestal vir-

gins had a seat of honor in the arena. The Coliseum, which is said to have been capable of containing more than eighty thousand spectators, eclipsed every other monument of Imperial splendor, and is even now the most imposing and the most characteristic relic of Pagan Rome."

Augustus had limited the number of men who might take part in gladiatorial fights, to not more than one hundred and twenty on any one occasion; but this imperial regulation appears not to have been greatly regarded, for Josephus mentions that in the amphitheatre at Berytus, in Phœnicia (the modern Beirut), Agrippa caused fourteen hundred to do battle. The adjacent plain, it may be said in passing, is renowned as the place where the so-styled "St. George, the patron saint of England," slew the dragon.

Under Nero and Domitian, female gladiators were not uncommon, and Juvenal, in his *Satires*, describes the enthusiasm with which Roman ladies practised with gladiatorial weapons. Was it with the hope of a Pagan renaissance after this order that the practice of fencing was recently said to have been growing into favor with "society ladies" in certain localities? Also, that one of our great universities should be projecting a "real Grecian amphitheatre" for the young men's sports?

As to the contests with wild beasts, it need not be necessary to go into particulars further than to refer to a series of games provided by Trajan, which continued one hundred and twenty-three successive days, when lions, tigers, elephants, rhinoceroses, hippopotami, giraffes, bulls, stags, even crocodiles and serpents were employed to give novelty and zest to the spectacle of slaughter. Variety in the exhibit of ferocity was shown in innumerable ways, as instance the chaining together of a bull and a bear. We will now give some consideration to the relation of the Christians to these very popular and seductive entertainments.

It has just been said that the philosophers drew from the gladiatorial contests some of their metaphors and illustrations. So also the Apostle Paul, who we know to have been a man of considerable learning and of acute observation, makes happy illustration of the accompaniments of worldly games in inciting Christ's followers to press obediently and very earnestly on in the way of their Divine Leader. Thus, in his first epistle addressed to "the

*It seems like a singular revival of what is said above by Brace—that "the influence of the games gradually pervaded the whole texture of Roman life; the children imitated them in their play"—to refer to the suggestion contained in an article which happened to-day to come under my notice, on "The Use of Myth in the Primary." It occurs in a serial which has supplied a great deal of excellent matter for American mothers. It tells of play instruction for little children concerning the myths of Apollo, Neptune, Minerva, etc., and gives especially a lesson about Diana, introducing some infantile dramatization. "Now the children were ready to read about Diana so part of the story was written on the blackboard, and we chose our palace of the moon, a corner of the room, and our Diana. Of course she had to have black hair, as the goddess had. We pinned a large yellow star and crescent on her hair, and in our fancy, decked her in a robe of richest blue. For the star maidens we chose little girls with golden hair, and for the trees, black dolls." We can scarcely suppose that the Christian mothers of the early days were considering, would have deemed this diversion to the "great goddess Diana" of the Ephesians, a judicious line of instruction for their little ones. Not less of care is surely called for to-day.

church of God which is at Corinth"—that city being but seventy miles distant from Olympia on the Alpheus, where the celebrated games were stately held—he employs the following appropriate parallel in illustrating the careful preparation and unflinching zeal of those who press on for the heavenly prize:

"Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection lest that by any means, when I have preached to others, I myself should be a cast away."

A little later in the same epistle to his brethren at Corinth, explaining the resurrection from the dead, and how the faithful "in Christ shall all be made alive," he ardently exclaims: "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for tomorrow we die."

Then again, writing from his confinement at Rome to the Ephesians from whom he had so sorrowfully parted (as detailed in the twentieth chapter of Acts) about four years before, he enjoins them to "put on the whole armor of God." Full well those distant brethren in Asia would apprehend his beautiful simile of the Christian warrior's panoply, seeing that right there in their own city was that wonder of the world, the great Temple of Diana, as also the immense theatre in the shadow of Mount Coressus, where the uproar raised against Paul had been finally appeased by the town clerk, and where the populace were wont to throng to view the gladiatorial combats. So the fitting concluding exhortation of Paul to Christ's followers and confessors of peace in the midst of the idolatries, popular entertainments and many other temptations of their attractive city, ran thus:

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Again, writing to "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ," he bids them as children of the light and of the day, to watch and be sober, reiterating, "But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation." . . . "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." He furthermore declares the rapture of those

"which are alive and remain," who, with "the dead in Christ . . . shall be caught up with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." But, alas, it was at this same Thessalonica, upwards of three hundred years later (A. D. 390), that there occurred in the great circus building of the city, the most awful scene of slaughter of its kind that the world has probably ever witnessed! It happened in the reign of Theodosius, called also Flavius, and surnamed the "Great," that a certain favorite charioteer of the circus, having been put in prison for an offence, the populace, inflamed by this punishment of their idol, and recalling some former matters of dispute, murdered their governor and several of his officers, and dragged their mangled bodies through the mire. Theodosius, concealing his resentment, caused an invitation to be given in his name to the people of Thessalonica, to witness an exhibition at the circus. When a great concourse had assembled, they were mercilessly massacred by a body of barbaric soldiery, the number of the victims according to lowest computation being seven thousand. While it is very probable that many of these were known as Christians—for even at that time, Chrysostom, with other teachers of the faith, was forced to complain that the theatre was more frequented than the house of worship—yet we may also conclude that of those who on that fatal day went thronging to the circus with the multitude, there was probably none who wore the protecting breast-plate and the helmet of the children of the light and of the day.

We will now return to the historical relation. It is told by Neander concerning Apollonius, of Tyana, that noted disciple of Pythagoras and magician or seer, of the first century, that "he spoke against the cruel gladiatorial shows; for when the Athenians, who were celebrating such games, invited him to their public assembly, he replied, that he could not tread on a spot stained by the shedding of so much human blood, and wondered the gods did not forsake their Acropolis." A similar bold testimony, likewise cited by Neander, is that of Demonax, of the isle of Cyprus, who at the beginning of the second century resided in Athens, where he lived to nearly the age of a hundred years, universally respected for his simple life, full of kindness and charity to all despite his profession as a Cynic philosopher. "When a show of gladiators was about to be exhibited in Athens, he presented himself before the assembled people, and told them they should pass no such decree until they had first removed away the altar of pity."

During the reign of the Emperor Marcus Aurelius (contemporary with Demonax, the benevolent pagan philosopher), his legions were kept in constant conflict with the Germanic tribes bordering on the empire, and at one time the danger appeared so threatening that even the gladiators were enrolled in the army. This both alarmed and irritated the Roman people as an interference with their favorite pastimes, and operated as one cause of the severe persecution against the Christians which stains the record of the reign of the wise and virtuous emperor. Recent plagues had desolated the empire—there had been

earthquakes and epidemics—an inundation the Tiber had done great damage in Rome and hence was good occasion given for saying of Tertullian: "Let the Tiber overflow its banks, let the Nile fail to inundate the country, let the heavens be of brass, let the sun be darkened, let famine or pestilence visit the land, and at once the cry is raised—'Christians to the lions!'"

(To be continued.)

FOR "THE FRIEND."

Around Porto Rico.

BY WILLIAM C. ALLEN.

This winter feeling the need of a change from our rigorous climate, and my mind having been turned toward Porto Rico, I started for that island. The interest it has excited in our own country since the acquisition of the United States, may be some apology for this brief narrative.

The steamship *Ponce* is a very good vessel. She is a freight steamer with fine passenger accommodation on deck. Everything as clean as possible, and the table is good. The service is excellent. My stateroom was amid-ships, had two good windows in it, also a slat door opening out on deck. All this secured that most desirable condition on ship-board—splendid ventilation.

After a voyage of a little more than ten days we sailed into San Juan harbor under the light of the moon, which was nearly at the zenith. The waters of the harbor danced in the silvery light beneath the frowning cliffs of El Morro, the great Spanish fortress erected many years ago. The electric lights of the city were brilliant along the waterfront, while from the dimly seen wharves far distant, there arose a babel of voices in a foreign tongue.

From that time on I realized being in a tropical climate. Indeed, although I had been in New York on a piercingly cold day, the seventy-four hours it had been necessary to shed my heavy overcoat. Two days after reaching San Juan the people on the ship were glad enough to get into the lightest summer clothing.

San Juan was founded many years before Philadelphia. Part of the castle was completed as long ago as 1584. Columbus discovered the island in 1493. The city is surrounded by ancient walls, some of them over fifty to one hundred feet in height, constructed of the most solid masonry; and so arranged to mount batteries to command the approaches to the city in every direction. But the care and vast expense of a preceding age could not prevent the city being easily captured by the United States, in the recent war with Spain.

I stayed with the ship during the trip, whilst she made a circuit of the island, calling at various ports to load, principally with molasses, sugar, coffee and oranges.

I went ashore during the day-time and enabled to be physically comfortable, at the same time observe interesting phases of Porto Rican life, in some of the smaller towns and villages.

San Juan has about twenty-five thousand people. As on other parts of the island, there are a great mixture. There are a few Spaniards, and a few Spaniards, besides the

The latter are of all shades of color from light brunette to almost black. They are of slight build and frequently have good, attractive features with black hair and eyes. Doubtless are of altogether Spanish descent, while others are a mixture of Spanish and Indian blood. There are also many negroes.

Porto Ricans are a light-hearted race. I am inclined to make them indolent, as our own countrymen become, after a short sojourn of residence on the island. They are very friendly by kindness. Going down on the morning, a lady who had resided there, remarked, that in Porto Rico "a smile goes a long way," and that, "if you but smile on people, they cannot do too much for you." My personal experience confirmed her assertion. On the morning after arrival, restless and in my attire, armed with an umbrella to protect me from the winter's sun, and with a folding pocket-knife in my pocket, I sallied forth to do the duties of the day. The kodak was soon brought into requisition, for novel sights greeted me in every direction. In about half an hour, I ran across many acquaintances, who were starting out on some hunting expedition, out in the suburbs, and they invited me to join them. Thus I was engaged in investigating real estate and learning about rentals in Porto Rico. Rentals are very high, at least for Americans. One would-be-renter asked fifty dollars a month for a veritable shell of a house, which he said rented for fifteen dollars a month before the American occupation. Most of the houses are of medium style and size in the center of one story, built high up from the ground on posts. They have one central room which opens smaller living and bedroom with wretched apologies for the conveniences, as we understand them. The ovens are of massive masonry with square apertures, and charcoal is burned. Every thing is of the cheapest.

When I went to San Juan and its neighborhood for several days after reaching Porto Rico, and also about the same time previous to sailing for the place. San Juan and Ponce are the two principal cities. I was in the latter also about a week. These and the smaller towns have some general characteristics. Everything is distinctly foreign. The architecture is European, or like the pictures one has seen of Spain or Moorish towns. There are the deep windows, the balconies overhanging the women lean, as they watch the street below; and the big door-ways in the middle of one walls up and down the streets. The streets are narrow, and in San Juan are particularly so. The large shops are European in appearance and look like those in any of the European towns. The little shops are more adapted to visitors. All sorts of odds and ends are to be found in them; often in front is a large sugar cane, cut into lengths about six feet long. This sells at a cent a stalk, and the natives pare down the outside, and drink the sweet juices from the interior of the stalk, and it is good.

Ornamental fruits are offered everywhere. Big oranges can be purchased at three for one cent from any street corner of old men or negroes squatting on the pavement. Funny little stands are loaded with mysterious things which would not tempt the users of

Whitman's or Lowney's candies. The narrow sidewalks are thronged. In the middle of the streets, and far out into the country, pours an unceasing stream of men, women and children with burdens on their heads, crying their wares. All are dressed in thin stuff of gayest pattern and color. Great ox-teams sometimes block the way. The jargon is terrific, for the Porto Ricans seem to be great talkers, and can laugh and argue with one another, over anything, by the hour.

San Juan is on an island between the harbor and the sea. Out on the point, commanding the entrance to the harbor, is El Morro. Its walls are enormously thick. United States troops now occupy it. Nearby are the barracks. In the center of the city is the Plaza or public Square—surrounded by shops and government buildings. In this space are trees and seats for the way-farer. Twice a week the military band plays music in the Plaza, whilst the light-hearted people promenade under the electric lights.

San Tuce is a very pretty suburb of San Juan. Here are really charming villas, painted or calcimined in the brightest colors.

Over them, perhaps, wave broad palms, whilst around them are other beautiful specimens of tropical verdure. The brilliant flowers, and deep green of the shrubbery, all tastefully laid out amidst winding walks, and enclosed behind high walls, or pretty railings, oftentimes combine to form lovely views.

One of the most attractive places near San Juan is the La Parque, or the Park. A fifteen minutes' trolley ride takes you there. A great grove of cocoanut trees extends down to the beach. Thither one First-day morning I repaired with my little Testament, and, sitting in the shade of the waving palms, close by the booming breakers, as they rolled in from the broad blue Atlantic, I seemed very close to God. Possibly I had as much satisfaction during that quiet hour, as some of our ship's company who attended Episcopal church at the same time. I apprehend they thought it strange that I, a professing Christian, did not go with them to listen to the bishop. And later in the day it seemed additionally strange that I did not accompany them to a masked ball in the theatre,—where the fiercest revelry abounded. Truly the consistent Quaker is little understood by those who, professing Christ, love the world.

The trip around the Island included some beautiful views of sea, surf, headland and mountains. The waters of the Caribbean Sea are, when shallow, simply indescribable as regards their colors. Alternate shades of indigo, emerald, or sapphire surround the ship, or are tossed into lighter tints in the foam in her wake.

Our first stop on the south side of the Island was made at Ponce, where we anchored in the roadstead, about half a mile from shore. Ponce is an interesting city of about twenty-five thousand inhabitants. One of our first experiences was in the market place where, as in similar places in Porto Rico, were offered for sale a great medley of things,—fruits, meats, clothing, and what might be called local bric-a-brac. All around squatted on the pavement were women surrounded by vegetables, fruits or articles for personal use. People of all degrees of color threaded their

way amongst these vendors of merchandise, whilst loud and fluent Spanish voices filled the air. Our party wandered through the crowd looking for subjects for snap-shots in the grotesque scene. Several of us had small packages, and as in this country it is assumed that no lady or gentleman will carry bundles we soon became ourselves objects of curiosity to the natives. Possibly the summit of our popularity was reached when one of our number, finding a small boy prepared to do the job, essayed to have his shoes polished. Perched on a chair he was soon surrounded by an amused yet respectful throng.

One of the novel sights of Ponce was to see how milk-men guarantee the freshness and purity of their wares. Men drive bunches of three or four cows around from house to house. The purchaser will carry a large mouthed bottle out to the milk-man, and he proceeds to fill it directly from the animal under her personal observation, thus precluding any sinful association with the pump.

Leaving the town, one finds many of the conditions of country life exceedingly primitive. All the towns have their suburbs of "shacks" and many smaller villages seem to consist entirely of them. A "shack" is only a hut, maybe not more than ten by twelve feet in size, with a wretched floor if any, its roof and sides being covered with cane or palm leaves. In these dreary abodes exist the poor, who probably constitute fully one-half the population of the Island. In one of these huts almost without furniture, and amid sickening odors, will live possibly a large family.

(To be continued.)

Remarkable Conversion of an Infidel.

The following narrative has lately been received by a Friend in this city from the writer now residing in England:

I was brought up in the Established Church of England and remained within its ranks until my twenty-first year. Its lifeless formalism and meaningless ritual never impressed me with conviction, but rather paved the way for me to receive the prevailing scepticism of the age. I began the study of what is called the higher criticism. I read Strauss, Renan, Fichte, Schlegel, Hegel, and other metaphysicians and soon blossomed into a philosophical Deist. After tasting these highly spiced dishes of heterodoxy, my craving for stronger food led me to Rousseau, Voltaire, Paine, etc. The tenets of Christianity were insidiously uprooted from my mind.

I became what is termed a Free thinker (why a rejecter of Christianity should have the monopoly of this title I have never been able to understand.) The transition from this phase was greatly facilitated by a course of studies in the realms of science. There I was introduced to the works of Darwin, Tyndall, Huxley, Leuchner, etc., who completed the work, and left me a materialistic atheist.

In this state of mind I met Charles Bradlaugh, whose rejection by the House of Commons (because of his atheism) had gained my sympathy. I became a strong supporter of his ideas and attended twice as a delegate to Trafalgar Square demonstrations in favor of his right to enter the House of Commons. Under Bradlaugh's teaching I soon developed into an active anti-Christian propagandist, and in

1881 I became secretary of a branch in Manchester of his society National Secular Society, and carried on an active propaganda against Christianity in many of the large towns in Lancashire. In this vein of thought and activity I continued for twenty years, varying my ideals as the humor took me. Now it was Classicism, now Hedonism, now Epicureanism, then Stoicism, Egoism, Anarchism, Spiritualism, Socialism, etc. All these were tried during these years, and yet my life seemed meaningless, I wondered what I was here for, there seemed no answer, life appeared to be only a farce, and we compulsory players.

Why should we build up an edifice of intellectuality which would crumble away without a moment's warning? What was all our boasted Science, Philosophy and Literature? really, it was vanity and nothing more. Yet I could not abandon it. Whilst in this condition I unexpectedly received instructions to undertake a journey through the United States by the firm that I was employed by. During this journey I saw many wonderful sights and experiences, through the Rocky Mountains, Deserts, Grand Canons, Mississippi River, Niagara Falls, etc., all these influences gradually had a remarkable effect upon my mind. I felt I was in the presence of a power greater than myself, my materialism began to give way, the solemnity of the panorama through which I was passing was teaching me more than any other influence had ever the power to do before. I could not reject the idea of a God now, the facts were so palpable, insensibly I had to admit that the evidences were overwhelming. The Holy Spirit was working through me and drawing me to the Eternal Father and I was resistless, there was no conflict, the edifice of materialism that I had been building up for the last twenty years, crumbled to pieces in as many days.

I capitulated without an effort, the Lord had revealed himself by his *Holy Spirit*, without the means of the written or spoken word.

Then came light, glorious, wondrous light, the scales fell from my blind eyes and I saw the glory of the Lord in all creation. O what a revelation, what a revolution of ideas. Was I dreaming or ill with the fever; nay, neither, I never felt in better health, and when I returned to England the desire to know the things of God increased every hour. I was convicted of my sins by the Holy Spirit, repented, accepted God's gracious gift of salvation through his dear Son Jesus, and became a new creature. This will naturally be interesting to you to learn, considering that no preacher, book, nor even the Bible had anything to do with my remarkable conversion, but to the Grace of God by his Holy Spirit is due this great work, and that is why I honor Him, and give all praise to Him.

I am conscious that this light that has been given to me has been in answer to my prayers that the Holy Spirit would guide me into all the Truth as it is in Jesus, and that it is through my honoring the Holy Spirit as I have always done since my conversion two years ago that I have been brought into the knowledge of his marvellous light. I sincerely thank Almighty God for his wondrous love and mercy towards me and ask that I may be guided to the highest of Christian Truth wheresoever it may lead me.

THE TAPESTRY WEAVERS.

Let us take to our hearts a lesson—
No lesson can braver be—
From the ways of the tapestry weavers
On the other side of the sea.
Above their heads the pattern hangs,
They study it with care,
The while their fingers deftly work,
Their eyes are fastened there.
They tell this curious thing besides,
Of the patient and plodding weaver,
His work on the wrong side evermore,
But works for the right side ever.
It is only when the weaving stops,
And the web is loosened and turned,
That he sees his handiwork—
That his marvellous skill is learned.

Oh, the sight of its delicate beauty,
How it pays him for all his cost,
No rarer, daintier work than his
Was ever done by the frost;
Then the Master bringeth him golden hire,
And giveth him praise as well,
And how happy the heart of the weaver is,
No tongue but his own can tell.

The years of men are the looms of God,
Let down from the place of the sun,
Wherein we are weaving always,
Till the mystic web is done.
Weaving blindly, but weaving surely,
Each for himself his fate,
We may not see how the right side looks,
We can only weave and wait.

But, looking above for the pattern,
No weaver need have fear,
Only let him look clear into heaven,
The perfect pattern is there,
If he keeps the face of our Saviour
Forever and always in sight,
His toil shall be sweeter than honey,
His weaving is sure to be right.

And when his task is ended,
And the web is turned and shown,
He shall hear the voice of the Master,
It shall say to him "Well done!"
And the white-winged angels of heaven
To bear him thence shall come down,
And God for his wages shall give him,
Not coin, but a golden crown.

Science and Industry.

THE most hazardous part of the work on the Manila telegraph cable is that completed between San Francisco and Honolulu, in which the sea bed is precipitous, with valleys thirty-one thousand six hundred feet deep. The next two sections will lead across plains of mud at a depth of eighteen thousand feet, while the last section will be laid over a series of mountains.

LONGEVITY OF SHIPS.—Ships, even built of the best materials, rarely last longer than one hundred and twenty years. There are, however, some exceptions. Thus, the whaler *Truelove*, a three-master, that had been constructed at Philadelphia in 1748, after sailing several years under the American flag, was purchased by an English captain, to be used for whaling in the Arctic Sea. At the age of ninety-seven it passed into other hands, and continued to sail in the Baltic Sea for another forty-four years, and not until after one hundred and thirty-nine years of active service it was sold to be demolished. The other day twenty-four English vessels over one hundred years old, and thirteen vessels that kept at

sea more than sixty-five years, were got afloat. It has been estimated the average duration of a vessel is twenty years. All steamers built in 1815 and have disappeared. The oldest ship in the world is said to be the *Victory*, Nelson's ship at Trafalgar. This vessel was launched in 1765, and is therefore one hundred and fifty years old. Moored for several years at the docks of Plymouth, this historic vessel could be preserved only at the price of considerable sacrifices on the part of the British admiralty.

HINTS CONCERNING INK.—Some inks turn black in a few hours look pale when used. Most inks, too, run and flow if gets on to the writing. The *American Gist* advises a correspondent, who writes ink which is black at the very beginning is waterproof, to try this formula: 17 grains, two hundred grains; potassium bichromate, thirty grains; gelatin, thirty grains and water enough to make sixteen fluid ounces. Dissolve the gelatin in one-half of the water and the nigrosine and the bichromate the other half. Then, having poured the solution into a dark, amber colored bottle, stop the second solution.

The ink should, if possible, be kept in a tin of such shape or color that the contents shall not be exposed to bright daylight. It can be used in a fountain pen by diluting with water until the writing appears pale or black. If this is done the gelatin will clog the orifice of the pen.

Another useful bit of advice refers to the restoration of the color of faded writing in ink, as in old letters. The desired effect can be secured with aniline inks, whose distinctive character is well known, and which are not to be trusted for anything requiring permanency. When the ink with which a letter of writing was done was made, as most of the inks are, from compounds of iron sulphate, nut galls or tannin, the task is easier. The tint may be deepened by washing the writing over lightly with a solution of ammonium chloride.

THE TRAINED NURSE HABIT.—The "trained nurse habit" is deplored by a writer of the *Saturday Review* who contends that while mothers have too much given up a precise service in surrendering the sick room to the care of loved sufferers, even in trivial cases to the professional attendant. He says:

"We have to face the fact that while there is great gain in trained and paid nursing, there is also a loss of something else, and that to be settled is whether this loss is beneficial to all parties concerned. Personally I am not so settled. So far, indeed, as the slighter ailments are concerned, I believe—and I know that doctors will bear me out—that the habit of sending at once whenever possible to a skilled shoulders on which to lay the burden of responsibility cannot fail to weaken a man's mother-hood or loosen the ties of wife-hood. This is strong language, I know, but the subject deserves it. The nurse who is something that no woman is fit to leave out of her life altogether, out detriment to her own character. call in skilled aid by all means should

the technical part of the work, but it does not exonerate her from other work so important. For without being a Christianist, I assert that no reasonable person who has studied the marvelous influence of the mental atmosphere in which we happen to be does affect the

DOES AS WEED DESTROYERS.—Recent investigations made by the Biological Survey, of the United States Department of Agriculture, of the habits of the dove, prove this bird to be of considerable value. The examination of the crops of two hundred and thirty-seven doves of the dove shows over ninety-nine per cent. of its food consists wholly of vegetable matter in the shape of seeds; less than one per cent. being animal food. Wheat, corn, rye, corn, barley and buckwheat are the principal crops. One hundred and fifty of the stomachs of the doves constituted thirty-two per cent. of the total food. However, three-fourths of the amount was waste grain picked up in the field after the harvesting was over. Of the crops of grains eaten, wheat is the favorite, and is almost the only one taken when it is in the field, and most of this was eaten in the months of July and August. Corn, the second amount, was all old damaged grain coming from the fields after the harvest, or from the stacks in summer. The third and almost constant diet, however, consisted of weeds. These are eaten at all seasons of the year. They constitute sixty per cent. of the annual food supply, and show very little variation during any month. If the seeds eaten were so minute it seems that none but the smallest species of birds would eat them, and then only when there was no other food. Some of the enormous numbers of seeds of individual birds consumed will be of interest. In one stomach were found seven hundred and fifty seeds of the yellow bird (Orealis Stricta), in another six hundred and forty seeds of barn grass or (Chactocloa) and a third had eaten a considerable combination.

WEATHER PROPHETS DEFENDED.—Willis L. Felt, chief of the United States Weather Bureau at Washington, was lately in Philadelphia and is reported to have spoken in a conversation as follows: "I am sure that the weather reports coming from this city are not inaccurate. On the contrary, they are so accurate that if there were false predictions our immediate attention is drawn to them. It is human nature to enlarge on one's faults, and fall to the ground on points. This is the case here. I have been out of every hundred predictions correct, and there has been no such number of calculations here. "One thing is generally overlooked. No one can predict with mathematical precision climatic conditions of any one place at a given time. We rely on the judgment of men in handling the instruments and judging the clouds. We take a map and see a storm moving in a certain direction at a certain speed. Then we calculate when it will reach a point, and predict rain for that time and place. Now that is the only calculation

we can make. But suppose that storm suddenly moves either faster or slower, or changes its direction. Then our prediction is spoiled.

"When there occurred in Philadelphia several false prognostications in succession I investigated. I found that the local bureau was justified in its reports. The storm was on the maps all right, but it moved so slowly east that it caused the predictions to go wrong. Sometimes a forecaster will make several mistakes in succession without any apparent excuse. Then I just relieve him for a week or so, and tell him to go away and rest up. It is a case of brain fog. Like the trained athlete who is constantly under a nervous strain, the forecaster will sometimes go stale and make all kinds of queer reports. Such, however, was not the case here and I have nothing but praise for the local bureau.

"Just to show you what we can do, I will cite the present floods along the Mississippi River. Two weeks ago our reports all through the flooded districts warned the residents and predicted almost to the inch how the rise would be. The waters are now at those figures, but by our warning I calculate that the Weather Bureau saved the South fifteen billion dollars, and that is a low estimate."

W. L. Moore was reminded that to-day was the vernal equinox, the supposed death knell of winter. It has long been a popular belief that on this day a storm will occur and this was pointed out to the weather chief. "Well," he smiled, "if you were anywhere else around the country but Philadelphia I could undeceive you.

"True, it is raining here to-day, but nineteen-twentieth of the country is enjoying fair weather which disproves your old theory. But I am going to get even," he laughed. "There is likely to be a stretch of cold weather yet."

Selected for "THE FRIEND."

George Fox.

George Fox was born in the Fifth Month, 1624, at Drayton, in Leicestershire. At eleven years of age he knew purity and holiness. In the nineteenth year of his age, in the year 1643, he left all, and travelled up and down the nation, visiting many people who were seeking the Lord, until the year 1646, at which time he entered into his more public ministry; for he was sent of God, as the apostles were in the primitive times, to turn people from darkness to light, directing all to mind the light of Christ Jesus in their own hearts. In the year 1648, several meetings of Friends were gathered to God's teaching through his ministry; in which ministry he faithfully labored forty-four years, through much suffering and many perils of various sorts, as by the journal of his life does largely appear.

God gave him length of days, so that he saw his children in the faith, unto the third and fourth generation, to a great increase. Great was his care for the preservation of those who had received the Truth, that they might walk in the same; and to that end he gave forth many faithful epistles, and good exhortation and advice, for good order and discipline in the Church of Christ, as appears in the collection of his epistles to Friends. He preached the gospel effectually but two days before he died, viz: on the eleventh of the Eleventh Month,

1690, at Grace-church street meeting house in London. After meeting, he said, "I am glad I was here; now I am clear, I am fully clear;" and then was the same day taken ill of some indispotion of body, and continued weak in body for two days, at the house of Henry Goldney, at Whitechapel court, in Grace-church street, and lay in much contentedness and peace to the end, being very sensible. In this time he mentioned divers Friends, and sent for some in particular to whom he expressed his mind for spreading Truth and Friends' books in the world; signifying also to some Friends, saying, "All is well, and the seed of God reigns over all, and over death itself; and though I am weak in body, yet the power of the Lord is over all, and over all disorderly spirit;" which were his wanted sensible expressions, being in the living faith and sense thereof, which he kept to the end.

On the thirteenth of the Eleventh Month in the year 1690 he quietly departed this life in peace, and so ended his days in a faithful testimony, in perfect love and unity with his brethren, being about the sixty-sixth year of his age.

HE will not send thee into a wood to fell an oak with a penknife. When He calls thee to work thou never didst, He will give thee strength thou never hadst.—John Mason.

SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt left Washington on the 1st inst. He ended his last year on Sixth Month 5th, in the course of which he has planned to visit many of the cities in the Western States, the Yellowstone Park, the Grand Canon of the Colorado, and various points on the Pacific Coast, travelling altogether about 14,000 miles. During his absence, it is expected, he will be in constant communication with officials in Washington by telegraph. On the 1st inst. he was in Milwaukee, Wis., and in the course of a speech expressed the following sentiments: "We should be false to the historic principles of our Government if we discriminated, either by legislation or administration, either for or against a man because of either his wealth or his poverty. The vigorous administration of the Anti-Redeem law, and it will be enforced, will afford a remedy for certain trusts. We are no more against organizations of capital than against organizations of labor." In an address at Minneapolis, he said: "Weeping and violent changes in the tariff would be disastrous in any event, and would be fatal to our present well-being if approached on the theory that the principle of the protective tariff was to be abandoned."

The award of the Anthracite Commission has been interpreted differently by the operators and their employes. Particularly in reference to wages, and in some places the employes are divided as to the meaning intended.

On the 2nd inst., at Scranton, thirty-five independent operators, representing the whole anthracite region, met to consider the award of the Commission. A committee was appointed to confer with a committee of the superintendents of other companies with a view to securing a concerted understanding about putting in operation the various recommendations of the Commissioners.

A despatch of the 5th inst., says: The sentiment in favor of the weekly half holiday is a growing one, and if the coal companies insist upon the full nine-hour day on the seventh day of the week there will certainly be trouble. It is not improbable that this question will be the first question for the board of arbitration provided for in the award of the Strike Commission.

The flood in the Mississippi River continues, and serious crevasses are reported in various parts of its course in Mississippi and Louisiana.

A Vermont jury has rendered a verdict against a labor union for \$2500 in favor of a manufacturing company, which claimed damages for the intimidation of non-union men and for preventing them from filling the positions vacated by strikers.

The first regular daily newspaper in the world depending entirely on wireless telegraphy for its general news service at Avalon, Catalina Island, twenty-five miles out in the Pacific Ocean, has been published. The new paper is called *The Wireless* and is published under the auspices

of the Los Angeles, Cal., *Times*, from the office of which an epitome of the news is telegraphed each morning.

The President has selected Wayne MacVeach, of Pennsylvania, who was a member of the Cabinet of President Garfield, to represent the United States at the Hague, when the arbitration tribunal considers the question of preferential treatment in every branch of trade.

Organized labor in all parts of the United States is said to be quietly preparing for what may prove to be a gigantic struggle between capital and trades unionism. Labor leaders are confronted by many serious and perplexing problems, which, if not settled, will involve thousands of workmen in every branch of trade.

Arrangements have been made whereby the rural free delivery mail carriers, near Utica, N. Y., will carry flags which will be weather signals, a certain flag to denote changes in temperature, storms, etc.

Many applications have been received in New Orleans from members of the religious orders in France, who are desirous of establishing themselves in Louisiana, upon their expulsion from France.

A dispatch of the 3rd from Kalispell, Montana, says: The residents of Helena, Plats, near here, were terrified last night by an earthquake. At a point on White Fish River, where the disturbance occurred, more than five acres of bluff land was carried a distance of six hundred feet and deposited in the channel of the river. The dam is three hundred feet long. No trace of the former channel can be seen. The water is backing up and flooding bottom lands.

A despatch from Monardville, Texas, says: A rich gold discovery has been made here by J. K. Stone, an experienced miner. The vein is found in an ancient abandoned mine, which Stone located by means of old Spanish records.

It is said the demand for snails in this country has steadily increased during the last fifteen years. At the height of the season twenty thousand snails are consumed in New York in a week, and nearly as many in New Orleans. Practically all of them come from Burgundy and the Bordeaux district, France. They feed on the grape leaf, and so profitable does their culture sometimes become that while vineyards are given up to them.

By an executive order of the 14th ult., Pelican Island, in the coast of Florida, a resting-place for native birds, has been made a reservation and been placed under the charge of the U. S. Department of Agriculture. By this action the continued existence of the useful pelican, at least on the east coast of Florida, has probably been assured.

There were 535 deaths in this city last week, reported to the board of Health. This is 10 less than the previous week and 29 more than the corresponding week of 1902. Of the foregoing 284 were males and 251 females; 74 died of consumption of the lungs; 87 of inflammation of the lungs and surrounding membranes; 12 of diphtheria; 15 of cancer; 19 of apoplexy; 21 of typhoid fever; 8 of scarlet fever, and 2 of small pox.

FOREIGN.—In the course of a discussion of the Irish development grant in the House of Commons, Secretary Wyndham, in moving that \$925,000 be granted annually for development purposes in Ireland, said a genuine industrial revival was taking place in that country. The proposal was adopted.

Minister Bowen, representing Venezuela, has refused to accept an amendment to the protocol giving the allies upon the blockade of Venezuela preference in payment of claims over the nations having such claims.

Hostilities have commenced between the Bulgarians and Turks and a battle in Albania has recently taken place.

King Edward VII left London on the 30th ult. for Lisbon, with the prospect of visiting there before his return. Queen Alexandra left England for Denmark on the same day. The King of Portugal met King Edward on the 2nd instant. It is stated that King Edward will visit Rome during the month.

The German Emperor has been to Denmark, and the 3d instant was in Copenhagen, returning towards Germany on the 5th.

The prefect of police of Paris and the prefects of all the departments of France are distributing official notices from Premier Combes to the monastic congregations of the action of the Chamber of Deputies requiring them to disband. This affects twenty-five teaching orders, having 1580 branches with 15,964 members, and 28 preaching orders, having 3040 members. The prefects are directed to allow the preaching orders fifteen days from the date of the order to disperse. The teaching orders are allowed one to four months' delay. In case the orders fail to disperse within the time stated they are to be notified that they will be prosecuted by the police in the local courts. Action in the case of orders conducting hospitals is postponed.

Acknowledgment of the aid rendered by the American people to the famine sufferers of Sweden last year has been made through United States Minister Thomas at Stockholm, by Karl J. Bergstrom, Governor of the province of Norrbottn, where the failure of the crops was marked. After assuring the Minister of the good accomplished by the American contribution, the Governor added: "It has been a great comfort to feel the interest which has been shown this remote part of the world by the people of America and its industrial newspapers, two of which have been so kind as to send respondents to investigate the situation. The esteem which the Swedish people have always cherished and evinced for the American people will, through the sympathy now shown, be still more confirmed and united with grateful feelings."

A dispatch from St. Petersburg says the statement is published in the Russian capital, that in the South of Russia, especially in Kerk and Odessa, the forgery of antiquities is carried on as a regular business. Several factories, chiefly in the hands of Greeks and Jews, are engaged in the work, employing men of great archaeological learning, which are able to produce coins, urns and ornaments so correct as to deceive the experts.

The St. Petersburg correspondent of the *Daily Telegraph* says the measures for the relief of the peasants being carried out. Arrears of taxes amounting to about \$57,000,000 have been canceled, and overdue taxation exceeding \$15,000,000 which the peasants owe to the district authorities have been assumed by the central Government. Other measures alleviating the burdens on the peasantry are expected to be adopted shortly.

A despatch of the 30th ult. from Jerusalem says: An act of violence of unprecedented violence was experienced here to-day. The entire population was panic-stricken, but the damage done was slight.

Professor Hellsprig has called attention to the fact that Mont Pelée has not yet ceased in activity, although eleven months have passed since it began its terrific life. He said that in one day the mountain throws up 200 times the quantity of sediment that the Mississippi throws off in a year. In 330 days it has thrown off enough to cover the island of Martinique, which has an area of 384 square miles, to a depth of 330 feet.

Advices from France state that a process has been discovered by which alcohol can be produced by synthesis without the use of vegetable matter. By a direct combination of carbon and hydrogen in the electric arc, acetylene is obtained. Sufficient hydrogen then is added to produce ethylene, and by combining water with ethylene, alcohol is obtained. While the cost of alcohol by the new process has not yet been reduced much below its cost as produced from vegetable matter, it is predicted with confidence by eminent French chemists that in the near future it may be produced by the new process at a cost of about half that which Germany pays to obtain it from potatoes.

NOTICES.

WESTWTON BOARDING SCHOOL.—For convenience of persons coming to Westwton School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, 15 cents; after 7.30 P. M., 25 cents each way. To reach the school by telegraph, write West Chester, Phone 1144.

EDWARD G. SMEDLEY, Supt.

WESTWTON BOARDING SCHOOL.—Application for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WM. F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westwton P. O., Chester Co., Pa.

Wanted.—At the School for Indian Children, Tusasassa, New York, a suitably qualified Friend as caretaker of the girls, and one as assistant matron. Application may be made to HANNAH F. CARTER,

201 E. Central Ave., Moorestown, N. J.

OR CAROLINE C. SCATTERGOOD,

626 Spruce St., Phila.

Friends' Freedmen's Association is preparing to send the spring shipment to their Christiansburg Industrial Institute. Contributions will be gladly received at Friends' Institute, No. 20 S. Twelfth Street, Philadelphia, on or before Fourth Month 14th. They should be plainly marked "For Christiansburg." Clothing, or material, or shoes which need mending, will all be made good use of. The

rooms in the new Dormitories, as well as the class will welcome many things which Friends are willing to find a good place for.

Friends' Library, 142 N. 16th Street.

—Open on week-days from 11.30 A. M. to 2 P. M. and 3 P. M. to 6 P. M. The new additions include the following: BURROUGHS, John.—Literary Values.

ELY, H. R.—A Woman's Hardy Garden.

HULFBECHT, H. V.—Explorations in Bible Land

the 19th Century.

MILLER, M. R.—Brook Book.

OTLEY, R. L.—Short History of the Hebrews.

REXPORD, E. E.—Home Floriculture.

VAN VORST, Bessie and Van Vorst, Marie.—The who Tolls.

WORDS WORTH, Dorothy.—Journals (2 vols.)

WOODS, R. A. (ed.)—Americans in Process, a

ment Study.

LAWRENCE, William.—Phillips Brooks.

DIED, at her residence in Media, Pa., on the fifteenth of Second Month, 1903, MARY E. M. in the eightieth year of her age; a beloved member and elder of Chester Monthly Meeting. Her Meekness and gentleness of spirit with the sympathy which characterized her life, endeared her to many, and these precious qualities, joined with a clearness of judgment, prepared her to fill wisely and acceptably responsible station in the church, and to "adorn the doctrine of our Saviour" in her daily life. The patient resignation with which she bore the reduction of her physical strength, gave evidence that her mind was stayed upon Him who had supported her under the stress of a lengthened illness, who had realized her great gracious promise, "Even to your old age, I am He, and even to hairs will I carry you." "Even I will call and I will deliver you."

—, on the twenty-eighth of Second Month, 1903, at her home in Monrovia, Indiana, ANN STANTON, a well beloved member and sister of West Union Family Meeting, and a long and faithful worker in the church. She was a living example of devoted service to her Master. She bore with patience and calmness her protracted suffering, covering a period of ten years. While her natural strength gradually declined, her mental faculties were unimpaired, her spiritual vision clear, so that she was able to encourage and exhort others to the service of the Lord. She had been a member of the Great Union of the Church, and to the bringing of all the tithes, that they might inherit the blessing of the Lord. Her life in public closed nearly four years ago. She was faithful still in ministering in her home to those who came about her, "dropping in and out," as she expressed it, and seldom tardy, as she was finished—the time had come for rest, and she had nothing to say or do, but to sleep, and awake to inherit the mansion which she had a vision in the prime of life, to ensure it would be hers if faithful to the end. The language of Scripture is peculiarly applicable to her: "Blessed are they which die in the Lord, that they may rest from their labors and their works do follow them."

—, in Philadelphia, Pa., on Second Month 1903, RACHEL B. DECOU, in the sixty-fifth year of her age. She was a member of Mansfield Friends' Meeting, and Upper Springfield Monthly Meeting, N. J.

—, on the thirtieth of Third Month, 1903, SARAH L. PASSMORE, in the seventieth year of her age. She was a member and elder of West Chester Friends' Meeting, and New Garden Monthly Meeting, N. J. Although she had been in declining health for some time, the summons came, and she was able to look upon the friends who were gathered around her, and to say, "I am I Lord."

—, on Third Month 14th, 1903, at the residence of her son, Joseph H. Branson, Philadelphia, JULIAN H. BRANSON, widow of Jacob A. Branson, in the eighty-eighth year of her age; a member of the Monthly Meeting of Friends of Philadelphia, formerly of Flushing Monthly Meeting, O.

WILLIAM H. FILE'S SONS, PRINTERS

No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, FOURTH MONTH 18, 1903.

No. 40.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications

received by
EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA
(10th from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM,
No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

The Redemption of the Body.

Pictures are but words, spelled as words; and as such, they are to be delineated, and may express good or evil, truth or fiction, according to the mind of him who speaks by their means. The facts expressed by them were not corrupt. Friends have unhesitatingly had recourse to pictures for illustration and teaching, but have not approved of their display where the prevailing motive or effect was that of a sensational show,—as for the gayety of a popular indulgence of pride.

In presuming to depict the crucifixion of our Lord any human hand must degrade its sacredness by falling short of it, and produce the work of fiction. Yet whether we approve of the attempt or not, it now stands as a fact, that an object looked upon as an impressive teaching of the doctrine of Atonement or Redemption by way of the cross on Calvary, is displayed to the people of Boston in a symbolic picture which Sargent has painted on a wall of their Public Library. In a clerical book of words, so pictorial language might have place in a library if anywhere. The painter should be a prophet to be inspired to preach in that mode of utterance. Though our feelings have always revolted from an attempt to delineate that sacred scene, we leave the question of this artist's calling between him and his Master. We are told, indeed, that nothing has happened in Boston for a long time which has so demonstrated the moral and religious earnestness of our American people as has the uncovering of Sargent's painting. "Day after day, and all day long, the hall is thronged with men, women and children gazing at the picture. They speak to one another in the loud voices, and come and go in silence. They carry an air of awe, as in the presence

of a solemn mystery. The majority of visitors care very little for 'art for art's sake,' but are intensely interested in a picture with a meaning. And here is a picture with a meaning which appeals to the universal sentiment, and it is for this reason the crowds of people are attracted to it. With absorbed attention they strive to decipher the various details of the symbolism. It is as if, like Paul, they were 'determined not to know anything save Jesus Christ and Him crucified.'"

In case such a mode of teaching was divinely calculated for the latitude of Boston, we could not wonder at that or, indeed, any language chosen of the Spirit to speak to men in their own tongue wherein they were born. And if not ruled, yet may it be overruled there, for many solemn convictions of the redemption which is by Christ Jesus.

That which has impressed the writer, who has not seen the picture, is the inscription upon it, as thus translated: "The Maker of man was made man and the Redeemer of his work; as man (incarnate) I redeem the body, as God I redeem the soul."* And our special attention is drawn to the language "I redeem the body;"—which is apparently based on that of the apostle, "Ourselves who have the first fruits of the Spirit . . . waiting for the adoption, to wit, the redemption of our body" (Rom. viii: 23).

In saying "as man I redeem the body," the translation is as imperfect as the doctrine. If we are reminded that George Fox said, "He died as he was man, and not as he was God," yet we do not ascribe the whole work of redemption to his physical death, but believe also that "by his Spirit that dwelleth in us" he quickens and redeems not only "his body which is the Church," but the bodies of individual Christians. Whatever is redeeming a soul in the body, is improving the body with it.

Let "the redemption of our body" mean what it will concerning any far off resurrection,—are we not also impressed with a sense of solemn responsibility to join with the Spirit of the risen Christ, in the present redemption of our bodies as instruments of our most precious treasure, the soul?—even these temples of the living God, which "if any man defile, him shall God destroy."

*Factus Homo Factor Hominis Factique Redemptor;
Rodimo Corporeus Corpora Corda Deus.

We are called upon now, in these present bodies of ours, to live unto Him who for our sakes rose again,—called to live by his resurrection life. "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "If ye then be risen with Christ (a present state for such) seek the higher things." The intimate relation and effect upon each other of body and spirit is indicated in every miracle of healing by Jesus, through spiritual power quickening mortal bodies. Shall we not cooperate with his Spirit in keeping our bodies wholesome inwardly and outwardly, having in view that "that which goeth out of a man,—that is, from his heart—defileth the man;" and "so also is the tongue among our members, that it defileth the whole body."

We are not prepared to adopt a recent medical statement that "at least forty poisons in the blood can be traced to evil thoughts," but the statement contains a principle, that the corruption of the body is hastened by the sin of the soul, and that a sound mind is needed in a sound body if it is to remain sound. Laws of health, we believe will yet be increasingly opened out in "the law of the Spirit of life in Christ Jesus," neither can we doubt that under the great Physician a suffering body has a ministry in the cure of the soul; but rather may the sufferings become superfluous by the soul being cured.

There has been indeed a blameworthy "show of wisdom in will worship, and humility, and neglecting of the body;" but the body is a talent for whose good and efficient condition we shall be held responsible, so far as we have a part in its redemption,—so far as we can keep it and foster it as an instrument of grace,—so far as we can present it as "a living sacrifice, holy and acceptable to God, which is our reasonable service."

At times it comes to us as a marvel, how careless of Divine grace professors of grace can be in the faithful keeping and carriage of their bodies,—in the language which their postures exhibit, in their heedlessness of offensive or uncouth manners. If we are "always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our mortal bodies," we shall be as much redeemed from vain show or pompous bearing on the one hand, as from

unrefined or slouchy awkwardness on the other, and our manner tend to be more like that which William Penn describes of George Fox, "courteous beyond all forms of breeding." Indeed, the distinctive marks of the Lord Jesus Christ which we bear in our body, may well bear such due savor of their process of redemption as we love so often to quote from John Woolman: "Some glances of real beauty may be seen in their faces who dwell in true meekness. There is a harmony in the sound of that voice to which Divine Love gives utterance, and some appearance of right order in their temper and conduct whose passions are regulated; yet these do not fully show forth that inward life to those who have not felt it; this white stone and new name is known rightly by such as receive it."

The Horse Race and the Human Race.

We fear that by this time a bill will have passed the Pennsylvania Senate for so recognizing and adopting the racing interests of the State as to erect a horse-racing bureau under the charge of a trust or monopoly of three individuals. [The *Ledger* also prints our concern.]

To the politically-minded this may appear as one sort of danger, while to the spiritually minded it is evident as a much deeper danger. This setting the seal of the State's sanction on a demoralizing interest which experience at Gloucester, Saratoga and elsewhere shows will not make for righteousness among its people, is bad teaching, and if adopted puts the State in the light of a sponsor of immorality. Legislators cannot shut their eyes to the fact that there will be gambling at race-courses, and the usual drunkenness and debauchery, with the insane excitement of multitudes, and the impoverishment of men already poor, and of not a few rich.

For what purpose is all this harvest of corruption? Its plea is the encouragement of improved breeds of horses. But does it raise a higher order of men? Is the intoxication of the horse-race of greater value than the virtue of the human race? What well-wisher to his children would locate his home and family in the vicinity or moral atmosphere of the race-course? To improve horses and men, there are better conditions than the excitement of excessive nerve-strain in both, and the gathering of throngs of men and women, adult and youth, to spots blighting to the righteousness that should enact a nation.

National decline has ever been hastened by fostering the appetite for spectacular shows. While Friends have in their official capacity done what they could to remonstrate, yet much must always depend on the influence of individual members everywhere in discouraging the

multiplying of such centres of demoralization, and especially the endorsement and partnership of the State in such a business.

The remedy and preventive of all lawlessness without, is Christ within. So much remains to be done in applying the gospel to the spring of men's motives and practice, that it seems by comparison as if the work for which our religious fellowship and testimony was first called into being, had scarcely begun. Through us or through others—at any rate by the direct witness of the Spirit, may there come upon the people an awakening to bring their deeds to the light of Christ in their hearts, that their deeds may be made manifest whether they are wrought in God.

FROM "THE LONDON FRIEND."

Peter Verigin on Tour.

THE LEADER AMONG HIS PEOPLE.

Last month Peter Verigin, Doukhobor leader, exiled among his people after so many years' back in Siberia, made a tour of the villages in Manitoba where the Doukhobors are located, strengthening, encouraging, and counselling the people. The special correspondent of the *Manitoba Free Press* accompanied Verigin on the tour, and gives a graphic account of the earlier part of the journey and its results, which will be followed with much interest by Friends. He writes:—

Petrovka Village, Yorkton Colony, January 19th.—Peter Verigin, the Doukhobor leader, has started his tour of the villages, accompanied by a select company. His reception in his own village a little more than a week ago was solemn and emotional. He had started from Yorkton early in the morning, and by changing horses twice, the forty odd miles to Proterpeosky village was covered by nightfall. It was bitterly cold, but the people turned out and massed themselves in the village street to meet the returned leader. It was weary waiting, but at length the sleigh came up the street, and Peter Verigin was at home again.

The whole party began to chant their special song of welcome, and a lengthy prayer was recited. Verigin then replied to their greeting. His remarks were few, and soon he asked for his mother's house, and the aged dame had the joy of that meeting to which she had so eagerly looked forward. That evening and the days following were busy indeed. Delegation followed delegation, "pilgrims" and "moderates" alike hurrying to interview the head of their sect. In conversation Verigin does not encourage the assumption that he has any special power over his people. He probably knows that to avow influence is to risk or lose it, but one is not long left in doubt as to the feelings of his people towards him. They trust his judgment implicitly, perfectly sure that his advice is valuable, and that it comes from a man far cleverer than they, and who has their interest at heart. In his exile in Siberia he has come in contact with other exiles, educated Russians, often of good family, exiled for political heresies, and this has increased his knowledge, and familiarized him with progressive ideas. In nature he is eminently practical (some might say even too practical), and for a flow of speech he is

not excelled by any Russian of my acquaintance.

Already, before we started from Proterpeosky, his influence on the "pilgrim" movement could be seen. They grew noticeably meeker; ineffectual beards were shaved, cut, certain stalwarts were currently regarded as riding on sleighs, and it was even hoped that some had again taken to mill butter.

The night before our departure Verigin held a village meeting at his house. The good-sized room was crowded with people, filled every available corner. The leader, of his exile, his journey from Siberia to Canada, his dangerous voyage down the Obi across the Atlantic; and at last he came to practical questions. He first treated the question raised so often by the pilgrims—of the suitability of Canada for their settlement. He declared that they were heeding God's will, and that there was no need to go anywhere else. As far as he could see, it was a country where they could live and prosper. The climate was cold, but very healthy, and all necessary vegetables grew splendidly. To become prosperous he said, there must be harmony. And the best guarantee of harmony was a community life. They professed peace and love; the expression of this was life of brotherhood. But, of course, any wished to take separate farms were free to have it so. Freedom was their motto.

The other essential to success was the session of animals, especially horses, as far as possible. Each family should have at least a pair of horses and one or two cows. Some among them considered it wrong to have animals. The speaker paused interrogatively. "Here all the work is done by horses; man gets the benefit of enslaving them," he spoke up a pilgrim. Verigin discussed the point courteously and dispassionately, arguing that the relation was not, or should not be, that of a slave and master, but of fellow-workers. The horse helped to raise not only wheat for his master, but oats for him. Hay was cut and stacked, and stables built for their benefit. If horses served man, man served horses; the work and benefit were mutual. "Let us consider the matter in this way," the speaker concluded, "horses are workers with us, they should also be considered members of our community."

Regarding cows, the same pilgrim raised the question of the disposal of the excess of males. "If we have many cows, soon we will have too many bullocks. What is to be done? We must sell them to the butcher, and that is wrong." The reply for its appeal to the generous instincts of the people, was highly effective. On the ship that Verigin crossed from England were seven hundred immigrants. They were poor people, and most of them expecting to settle on the land. "If we had too many animals, we can give to them."

Then he returned to the question of settlement. Everything depended on their being settled. In his opinion they should be up and land without delay. They should be diligent and grateful to the government. For four years they had behaved as if they were on a ship, and the government had not deprived them of land as it might have done, but had treated them with every kindness. He saw no dispo-

ing as the government asked. Canada a free country, not to be compared with Russia, crushed into the dust by bad government. But even were it not so, it was not them to expect evil and danger. Regarding the registration of vital statistics Verigin is not less clear. The law was for their benefit as much as others.

Then came a few words on the late pilgrimage. Many had lately come to the conclusion that they should only walk and preach, someone had even declared that they would again in the spring. Of course they were wrong and must do what they saw to be right. They should think, and think again, before any deciding. He asked them, were they not content enough in their own lives to be able to reach to others? Before preaching to others, one must live a good life oneself. "Are you good? I don't know how it is with you," he said smiling "but I know that I am not. I repeat that if you feel it is your true action, that no other life is possible, and may you are good enough—then go. But remember this, you have full right to dispose of yourselves, but no right at all to make women and children endure fatigue and pain. If any of you should start out again you should leave yourselves with your brothers and sisters in the village. They will, I am sure, gladly discharge of them." Referring to the account of the government in forcibly stopping the pilgrimage, Verigin said, "I see in this the hand of God. It is true that I do not like use of force; but what was to be done? I was not wrong to use force to save men from it, and that is what the government

every village visited the same is said, up to the time of writing all indications were favorable. Our party makes an imposing parade of three and sometimes four sleighs. Verigin's has been fitted with seats down the middle and is drawn by four beautiful horses. A dozen people travel in it. The joy of the village's welcome is infectious. The cry of welcome is the same in each village. When we enter we find most of the inhabitants in a mass outside one of the best houses chanting the song of welcome—all the men ahead independently of temperature. They follow prayer, often recited by a woman and a low bow. Verigin greets them, and gives them messages from friends in Russia and England. If the day is cold, all are invited into the house fully to discuss matters. The tables are ready laid, and soon tea is brought, together with fancy bread and preserves. A feast follows.

Constantly one comes on evidences of the pilgrimage movement. One village had twenty horses and thirty-two cows. All were well, and one man, whose chronic gout was at bay by plenty of milk, is again a part to the complaint. In another village Verigin finds a man whose leg was run over and mangled by the loaded wagon he was, with others, dragging from Yorkton. A few weeks before his family went on pilgrimage, and took along on a stretcher. The jolting dislocated the break, and he will perhaps always be crippled. In another village a woman was insane by the pilgrimage. Verigin admires the Canadian scenery, the climate, and says such things about

the government that the Doukhobors must be feeling quite vexed that they have not appreciated it better themselves. In short, he finds that in Canada they have come to just the place for them. The settlement of the Doukhobors now seriously begins. Torn by dissension, puzzled by extreme doctrines, they welcome gladly the clear, common-sense advice of their leader (given, too, with great policy), and it is as if they had received a new access of life. The second night of his arrival I met a party of people—men, and women—returning from an interview with him. They were singing joyously. Passing them one caught exclamations, "Thank God for all." "What a load has lifted from our hearts." The significance of the incident was at once apparent, when I learned that they had been pilgrims. It really forms the keynote of what is now happening in every village.

H. P. A.

FOR "THE FRIEND."

Around Porto Rico.

(Continued from page 309.)

Porto Rico is one of the most thickly populated parts of the globe. The poorer people, comprising the vast majority, are indolent, and their often helpless air indicates that they are the victims of past injustice, as well as the unfortunate inheritors from their ancestors of disease and sin. In spite of all this, they frequently have ambition to live better lives. They possess many amiable traits, and are seldom seen intoxicated.

The higher-class people are sometimes highly educated, are very polite, and live and dress well. Some of them send their children abroad or to the United States to complete their schooling. As I have elsewhere intimated, they often possess pleasant homes surrounded by charming tropical conditions.

One of the cleverest boys I ever met with was a little fellow at Ponce. Peter is twelve years old, has aquiline features and is light-complexioned. He was dressed in a white duck suit and was a perfect little gentleman. He proved to be an encyclopedia of local information, spoke English fluently, and was a fine interpreter. If that boy only had one-half the opportunities of young Americans, he would speedily outclass many of the latter. I regret to say, however, he admitted that, whilst he was earning money from "Americans," he was neglecting school.

After leaving Ponce we called at several ports loading for the return voyage. This process was full of interesting and exciting incidents. There are no docks at these ports, so lighters come out to the steamer; and the bags of sugar or hogsheads of molasses are hoisted aboard as quickly as possible. Sometimes it is very slow work, as the lighters are either poled out by sinewy negroes, or pulled out by means of great ropes attached to a buoy, half way between the shore and the ship. Sometimes the lighters have sails. When the sea is rough and the lighters fall up and down with the wave motion by the steamer's side, it requires much skill to get the merchandise safely into the ship's hold. Once in awhile an accident occurs, and the jabbering crowd of laborers, will pause a few moments to burl at one another divers unhandsome epi-

thets, each man seeking to make out that some one else has made an error.

These laborers are very strong. I have seen one of them lift a bag, weighing say one hundred and eighty to two hundred pounds, on his head and walk off with the load as unconsciously as if wearing a straw hat. They talk incessantly whilst working. They are very rough and sometimes indulge in good-natured horse play. Occasionally they will draw their knives and playfully go through the motions of stabbing one another. They live largely on a diet of beans and rice, and are urged on to their labor like the beasts of the field. Their lot seems a hard one, yet apparently a happier lot of humans never lived.

Although Porto Rico is so densely populated the land is only partially tilled. The ground is very rich, and the low lands show broad acres of sugar cane, young orange groves and banana fields. Up in the mountains coffee is grown. This is of a superior flavor, but is little known in our own markets. The sugar industry has almost completely gone into the control of the Sugar Trust. I could not learn that Americans, who have entered into other agricultural developments in the island, have been paid for their enterprise, but rather the reverse. The undeveloped conditions of interior transportation and climatic indolence, affecting natives and Americans alike, have helped to contribute to failure in business openings, which, on the face, apparently should have proved successful.

Speaking of mountains, reminds me that across those in the Island from the north to the south coast, winds the famous Military Road. It is a splendid highway, smooth as a floor, and hard as rock, which, by gradual ascents or declines, leads through some of the most beautiful scenery. This roadway is a wonderful piece of engineering and was constructed by the Spaniards many years ago. This great highway will, before long, have competition, in the form of an American trolley system. The new line will carry freight and passengers. In view of the traffic now carried on with ox-teams, it would seem as if the modern method of transportation will certainly pay. And those ox-teams! How long trains of them meander for miles out in the country! How the negroes love to travel with them! I have seen one of these ox-carts slowly creaking by, loaded with goods, and over it a flimsy cover to keep off the sun, whilst sprawled out on the goods in the shade, were two or three sleeping darkies. Is this the genesis of the Pullman sleeping car?

I received several deeply appreciated courtesies from resident American officials, or from natives, during my twelve days sojourn at Porto Rico. They seem glad to converse with one interested in the social, commercial and religious conditions of the place. I cannot here take the time to elaborate the reasons for my conclusions regarding the value of this "acquisition" to the United States. But it can briefly be summed up by stating that the natives claim business has declined since the American occupation, also that it costs more to live than under Spanish rule. Some Americans on the island, who believe in holding colonies for the benefit of America practically admit these assertions. This condition is largely brought about by the fact

that the United States laws applying to Porto Rico have cut off the importation of goods from Europe under the free-trade which they previously enjoyed; now they are forced to buy in the United States where the range of prices is much higher than in Europe. Consequently they cannot live as well for equivalent money, and local business languishes. The natives also say that foreign commerce has declined because, as a result of the United States laws, the carrying business is forced into American hands. Consequently American Steamship companies have a monopoly of freights to the detriment of the Islanders.

(To be concluded.)

True Philanthropy.

Friends' Western District Dorcas Society is a practical illustration of one of the best methods of reaching the poor with that which they most need—the means of self-help, which to the women who are struggling for decent living, apart from the so-called "charity" in which the pauperizing loss of self-respect is a factor, is unfortunately too often ignored. To add to the scant earnings of mothers with large families of children to support and educate (when the husband is incapacitated for work, or making insufficient wages to supply the necessities of life), without requiring long absences from their homes and little ones, is charity in an important sense of the word. Dangers both to body and soul, which surround the poor in the congested districts, are such as to require constant vigilance on the part of these mothers if they would protect the young. The piece of sewing at hand whenever or wherever it can be done in the home, has a deeper significance than the mere money or comfort it brings. Herein, too, lies a keynote to the problem of sweat-shop work for women and children, at least in so far as it is able to reach and resist it through this one phase of philanthropy. If we would really help the poor, we must do it through their home life! The FRIEND is deserving of commendation for permitting the attention of its readers to be drawn to this worthy work, which deserves to be strengthened and enlarged.

MARY H. GRUBB.

THERE are persons whom some professing Christians cannot tolerate. When one comes into the community who is broad enough to be the friend of their friends and of their enemies also they cannot understand him. Unless he will discard those whom they discard they will discard him. This Pharasaic spirit has broken down Christian fellowship in scores of so-called Christian churches. There are persons in every community and in every church who are not congenial. There is something irritating in their manner of life. This antipathy will manifest itself even when we try to hide it. It is the purpose of the Holy Spirit to burn up all such antipathies and prejudices and melt all sorts of people into one brotherhood. The Spirit did this on the day of Pentecost, and He will do it wherever He may have his way. It is an easy thing to love those who love us and to live on good terms with those who are kind to us; but to love our enemies and to enter into fellowship with those who irritate our feelings requires grace.

Jeremy Taylor says: "It is no great matter to live lovingly with good-natured, with humble and meek persons; but he that can do so with the froward, with the wilful and the ignorant, with the peevish and perverse, he only hath true charity. Lord evermore give us this charity."—*Selected.*

The Confessors of Peace from the Second Century to the Era of Mahomet.

VI.*

Athenagoras, the converted Athenian philosopher, in his "Plea for the Christians," addressed to the Emperor Marcus Aurelius and his son Commodus (177 A. D.), says—"The pastime which you fondly dote upon is the combat of gladiators and wild beasts. But we, deeming that to gaze on manslaughter is much the same as slaying a man, have renounced such spectacles."

The treatise *De Spectaculis* of Tertullian, a generation later, was written by way of caution to certain of the Christians who were in the habit of attending the theatre and circus, and the gladiatorial exhibitions at the amphitheatre. Having referred to the heathen defenders of these sports and disposed of their apologies, he continues in language which shows that the pleaders for more "liberty" were ready with the same specious excuses that they are to-day:

"Fortified by this knowledge against heathen views, let us rather turn to the unworthy reasonings of our own people. For the faith of some, either too simple or too scrupulous, demands direct authority from Scripture for giving up the shows, and holds out that the matter is a doubtful one, because such abstinence is not clearly and in words imposed upon God's servants. Well, we never find it expressed with the same precision, 'thou shalt not enter circus or theatre, thou shalt not look on combat or show,' as it is plainly laid down, 'thou shalt not kill; thou shalt not worship an idol; thou shalt not commit adultery or fraud.' But we find that the first word of David bears on this very sort of thing: 'Blessed,' he says, 'is the man who has not gone into the assembly of the impious, nor stood in the way of sinners, nor sat in the seat of scorners. . . . God certainly forbids us to hate, even with a reason for our hating; for he commands us to love our enemies. God forbids us to curse, though there be some ground for doing so, in commanding that those who curse us we are to bless. But what is more merciless than the circus, when people do not spare even their rulers and fellow-citizens? . . . If the literature of the stage delight you, we have literature in abundance of our own—plenty of verses, sentences, songs, proverbs; and these not fabulous, but true; nor tricks of art, but plain realities. Would you have fightings and wrestlings? Well, of these there is no lacking, and they are not of slight account. Behold unchastity overcome by chastity, peridy slain by faithfulness, cruelty stricken by compassion, impudence thrown into the shade by modesty; these are the con-

tests we have among us, and in these we win our crowns. *But would you have something blood too? You have Christ's.*"

Perhaps it will serve to elucidate a long consideration of the times now before us under notice, if we take a glance at the various position held by the Montanists, and Tertullian, their foremost apologist,—he who was the son of a high officer of the Roman garrison at Carthage, had been given a liberal education, especially in the line of jurisprudence, and now, having become a Christian, commended the brethren to a simple, non-resistant life. Montanus, of Phrygia, according to Neander "claimed to be considered a prophet sent of God in behalf of the new Church, as an inspired reformer of the church life." His opponents, it is charged that he made claim to be the Paraclete, the Comforter, the Holy Spirit, and we must not forget that so recently as the seventeenth century, the utterances of the Friends were similarly misconstrued by their enemies. "Tertullian," the above author then explains, "sets over against the church consisting of the number of bishops, the Church of the Spirit, which manifests itself through man enlightened by the Holy Spirit." The man's gift and qualification for the ministry equally with man's, was acknowledged. Neander unsympathetically observes, that "all the followers of Montanus, the most distinguished was Tertullian, a man of genius, austere and gloomy by nature, who defended the cause of his preceptor by many energetic and severe publications." This reflects the popular view of the time, of those who pleaded more "liberty of the flesh and of the spirit." But, Schaaf and Herzog in their *Religions-encyclopedia*, with a juster discrimination, sum up the matter: "With such principles Tertullian could not help coming into conflict with the Catholic church [the general church which acknowledged the decrees of the councils]. To him the very substance of the church was the Holy Spirit, and by no means the episcopacy, whose right to wield the power of the keys he even [ever?] rejected. . . . the conflict assumed such a form, that the Montanists were compelled to separate from the Catholic church. But Montanism was, nevertheless, not a new form of Christianity, but were the Montanists a new sect. On the contrary, Montanism was simply a reaction against the primitive church, against the obnoxious tendency of the church of the day—to strike a bargain with the world, and arrange healthily and comfortably in it."

We are considering the influence of the theatre, and the shows generally, of the period antecedent to Constantine, in weakening the moral tone of the professed followers of Christ, and particularly in breaking up their testimony against war. The faithfulness and endurance under persecution of many confessors of Christ and of the testimony of peace, was the occasion of drawing many into the fold, and of strengthening the faith of others. We remember the oft-quoted saying of Tertullian—"The blood of the Christians is the seed of the Church." On the other hand, the effect of the witness of these spectacles by the multitude at large in the quest for sport, was to harden and brutalize. Thus the faithful moral counselor of Carthage

*In the present number our essayist conforms to a request which he has received, to extend his references concerning Tertullian and the Montanists to their testimony against other vices than War. So the popular shows and other signs of decadence are given a space here.—Ed.

ing both upon the immorality of the
and the barbarity of the gladiatorial
proceeds:

we not in like manner enjoined to put
immodesty? But the theatre is the
of indecency, where nothing is in
but what is elsewhere disreputable
Let the Senate, let all ranks, blush for
name . . . These things are that very
of the devil which we Christians have
The rejection of these amusements
chief sign that a man has adopted the
of a faith . . . How monstrous it is to
God's church to the devil's, from the
the saying is, to the sty; to raise the
to God, and then to weary them in the
of an actor; with the lips which have
been Amen over the holy things, to scream
in gladiator's favor."

And, in his *Mœurs Romaines*, quoted
Fressé, says, that "The theatre, and all
less closely connected with it, had be-
the grand school of corruption and of
it was the fruitful centre of every sort
in Pantomimes of the amours of Jupi-
of Venus, very literally rendered, not-
withstanding the mere symbolical significance
for them, were, with wanton dances,
favorite dramatic attractions."

Another writer of this time of Rome's Decline
describes the fascinating and deadly attrac-
of the ever-popular spectacles. Thus, in
his picture to us the decadent Ro-
man: "As they sat upon the steps of the
theatrical theatre beneath a burning sun,
this a moral atmosphere of feverish ex-
citement, watching in security the vicissit-
udes of real battle, gloating over the suf-
ferings of the wretched whose blood crimsoned
the arena, delighting in their death, as Tacitus
describes them witnessing the all too vivid rep-
resentation of some scene of adultery, shel-
tering under the name of an Olympian god,
conformed to the rhythm of melodious
music, while the Numidian lion was roaring in
impatience to devour his prey waiting
in the condemned cell; as thus they sported
with death, the people became themselves the
spectators of wild beasts, and never did Africa
resound with a more terrible roar
than in which many a delicate Roman
perished, as it rose in the circus: 'The
arena to the lions!'"

Now, the prisoner of the State, who
looks of himself as "the prisoner of
Christ," "dwelt two whole years in his
prison house" in the imperial pagan city,
as he presents us a vivid portrayal of the unre-
deemed Roman of the days of Nero—inglori-
ous, very vile, "without natural affec-
tionable, unmerciful," whose low state
was not improved under the further
degradation of Domitian, Elegabalus and Caracalla.
He tells of the only escape "through
the dust our Lord," in answering the ex-
ecutor's query—"O wretched man that I
am, shall deliver me from the body of
death?"

And then, the Church excluded from
the catechumens (neophytes or proba-
tioners), who were in any way, directly,
indirectly, connected with theatrical, cir-
cuses, gladiatorial performances. Tertullian
expresses the general sense of the early
Church on this matter of frequenting the

ungodly shows, speaks of one unhappy woman, who, yielding to the temptation to go to the circus, was so overcome with horror at the spectacle to which she had allowed herself to be drawn, that she returned from it de-
ranged, believing herself to have become the prey of demons.

The gladiatorial contests were continued in Rome during the greater part of a century after Christianity became the State religion, but they were not introduced at the capitol of the Eastern empire, Constantinople. A decree of Constantine, contained in the Theodosian Code (A. D. 438), says: "Let those who are condemned, whether to gladiatorial games or to the mines, not be branded on the fore-
heads, that the majesty of the face formed in the image of celestial beauty be not dishonored." It is curious, however, that the same law justified the infliction of torture in examination of persons accused of treason; and so, under the degenerated church, as under Roman law, the innocent were liable to the infliction of barbarous punishments in the search for evidence. It may be remarked here, that in the Jewish code, as in that of the Hindoos, this savage method of inquisitorial procedure was unknown.

The last gladiatorial show in Rome was in the year 402, being given in honor of Stilicho, the Vandal commander of the Emperor Honorius. Upon this notable occasion, a monk, Telemachus, rushing into the amphitheatre to part the combatants, was stoned to death by the enraged and disappointed populace; but his death brought about the final abolition of the games. The contests of men with wild beasts, however, lingered in the East for more than two centuries, when the degrading "sport" was formally and finally condemned by the Council of Trullo, (A. D.) 692. This Council, it will be of interest to explain, in passing, was also known as the "Quinisext," the name representing a sort of supplement of the fifth and sixth general councils, its decrees being of a disciplinary character. It assembled in a hall of the imperial palace at Constantinople called the Trullus.

(To be continued.)

The Value of Memorials.

[A series of brief memoirs of members who had deep spiritual experience and have suffered steadfastly for the Truth, has been appearing, and will be continued in our columns. The following observations are appropriate to such selection.—ED.]

Memorials of the circumspect lives and dying expressions of such as finish their course well, show the efficacy of the Divine principle—the holy spirit of the Lord Jesus which we profess,—and that obedience to its dictates yields the peaceable fruit of righteousness.

To promote an attention to this principle in the youth, the accounts of many in their day are recommended to their perusal, that, excited by their example, they also may fill up their duty as they go along, and partake of the same peace those had to rejoice in, when no human help could afford them comfort. The experience of those who are gone before is a mark to those who follow after; and their example calls loudly, "Follow us as we have followed Christ." Those

who in early youth are happily brought under the teachings of this Divine principle, and are faithful to its precepts are prepared to encounter the world, and all its allurements. If prosperity be their lot, they can receive it as the bounty of an Almighty Father, and keep in that state of humility which becomes dependent beings, applying it to the honor of Him who hath entrusted them therewith. If afflictions attend, and it is sometimes the lot of good men to experience adverse winds and tempestuous seasons, they can look with an humble confidence to him for protection in their conflict, and bow to the hand which has permitted them. It was not the offering of any temporal things, according to the Psalmist; but says he, "Offer to God thanksgiving; pay by vows to the Most High; then call on me in the day of trouble, and I will deliver thee, and thou shalt glorify me." Psalm L.

This hath been the experience of those who have had their trust in God's power, in every age; and as they have gone along in this vale of tears, for such it hath been to many, they have from time to time, had their faith renewed, and their hope confirmed, so as to set up their Ebenezer, "Hitherto hath the Lord helped us."

"We have," as saith the apostle, "no continuing city here;" neither have we any state of security beyond [that which asks], "Give us this day our daily bread." Whatever may be our growth and experience in religion, it will never go beyond that state of dependence. Our only safety is a truly humble state, where in the mind is exercised in a daily watch, care, and travail, for the risings of the Divine life; under a sense of which such have a hope that He who hath been their morning light, and hitherto conducted in safety, will in the conclusion, be their evening song; and in effect add to the language of the prophet, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation."

T. W.—1795.

FOR "THE FRIEND."

Ambrose Rigge.

Ambrose Rigge, of Ryegate, in Surrey, was convinced of the truth about the year 1652. Being called of God to preach the gospel of peace and salvation, he was drawn to visit London, and the south and west parts of England about the year 1655, enduring great hardship, being often imprisoned in divers jails, not for evil doing, but preaching the truth. For refusing to swear, in obedience to Christ, who commanded, "Swear not at all," he was preminured and made prisoner at Horsham, in Sussex, above ten years at one time. He was also whipped, and often evilly treated and abused, which he bore with much patience, and continued faithful unto death. In the time of his sickness, whereof he died, he had great assurance of the mercy and favor of God and said, "I am going where the weary are at rest." He bore his sickness with much patience; and a little before his departure, he declared, saying, "If Friends keep to the root of life in themselves, they would be the happiest people in the world!"

He departed this life the 30th of the Eleventh Month, 1704, aged above seventy, and a minister about forty-nine years.

For "THE FRIEND."

Christ's Resurrection Morn.

"She supposing him to be the gardener :"

Yes, he who stood before Mary weeping at the tomb, her heart overflowing with grief too deep for utterance, He was the gardener. But not of such an earthly garden, containing such a tomb, wherein Jesus, crucified, was tenderly laid by weeping friends; friends, brethren, children, as He loved to call them, for whom He himself had once wept and prayed, and, like stray lambs, had borne them home to His love. But no tomb, hewn out of the solid rock by the hand of man, could possibly retain its hold of the Lord of glory, He who in His own power, did cleave the fountain and the flood and from the flinty rock made crystal streams of water flow to quench the thirst of this flock of Christ, as safely through that wilderness, great and terrible, he led them. Neither could huge rock rolled to the door, which a company, with shouts of triumph, placed there to bar the egress of Him whose words they derisively repeated, saying, "This deceiver said, 'I will rise again.'"

The soldiers, the chief priests' guard, faithfully kept their watch, but near the break of day one angel came, his countenance struck terror into the hearts of the bravest, and they all did tremble as an aspen leaf, and became as dead men; nor could they move a limb, nor lift an arm to stay the work of that one angel, whose Master's tabernacle lay sleeping within; for had he not taught this dissolution of the earthly tabernacle of man; this seeming death is not the death they have to fear who trust in Him, for such, said he, "shall never die." Gloriously he rose from the dead; all nature smiled as it had mourned, when hanging on the cross it beheld this deed of man, God's creature, first created in God's image, blessed above all others. The light broke in the East, and the sun in glory rose as it had done from the beginning by his beams chasing away the darkness of the night. Had then God forgiven all these mournful things? Yes! Jesus' prayer, as He hung upon the cross, to God, His Father, had been answered, "Father, forgive them; they know not what they do." And afterwards this charge He gave to his disciples, when with glad tidings of salvation, through Him their crucified and risen Lord, this special charge He gave, "beginning at Jerusalem."

In Mary's soul, his mother, the sword had pierced too deep, and so wounded her that she could not rise and go tenderly to care for his body lying, as even she supposed, in the grave where they had laid Him. But other willing hearts were found who, with eager steps, did haste, bearing myrrh and frankincense, his body to embalm. They reach the tomb early; it was break of day; but yet they were too late. Over all brooded a holy silence, like as that which came over the vast multitude, when expectantly the worshipping Jews awaited the reappearance, in his glorious apparel, of their High Priest, after that He had entered, with the blood of atonement, into God's presence, and had come forth with power from Him to reconcile his people to their God; for did not the Lord now sit upon his throne of grace and mercy willing to forgive

and cleanse the repentant sinner? All was quiet; the garden, a prosencha or place of prayer, was emptied of those who, in its quiet shades, sought to hold communion with God. The guards, where were they? Already gone to tell the strange things to the priests, and how their (to them dead) prisoner had escaped. The huge stone was rolled away. The sepulchre's door was open, and peeping in, for love is strong and conquers fear, they saw indeed the place where they had laid Him. But where was He? The tears of these gentle women did now more profusely flow, tears for the time refrained in this ministry of love to Jesus, for had not He, when once alive, wept at the tomb of Mary's brother, and by almighty power raised him from the dead? Fit messenger was she to send to men, who, though full of faith and power and strong in themselves, yet had proved weak in temptation's darkest hour, and had left their Master all alone in his hour of peril. But Mary could not forego her mission of love, and, turning round weeping, she dimly sees through her tears, as she supposed, the gardener, and her petition was, "Where have ye laid Him? that we may go." Her sense of sight, bedimmed by tears, had failed to recognize her Lord, but when in tones, his voice so often heard as sweetest music in her home, now called, "Mary;" it was enough; Mary believed and replied in humble reverence, "Rabboni," highest title given by Jew to those who taught the law of God.

O woman! richly with love endowed of God, when sanctified by grace, what can withstand thy power? It is true that woman first through weakness fell, but to Mary, first the virgin, did God's message come, and she reverently bowed, all other interests failing to outweigh the complete submission of her will to that of her Lord. To Gentile Samaritans, too, the Lord first by man preached his power to save, and with what power she preached, brought by her means to Jesus, they themselves declared. Women lingered longest at the cross, cherishing the hope that He would take that power to himself which they knew was his, and defy the taunts of those who mocked and exulted in his death. First at the tomb, the last sad rites to do; now first their love unquenched, Christ sends them to bear glad tidings to the chosen few, who mourned for Him as they would for their first born. Could woman then be by Him forgotten, when from his throne of power He sends, like a rushing, mighty wind, his spirit on Pentecost's day, and fills with its power the disciples who, like a little flock, had gathered there? Far from it. He who did create, knew well the mother's love, and had tasted of her love to Him, when like as *man*, to others He had seemed to be; nor do we ever read of one woman's tongue that ever spoke one unkind word to Jesus, who, though man, was yet Lord of all. Henceforth in Christ, sex was to be unknown. It is to the inner-man, Christ born again, in all the hope of glory, as raised by his power from the grave, in which death our sin has placed us, who hearing His voice, shall with Him rise, and living praise his holy name. Henceforth woman is and is to be equal recipient with man of Christ's spirit of love and power, and shall receive like holy gifts and graces as

men, that she may be a helpmeet to him as Eve when first in innocence in Paradise they together, walked with God.

And now it is the garden of their hearts which they are together to labor, and the Lord's direction, root up every part of his planting, and tend and keep and each precious seed of grace, that He, the unutterable condescension called him the Son of man (whilst yet He was in the Son of God), may sow, that it may sprout and flourish and bear fruit to the glory of Great Husbandman.

This same Christ Jesus, once dead, now alive again, no more to die, once given the resurrection and the life; who believeth in me shall never die." And servant John declared to us, "Blessed is he that hath part in the first resurrection; on such the second death has no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. xix: 4.

W. J.

For "THE FRIEND."

Doukhobor Notes.

Confirmatory reports continue to come from Canada to the effect that the Doukhobors are progressing in the right direction. "The Commissioner of Immigration was the last inst. viz: At the present time the colonies are at rest, and, under the influence of Peter Verigin, are settling down to a cultural life and are now making entry into homesteads."

From the *Manitoba Free Press* the following has been summarized: "The Doukhobors the Yorkton District have changed their views in regard to taking out homesteads. They have abandoned their ideas of community and ownership and are now disposed to obey the laws and customs of Canada; but since the Yorkton Land Agency would not work and assistance was sent to them at another point. In the Swan River and other Colonies they are settling down to the work of making permanent homesteads to the land of their adoption. The exiles had purchased fifty horses and intended to buy one hundred more. Their brethren in the Saskatchewan Colony had sent them several hundred dollars worth of cash which had been appropriated for that purpose. The credit of the Doukhobors as the merchants of the towns with which they have business dealings was very good and hence having shown that they will pay their obligations promptly and in full; and believing that in a short time the Doukhobors in each of the Colonies would be clothed with the necessary modern appliances to enable them to carry on farm operations in the most approved manner. They have regarded the Russian and adopted the Russian calendar and further, they have rechristianized the names of all their children. They may be born in their colonies. Charles, the Colonial agent, is reported to have said that sixteen hundred and fifty homesteads will soon have been completed in the Yorkton."

To the above compilation of accounts it may be added, that those who came over on the last ship from Russia mostly settled in

hewan District, which is a choice tract. They had rather more money in and it was evident from the quality of their goods, such as rugs, etc., which brought with them, that they had more riches in their native land; some of their relations were sold, however, at exceedingly low prices to afford the means of subsistence to the first year after their arrival, but on the whole this colony seemed at least one advance of their Yorkton and Swan River brethren.

They have lately been received from Russia and returns for the property which they were obliged to abandon at the time of their capture, which together with their gift has enabled them to make their gift of eight thousand dollars and rises to their brethren less favored, and has suffered from being deluded into their working to start out on their pilgrimage worths ago.

J. S. E.

Notable Books on War.

The following notice of two books recently published is clipped from *The Journal of Education* for two reasons: First, the intrinsic merit of the notices, and secondly, especially, for the encouragement it affords to friends of peace to find one of the best educational journals of the country giving place to such sentiments.

J. H. BARTLETT.

BOOKS ON WAR. Charles Sumner. With introduction by Edwin D. Mead. Boston: Houghton Co. Cloth. 319 pp.

THE FUTURE OF WAR. By I. S. Black. With introduction by Edwin D. Mead, and conclusion by W. T. Stead. Boston: Ginn & Co. Illustrated with diagrams and charts. 380 pp.

These are three greatest orations were written, and there have been no greater arguments for Peace than these of Charles Sumner. The only remarkable thing about them is that they are now printed in one volume for the first time.

Edwin D. Mead certainly has a mission in this age, the message and conviction of peace on this subject, and he finds his philanthropic to aid him in Edwin D. Mead makes possible the publication of these, and one on "The Future of War" by I. S. Black, who was the most profound thinker of the problem of peace that has ever

up to the mischief of one campaign:" or this of Charles Sumner: "Put together all the ills and calamities from the visitation of God, whether in convulsions of Nature, or in pestilence and famine, and they will not equal the ills and calamities inflicted by man upon his brother-man through the visitations of war," and then say whether it is not worth a half-hour a day for one month or two to awaken a sentiment against war. One generation of school children well taught would go far toward leading the United States to do its part toward the settlement of national differences as do individuals, cities and states.

I. S. Black's great book with its adequate body of facts, charts, maps and diagrams furnishes the best possible arsenal from which to draw material for arguments for peace. Once each year some pupil in every upper grammar grade, high school, normal school and college, should prepare an essay or address on some phase of the peace problem, drawing his material from this book. Rightly used these two books can be made to do more for civilization than any other two books that have been issued in recent years.

Notes from Others.

Dr. Hall's lectures have been issued already, in an octavo volume, printed on good paper, and sold in India for eight cents.

The legislature of Cuba has refused to make "Good Friday" a legal holiday, greatly to the dissatisfaction of the Cuban Roman Catholics.

Ellen M. Stone, at the end of her lecture engagements, beginning last Tenth Month, will have made the circuit of the continent and filed 149 appointments.

Manorama, the daughter of Pundita Ramabai, has aroused much interest among the people in Queensland in missions in India, especially in the great work for widows.

Helen Gould maintains an office in her New York house for charity work, presided over by two secretaries and a typewriter. Representatives in her name make the rounds of the hospitals, relieving worthy cases of distress.

John K. Nutting, head of the Utah Gospel Mission, believes that if the increase among Mormons continues to go on at the rate it has been gaining during the last twelve years, they will control the west of the United States from Canada to Mexico.

Joseph Clark, missionary at Ikoko, Africa, gives a very interesting account of "Fetichism on the Congo." He says a fetich is not an idol, nor is it the likeness or symbol of a god, but it is supposed to be either the abode or receptacle of an impersonal power.

What is said to be the culminating part of the Chataqua exercises for the coming summer will be a series of conferences on "The Essentials of the Christian Life," in which men of differing points of view will discuss the elements of faith and purpose which they hold in common.

The annual meeting of the American Tract Society has just been held in Washington. The distinct publications of the society now number nearly nine thousand, of which about two thousand are volumes. The whole number of tracts and periodicals reaches nearly eight hundred millions.

Two years ago Porto Rico did not have a single school-house, says Superintendent Brumhagh. Spain in 400 years built not one. To-day more than fifty first-class brick, stone and concrete buildings are in use. Agriculture is taught in connection with twenty-two schools. The poor people are very anxious to educate their children. A compulsory law is not necessary. The average of admittance is higher than in any State except Massachusetts. —*Iloilo Times (in Philippines).*

RELIGIOUS STRUGGLE IN SOUTH AMERICA.—Reports coming here through the Methodist mission boards and the American Bible Society representatives are to the effect that a desperate struggle is going on in Ecuador, Peru and Bolivia upon religious lines. Government officials seem to be earnestly in favor of absolute religious liberty, while ecclesiastics are defying the law and inciting to riot. Full religious liberty has been guaranteed recently in Ecuador. The marriage law putting Protestants and Catholics upon the same legal footing has just passed both houses of Congress. In Peru an effort is making to secure religious liberty by constitutional provision, and in Bolivia a bill freeing ecclesiastics from Catholic control is pending. Another bill is likewise pending in Bolivia, taking away the privilege of priests, monks and nuns repairing to ecclesiastical courts for trial in case of misdemeanors, and placing them upon precisely the same footing as other citizens. Scenes of outlavery in great numbers are being enacted, and bon-fires have been not a few, especially in Peru. It is a curious fact, observes one of the missionaries, that there, as always, it is the civil authorities and not the religious authorities who are leading in reforms.

SLAVONIANS IN CHICAGO.—The Bohemians, Russians, Slovaks, Croations, Hungarians and Poles are all akin in character and languages, yet all show great diversity in their unity and require different literature for each. To prepare this needful religious literature for immigrants has been a work of great difficulty, financial cost and sacrifice on the part of friends and supporters of the American Tract Society, and to put it into circulation from house to house calls for even more strenuous efforts. There is much good, moral and religious literature in circulation in the language of John Huss, which colportage has introduced, and which is producing good results wherever it has been distributed. The Russians have a larger per cent. of illiteracy than any other Slavonic people. The Slovaks are all nominally Roman Catholics and have few religious books except those published by the American Tract Society. They are particularly careless about all religion, and yet there are some noble exceptions. Many ask for the Bible.

The Russians and Slovaks are given to intoxication greatly. Temperance literature is very useful. The Croations are also woefully given to drunkenness and gambling, and yet there are many exceptions, and many buy a New Testament in their own language and will accept tracts and get someone to read them to them if they cannot read. Their children are growing up under better conditions and learning to read English in the public schools, and gradually literature is making its mark on them as well as others. Through the colporteur largely most the supply of religious truth come, for no one would seek it except it was carried to them.

The Hungarians (Magyars), the people of the patriotic Kossuth, whose struggles for freedom at one time secured the sympathy of the civilized world, are largely represented in Chicago. They are an enlightened people and stand in many ways high in literary and social qualities. The volumes and tracts in that language provided for them by the American Tract Society, together with a critical version of the Holy Scriptures, are well received.

Unconceivable that one can read these great addresses, "The True Grandeur of Peace," "The War System" and "The Duel between France and Germany," and not enlist in the cause for peace. Every graduate of school in the land should read these utterances as a part of his school curriculum. These should be read aloud in the school the whole school, if there is an assembly, otherwise in each class-room. It requires not more than a half-hour a month to do this, and this would be an investment that could be made of so little each year.

Designate this as a "fad?" Read the notice of Voltaire: "Put together all the best of all ages, and they will not come

The Polish people are more religiously needy than any other nationality. If the census of 1900 is to be believed there are more than 100,000 of them within the corporation of Chicago. The partition of Poland, the military tyranny of Russia, and the bloody rebellions which were put down in the most remorseless ways have not dampened the love of liberty in the hearts of the Poles. The countrymen of Kosciuszko have a grand future before them, and the key to it is said to lie in an open Bible and evangelical ministry, and the education of the children in our public schools. The large and most excellent religious literature provided for them in the publications of the American Tract Society is said to be steadily winning its way. The old Catholic movement continues to flourish and develop in spite of every effort to destroy it. The Polish press is largely against all religion. Among these Slavonian people the common sin is drunkenness. The saloon and beer-hall and the half-informed agitator are said to have done them much harm mentally and morally.—*Michael Jaeger, colporteur.*

SUMMARY OF EVENTS.

UNITED STATES—A decision has been rendered by the United States Circuit Court in St. Louis, which enjoins the Northern Securities Company from voting the stock of the Northern Pacific or Great Northern Railway Company, but allows the return of such stock as had been delivered to that holding company. The opinion was unanimous, all the four Judges concurring. The judgment of the Court in the Northern Securities case is one of far-reaching consequences, and reaffirms the right of the people to be free from monopoly. The results of this decision, if it is upheld by the Supreme Court, to which it is said an appeal will be taken if it is believed, will be so momentous that wholesale consolidation of competing railroads will be checked or sensibly modified. This decision, it is explained, holds in substance, that whoever has control of competing railroad carriers is secured, either by a combination of natural persons or by a corporation which they create, and the motive for competition has thus been destroyed by the consequent unity of interest, the Anti-trust law is violated.

A law recently passed in Iowa permits the confinement of confirmed drunkards in lunatic asylums. Within eight months after its passage three hundred such patients were under restraint and treatment. Many of them are discharged, and the statement is made that 75 per cent. of the cases have thus been restored.

A dispatch from Indianapolis, says: The Executive Board of Union Carpenters and Joiners, meeting there on the 13th inst., will have 350 strikes in various places to investigate and sanction. There must also be appropriations to carry on the strikes now in progress, and any others that may arise soon. There are now 3500 carpenters out in New York.

President Roosevelt has lately entered the Yellowstone National Park with the purpose of remaining two weeks within its recesses for relaxation and rest. In late public addresses he remarked in reference to the interests of the laboring men: "The worst being of our time is the man who will do anything to get ahead of his fellows. Very much of our effort should be to try to secure a constantly better understanding between employer and employee. The report of the Anthracite Strike Commission is a masterpiece of sound common sense and of sound doctrine on the very questions with which our people should most deeply concern themselves."

Dr. Howard S. Ames, president of the Pennsylvania Society for the Prevention of Tuberculosis, has urged the necessity of a popular educational movement for the spread of practical knowledge of the character and nature of tuberculosis and its prevention and cure. Dr. Anders said: "Popular education is still necessary to combat beliefs that tuberculosis is hereditary and incurable, or that such a disease can be cured by the use of a popular fallacy for which the advent of proprietary 'consumption cure' nostrums and fakers are most largely responsible. Legislation against these heartless triflers with credulous and hopeful consumptives is greatly needed. For economic as well as humanitarian reasons there should be Government institutional care of incipient and curable cases, including the tent and shack plan, and farm colonies to try the soil and shade of the woodland; municipal hospitals for advanced destitute and desolate cases, and city dispensaries for walking cases that cannot or will not be sent away. Change of climate is not so essential as change of environment."

At a "conciliation conference" at Pottsville the Read-

ing Railroad Company's miners were promised reinstatement of men discharged, adjustment of working time and a more convenient train schedule.

The steamship *Bulgaria* lately arrived at New York with 2594 immigrants, the largest number of aliens ever brought on one ship. Thirty-eight thousand and seventy-six immigrants were landed in New York between Fourth Month and Fourth Month 10th.

The Supreme Court of Kansas has decided that the Topeka Board of Education can maintain separate schools for white and negro children.

A dispatch of the 6th from Harrisburg, says: It is a misdemeanor punishable by a fine of from \$100 to \$300 for any person to sell cigarettes or cigarette paper to a person under twenty-one years of age. The Governor signed this bill to-day, and it goes into effect immediately.

The New Jersey Legislature has made an appropriation of \$300,000 for a sanatorium for poor consumptives, an appropriation to purchase a site having been made last year.

New York State has a College of Agriculture for Women. It is situated on the Hudson, near Ossining. The girl students are taught to plow, harrow, milk cows, drive and groom horses, dig ditches, to irrigate land scientifically and to fertilize it. They also acquire the principles of floriculture, vegetable raising, grape and nut culture, the training being so arranged that they become not only practical farmers, but landscape beautifiers. This new departure in the education of women, it is said, has been very successful thus far.

A dispatch from Kansas City, says: Plans are under way for the establishment of an Angora goat packing-house in Kansas City. The plant will be equipped with a tanning outfit, and the skins of the animals will be made into robes. A very large percentage of the fur garments in use to-day are made from the Angora fleece. The company will establish a branch of its business in Texas, where Angora milk will be condensed and sold for medicinal purposes.

Recent elections in Kansas disclose the fact that the vote in favor of enforcing the Prohibition law is the most overwhelming in the history of the State.

The Wabash Humane Society has elected President Roosevelt an honorary member in consideration of his efforts to Cuba to secure recognition of the kind of kindness toward the cavalry and artillery horses of the army. The Attorney-General of California is reported to have rendered an official opinion declaring the use of the Bible in the public schools as unconstitutional. Not only may teachers not use the Scriptures as a textbook, but even reading from them, as is the custom frequently at the opening exercises of the schools.

An immense tract of coal lands, it is announced, has been discovered near Wilkesbarre, Pa., including eight veins new to that region.

As much as 1,000,000 tons of coal are estimated to lie in the Blue Mountain dam, and as much in Felix's dam, near Reading, Pa., whither it has been deposited by rushing waters.

There were 500 deaths in this city last week, reported to the Board of Health. This is 35 less than the previous week and 6 more than the corresponding week of 1902. Of the foregoing 269 were males and 231 females; 62 died of consumption of the lungs; 70 of inflammation of the lungs and surrounding membranes; 11 of diphtheria; 14 of cancer; 18 of apoplexy; 17 of typhoid fever; and 1 of cholera. The instructions from Washington to the representatives of the U. S. Government in China in reference to the payment of the indemnity money, it is announced, will stipulate simply for the payments of the instalments of the indemnity on the basis of exchange at the date the agreement was signed in 1900. Whether the United States will exact the payments in gold or silver concerns no other nation, and the other national parties to the agreement are permitted to likewise exercise their discretion as to the basis upon which they will settle.

It is stated that the American Government's proposed silver bond for the Chinese indemnity was disapproved by the Powers, who require that payments shall be made on a gold basis.

The London Times correspondent at Peking cables that riots reported in the district around Hanking were provoked by official exaction of increased taxation. The riots are described as anti-taxation and not anti-foreign. The officials now levying taxes invariably declare that they are required to satisfy the needs of rapacious foreigners, therefore anti-taxation easily becomes anti-foreign. The Times correspondent at Peking states that Count Cassini, the Russian Ambassador at Washington, has suggested the co-operation of the Powers to prevent the importation of arms to China. The prohibition clause in the protocol expires on Eighth Month 25th, but is renewed

while if the Powers think it desirable. The effect prohibition has been to give great impulse to the manufacture of arms in China.

It is stated that there are now in the Chinese 11,000,000 post-offices, which are placed in every except Kausu, and in 730 other important cities. In the province of Chihli, in which Peking is the service point of all the provinces, the latter province have been considerable losses, which, however, minishing yearly.

The Russians partially evacuated the second port of Manchuria on the 8th instant. A despatch from St. Petersburg says: The Russians removed their flag from their customs and retired from the civil government of the city of Nanking, but retained the rail minus at the Russian concession, which is to be a march from the city, whence they can effectually locate the treaty port and the Liau River.

President Loubet of France is expected to go to geria, Morocco and Tunis, returning to France on the 29th inst. Much political significance is attached to the journey, as it is the first time that any president of France has visited his African empire, and it will be the first meeting on African soil of a French ruler and a North African Sultan and the Tuols.

Notifications have been received at The Hague, the Governments of Salvador, Uruguay, Guatemala and Korea of their adherence to The Hague Convention.

The recent action of the French Government pressing the religious orders in France is expected to result in the complete extinction of monasticism in that country. There are fifty-five religious orders by this action who have more than 13,000 establishments, such as retreats, schools, colleges, industrial monasteries; all of which have been estimated at 200,000 monks and nuns, and will be owing to the strict enforcement of the reconsecration these religious orders.

A strike has been proclaimed throughout Holland labor engaged in transportation, both by land and by water. The strike is due primarily, it is said, to the action of Government bills in Parliament intended to restrict the labor of the railway employees, to perform their duties. A long term of imprisonment imposed by the pending measures upon public who act "collectively" in refusing to work. Persecute a strike of public servants are also subjected to severe punishment.

Estimated that the railroad strikers number 25,000.

There are many sugar refining companies in most of them situated in the southern part of the total capital invested in this industry here is \$5,000,000. Except in Formosa—which, although a part of the Japanese Empire, has separate oil laws—the industry receives no direct aid from Government.

Recent experiments in England have shown that marine boats can be communicated with by telegraphy, when submerged to the depths at which they can reach them.

A vast deposit of iron ore has lately been discovered in the State of Guerrero, Mexico, 6000 acres in extent including a mountain of ore hundreds of feet high.

NOTICES.

A woman Friend desires position as superintendence or managing housekeeper, either public or as companion to lady.

Address "E" Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—For care persons coming to Westtown School, the stage trains leaving Philadelphia 7:16 and 8:15 A. M., and 4:32 and P. M. Other trains are met at West Stage fare, 15 cents; after 7:30 P. M., 25 cents. To reach the school by telegraph, wire West Phone 1145.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application admission of pupils to the school, and letters to instruction and discipline should be addressed to

WM. F. WICKERSHAM, President.

Payments on account of board and tuition, communications in regard to business should be sent to

EDWARD G. SMEDLEY, Superintendent.
Address Westtown P. O., Chester Co., Pa.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXXI.

SEVENTH-DAY, FOURTH MONTH 25, 1903.

No. 41.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(Half from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

WHAT will it profit us that Jesus died for us, if we do not die to sin?

WHEN one is under call for a Christian service the best way of saying, "I pray thee have me excused," is instead of looking back and going forward. Then when a willing mind is moved, will be the Master's time, should He choose, to take the will for the deed.

A little of the proceedings of this week's sessions of Philadelphia Yearly Meeting could be expressed in the present number to make it more profitable to the reader, or compensation for the interference with the right service of the sittings in the mind of the writer.

The fear expressed in our last number of the passage of the Racing Bill in the Pennsylvania Senate, we may now in gratitude have proved groundless, in that the bill failed to become a law.

The Christian dispensation does not need revival, but the Twentieth Century does need salvation. Can we save the age, but the age cannot save salvation, in any other sense than being saved;—coming under its power from generation to generation and so glorifying the Gospel in being glorified by it.

Christendom may, indeed, give way to the enemy; but Christianity cannot, and live. Suppose the Christian dispensation could begin and end to make the world its master, that beginning would be its end. Thanks be to Christ that the beginning was fought off by Him, when Satan offered Christ the world for the price of one act of submission to him. "Oh, but," say our time-servers, "the Christian dispensation must adapt itself to the

age!" To the wants of the age, but not to its wishes, Christ does, indeed, adapt his dispensation. The same yesterday, to-day and forever, He speaks to the condition of every age as Lord of its needs, but not the accommodator of its whims. "Indulge me," says the world to Christianity, "or I will not patronize you,—you will not get adherents;" And so the times, the age, the world "will love its own." Its logic to the church is, "Throw away Christianity if you wish to get adherents to it;"—just as to us its word keeps up the cry, "Throw away your Quakerism if you wish to get members"—and then they will be members of what, an organization or a principle?

Not conformation to an age, but transformation by the renewing of its mind, is what salvation requires and bestows. Let the age adapt itself to the Christian dispensation, rather than the dispensation to the age,—and great shall be the peace of its people, and the happiness of its civilization. Salvation forbids that we should glory "save in the cross of our Lord, by whom the world is crucified unto us and we unto the world," using it as not abusing it. What an abuse of this world it is to make it our master. What a mastery and overcoming of the world our faith makes!

The author of the book on "The Future of War," noticed in our last number, should be given as I. S. BLOCH.

John Carlile.

John Carlile, of the city of Carlisle, in the county of Cumberland, was, through the gracious visitation of God, convinced of the blessed truth about the year 1763, by the ministry of John Graves. . . . He grew and increased in faithfulness, according to his measure; and was drawn forth sometimes in a public testimony, and preached the gospel, not in the eloquence of speech, but very powerful and reaching, in simplicity, and sincerity.

Although illiterate as to outward learning, yet in his doctrine and testimony, he considerably opened the Scriptures of truth, by the assistance of that Holy Spirit that gave them forth, to the edification of the hearers, and confirmation of those gospel truths by him preached. He labored in the work of the ministry in divers counties in England, and also in Scotland. Several were convinced by his labors of love in the gospel of Christ in many places, who remain as seals of his ministry.

He was open-hearted, and zealous for the

testimony of truth, and in much love received the friends of it into his house, who were travelling in the same work. As he delighted to draw near to the well-spring of life, for Divine succor and consolation, he was not unmindful often to wait upon the Lord in his family, to whom the Lord was pleased to reach, in order to their conviction, by his blessed truth. He was sometimes opened to speak a few words to them, and to supplicate the Lord; at other times in silence, to wait upon the Lord in his family, to feel an increase and growth in the virtue of truth among them. Many are witnesses of the benefit and comfort they received in those his family meetings. Although at his first conviction in the city, and when he came to bear testimony to the truth, he was as a speckled bird among the birds of the wood, there being none who bore the same profession in the said city, and was warred against by the bitter magistrates, and severe informers, and cruel persecutors; yet such was the Lord's goodness to him, that he was preserved faithful in his testimony for the Lord through all. Some of his persecutors fell into great distress and died miserably; and others of them fell into great poverty; so that a prison became their dwelling, and therein they died. He was always ready to help forward and encourage every good work on truth's account, was much given to hospitality, and was open-hearted to the poor of any society. He was of a blameless conversation, just in his dealings, and of a good report among all people, and valiant for truth and its testimony to the end.

In his sickness he often exhorted Friends to be faithful to the Lord and His truth according to their measure, saying, then the Lord would stand by them, and bring them through all the exercises they might meet with for the same, and they should have the reward of well done; with more expressions of the like nature.

Having some sight of the glory and joys of heaven, that those who are faithful and upright-hearted shall enjoy, and that evidence in himself, of his soul's everlasting peace, he signified his desire of a change, and that his wife and children might give him freely up, saying it would be well. Being sensible the time of his departure drew near, he said to his friends and neighbors present, that a little time would finish and make all things easy.

He died the 25th of the Twelfth Month, 1766, in the faith of Jesus, and in full unity with Friends, aged about seventy-four years.

—Selected.

WHEN the Lord breathes into the human heart a thought, it behooves the hearer to weigh well its import; they who heed the celestial visitant, see not with the limitations that pertain to mortality, but walk in the light and unity with Jehovah.

FOR "THE FRIEND."

Around Porto Rico.

(Concluded from page 316.)

So it comes about that, whilst trade between our country and Porto Rico has increased by leaps and bounds as the annual official statistics reveal, this has been accomplished to the part dissatisfaction of the Colony. Do people or newspapers of our country forget the other side of the story when telling of the benefits and profits of imperialism?

Another cause of dissatisfaction in Porto Rico is the fact that, under Spanish rule the people had representation in the Cortes of Spain, but they have not been conceded any such representation in Congress. Their government is simply a local one, the executive branch of it being under appointment from Washington, and being endowed with large powers wherewith to steer or control legislation. The people feel that their position is only that of a colony like one which any imperial power might hold, and that, having had their citizenship taken from them, no substitution has been granted. All this does not seem fair. Yet in some extension it may be said that the Colonial government seems to be made up of sincere and efficient men. Also, a great many of the natives would not—as in our own country—seem to be sufficiently educated to be custodians of the franchise.

The United States is doing a grand work in the matter of education in Porto Rico. In 1897, just previous to the war, there were about twenty-two thousand pupils enrolled in the Spanish schools, many of which were not entirely free. The schools lacked system and equipment, and in many cases, the teaching was hardly worthy of the name. The United States sent Dr. Brumbaugh to Porto Rico as superintendent of education, and he instituted a most efficient administration in connection with the public school system. Dr. Lindsay, the present superintendent, is ably forwarding the good work. I had a very interesting conversation with him. There are now about three hundred thousand children of school age on the Island. The latest reports show that about sixty-one thousand of these are in the public schools—patterned after those of the United States. There are nine hundred and twenty-one schools in operation, including normal, night and special schools. Four hundred thousand dollars in the past four years has been devoted to new buildings. Fourteen hundred teachers are natives, about one hundred of them being Americans. The average monthly salary of teachers is about forty dollars. It will be seen that a very economical and substantial progress is being made in diffusion of education. In addition to the regular public there are now three industrial schools. Twelve agricultural schools have been established, and three nurses' training schools are in contemplation. English is taught in every school on the Island, and it is hoped ere many years American text books will be generally used.

One day when wandering around San Juan, I came across a good-sized building with some young people about the door-way. Thinking it might be a school, I inquired of a gentleman with the children. He proved to be the principal of the establishment, which was an industrial school. He called the teacher of

English, who acted as interpreter. I had an interesting talk with them, and was courteously shown through the building. Both sexes are taught in this school. The course includes not only English and Spanish grammar, history, reading and geography, but also book accounts and methods of conducting business. Instruction is given in free-hand and mechanical drawing, also in Sloyd and construction of models and articles of household use, such as brackets and light furniture. Some of the work done in designs with different colored chalk on the black-boards was beautiful. The girls are particularly taught cooking, sewing, dress-making, needle work, drawn work, darning and embroidery. They are very skilful. Taking the boys and girls together, it would be difficult to find a more alert and keen-eyed lot of young people.

Another day I went over a common public school. Here, as in the other one, was a regular American equipment of furniture, etc., for school work. The children, about two hundred and fifty in number, generally ranged in age from six to fifteen years. The discipline and quickness of the pupils seemed admirable in all the class-rooms I visited. After a broad hint to the teacher of English, she willingly had some of them step outside for a few moments, while I photographed them. From what little I have seen and heard the Porto Rican children are very ambitious, and take great pride in their work, as well as in presenting as good a personal appearance as they can during school hours. Many of them are very poor, and as they cannot afford to wear shoes and stockings all the time, will go to and from school barefooted, carrying these useful articles of apparel and only wearing them during school hours.

When our ship lay in the bay at Ponce eight United States war vessels were anchored a mile or two away. At night time the play of the innumerable electric lights as they practised signalling was beautiful to witness. One evening the admiral's yacht passed by conveying him and many officers to a ball in Ponce. The deck was crowded with a gay throng dressed in the trappings of war, whilst music floated on the breeze. Who, according to nature, would not be an admiral with almost unlimited power over his fleet, and courted by "fair women and brave men."

But here the enticement ends. The two days of my sojourn on shore in Ponce I saw a good deal of the sailor boys. Some behaved well enough; but many were all around the town miserably drunk. Occasionally there would be a fight and vile language filled the air; I took a snap shot of a drunken marine fighting, and nearly got another picture of an intoxicated sailor attacking a well-dressed and apparently educated native. My object was to show the seamy side of naval glory. Americans laugh or some of the escapades of the "jacksies" as they affectionately call them. But it seems to me that if a stronger people than ourselves held our country, and our would be "defenders" roamed in maudlin condition through the streets of our cities and villages insulting men and women, we possibly would not enjoy the situation any more than do the Porto Ricans.

One lovely First-day morning whilst we lay in San Juan harbor, there was a fight between

two sailors on the forecas'le of a nearby United States ship of war. An officer and a sailor with a gun, stood over the scrap to see fair play. When it was over the deck was wiped up and things looked normal once more. Here is the moral. It may seem very strange to a good Christian people to think of such a violation of the day. But if they hire and employ men to slay their fellows, they cannot expect to secure those of the finer sensibility to engage in the Christ-forbidden business. If associations are inherently bad. Sin and its consequences unmentionable, will continue to follow the wake of the navy just so long as the people fearing people continue to countenance a crime or complacently allow their tax-money to be applied therefor without any word of protest.

Porto Rico may need a strong constabulary, and has it. But what a pity that the splendid educational work of the United States should be offset by the evils connected with the frequent presence of the navy!

One morning a cultured and prominent American to Rican called on me, evidently with the intent of conversing on religious subjects. He pleaded me with many interjections regarding the Society of Friends. The conversation was through an interpreter and with the aid of my little parallel-column Spanish and English Testament. As he asked me searching questions regarding the work of the Holy Spirit, the atonement, ritual, worship and what would reply by referring to the Testament—verse after verse, endeavoring to explain the connection with each other, and the reasons for our faith and practice. At the culminating point in an argument with me, he reached he with alternate solemnity or passion expressed his assent. At the end of the interview, he asked why a people holding such ideas regarding religion did not send out of their ministers to Porto Rico to teach as biblically founded truths?

Truly the fields are white unto harvest and the laborers are all too few. And why?

The return voyage was delayed by headwinds which frequently broke in veritable catenae over the bow of the good ship *Ponce*. A little less than six days we exchanged the tropical heat and waving palms of Porto Rico for the frosty air and snow-clad hills surrounding New York city.

Richard Pike.

Richard Pike, of Cork, in Ireland, was born at Newbury, in England, about the year 1627, and came from Ireland belonging to the "horse in the army," which were sent on to England, for the reduction of that country upon the rebellion of the natives. When he was in the army he had the character of a very sober, conscientious man, but of no courage, for which he was much esteemed by his superior officers. In those days he was religiously inclined, and one who sought the Lord, and the Lord was pleased to befriend him, and revealed his truth to him. In the year 1653, the Lord sent some of his faithful ministers called Quakers to that country to preach the everlasting gospel, by which he was convinced of the way of life and salvation to which he became truly obedient, and denied the use of carnal weapons for the

tion of mankind, and in other things taking up the cross of Christ, despising the shame, and, for truth's sake, became a great sufferer, by patiently enduring reproaches, stripes, and imprisonments, as well as loss of goods and substance. As he was a faithful follower of the Lord Jesus, so he was greatly beloved by all faithful Friends who knew him; his deportment and conversation were such as adorn the blessed truth, he being very meek and just, as well as a very inoffensive man; inasmuch that his greatest persecutors have been heard to say, "If there were any good and honest men among the Quakers, he would be one." The year 1668 he was with several Friends more cast into prison by one Rye, the mayor of Cork, for meeting together to praise God; in which place he got a violent cold which ended in a flux, that brought him to the low, the prison being thronged and without convenience at that time for the sick. The jailer indulged him for a little time to be at home in his own house.

After his coming home, the distemper increasing upon him, brought him exceedingly low; and though in much pain, yet very patient under it, and much retired to the Lord in a sweet frame of spirit. The Lord, when he died, came that worthy night in Israel, Susannah Mitchell, to visit him, who, sitting in silent waiting upon the Lord by his bedside, was moved to pray, which she did with great fervency of spirit. At which time also the power of the Lord fell upon him in a wonderful manner, greatly adorning and tendering his spirit, causing him to bring forth several sweet and heavenly expressions; and though he was exceedingly weak in body, and neither able nor fit to rise out of bed before, yet the presence and power of the Lord so strengthened him that he immediately rose out of bed as one that ailed nothing, and put on his clothes in order to go to the prison to see and meet his dear companions and fellow sufferers. His wife and children present, seeing the great and sudden change, were in great hopes the Lord would restore him to his health again.

He went abroad to prison as one that was weak, and had a good meeting with Friends there; the jailer gave him leave in the evening to return home again, which he did with the appearance of illness; but soon after his return as one that was only raised from the dead, he gave his last visit to his beloved Friends, his distemper returned again, and he grew exceedingly ill that night, and continued growing worse till about the third day, in the evening, at which time he said that it was concluded he was dying. In this weak condition the power of the Lord came upon him again, in an extraordinary manner, so that he was revived, and as one that had new life and strength given him, he spoke of the wonderful love of God to his soul, and of the preciousness of truth, with seasonable exhortation to all that were about him. Thus continued with the Lord's power upon him till the fifth day, having a spirit of discernment given him from the Lord, by which he saw and spoke directly to the inward states and conditions of most or all that came to him, giving counsel and advice accordingly, and in particular to some who had been faithful. He spoke so home to their states

that they were almost amazed, warning them to prize their time, and be more faithful for the time to come.

He also called those of his children who had come to some years of understanding, and gave them heavenly advice and counsel as follows: Fear the Lord, and be faithful to Him, and be obedient to your mother, and then the Lord will be a father to you, and provide for and bless you every day, and let the blessing of your dying father rest upon you.

He quietly departed this life in the Fourth Month, 1668, being about forty-one years of age.—Selected.

For "THE FRIEND"

ISAAC.

Gen. xxiv: 63.

Give me the quiet voice of priestly mien,
Responsive soul who gives vibrating touch,
And clasps in chains of prayer the heavens and earth,
Adding completeness to departing day.

Unfolding thoughts go out to farthest reach,
And lifted hands reveal a bosom bare,
When lo! a! drove of camels heaves in sight,
And Sarah's tent bids welcome to the bride.

H. T. MILLER.

BEAMSVILLE, OHIO.

The Slaughter of our friends for Hat-Homage.

The Audubon Society of Louisiana has issued a circular for general distribution which contains the following:

"Of late years the ravages of the cotton-worm, tobacco-worm and the cane-borer have been appalling, and why? Because the birds that feed on these insects and their larvae have been wantonly slaughtered to satisfy the greed of a civilized but perverted people. Millions of our most beneficial birds are annually killed to be served on the tables under fancy names; while many other millions are stripped of their feathers, which are then used as fantastic decorations for the heads of women.

"Why are the cray-fish giving so much trouble to the rice-planters, boring through their leaves, cutting the standing rice and doing thousands of dollars damage every year? Because the Herons, which feed on these cray-fish, have been slaughtered to satisfy the vanity of women, who demand their plumes for their hats. Why do the fishermen have so much trouble locating the schools of fish and shrimp? Because the great flocks of Gulls and Terns that followed these schools, thus showing the toilers of the sea just where to cast their nets, have disappeared. Where have they gone? Read the answer on the hats of our women.

"A most urgent appeal will be made to the next Legislature for bird protection. We intend to raise such a powerful sentiment for the redress of present frightful wrongs that our demands for efficient legislative enactment will be granted, not because this Society asks for it, but because it is in the vital interests of the people of every part of the state."

The last judgment is a phrase which we have almost robbed of its effect, because we have used it chiefly for a remote and pictorial future. We have dwelt on the final date of judgment, and lost sense of a state of judgment.

Science and Industry.

SYSTEMATIC inquiries into the present condition of bird life in Missouri bring to light the surprising fact that within the last fifteen years insectivorous birds have decreased sixty-two per cent. and game birds eighty per cent.

The deadly "sleeping sickness" of West Africa has been discovered to be a form of meningitis. It is almost always fatal. Communicated by some means unknown, it begins with a slight listlessness and gradually produces coma and death. Its duration is from one to six months. Its ravages have depopulated large districts, although as far as known it has affected only the negroes.

OHIO, says the Scientific American, holds an interesting place among the stone-producing territories of the world in that here are said to be located the largest sandstone quarries extant and from these quarries comes the bulk of all the whetstones and grindstones of the country. The value of her grindstones and whetstones product last year was \$577,543. It is this class of Ohio's stone product too that is more in demand than her rough stone.

TODAY we hear a great deal about women usurping men in the field of labor. That it is not so new an idea is proved by one woman in Indiana, who admits she is thirty-six years old and has for twenty-one of them been a cobbler. She understands the trade as well as any man who handled an awl or wielded a hammer. She learned her trade at a factory when she was fifteen years old and continued there till the factory closed down, some eight years after.

HOW BIRDS DRINK AT SEA.—The means by which sea birds quench their thirst when far out at sea is described by an old skipper, who tells how he has seen birds at sea, far from any land that could furnish them water, hovering around and under a storm cloud, clattering like ducks on a hot day at a pond, and drinking in the drops of rain as they fell. They will smell a rain one hundred miles distant, or even further off, and scud for it with almost inconceivable swiftness.

THE resourcefulness of modern engineering appears in a plan nowadays employed in tunneling through water-bearing strata. The soil is first frozen and is then removed in blocks. In a mine at Iron Mountain, Michigan, a long perpendicular tunnel, extending one hundred feet below the water level, was thus excavated. To freeze the soil, pipes are sunk in a circle around the site of the proposed shaft, and brine that has been cooled in an ice machine to zero temperature is circulated through the pipes.

"WHEN we consider what an important adjunct the telegraph has become to the railroads," says *The Electrical World and Engineer*, "it is hard to get oneself back to the time of the Baltimore and Ohio experiments of 1844, and to take seriously Professor Morse's suggestion that if a break were found in the telegraph wires the train should stop long enough to repair it. But this is what

he said: "Very little interruption would take place if the train that discovered a break would stop not more than five minutes, and, being furnished with pieces of wire already prepared for the purpose, any one could simply unwrap and scrape the broken ends and unite them by twisting the ends of the pieces of wire to them."

TO FIND THE NORTH MAGNETIC POLE.—Captain Ronald Amundsen, a Norwegian, this coming spring, is to conduct an expedition to discover the magnetic North Pole and there to carry out observations during a series of years. The magnetic North Pole differs from the earth's mathematical North Pole in two essential respects: the magnetic North Pole is easy to reach, while the mathematical pole has proved sufficiently difficult to approach; investigation of the magnetic pole is of much scientific interest, whereas the mathematical one is of little real importance for purposes of study, the gain in reaching it being of the kind experienced in attaining to the summit of some difficult mountain peak. Captain Amundsen will make a magnetic survey of the whole ground and thus establish whether the pole is a mere point, a more widely spread area, or even several points. His equipment is very complete and entirely modern; he has had much experience in voyaging through the polar regions, and is said to have every qualification necessary to carry to a successful end an expedition of this kind. His task will doubtless take him several years.

WONDERS OF RADIUM.—Dr. George F. Barker, emeritus professor of physics in the University of Pennsylvania, in a lecture delivered Third Month 19th, at Columbia University, held up in his hand a diminutive glass bulb which contained a small quantity of a white substance. Then he ordered the lights turned off, took a position where all could see his hand poised aloft, and the white substance in the little bulb began to gleam, as a distant star will shine on a dark night or through a cloud.

Professor Barker explained that this was "radium," the wonderful element which was discovered recently. Before he made his demonstration he had lectured at length and shown tests on the power of cathode rays and Roentgen rays, with which he has had long experience. In introducing radium he said the rays sent out by that element would make all other rays look like tallow dips.

"Here," he said, "we have an element which holds within itself apparently the power to give out rays. It overthrows all the old ideas through its conservation of energy, for its inherent power seems never to diminish. If you have respect for the discoveries of Crooke and Roentgen you should have exceeding reverence for the wonderful power contained in radium."

"The Cathode rays in the highly exhausted atmosphere of a Crooke's tube can travel with one-tenth the speed of light, or about seventy million miles a second. The speed of the radium ray is one hundred and twenty million miles in a second. Yet, with all that tremendous energy within it, it is so harmless that I can hold it in my hand or put it in my pocket."

After dwelling for some time on the won-

derful things that might have been accomplished by means of radium, Professor Barker said that, unfortunately, its prospective usefulness was totally discounted by the fact that it would be almost impossible to produce any quantity of it that would have practical value. Professor Barker said it was obtained from pitchblende, a mineral that is being mined only in Bohemia and Poland, and that it would take about two hundred thousand tons to produce a pound of radium.

"This little piece of the ore," said Dr. Barker, holding a piece of pitchblende up in his hand, "contains less than one-tenth millionth of one per cent. of radium. The largest quantity of radium I have seen was in Paris. It weighed three centigrams, was the size of a buckshot and was valued at \$20,000."

The new element was discovered in 1898 by a Polish woman, the wife of a professor in the Ecole Industrielle of Paris, who had been making a series of experiments with uranium.

Bird-Study in the Schools.

BY WILSON TOUT.

The solution of the bird protection problem can never be reached by courts, laws, or officers. The small boy is one of the chief offenders, and those in authority seldom attempt to cover or even reach his thoughtless acts of destruction. If all boys could be shown the harmful results of killing birds or destroying their nests, what an army for bird protection there would be within a few years. If the girls were taught the folly of pandering to the demands of fashion when it calls for the sacrifice of countless innocent victims, the game warden now needed to protect our birds would have to seek some other vocation if they would still prosper. The school is the foundation of reform movements in other lines—why not in this?

The first objection offered to a proposal for having bird-study in the schools is that the course is already crowded and no room remains for a new study. The objection would be rational if it were proposed to introduce a new study. Birds cannot be studied from books and very few schools have access to mounted specimens. Excursions, observations on the road to and from school, and in country schools, even at recess and during school hours, will furnish subjects for conversation lessons and also much needed material for language and composition work. One school I know of organized itself into a club for the study of birds. The children met at four o'clock twice a week and compared notes for about twenty minutes. This did not detract from school work, but on the other hand increased the interest in the regular studies.

Bird-study should be begun as soon as the child begins to attend school. The seeming interest of the little tots in their reading and number lessons pales before the glow of wonder and enthusiasm as they tell of finding a bird's nest while on the way to school or hear the story of the birds from their teacher. Let a teacher mention finding a sparrow's nest and the school turns into an experience meeting; each little one having a story of his own to tell. In the country school this is especially true, as the pupils have a better chance to observe birds than the children of the cities.

I have had to work out my own plan of bird study in the schools, as I have never chance to get another's plan. I have had some successes and some that were not successes, but from these experiences I have formed a plan that I believe overcomes most of the difficulties.

In primary grades social talks with the pupils is the best method. Let the pupils talk as much as possible. Take a single bird as a lesson and show a picture. By a judicious use of questions and statements bring out distinguishing features of the bird you are studying. I have no patience with the teacher who asks such questions as: How many legs has a bird? What is its body covered with? How many eyes has a bird? What is a bird's nest for? etc. The dull pupil does not learn anything and the bright boy is disgusted. The pupils will tell about the habits, food, nest places, eggs, call, etc., of the common bird.

If you are studying a woodpecker, call attention to the peculiarities that distinguish it from other birds; consider its stout, sharp bill, its peculiar feet, its short, stiff tail feathers, its habit of drumming, and its undulating flight. Tell the story of how one species of woodpecker got its red head and black and white dress, and have the pupils learn a verse or two from the many that are to be found in the readers and in teachers' journals. Before the interest lags close the period, always leaving something for the next lesson. At the next lesson, if during the right season, you will have several facts from pupils who have seen and observed a woodpecker during the interim. Never fail to treat of the good points of a bird and by a vote have it declared a "good bird" worthy of protection or a "bad bird" deserving extermination. The teacher can mold the opinion of the school in accordance with established facts.

In the grammar and high school grades a different plan works better. Here each pupil should have a note-book in which should be recorded his own observations. These should include the time of arrival, numbers, nest places, food, departure, acts of depredation, value, etc. Every note should be dated to its value. In the course of a year the pupils will find several dead birds; these should be brought to school for specimens. *Shooting bird specimens should not be tolerated.* Last year we had twenty-two birds brought to school. Among those brought alive were a barn owl, a coot, a horned grebe, a meadow lark, a barn owl, and a flicker. Several different kinds of ducks were brought and a number of dead birds, among them a black-headed grosbeak, a golden-crowned warbler, a Bohemian waxwing, a downy woodpecker, and a bittern. I mention these to show the actual possibilities of this line.

At the end of the year a list is made of the notes of all of the pupils, but each pupil has his own. One pupil will see the note and shriek and mark it "seen," while another will only mark it "reported." No bird is put on the list without the approval of the teacher. Last year we had seventy-three birds on the list, and I can answer for every one of them.

Now I believe this to be true bird-study in its utility and common sense are its end. Only fifteen minutes twice a week was needed to keep the notes, and the time was not

interest was aroused and the diversion regular school work was pleasing. Pupils reported an added pleasure in writing their notes and observations during summer vacation, and all voted for a continuation of the study during the present year.

Never taught a school where I did not read study, and I have never heard an announcement. It is not a good plan to announce the day of school that you intend to introduce bird-study. Such a course will arouse opposition. Start it very gradually, so you have the school well under control, so no one will suspect an innovation. Unhappily the pupils converted and the parentalize the value in the added interest of children in their school work. And remember bird protection should be the keynote. Enact laws protecting game and song birds could be discussed and better ones proposed. Spring shooting of migrants should be discouraged. Superstitions about birds should be exposed. Errors in popular ideas should be corrected. Prejudices should be removed, but truth must prevail. A love of birds must not blind one to the fact that birds are destructive to the agricultural and natural interests of the state. A healthy limit in the school-room in favor of the bird will down the boy who shoots meadow-larks just for fun," and he will be an out-and-out reformer.

Every member of the Audubon society should think upon this matter and do something to encourage the study of birds in the schools. This is one of the objects for which societies are founded, and yet I fear little has been done for the children of our public schools. Every year hundreds of boys and girls finish their studies and leave school, yet know nothing of the value of birds. In our savings to become real men and women, we imitate the vices as well as the virtues of our elders and join the ranks of bird-destroyers for the men for sport and pleasure, the ruin of our decoration. As students of bird protection, we are champions of bird protection our duty. The school is the field and we are to be on the harvest. What shall it be?

Helping People.

Every year ago a discouraged young doctor came of our large cities was visited by an old friend, who came up from a rural district to look after his boy.

"My son," he said, "how are you getting on?" "Not getting along at all," was the discouraging answer. "I'm not doing a thing," replied the man's countenance fell, but he encouraged and patience and perseverance. Later in the day he went with his son to the Free Dispensary, where the young doctor held an unsalaried position, and where he spent hour or more every day.

Another sat by, a silent, but intensely faithful spectator, while twenty-five poor patients received help. The doctor for his sitor, while he bent his skilled energies to his task; but hardly had the door closed on the last patient when the old man said:

"I thought you told me you were not doing anything. Why, if I had helped twenty-five

people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow men? Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow men."—*Unknown.*

PERSONAL RELIGION AND EXTERNAL ACTIVITIES.—Has not the world within the last thirty years learned from the church that man's personal piety is a matter of small consequence alongside of his external benevolent activities? Has not the church come to teach, consciously or unconsciously, that external activities, outward benevolence, are not merely the fruit—for that they are—of Christian life, but the Christian life itself?—that doing these things is the all-sufficient living before God? Is not the judgment of the world expressed in the words of indifferent contempt for a man who is trying to save his own soul?

The remedy for present conditions is the restoration of personal religion, the direct relation of the individual soul to God, to that primary place in the Christian economy which it has momentarily lost, and to relegate to their subordinate consideration all those external works which have usurped its place.

Personal religion is but the co-operation of man's will with the power of Jesus Christ that man's soul, man's whole being, may be saved, not for his own profit chiefly, but that he may lay it, thus redeemed, thus exalted, at the feet of Him who loved him and gave himself for him.

As believers in Christ we can see no security for the civilization which has grown up around the faith in Him and has prospered nowhere else and under no other conditions, if that faith ceases to spread.

CAPT. A. T. MAHAN.

"And, behold the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent." Matt. xxvii: 51.

In Fleming's "Christology," it is stated that an unbeliever visiting the sacred places of Palestine was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow travellers, and said, "I have long been a student of nature; and I am sure that the rents and clefts in this rock were never done by nature, or an ordinary earthquake. By such a concussion, the rock must have split according to its veins, and where it was weakest in the adhesion of parts; for this," he said, "I have observed to have been done in other rocks when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rocks are split athwart and across the veins in a strange and preternatural manner; and therefore," said he, "I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the Divinity of Christ."—*Faith and Works.*

AT THE FOUNTAIN.

I rest me at the fountain near the hill,
I trace the pathway rising higher still,
What kindly hand was this that turned the stream
Of lonely life, that had not yet a gleam
Of hope, or gladness, love or joy or fear?
I could not say as yet, "the Lord is here."
But now I hide me in the rocky dell,
And dip communion cup in holy well.

My passion now is for the Lord most dear,
That He would bless me with his secret cheer;
Come near, come nearer, nearer still!
I am so well when Thou my heart dost fill.
On Thee I rest, with Thee I journey on,
With Thee I labor, till the work is done,
My strength and stay, the savor of Thy name,
Shall bring vast increase to thy deathless fame.
H. T. MILLER.

BEAMSVILLE, Ont.

The Confessors of Peace from the Second Century to the Era of Mahomet.

VII.

Here it will be worth while to pause and to put forth a few interrogatories, seeing that the value of any investigation of the sort now undertaken, is by no means so much in its historic interest, as in its practical, present-day application. How is it, for instance, throughout Christendom, to-day—do its great cities possess the theatre, amphitheatre, circus, which, in their attractiveness, may be spoken of like those of pagan Rome, as ever-popular, fascinating, deadly?

Taking the first of these, the theatre, does not every one know that the scenes and personations of vice presented upon the boards of almost every modern play-house, are of a sort so utterly debasing that it has been well said by attenders themselves, that it is not safe to take a refined lady to witness a stage performance, unless her intending male companion has first seen it and is assured that it is passably decent? But alas, if not so for the woman, is it any better for the man? In the Scripture code of moral obligation, whether male or whether female, there is no difference.

Do we not know that a very large proportion of the spectators in these demoralizing places claim to be church members, "communicants"? Is it not likewise a fact, that of the thousands of newspapers, issued daily throughout the land (speaking only of our own country) and coming freely into its homes, scarcely one in one hundred will be found that does not print the advertisements of—the invitations to—these perilous resorts? Is it not evident to every observer that our art and our literature are tainted, often noisomely polluted, by things written and pictured that emanate from the theatre? Applying the words of Friedlander—"It is the fruitful centre of every sort of sin."

Again, as to the circus,—we do not have, it is true, the chariot races, but we have the race-course, and we have the pool-rooms for betting upon the races in every city, to which thousands flock, gamble away their money, wreck their fortunes and ruin their families.

Then, as to the amphitheatres,—the law says we may not have the bull-fights, as they have them in some other lands, and we may not have the gladiators with swords or other deadly weapons, but there is the coarse, brutal (now and then fatal) fist-fighting between man and man, and the foot-ball contests carried on with

every accompaniment of fierce rivalry, whereat scores of the contestants are killed or seriously wounded every year.* We have no imposing Coliseum, as at Rome, where upwards of four-score thousands of spectators can at one time view the combat in the arena, but we have, nevertheless, our "up-to-date" dailies, which give the particulars of the combat down to the slightest detail, the pictures of the bruised, pitted against each other, and all the slang and scandal in connection therewith, and all this appearing (practically) before an audience, in a single day, that shall be a hundred times as great in numbers as could have possibly crowded into the Coliseum. And then, further, when we consider that such baneful matter as this is served up, with special zest, on the day commonly set apart throughout Christendom, for needed rest from business employment and for religious observance, it is apparent that there still lingers with us altogether too much of the spirit of heathen Rome, and (modified according to the times) we, to our shame, "do as the Romans do." Hence, it is worth while, at any rate, seriously to ask, whether this education of which so large a proportion of our population partake, is Christian or whether it is Roman? whether it will graduate the confessor of peace, who, because he is a Christian, feels that he is forbidden to fight, or whether it will not continue the class of those who must have "an eye for an eye and a tooth for a tooth," and who utterly fail to apprehend the non-resistant teachings of Christ's Sermon on the Mount?

The Council held at Arles, in Gaul, under Constantine (A. D. 314) condemned soldiers, who, through religious motives, forsook their colors. In this judgment, Augustine, who flourished in the latter part of the same century, united. The emblazoned cross upon a banner had now become, in lieu of the eagle, the conquering standard of Constantine, adopted, it was claimed, in obedience to a vision from heaven. When about to commence a campaign against Persia, he prepared, it is stated, a tent of embroidered linen, formed on the model of a church building and to be borne before him, as he had read that the children of Israel did in their marches in the desert. A band of priests and deacons were to accompany the tent, and officiate according to the rules of the Church. So also, thereafter, each legion had its own church tent, with its attendant servants. It is evident that the Old Testament conquests of arms were easily adopted by the Roman head of the State and the Church as his model of the holy warfare. And here it will be apposite to quote a remark of Pressensé under high assumptions of this character:

"Prof. Edwin G. Dexter, of the University of Illinois, in the course of an exhaustive study on college football accidents, contributed to the *Educational Review*, found as the result of inquiries sent out to a large number of colleges, that in the year 1902 there had been one hundred and forty-three cases of serious injuries—being nearly double those of the previous year. This indicates an increase in the brutality with which the game has been played. The killed and the injured outnumbered the killed and seriously injured in prize fighting. Facts such as these have led many educators and concerned observers seriously to consider whether (1st) football ought not to be given up, and (2nd) whether the intense rivalries engendered by intercollegiate games are such as ought to be fostered. Surely, 'the tree is known by its fruit.'"

"A State religion," he observes, "however orthodox, will be always a partial resurrection of the pagan idea. Ancient religions were maintained only by coercion, and by the support of wealth—both forces foreign to Christianity, which conquers by none but spiritual weapons. It might well blush to grasp the sword which slays the body, since it has in its hand the sword which can pierce the soul. Its kingdom is not of this world, therefore it can assert its dominion over the whole world. Protection places it in a servile position; it is strong in its own independence. The State is not at variance with the Church—as the flesh with the spirit, the old man with the new. The State, no less than the Church is of Divine institution. *The Church is called to act upon it, but only by way of influence, and the more the two spheres are kept distinct, the greater and more penetrating is that influence.*"

Before his semi-acceptance of Christianity, Constantine had sanctioned the sending of criminals to the amphitheatre. He had caused a great multitude of persons to be exposed to wild beasts, so that the people were fairly satiated with the sight of blood. Now the humanizing effect of Christianity on legislation became evident in a law of Constantine (A. D. 325) which declares—"Bloody spectacles, in our present state of civil tranquility and peace, do not please us; wherefore, we order that all gladiators be prohibited from carrying on their profession." It was hence no more the custom, as it had theretofore been, for the emperors or their principal generals to give gladiatorial shows before going to war.

It had been the habit of the early Christians, taught by the Apostles (Matt. xvii, 15-17; I Cor. vi, 4-7) to decide their disputes by arbiters chosen among themselves. This principle was engrafted into the new legislation, when the emperor conferred upon the archbishops the legal right to protect the weak and become arbiters in civil cases,—a practice, says C. L. Brace, which was the beginning of the system of arbitration, the Austrage, which in the Middle Ages became so important an influence in rescuing society in Germany from private war and anarchy.*

On the other hand, it will be seen, that this concession whereby litigants were permitted to carry their suits before the ecclesiastical powers rather than the civil courts—the former having authority to have their decisions enforced by all governors and military—was a combination of State and Church likely to lead to disastrous consequences. Other mischievous tokens of the Emperor's newly-directed zeal, were the endowment of churches with revenues derived from the confiscation of heathen temples, and from the common funds of the cities, together with a system of tithes and exemptions for the benefit of church and clergy.

*The comparatively slow progress made by this beneficent principle for the reconciliation of conflicting interests, is seen in the case of the recent coal miners' strike in Pennsylvania (1902), when, after five months of anarchy affecting several counties, and involving the sacrifice of a number of lives, the wounding of many persons, and the loss of many millions of dollars in wages and traffic earnings, the dispute was finally referred to a commission to arbitrate the claims of the contending parties.

Early was Constantine plunged into cor upon questions of ecclesiastical variance heresies, which appear to have kept him busily and aggressively engaged as he wars with the various competitors for crown. During the Decian persecution preceding century, there had arisen the of Novatians (so called after their form which had extended itself throughout thepire. Likewise were they named Catharists. Although classed as schisms among these are we to look, through se centuries, for the confessors of the testi of peace, rather than among those who bound more nearly to the religion of the S

Allied to these in the demand for a r to the simplicity of the earlier Christiani tice, were the Donatists, whose rise occ during the Diocletian persecution. A ing for a hearing of their grievances to stantine, their case was referred succes to the councils at Rome and Arles (313- but, not being decided in their favor, an Emperor being irritated at what he was pl to consider their obstinacy, decrees we thORIZED depriving the "schismatics" of church properties and exiling their bis. The authority of the Emperor being defe armed force was sent to reduce them to mission, the "Catholic" or State party only too ready to assist in this crusade.

Says the *Early Church History* of Back and Tylor: "A sanguinary contest ensued now for the first time the world beheld followers of the Prince of Peace engag the slaughtering of one another. The perial attempt at coercion stirred to its of the fanaticism of this hot-blooded pro [Numidia, with its chief city of Carth Bands of furious desperadoes, known e the name of Circumcelliones, who held own lives cheap, and deemed no death to for those who differed from them, swept the country, carrying fire, torture and ster wherever they came.* Their warcr *Deo laudes* (Praises to God), and because had forbidden the use of the sword to they took for their weapon a huge and m club, which they named *The Israelite*. Catholics, according to their own adm were not far behind them in violence; the pealed to the Old Testament to justify, l examples of Moses, Phineas and Elia; Christian duty of slaying by thousand renegades or unbelievers." "It must be knowledge," is the just comment abo narrators, "that the first fruits alliance between the Church and the State bitter enough."

(To be continued.)

REALITY.—The decay of the sense of r is caused by the loss in our moral sense of note of judgment. Our convictions d start from a sense that we are convicted want to be convinced by evidence wh should be convicted by the Spirit. Thi element that has dropped out from vi the cross, and therefore out of much Ch life.—Forsythe.

*Farther along in our narrative, if it be suffici tely, we will find that the Camiars, of S France, some of whom were non-resistants, we carried away by this fanatical spirit in their of persecution.

FOR "THE FRIEND."

SILENCE.

questioned him with many words, but he answered nothing" (Luke xxiii. 9).

And thought claims kindred with the light, /
 And that shapes no words has touched the /
 Light unseen hands reach out to turn, /
 The cold current of a vain request.

And eyes serene, the quiet mien, /
 The radiant radiance of his conscious sway, /
 The rude wish of vulgar pomp and pride, /
 The blush of impotence in power.

H. T. MILLER.

HAMILTON, Ont.

Self-Control.

"Oh, Tommy, don't do that," said a mother, "you know it makes my head ache."
 "Oh, it makes your head ache, mother?"
 "No, child seriously, and with a pitying /
 In his voice, came creeping up to his /
 Side, and looking at her as if in /
 Doubt whether he would be repulsed or not.
 "Does it, does it, my son," replied his /
 Mother, "and it is always unpleasant.
 "You try to play without making so much /
 Noise."

"Mother, I'll try," answered the little /
 Boy cheerfully, "but I forget sometime."
 "Did I earnestly at his mother, as if some- /
 One was in his thoughts.

"Oh, dear, what else?" she said encour- /
 Agingly.
 "I forget you'll tell me, won't you?"

"Oh, no, I'll stop. But don't scold me, /
 For then I can't stop."
 "Then his heart was touched. She caught /
 Him and bent her head down, to conceal /
 Her passion, until it rested on the silken /
 Hair of her child. "Be a good boy, Tommy, /
 Your mother will never scold you any more," /
 She murmured gently in his ears.

"He stole upwards, and as they were /
 Pressed closely about her neck, he pressed his /
 Forehead against her cheek, thus sealing his /
 Love with the contract with a kiss.

"We meet to a mother's taste were these /
 Fruits of a self-control! In the effort to /
 Control herself, what a power had she acquir- /
 ed! On first fruits were these. In all her /
 Days did that mother strive with herself /
 To enter into a contest with the in- /
 stincts of her children. And just so far /
 As she was able to overcome evil in herself, /
 To overcome evil in them. Often, very /
 Often, she fell back into the old state, and /
 Very often, was self-resistance only a /
 Slight, but the feeble influence for good /
 Gained from her words or actions when /
 As she warned her of error and prompted /
 Her voracious self-control. Need it be said /
 She had an abundant reward? Words /
 Of a banger are sure to bring regret.— /
 On, hope.

Lms Concerning the Society.

Attending Philadelphia Yearly Meeting /
 The following Yearly Meetings have been John S. /
 & Fowler, from Ohio; Caroline Hadley, /
 & William Yearly Meeting, Ohio; Henry T. /
 & Abram Fisher, from North Carolina; /
 & Halc, from Indiana; John Henry Cross- /
 & ynn, Mass.; Lester and Ida H. Cham- /
 & om, Iowa; Jacob Maule, Charles and Rachel /
 & Martha N. French, from Ohio.

WOMEN AND THE AMERICAN HOUSE OF REPRESENTATIVES.

To the Editor of the [London] Friend:—I noticed a note in this week's Friend about Esther Fowler and her concern for service in the House of Representatives at Washington, and as a woman has previously spoken in the Capitol, I thought it might be interesting to thy readers if I sent thee the extract from her Life which tells of her mission to the then President.

Dorothy Ripley, though not a member of our Society, attended meetings, and frequently applied for membership; but the Whitty Friends of those days would have none of her. She was a remarkable woman, as her six missionary journeys to the United States testify. Amongst other works she wrote the "Bank of Faith," from which I have copied the enclosed extracts. Should any of thy readers have copies of her books published in Philadelphia, I should very much like to have particulars of the same. Thine sincerely,

JOSEPH T. SEWELL.

Chubb Hill Road, Whitty, Third Mo. 20th, 1903.
 Dorothy Ripley spoke in the Capitol, Washington, on the twelfth of First Month, 1806 (fo. 241). She says: "We return thanks to God for the tranquillity of soul expressed when standing in the presence of the President (Thomas Jefferson), Vice-President, Senators, Representatives, and a crowded audience. . . . When I sat down in the Speaker's noble chair thought Wisdom adorned me; but with awful reverence I felt God was in the midst, when supplicating his throne of mercy for assisting power, that He might be honored by those rulers of the land, who had the direction and government of all the United States of America, at this period, when they were convened together for the purpose [fo. 246]. . . . After the meeting was finished I arose and rendered that respect due to the assembly, whom I revered as the higher powers ordained of God to govern the affairs of men" (fo. 247). She had evidently been testifying against slavery, and in Charleston, a few months later, we read of her speaking to the captain of a slave ship, who was exposing "his Ethiopians" for sale at the quay side, and saying to him, "Believe the Scriptures [Isa. xxiv.] thou that seest it fulfilled, and remember, those brought hither will at length possess this land which will be experienced to the sorrow of many" (fo. 251).

Notes from Others.

The popular haste to leave the place of worship to be in time for dinner is disgusting and sacrilegious. We must teach the people better things, and not ourselves drift along with them.—*Episcopal Recorder*.

A lady said to me, some days ago, "I believe a clergyman should be well groomed." Most ladies think so. I agree with them. A clergyman should be well groomed. His life and character should be well groomed—spotless; his heart—pure; and his clothes—clean.—*W. K. Collins*.

The \$2,500,000 trust established by George Peabody, the American banker living in London, for the purpose of securing sanitary lodgings for the London working classes has increased to nearly \$7,000,000. The trust provides 5378 separate dwellings with 11,918 rooms for a population of 19,033.

Committees charged with the selection of books for municipal libraries, cannot be too careful in their choice. Literary style and vigor are dearly bought if they be obtained at the expense of decency in the community, and this class of translations needs to be especially watched, as some of these books—and the fact is greatly to be regretted—are issued by reputable publishing houses.

One hundred and seventy-five young men who

were among the Boer prisoners at St. Helena and other places have returned to South Africa to become missionaries. They are mostly under twenty-five years of age and have been placed where they can continue their education and receive the necessary training. The various Dutch churches of South Africa have undertaken their support.

If Congregationalists, United Brethren, Methodist Protestants, and the small body known as the Christian Connection come together into organic union, the effect will be, so it is held in all directions, very telling in favor of union or other religious bodies. Delegates representing the denominations named are to meet in Pittsburg on Fourth Month 22nd, to see what can be done toward such union.

Bishop Scherchewsky of Pekin has finished his translation of the entire Bible into Chinese. The work has been done under the greatest difficulties, as the bishop had the partial use of one hand only with which to operate the typewriter and spell out the Romanized Chinese sounds.

A well-informed magazine in an editorial on "Church Decadence," declares that there is no such thing, but that "the Church in this country and throughout the world was never so strong and never so active and useful as it is to-day."

Resolution passed by the Wagon-Drivers' Union, Fourth Month 9th, 1903: "Whereas, the delivery of milk on Sunday compels hundreds of men to work on that day, and as a result deprive them of their weekly rest day and their privilege to attend upon Christian worship, and as we believe the people of our cities are interested in all men having these privileges.

"Therefore, be it resolved, that we, the Milk Wagon Drivers' Union earnestly request that all who are interested in the welfare of the milk-wagon drivers of the city of Philadelphia arrange and take milk on Saturday evening as far as possible, and if by any reason this cannot be done, they arrange to have it delivered early on Sunday morning."

George B. Chapman from London brings a doleful tale of religious conditions in England. He is a Church of England priest of wide intelligence and experience, who has had ten years' service among the poor of London's East End. England, he thinks, is at the moment in as low spiritual condition as it has known of late times. The causes are two, in his judgment. One is an influx of pleasure from France, and the other is an influx of money from America. (Why does he not discern the effect of the late war in abjuring Christianity and deadening spiritual life?) Both are, he says, good tools in the devil's hands. Indulgences of all sorts, some never before heard of, obtain. The churches are making concessions, and also making mistakes in that they are. He thinks the spiritual character of the Church of England unimpaired, and believes the same to be true of the free churches. Until the present era of worldly prosperity ceases, or is checked, he is afraid to hope for better things.

The total bill of the nation for stimulants in 1902 reached the enormous total of \$1,369,098,276, an expenditure per capita of \$17.33, or 4.7 cents a day. One-fourth of the total population are estimated to be users of alcoholic beverages, and on this basis the average per capita is \$69.32, or 19 cents a day. This expenditure has been on the increase for more than twenty years. Since 1880, it has increased 92 per cent., or from 10.09 gallons per capita to 19.48 gallons. The figures are not to be accounted for by the growth of the population alone, rapid as it is, but rather by the fact that the use of intoxicants is steadily increasing. The increase is simply enormous when compared

with that of coffee, which still retains first place as the most popular non-alcoholic beverage among us. Coffee has increased a little over 52 per cent., while tea has decreased nearly 48 per cent. These figures are not encouraging. They do not show any advance in the direction of betterment, either social or physical. We sincerely deplore this fact.

LATIN.—Regarding the extent to which the Latin language still is in practical use, the *New York Tribune* says:

Until 1848 Latin was in Hungary the language of the constitution, the laws and the diets. To-day it is still the official language of the Catholic Church and of some universities. In Germany, in England, etc., most of the programmes, announcements and diplomas of the universities are composed in Virgil's tongue. In the domain of natural sciences the need of a universally understood vocabulary has led to the use of the Latin. There are great works on botany in Latin such as "Index Bryologicus," "Lichenes extra-Europæi," etc. In anatomical treatises the same language is being used, and if "musculus sternocleidomastoideus" is not altogether euphonic, it is to my taste easier understood than its German equivalent "Brustschlüsselzwerchmuskul." In many foreign universities Latin orations are delivered on public occasions; in Amsterdam there is annually a distribution of prizes to the author of the best Latin poem. In Germany the various associations of students bear Latin names, and some of their most favorite songs ("Gaudemus igitur, etc.") are in the language of Horace. Nay, some time ago, the proprietor of a beer garden in Berlin had distributed in the streets his prospectus in Latin.

We add that there exists also Latin press; among the periodicals published the most noteworthy are: "The Phenix Nuntius," of Oxford; "The Vox Urbis" of Rome, and "The Præco Latimus," of Philadelphia.

SUMMARY OF EVENTS.

UNITED STATES.—A commission of British workmen, who have recently been studying the conditions of labor here, have made a report in which they say that the American workman has a far better education, "is infinitely better paid, housed, fed and clothed, and, moreover, much more sober," and add, "If we are to hold our own in the commerce of the world, the old methods must be dropped and the old machinery abandoned." One of the commissioner's reports concludes with a severe criticism of the social and moral life in America, where "gambling and pleasure seeking appear to be characteristics. The disregard for human life, the corruption in politics and other immoralities tend to the moral and physical deterioration of the people, and must be arrested if disaster is to be avoided." Summing up the reports of the delegates, the conclusion seems to be that while keen competition in American competition, it does not mean a hopeless position for Great Britain; for the report says: "The workmen who have built up American industries are largely Britishers. Most of the inventions in American workshops come from men hailing from the old country. Let us adopt modern methods and England will hold her own in the commercial rivalry of the world."

The number of negroes appointed by President McKinley to office was fifty-two. The entire number appointed by President Roosevelt is fifteen, and of these several are reappointments. The latter has made no changes in the Consular service among the negro incumbents, and all of these officers appointed by McKinley continue in office.

Act to provide coined money for the Philippine Islands was passed by the late Congress; 2,500,000 pesos, a silver coin equal in value to the silver dollar, have lately been coined in the Philadelphia Mint, in the short space of twenty-five working days, together with a large number of bronze and nickel pieces.

The steamship *Minnesota*, the largest vessel ever built in this country and the greatest cargo carrier in the world, was launched on the 16th inst. at the yards of the Eastern Shipbuilding Company at Groton, Conn. The *Minnesota* will carry 172 first cabin passengers, 110 second cabin, 68 third cabin and 2424 steerage passengers, in addition to a crew of 250. Its speed is 14 knots. In completeness of electric service, of cold storage and 're-

frigerator plant, of laundry service, ventilation plant and life saving appliances, the *Minnesota* and *Dakota* are the most modern and up-to-date vessels that have been designed. It is intended for use in the Pacific Ocean by the Great Northern Steamship Company.

A banquet given by the Academy of Political and Social Sciences has lately been held in this city, in which the general subject under discussion at all the sessions was the relations and common interests of the United States of America and Latio-America. Among the beneficial results of this series of conferences, it is claimed, are the sentiment of mutual respect and consideration prompted by them among the nations interested, the impulse given to material improvements, the encouragement of closer commercial intercourse and the furtherance of international arbitration.

Preparations are now being made by the United States Fish Commission at Bryant Point, on the Potomac, to supply various neighborhoods with young shad, and it is stated that between now and the middle of the Fifth month, when the season closes, many thousands of young shad will be hatched at the station and will be shipped all over the country to stock streams where the conditions are favorable for the growth of the fish.

Considerable damage has been done in parts of the Eastern and Middle States by violent rain storms on the 13th and 14th insts., accompanied by high winds. The flooding in several rivers has caused considerable damage. The waters of the Mississippi have lately considerably subsided, and the breaks in the levees along its course in many places are being closed.

The lynching of a negro murderer at Joplin, Mo., on the 15th inst., was accomplished notwithstanding the efforts of the authorities to prevent it, after which another mob of several hundred enraged white citizens went on through the same section, burning houses, stopping negroes and firing many shots. All attempts to stop the mob's fury were futile.

The number of cases of rabies in Chicago has reached such dangerous proportions that the education of policemen in regard to it is urged as necessary. It is proposed that lectures on the disease be given, that every patrolman be furnished with a gun and that he destroy rabid dogs as soon as the first symptoms of madness be shown.

Imports into the United States during the year just ended aggregated \$1,001,000,000 in value, and exports to foreign countries were \$1,414,000,000.

It is estimated that there are more than 2000 automobiles in New Jersey alone, where a license cost \$1 each is required by law.

The number of deaths in this city last week, reported to the Board of Health, is 39 more than the previous week and 67 more than the corresponding week of 1902. Of the foregoing 284 were males and 246 females; 67 died of consumption of the lungs; 76 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 17 of cancer; 15 of apoplexy; 26 of typhoid fever; 14 of scarlet fever, and 7 of small pox.

FOREIGN.—A National Irish Convention has lately been held in Dublin to consider the offers made by the British Government in the land bill lately introduced by Secretary Wyndham—John Redmond, one of the Irish leaders has stated that "The convention was the most important Nationalist assembly held in Ireland during the last hundred years. If the recommendations be substantiated, carried out by the Government, the land question will be settled, and the whole future of Ireland will be full of hope. The convention's recommendation will be supported by the members of the land conference, and will be presented to the Government as the demands of both landlords and tenants. I have the strongest possible hope that the Government will have the wisdom to accept them. If all goes well, the result will be the abolition of the land war in Ireland, the union of all classes and creeds in this country, with the inevitable result of the concession, almost immediately, certainly within the lifetime of the present generation, of a system of national self-government."

An attempt to re-organize the "Boxer" movement in a district in China about 100 miles west of Peking has lately been suppressed by the native authorities with great severity.

Statistics of the movement among Roman Catholics in Austria entitled the *Away from Rome* movement show that in 1902 there were at least 184 places in Bohemia and Styria where religious instruction was regularly given by ministers or others connected with this movement, and that one of its objects the throwing off of the yoke of Rome.

A Congress of Latin peoples met in Rome on the 15th instant. The delegates are said to represent the peoples of France, Italy, Spain and Portugal, the various Balkan States and the whole of Central and South America, aggregating 165,000,000 souls.

Nasi, Minister of Public Instruction, delivered a speech designed to show that the congress was not into a threat to other races, and that its object was to "defend the Latin world against the advance peoples wishing to conquer the globe."

President Loeferer, of France, has been welcomed by the people of Paris, and his visit appears to have strengthened feelings of friendship between Algeria and France.

The International Anti-Alcohol Congress has held its biennial meetings in Bremen, attended delegates from fifteen different nations. Their strong and general endorsement of the position of the nations against the sale of alcoholic liquors to school children is done in this country.

Explorations in Peru by Dr. Uhle of the University of California it is said have led to the belief that a race existed in that country many hundred years previously to the Incas, whose reign was ended by conquest of that country by the Spaniards. The city of this early race appears to have exceeded the Incas.

Several hundred-weights of cotton grown in the district of German East-Africa have just been reported to have resulted in showing that it is nearly as good in staple, color, etc., as the valued Egyptian product, from seeds of which grown in this country.

A despatch from Berlin of the 16th inst. says: A wintry weather prevails in Northern and Central Germany, particularly in the Harz Mountains. The station in the Upper Harz reported yesterday a snowstorm and a temperature of twenty-five Fahr. The mails have been carried on sleighs, carriers, gendarmes and wood cutters are only seen on snow shoes. The snow in some places is three to four feet deep. The storm continues, increasing violence.

In discussing a new German industry, Consul Richard Guenther, writing from Frankfurt, a manufacture of quartz glass is rapidly developing country. He adds: "Quartz glass consists of melted quartz, which is made into tubes and other articles in perfectly transparent. The manufactured quartz glass is yet in its infancy. Everybody who knows the properties of quartz glass admits that it replaces ordinary glass for many uses."

NOTICES.

WESTWON BOARDING SCHOOL.—For persons coming to Westwton School, the stage trains leaving Philadelphia 7.16 and 8.18 A.M. and 4.32 P.M. Other trains are met when Stage fares, 15 cents; after 7.30 P.M., 25 cents. To reach the school by telegraph, wire Westwton 114x.

EDWARD G. SMELLEY.

WESTWON BOARDING SCHOOL.—Application admission of pupils to the school, and letters to instruction and discipline should be addressed to

WM. F. WICKERSHAM, P.

Payments on account of board and tuition, communications in regard to business should be forwarded to

EDWARD G. SMELLEY, Superintendent.

Address Westwton P. O., Chester.

DIED, at his home in North Dartmouth, Mass., twenty-seventh of Eleventh Month, 1902, JESSE H. BROWN, aged eighty-five years and seven months, dearly beloved member and elder of Dartmouth Meeting of Friends, and the influence of his beneficent life will long be felt both in the community in which he lived. From his home he was a notable example of faithful and Friendliness, but his light ever shone before such humility, that others, seeing his good and glorify not him, but his Father in heaven. scrupulously honest in all his dealings with men, steadfast in adhering to his convictions, tender and compassionate friend to those in assistance, and constant in his endeavors to the affairs of our Society and to promote the cause in the land. Gifted with a remarkably good memory, he was able to make use of the discriminating knowledge of conditions and the time of his sudden death, so that he will be missed. But we endeavor to rejoice that after a life of labor his cheerful, gentle spirit is at rest, are the pure in heart, for they shall see God, are the poor in spirit, for theirs is the heaven."

WILLIAM H. FILE'S SONS, PRIN
No. 422 Walnut street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, FIFTH MONTH 2, 1903.

No. 42.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Articles from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

The Friends.

W precede our account of the recent session of Philadelphia Yearly Meeting with the literary editorial given in the *Public Ledger*: "The Yearly Meeting has brought to Philadelphia a large assemblage of Friends, whose presence must always be welcome in the city," said by William Penn. To this day Philadelphia bears the impress of its Quaker founders: its architecture, its plan, its laws and its family names. It has been said with justification that the city been governed from its cradle with the sense of stewardship and responsibility which characterized Penn's government; there would be no public ills here to get to deplore and to remove. There have been no departures from the pure standards of the Quaker regime, but there are rules of life and official conduct recognized and acted by the Friends which cannot become obsolete without irreparable injury to society.

The followers of no other sect adhere to such beliefs more faithfully than do the Friends in the relations of life. No body of Christians are more tolerant of the religious beliefs and practices of others. Religious persecution was one of the glories of Penn's life. In this respect Pennsylvania differed widely from the colony of Massachusetts. In tracing the history of the Baptists, Professor Vedder says that Roger Williams fled to Boston in 1631 only to find that the Puritans had established a theocracy, "and he was more disposed than Laud himself, to his arch enemy and persecutor, to allow any man to depart from the religion established by law."

The Quaker community organized by Penn in the New World was in its purposes the first approach to an ideal commonwealth of which there is record. For more than a century Philadelphia was the leading city in the country. Its rapid growth, prosperity and attractiveness were due to Penn's presence in the selection of the site of his settlement; to his tolerant spirit of the Friends, and to the equity, justice and wisdom of their government.

The Friends have stood for prudence, purity

of life and righteousness through all the years of their existence as a religious body. They are a conservative and protesting element in an age too prone to depart from the wholesome restraints under which the finest types of manhood and womanhood have been developed. Charles Lamb beautifully says of the Friends in one of his essays:

"I have seen faces in their assemblies on which the Dove sat visibly brooding."

The moral influence of the Friends in the world bears no relation to their numerical strength.

The testimonies of the Friends have always been against war, and the establishment of The Hague tribunal for the arbitration of international controversies marks a substantial advance in the acceptance of Quaker principles on this subject in quarters which seemed to be hopelessly committed to warfare.

Philadelphia Yearly Meeting.

The 222d session of Philadelphia Yearly Meeting began on Second-day, Fourth Month 20th, and closed on Sixth-day afternoon of the same week. All the men representatives and all but five of the women representatives were present at the opening session. After a season of waiting, in which a solemn engagement in prayer was vouchsafed, not without vocal expression, the Men's Meeting proceeded to the consideration of the proceedings of the Meeting for Sufferings for the past year, and the Women's Meeting to that of the Queries and Answers.

This was preceded, however, by the Clerk announcing his reception, through Samuel Morris and Jonathan E. Rhoads, of a message of greeting from the General Meeting of Australia, which was set up since our last meeting. These two Friends having explained to the meeting the situation and sincerity of Australian Friends, among whom they had a few years since paid a religious visit, the Meeting approved of the reading of their salutation. It spoke appreciatively of the two messengers from Philadelphia who had acceptably visited them, and commended us to the same grace in which they desired the members of their own General Meeting to be built up. The Clerk was desired kindly to acknowledge for the Yearly Meeting our receipt and reading of the fraternal message.

The Meeting for Sufferings had appropriated from the Charleston Trustees' Fund \$50 to Laura Monthly Meeting, Ohio; \$250 for the meeting-house at Chatham, N. C., and \$100 for the meeting-house at Cottonwood and Emporia, Kansas. It is understood that such appropriations are made for the repair or building of such meeting-houses only as are confined to the mode of public Divine worship approved by the Society from its beginning.

Much concern had been felt on account of the unsettlement in the religious world produced by the promulgation of views calling in question the Divine authority and inspiration of the Holy Scriptures. The following expression of this exercise was approved, and was clearly endorsed by the Yearly Meeting:

ON THE HOLY SCRIPTURES.

"While not rejecting the discoveries which throw additional historical light on the inspired volume, it was felt that in the flood of criticism and questioning, and the endeavor to bring all their contents to the test of human reason, there was great danger that the faith of some might be so shaken, as to lead to a rejection, in a greater or less degree, of the supernatural element in both the Old and New Testament, and thus the way be opened for a disbelief in the record concerning the life, miracles and offices of the Lord Jesus Christ.

"The same Almighty Power that created the universe, and stamped upon it the wondrous laws by which it is governed, can doubtless suspend or reverse those laws, thus furnishing a most impressive evidence of his Omnipotence.

"The miracles recorded in the New Testament as performed by our Saviour, furnish the outward and visible proofs of his Divinity and mission in the world, for the redemption of man.

"With our finite comprehension, we may not know just how or why all the miracles were performed, for, as was declared by the Most High, through the Prophet Isaiah (chapter iv, verse 8th): 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.'

"If we reverently and diligently familiarize ourselves with the Holy Scriptures, depending on the Holy Spirit to enlighten our understanding, and to apply their truths to our individual needs, we believe that the assurance of the Divine authority of these truths will be sealed upon our spirits, and that the help and strength and comfort which the inspired writings have given to the righteous of other generations, will be ours also, and we shall not be unsettled by the spirit of criticism or human reasoning.

"Here, also, a holy settlement will be reached as regards those views of Christian faith and practice, which distinguished our religious Society from fellow Christians of other persuasions, and strength not our own, will be given to uphold them faithfully before the world."

A new edition of the "Address on Theatrical Amusements and Horse-Racing," first issued in 1874, with additions from the pamphlet on "Horse-Racing," published in 1891, was authorized.

The great value of the record of our membership being carefully kept was commended to the attention of the Yearly Meeting, which subsequently instructed subordinate meetings

to observe increased care in having the form of record adopted in 1885 fully kept up.

A remonstrance against a bill before the Pennsylvania Legislature, which would legalize horse-racing and betting, had been carried to the Governor and distributed among the members of the Senate and House by two of a committee of this meeting, who also, during the course of two visits made to Harrisburg on that account, had interviews with the Governor and several members of both houses, including a senate committee. The bill eventually failed to become a law.

The Book Committee reported that 1,534 volumes and 1,326 pamphlets had gone into circulation from the Book-store in the past year. The copies of books printed in the year were 3,064. The Spanish edition of Dymond's Essays, lately commended in these columns, had been reprinted from a translation made by the late Joseph Pease of England, and first published in that country in 1870. The present reprint conforms to the abridgment of the work issued by the Book Committee in 1896. The cost of stereotype plates on hand is \$15,-889.64. All the publications on hand are valued at \$8,731.10. This year's expenses in publishing have been \$1,386.68. A Friend in Australia writes to the committee, "As a people we have largely abandoned the practice of making ourselves acquainted with the early days of our history, and this accounts in no small measure for the uncertain attitude which so many of us present towards those truths on which our Society was originally founded."

The Willits Fund Trustees have continued to publish the *African's Friend*, and have distributed about 2,900 copies monthly in the Southern States, and about 2,400 in Liberia. Tracts were also sent to Liberia during the year.

The committee to aid the Doukhoborts reported as follows:

REPORT ON THE DOUKHOBORS FOR 1902-'03.

"Our intercourse with the Colonists has been maintained by correspondence and the visits of Friends. Their means of support have increased, so that their physical needs are supplied by their own resources, and their condition in respect to health and comfort, so far as we can learn, has much improved.

"Their unwillingness to comply with the Canadian laws continued to be a source of solicitude to the committee, and our friend Joseph S. Elkinton again spent much time among them in the spring of last year on this account. The government of Canada has shown much forbearance in dealing with them, deferring from time to time the enforcement of its laws requiring the registration of titles to land, whereby the Doukhobors have not been disturbed in the possession of their homes. Gradually more and more of them have secured their homesteads, and it is lately reported that through the influence of one of their leading men, Peter Verigen, who recently was released from exile in Siberia, they are generally adopting this course.

"While there is some unwillingness to accept aid from Friends in establishing and conducting schools, the committee has not felt prepared to enter actively into this work, although they would now encourage any Friends who rightly feel drawn to engage in it.

"Considerable unsettlement has been caused by the propagation of chimerical notions of religion, which were happily allayed, and order was restored by the intervention of the Canadian officials."

The labors of the Meeting for Sufferings received hearty approval. Their declaration concerning our attitude towards the Holy Scriptures was very acceptable. An earnest plea was made by a member who had visited the Doukhobors in the past summer, for our decided interest now to be manifest in their education, especially in the matter of a school property now partly provided for, where such a boarding school is hoped for as will serve as an object lesson for education among all that people.

Third-day, the 21st.—William Evans and Charles S. Carter having been reappointed as clerks of the Meeting, the consideration of the state exhibited by the answers to the Queries was then taken up. The larger meetings appeared to have been regularly held and attended as usual, but an uncommon number of lapses in the holding of some small or declining meetings, chiefly in one of them, gave a discouraging aspect to the general answer. Much increased life and interest throughout the membership was nevertheless testified to by speakers, and in greater proportion in the smaller country meetings, than in the larger meetings. The inquiry concerning love and unity was favorably answered throughout, but that on our testimony through speech, behavior and apparel, was followed by an unusual amount of counsel and expostulation, some of which was of a truly instructive nature. The Holy Scriptures were believed to be generally and frequently read in Friends' families.

Fourth-day, the 22nd.—Continuing with the Fifth Query, which, as regards provision for the poor, and for education of children, was satisfactorily answered, Friends soon, on reaching the Sixth, were earnestly engaged in considering the acknowledgment of a paid or stated ministry by such as had attended at its places of delivery, and searching analysis was given of the radical difference between that ministry which could be engaged and ordered in the will and time of man, and that which waited for the fresh renewals of Divine life and authority for the putting forth of public utterances in the name of the Head of the Church, who alone can thus anoint and qualify them. The reason any do not find satisfaction in a waiting worship or a waiting ministry, is that they do not come to them in a right spirit.

The relation of the limitations of Truth to business enterprises and practices was dwelt on, with a caution as to what the headship of large financial institutions by a member might mean to the Society, should unsound operations through unwatchfulness find an entrance. Spiritual life, as it is the greatest attraction of a Friend, so it is the surest safeguard against the scattering of confidence in his dealings. "I would," said one, "that the Spirit of Christ might be in every action in the shop, in the office, in the factory, and in our leisure."

Of the observance of the principles of all the queries, the necessity of maintaining a high standard, since they serve as "the barometer of the Society," was impressively set

forth. A famous judge has said of the law embraced in these queries: "If they were by all people there would be very little of our courts."

The record of the death of these ministers and elders,—Sarah W. Roberts, John R. tum, William P. Townsend, Debbie Cope, Hannah Evans, Charles Rhoads and Josiah Cloud,—was occasion of a deep solemn which fell over the meeting, baptizing company under a felt covering of the Presence.

Fifth-day, the 23d.—Meetings for Discipleship were held in the forenoon, in the meeting-houses usually thus occupied. In the afternoon a concern for the opening of Friends' boarding-house or home, for the sheltering of younger members who come to the City from other parts of the land to obtain employment, was laid before the Meeting. A general sympathy with this concern was expressed and an association of Friends interested in so beneficent an accommodation was heartily encouraged to proceed in preparing for such a place. It was not, however, regarded as a proper work for the Yearly Meeting in its official capacity to carry on.

The annual inquiry as to how children of our membership are placed as regards schooling showed the whole number of children between five and twenty years of age to be 1,200 of whom 486 have been taught under care of Friends and 134 at schools of others.

The number of members who have at any time partaken of intoxicating drink does not seem to have varied noticeably from the last year. Some Monthly Meetings quite abstain.

The Committee appointed one year ago to visit the subordinate meetings made an interesting report, and testimony to the value of their labors was made by many members. It was a disappointment to many to learn that the Committee requested to be released, as it became the prevailing judgment of the Meeting to forego their services for the present, and to await the Divine Power to arise some future time when there might appear a call to further similar service."

Sixth-day, 24th.—The Committee appointed a year ago to consider the marriage rules of Discipline, reported that way did not open up to accede to the request sent up by a Monthly Meeting, allowing marriages of members and non-members to be solemnized in our meeting-houses according to our rules of Discipline. But they had simplified language, re-arranged, and brought together the provisions concerning marriage, without changing their principle or mode of operation. These were all read and proved satisfactory to the Meeting. A new edition of the Discipline will have to be printed to embody changes in the form of the Marriage Rules.

The account of the year's care of Wesley School commanded the usual eager attention. The faithfulness of the Committee was acknowledged. One member's suggestion that the modern advance in educational methods could be secured with more helpful purpose among the workers, under sympathy of a Committee less representative of past conditions in education. Others thought that, for all the instructors there might have had none too many fathers; and that were especially needed for the safeguarding

his institution in right religion as the most concern, far in advance of the literature, and nowhere to stand aside in the use for modern methods. Much regret was felt at the pressure from families generally to which the Committee had at length no alternative but to yield, so as to save the time of winter vacation to that of the holidays now kept open by most near the end of the year. The general claim of parents that they must have their children at home during that season had brought much difficulty to the caretakers, in the unprofitable settlement resulting to the school. A rate in the price of board and tuition, from one hundred and eighty dollars to two hundred dollars was approved. The whole receipts of the institution for the year was about two thousand three hundred and seventy dollars, and the expenses forty-five hundred and seven hundred and seventy-nine dollars.

The Committee on Education had carefully reviewed a work which proved to be of growing importance and excellence year by year, and the visiting superintendence of a well-educated woman Friend. Thus schools are maintained in Friends' neighborhoods, where without the assistance of the Yearly Meeting children would be left to public schools. The appropriation of two thousand dollars to this work was again cheerfully made. The report of Friends' care over the Tunesias Indians showed wise and diligent labor on the Committee's part. Their efforts to remove opportunities for the obtaining of strong drink by Indians were gratifying, and the results of instruction given at the Boarding schools truly satisfactory. Two thousand five hundred dollars were appropriated for the use of the Committee's use for the coming year.

[See Wm. Savery's account of the origin of the Innessassa concern, given in next column.] The Treasury was reported to contain a balance of ten thousand two hundred and sixty-eight dollars, and six thousand five hundred dollars was appropriated for the use of the Yearly Meeting in all its concerns for the coming year.

An instructive memorial concerning our old Friend William P. Townsend, who died on the Eighth Month last, in his ninety-fourth year, was read near the conclusion of the Yearly Meeting. It was the occasion of several lively emotions and incidents expressed concerning his valuable service and religious character. A minute embodying some of the concerns and exercises which had been delivered during the consideration of the state of the Society, showed evidence of the same anointing in which the exhortations had been uttered, and was accompanied by a covering of good. When the Yearly Meeting for this year, in an afternoon session, came to its concluding moments, there was a sense of a Divine solemnity, under which the Yearly Meeting long lingered in silence, loth to separate.

Religion is not a little fenced off enclosure which all is sacred, and outside of which all is secular and profane. There is no such distinction to be drawn. Religion is life, character, conduct; it reaches up to God and down into the smallest details of daily duty; it covers everything.—*Anon.*

Let us forget the things that are faded and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us,
Let us forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving,
When friends were few, the hand-clasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whatever of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

A Letter by William Savery.

An interesting letter by William Savery to Abraham Lapham, long preserved in a family of Abraham Lapham's descendants in Philadelphia, has lately been offered to the notice of Friends, who have obtained a copy, as follows:

For Abraham Lapham, Canadarqua, in the Genesee Country. By favor of Captain Israel Chapin.

PHILADELPHIA, Third Month 2nd, 1796.
Respected Friend Abraham Lapham:—I cheerfully embrace the present opportunity by the return of Israel Chapin to revive in thy Remembrance one who frequently thinks of thee and thy family & our other fellow Professors in your Neighbourhood, with desire that the great and good Shepherd of Israel may be with you to preserve & keep you to encourage one another in maintaining your faith and hope in our Lord Jesus Christ who hath mercifully called divers of you (& some of those too who are young in years) to the Inheritance of that Peace and Joy in Him, which all the enjoyments and advantages of this world are not adequate to. Tell my young friends in the Neighborhood and thy children in particular, my Love is to them all with affectionate Desires that they may in the Days of their youth seek after knowledge of their great Creator and holy Redeemer, in preference to all things in this uncertain world, love, honour and obey him with all their hearts. So will he delight to bless them both with those things that are necessary and convenient for them in the present life, be their Stay and Staff in the hour of affliction, and finally when it shall please Him to call them from this state of probation, he will receive them into those Peaceful mansions which our Blessed Redeemer has gone to prepare for all those that Love & Obey Him.

I frequently Bear in remembrance the Desire thou had to be of Benefit to the poor Indians & may Inform thee that our last yearly meeting taking into Consideration their situation, recommended a liberal subscription in all our meetings for promoting among them the knowledge of husbandry & useful trades as well as School Learning and other necessary Instruction. In Consequence of which a large Sum has been raised and put into the hands of a Committee to expend for that purpose and several friends have the prospect of visiting some or all of the Six Nations in the Spring, who I expect will take with them some

friends—Tradsman & farmers to stay with the Indians for the purpose of promoting their civilization. I apprehend thee will be glad to hear this—but to inform thee more fully of the Prospect the yearly meeting had of the subject, I herewith send thee a little Pamphlet which was circulated among our members for their Information.

Our Fr^d David Bacon is in England with Nicholas Wain. David went as a Companion for him in his Gospel Labours & travels. John Parrish is well. We often talk of our friends at Canadagua, and James Emelen has gone to the Southward as a companion for our Fr^d Peter Yarnall. How long I shall be here is uncertain but having for some years had a Prospect of visiting some parts of Europe, particularly some places in Germany & perhaps France where friends are settled, my friends have granted me a Certificate for the purpose, and my friend Sam^l Emelen of the same meeting also—our present intention is if no hindrance appears to endeavor to embark in the next month. This Journey & Voyage appears awful & trying to me, but my heart's desire is that I may lay down my head in peace and therefore though it is not pleasant to the flesh to leave my Dear Wife & Connexions & quiet home, yet Believing it to be my Religious Duty I Labour for Resignation to the Divine Will—a Dear fr. from this City John Pemberton Laid Down his life at Pyrmont in Germany the Beginning of Last Year after having seen some pleasant fruits of his Labour in that Country.

Now my Dear fr^d having wrote (though in much haste) more than I at first expected, I must bid thee & thy Dear Wife farewell and Desire my best Love to you Children, to Susan that lived with thee, to my Ancient friend Nathan Cumstall and his Children, and my fr^{ds} that remember me, with the desire in my heart that the God of all Grace, mercy & power, may bless you all with faithful and Believing minds and make you a Joy & Comfort to each other, though outwardly separated & distant from the body of your fellow Professors of the Faith, and I remain thy fr^d and Brother—

WILLIAM SAVERY

I expect you must have heard of the Decease of Dear Robert Nesbit.

Savery Meeting.

Copy of a Record dated Tenth Month 9th, 1833.

About 50 frds taken out of y^e meeting 13 whereof were brought before 2 Justices by y^e Con^{ble} etc. (by means of y^e Inform^r Hilton) who put y^e oath of Alleg. to Jn^o Vaughton, and referred him to speak to a certain priest, who was to Inform him upon his queries concerning the oath & y^e Lawfulness thereof etc. all to appear at sessions y^e day following.

Being gone, all were Convicted for a Convicticle and fined in their Absence. And Jn^o Vaughton with y^e rest appearing at y^e sessions at Hicks hall y^e day following, found a great deal of moderacon toward them and were greatly Comended.

Sr. Wm. Smith being Chairman who called frds early before y^e bench (y^e Lord Craven being on y^e one hand & another Lord on y^e other hand etc.) and having spoke to friends concerning y^e lawfulness and usefulness of an oath, & Equity thereof as to defend y^e King, who takes an oath to defend us his subjects said at last, I must confess though you have

not sworn Alleg, yet you have practis^d Alleg, by your honest Life and quiet Conversation among your Neighbors etc. speaking pretty much to that purpose: saying further. And therefore this honorable Bench in hopes you will Continue your Alleg, and obedience to y^e King, & his government and have no hand in any plot or designs as we do not hear of any of you or yours have, do not intend to put that upon you which they know you cannot perform, which is to swear: and so discharged them.—From *Mss. Book called "London Friends' Meetings,"* etc.

Science and Industry.

STRAW hats of excellent quality can be bought in Cuba at exceedingly low prices. The hats are made by hand, mostly by the women, while the men work in the fields or lounge about in the shade. Every Cuban residence in certain of the farming districts of the poor is a hat factory. Here girls in their teens toil throughout the day interweaving the straw into the form of tiles. Remarkable skill is possessed by some of these feminine hat-makers, but a remuneration of 30 cents a day is considered good returns for their labors. Cooking, eating and sleeping are often done in the same room where the hats are made.

AN IDEAL IN WORK.—What is needed in life, if we would secure a moderate degree of happiness, is an ideal. Fortunately for us, an ideal is possible in any kind of employment. When the cockney visits the country he often commiserates the toiler on the soil for what appears the dullness and monotony of his life. No doubt it is dull enough, measured by city standards. There are no music halls, no lighted streets in which diversion may be found, no excitement and nimbleness of thought, communicated by the mere contiguity of numbers. But if you come to examine the life of the plowman, you will find that he also has things to live for. He wants to plow a straight furrow, so that at next year's agricultural contest he may take a prize. He is proud of his horses, of his crops and of what he can do with his small bit of garden or his allotment. His home is dear to him and he is as proud of his few sticks of furniture as a prince is of his marble palaces. So with the humblest craftsman. There are difficulties in making a good table quite as real as the difficulties in making a great picture and there is the same kind of joy in overcoming them. It has often been pointed out that the craftsman of the Middle Ages produced superior work because he had a real faculty for art. Let us rather say because he had a deep interest in his work.—*N. W. Christian Advocate.*

MAP OF PITTSBURG AND VICINITY.—The United States Geological Survey has begun the construction of a series of topographic maps of a section in western Pennsylvania, having Pittsburg as its centre. Six atlas sheets of the topographic atlas of Pennsylvania will be required to cover this area.

The larger part of the area is being mapped on a scale of about one mile to the inch. All roads, railroads, and streams, as well as streets in the towns and houses in the country, will be shown. The relief of the country will be determined by lines of spirit level run over

all the important roads and wherever else may be found necessary. Permanent bench marks, bearing bronze tablets having the elevation of the place above sea level stamped upon them, will be located at all important points.

The area covered by these maps includes within its limits a greater number of industrial enterprises having a larger aggregate capital than any equal area in the United States.

A circular area having Homestead as its centre and a diameter of about 20 miles will be mapped on a larger scale, approximately one mile to two and three-fourth inches. This will include Pittsburg and its suburbs and many important manufacturing towns. On this map it will be possible to show such features as the ground plan of the larger buildings and mills, the location of oil and water tanks, railroad tracks used in operating works, and other similar details.

From this larger scale map the Pittsburg Chamber of Commerce intends to have constructed a model of Pittsburg and its vicinity for exhibition in the Louisiana Purchase Exposition at St. Louis. This model will show the parks, streets, and buildings of Pittsburg and the surrounding towns, the rolling mills, foundries, and factories, and the rivers with their shipping, in addition to all the natural features—in short, the model will be a complete plastic representation of that great hive of human industry, Pittsburg.

THE WEATHER.—The unusually mild weather last month, the forwardness of vegetation, and the absence of the high, cold winds, so characteristic of the Third Month, led me to look over some records of my father's and a relative of his, covering the period from 1789 to 1870; these, with those kept by the writer since that date, making in all over one hundred years, I find but one Third Month during that time with a temperature equal to the month just past; in fact, a little in excess of it, and that was Third Month, 1842, when the average temperature, taken early in the morning, was 47 degrees, while last month it was 45 degrees.

The record states: "The weather the past month has been unusually warm, the average temperature at early morning being 47 degrees. Several days at 3 P. M. the thermometer has been above 70 degrees, vegetation being as forward as it is generally in the Fourth Month, and peach and apricot trees being in blossom on the 20th of the month. There were several thunder storms, April weather prevailing."

The past month the average temperature at early morning, as stated, was 45 degrees. On three days at 3 P. M. it was above 70 degrees. Also thunder and lightning several times, and peach, apricot and cherry trees in blossom, and the apple and pear nearly out by the end of the month. While the Third Month, 1842, was the warmest on record, that of 1843 was the coldest.

The record states: "The average temperature the past month at early morning was 30 degrees. For fourteen days the thermometer ranged from 13 to 20 degrees above zero, and only on three mornings was it above the freezing point. On the 15th of the month snow

fell to the depth of fifteen inches, with a hard wind piling the snow in drifts from four to five feet high.

"The New York papers reported snow to the depth of two feet, with drifts six to eight feet high, the country roads impassable, no mails arriving for three days."

JACOB R. ELFRETE

The Power Behind the Man.

When Lord Beaconsfield went to the Berlin Conference to represent the British Empire he was asked, "What concessions are you willing to make?" His reply was, "Gentlemen, I did not come here to make concessions." That reply thrilled all Europe. Men with the British army and navy behind him could take that stand in the face of the world, what kind of a stand should a Christian take with the resources of Jesus Christ behind him and the power within him strong as the right arm of God that raised his Son from the dead?

Fellow Christians, we need to let this come down into our hearts, and become the motive of all our thinking. It will put iron in the blood; it will give you back-bone like a shaft of steel; it will enable you to stand before an ungodly world with something of the Divine dignity of the Son of Man, and something of the spirit of a born conqueror.

There are a thousand ways of showing whether or not we resemble the Lord Jesus—there are merely talking about Him. I am told that a rather worthless man, a member of the British Parliament, standing one day in the parliamentary house lobby, told a very interesting story to another member, not knowing the man to whom he was speaking was a Christian. He replied, "I will give you one hundred pounds in gold if you will go in and tell that story to Mr. Gladstone. Will you do it?" He shook his head, and said, "No, I couldn't. Of course he couldn't; it would have changed him. Why? Gladstone would probably have done nothing but look at him, but he wouldn't stand that look. There was something about the man who had walked through the streets of England's great statesman had, that would sink and shrivel in his presence because of his privilege and mine to have a totality that very thing.

The Holy Spirit also dwells in the believer to make him an effective witness for Christ among men. Have you ever noticed how much more the same testimony means in the mouth of one person than in the mouth of another? Did you ever think why? The difference is in the man or the woman behind the testimony, the difference between the light weight, cheap, vain character, and the character to which Christ has added something of his own Divine weight. A gentleman once said to me one day to see some new guns tested. He was waiting for them to be loaded one of the engineers said to him, "We always make the gun a hundred times heavier than the shot it is intended to throw. A three-pound gun must have a three hundred pound gun; a ten-pound shot a thousand pound gun, a pound shot a hundred pound gun." He fell to musing. "Suppose I were to take one of those balls and a charge of powder, and put it into an empty barrel, and stick it off—what? The powder would lie still, the powder would kick the ball

of the bamboo stick, and the only person would get hurt would be myself. Suppose to put that same ball and that charge of powder into a steel cannon one or two times heavier than the ball—what a time the cannon will be still and—well, if you should be in its pathway—would better move! The difference is in sight behind it." Jesus Christ cannot be evensiveness to your witness save by advantage—Divine weight—to your charac-

go in and out of homes I meet at every influence of A. J. Gordon. I wonder who was another pastor so beloved in his life. I ask myself sometimes, "What would he say that his influence should reach the circumference of Christendom," and it always comes to me, "It was not what he did or said as the man best doing and the saying that made his way for Christ forth like a river of water to the ends of the earth." It is the influence of the Holy Spirit not alone to be like Christ, but to make our words the destruction of evil, for the comfort of sinners, upbuilding of saints, and the progress of that kingdom of Truth and which is destined yet to fill the world. A good wife comes down in the morning to the fire. She puts into the stove a pair, lights it; there is a tremendous fire, she says the kettle will soon be boiling. A moment more, and there is nothing but a little black ashes. She tries it with a larger paper, and again;—no good. What is needed in that stove is not more fire, but some solid fuel of which she can take hold, and produce a strong, lasting heat. Exactly so! And I have seen people pray very fervently to be filled with the Holy Spirit and rise from their knees with shining faces, saying, "Surely, the Lord is in his place." And in an hour, the effluence as any one could tell, had entirely faded away. Why? There was no fuel of love in the mind, of which the Holy Spirit could take hold, to make a strong, lasting fire of love to God and to man. Make acquaintance with the Word of Truth. Let the Holy Spirit who gives the Spirit of Truth, the Spirit of God, the Word of God, the Word of the man of God, will give you the effluence of power for service.—*A Francis.*

Obedience Honorable.

of the mistakes into which certain people sometimes fall is that of devaluing the value of obedience. They regard it as some degree as a symbol of slavery, and they openly despise it and count it the enemy of liberty, or at least slight it as a thing which has had its day, and is no longer applicable to our advanced notions of independence. This is a not unnatural reaction of the mind of the modern aristocracy, when the community is divided by rigid lines into classes, and when some possess unlimited authority, and others are rendered unqualified submission, in respect of cessation or change. It is not strange that sympathetic people are repelled at the tyranny of despots and the abuse of power, and painfully conscious of the passive and willing subjection

of the down-trodden, should be led to decry the very quality of obedience itself and give it small place among the virtues. Yet such an estimate is as untrue as it is injurious. It overlooks a large part of human nature and a most necessary element in human society.

Take the most obvious example, that of children. There are few persons so ultra in their views as to deny the importance of obedience in their case. Their very safety and well-being depend upon it. Only by its means can the ignorance of the child be supplemented by the knowledge of the parent, so as to preserve him from all sorts of physical and moral evils. Without it all training and teaching would be impossible, whether at home or at school, and to the lack of its cultivation may frequently be traced the presence of many subsequent evils to the child and sorrows to the parents. Of course, the authority that enforces it is of many kinds. It may be used selfishly or unselfishly, wisely or unwisely, tyrannically or gently. The obedience may be wrung from fear or rendered gladly and lovingly; but the abuse of any power is no argument against the power itself.

The necessity for obedience by no means ceases with the passing away of childhood. The value and success of every one who works for another person depend largely upon his ability and willingness to obey. The laborer on the farm, the workman in the factory, the mechanic at his trade, the clerk in the office, the secretary at the desk, are each employed for certain work, under more or less defined conditions, and for a specified remuneration. It is a simple contract, entered into by two parties, for a given time, and can be ended whenever either one desires; but so long as it exists it is for the one who bears the responsibility and takes the risks to give directions, and for the other to obey them. Otherwise the contract is worthless, and the work, in all probability, a failure. This does not in any way depend upon which of the contracting parties knows the better how the work should be done. It may be that their relative positions might be reversed with advantage; but, as long as they remain what they are, so long do the terms of the contract require obedience from the one who is employed, however much he may doubt the wisdom of his orders.

This is seen very clearly in the army. The battle would in all probability be lost, without the prompt and unquestioning obedience of the soldiers. Sir Arthur Helps quotes from Napier's "War in the Peninsula," as follows:

"The Duke of Wellington issues orders that certain divisions of the Peninsular army are to move in a certain direction, by a road not the shortest and not apparently the best. Before dawn he is on the road. The troops do not come. The Duke, rightly conjecturing what had happened, gallops off to the other route, and surprises these divisions by his presence at a point where it was impossible to pass, but at which, knowing how likely men are to disobey orders, he expects and fears to find them."

In this instance the evils of insubordination were emphasized by the superior knowledge of the general. The result shows their fault in a stronger light, and inclines us to blame them more severely. But this does not alter the quality of their action. Had the Duke

been mistaken, and their information been accurate, they would have been equally culpable. For in every case it is with him who bears the responsibility that the decisions must rest, and from him must the orders come, while those who have agreed to receive these orders and carry out these decisions are not accountable for the results, and should render implicit obedience.

Nor is the latter of these positions at all less honorable than the former. It is merely the most effective and convenient way of dividing the business on hand and producing the best results, without in the least degree lessening true independence. Each accepts his share of the work and trenches not on the province of the other, thus preventing confusion, and, by orderly arrangements, facilitating results. It is by no means necessary that this relation be a permanent one. Only at the desire of both need it continue. The private in the ranks may become a general; the workman may become a master; the clerk may become a principal. Meantime, let all who aspire to such changes remember that the art of obedience is essential to the art of command. One who has never learned the former is not prepared to assume the latter.—*Selection.*

FOR "THE FRIEND."

A Plea for More Faithfulness.

Seeing, as is generally admitted, that the moral and religious standard of the world has been elevated, by the influence upon it of our beloved religious Society, it seems allowable, and perhaps commendable, that we should endeavor to see in what way in particular that influence has been most exerted, to produce so desirable a result, that we may as a people be thereby incited to a greater degree of faithfulness in the furtherance of the same in the future, if consistent with the Divine will.

It no doubt is apparent to many, that this has not been so much through the medium of holding and advocating, in common with other professions of the Christian name, the fundamental truths of the Christian religion, as in those peculiarities of our profession, that have ever distinguished us from them, and marked us as a peculiar people in the eyes of the world.

Doubtless our distinguishing doctrines, practices, and testimonies, are the legitimate outgrowth of our fuller recognition of the spirituality of the Christian dispensation, in its application to mankind as the practical guide of life;—the only guide that availingly leads its votaries into the straight and narrow path, and on to eternal life; now if this is their origin (of which I have no doubt), and it has been through the faithful maintenance of them in the past that we have been made as a people so practical an object lesson to the world, will it not be by a faithful continuance in the same that the good work will most surely go forward in the future, to the ultimate universal triumph over error, when, according to ancient prophecy, "the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea." Hab. ii: 14. So if the foregoing is true, every deviation from our well defined pathway will be as a spot upon our standard, eclipsing the radiance of our outshining example, and thus

curtail our usefulness in proportion to its magnitude.

If proof is needed that the characteristics of our profession have their foundation in the Truth as it is in Jesus, there need be none given more convincing than that exhibited through the constancy and faithfulness of our early members in enduring persecution therefor even unto death, when called upon so to do, as our history reveals was the case in hundreds of instances. Thus have we been made (with other faithful martyrs) "as the salt of the earth" and "as a city set upon a hill that can not be hid." That these things have been abundantly suffered for is true, sufficiently, it would seem, to establish them permanently in the heart of every honest Friend as essentials of our profession that cannot safely be ignored or compromised. We have a vivid and practical demonstration of this in the experience of our Society, particularly in the last seventy-five or eighty years; how the departures, little at first, from our original doctrines, practices, and testimonies where given way, to have led to the almost total abandonment, in many places, of nearly every characteristic of our ancient profession; in others a middle ground, halfway into the world, seems to be occupied, woefully verifying the truth of the admonition, "He that contemneth the day of small things, shall fall by little and little." So we may see that, we as a people, have been much scattered by the malice of Satan, the world, and worldliness, instead of gathering the world unto the standard of Truth, as doubtless was the gracious design of our High and Holy Head in calling us out of the same, and the lifeless professions of religion to be a separate people to his praise on earth.

Then in view of our perpetuity, where is the hope of prosperity attending us but in the direction of rebuilding on the original foundation? The walls of our Jerusalem have indeed "been broken down, and the gates, as it were, burned with fire;" but are there not Nehemiahs, here and there, especially in those organizations that are, more or less, feebly striving to maintain our integrity to the Truth, who see it so, who are prepared, and are being prepared for the great work, as the Lord their light shall lead in the way, and who will not be dismayed or disheartened at the mocking and derision of the Sanballats and Tobiahs who may oppose the good work going forward, as they did in the rebuilding of the walls of Jerusalem in the days of the captive Jews; but if these with their confederates are faithful as was Nehemiah and those who joined with him, the good work will go forward and prosper, no doubt, as it did then to the discomfiture of the enemies of Truth and the rejoicing of the upright in heart.

So then, is there not still encouragement, notwithstanding our scattered and peeled condition, still to trust in that Almighty arm of power that first gathered us to be a people to his praise, that He will still be with the remnants of His heritage, and enable us to rebuild on the Ancient Foundation? But should we seek (as it is to be feared there is too much of a tendency prevailing to do) to occupy a lower plane, one more in conformity to the world than the one we were and are designed to occupy. I fear there will be no place in

the religious world found for us, but a further scattering and confusion will be our portion, and the faithful ones here and there will be rescued only as "on broken pieces of the ship;" for in any event, doubtless there will be true witnesses left, to whom, in the Lord's time, there will be a gathering to the true standard as in the beginning, and the prophecy of Francis Howgill concerning this people will still be verified, in part as follows, viz: "The sun shall leave its shining brightness and cease to give light unto the world; the moon shall be altogether darkness, and give no light to the night; the stars shall cease to know their office or place; my covenant with day, night, times and seasons shall sooner come to end than the covenant that I have made with this people, into which they have entered with me, shall come to an end or be broken." For the declaration in full of what this valiant and truly dedicated servant of the Lord then saw and wrote, see Sewel's History, Volume Second, Page 14. D. H. COAL CREEK, Iowa, Third Month 18, 1903.

Health or Whiskey—Which?

A recent president of a state medical society said, "The health of the people demands the suppression of the saloon." And he was right. If any disease like small-pox or cholera caused one-half as many deaths in our country during a year as has intoxicated liquors sold over licensed bars, the United States congress would appropriate a hundred thousand dollars to stamp out the disease, and then appoint special officers to see that the health orders were enforced. This would be right, and the people would give such a measure their hearty approval.

The health of the people is a precious heritage. And no legislative power has any right to legalize any business that destroys or endangers the health of the people. We speak the more positively on this question because the United States supreme court has so decided.

You will permit me to speak briefly from my own experience, especially if I substantiate what I say with high authority. Having been a busy physician for more than twenty-five years and in that time having never lost a week by ill health myself, and having my office located with a saloon on one side and another saloon in front, and my residence with a saloon keeper living each side as neighbors, you see I have had a fair opportunity for practical observation and study as to the effects of alcoholic preparations on health.

A drunken man is a sick man. And it is cruel to send him to jail, where he is disgraced and often cruelly treated, when he should be sent to a hospital and there kindly treated and restored to health. A drunkard may be a sinner; we leave that to a merciful God; but one thing we do know, and that is that he is a diseased man, and made so according to law.

A noted physician, a few years ago, when he observed that most men who died of cholera were drinking men, declared that every drug shop ought to be labeled, "Cholera sold here." And I declare unto you, every saloon in America and the world over, ought to be labeled, "Disease sold here." We know it is a severe charge to say that saloons sell disease, but it has the merit of being true. And we have

the facts to prove it, a few of which I give here.

Dr. Willard Parker, who for many stood at the head of the medical profession in New York City, said: "One-third of the deaths in New York City are caused, directly and indirectly, by alcoholic drinks." Dr. Hammond, of Washington, D. C., who enjoys success in his specialty of treating nervous diseases as to make \$100,000 a year, twenty diseases of the nervous system by alcohol. He said in a letter to S. Blair: "I am free to admit, weighing all for and against, mankind would be better mentally, morally and physically, if alcohol were altogether abolished."

The Massachusetts legislature appointed a committee to investigate the cause of the deaths of Dr. Howe, its chairman, reported that 300 idiots investigated he found that 250 of them had drunken parents, and he estimated that three-fourths of the idiots of the State had intemperate parents.

Insanity is the worst form of mental disease. One of the students, who has been the physician in charge of the largest hospital for the insane in the state for fifteen years, recently reported that sixty-five per cent. of all their patients came to the hospital, directly or indirectly, by the influence of alcohol. Were it not for these facts could be multiplied almost indefinitely. When the statesman Gladstone declared that "Strong drink destroys more human families than war, pestilence, or famine," he could have meant nothing more true. The mighty destruction caused by alcohol through disease which it produces.

Fathers spend their money at the saloon and their children go half dead, take on die of pneumonia or other diseases of the lungs. The mother and children of the poor go half starved, and become an easy prey to the germs of disease.

If moderate drinking fathers, and mothers, and medicine taking mothers realized how narcotics weaken their offspring, making them an easy prey to the germs of disease, they would cease the use of intoxicants for their children.

Many, many are the good reasons why the saloon should be wiped off the face of the earth, but one of the greatest of these is the destructive powers over the health of the people.—Dr. Homer J. Hall.

Beauty in Excellence.

The hard dividing line so often drawn between us and beauty is a purely artificial one, there being nothing analogous to it in the world of fact. All through nature the lines are inextricably commingled. We are impressed with the wonderful beauty of the stars resplendent in the heavens, of the living forests with their varied tints, of the majestic in its broad expanse, or dazzling on the shore, of the graceful of the meadow and mountain, of the color of the plumage of birds, the brilliant sunset, the tender bloom and verdant spring, and the blazing glory of the fall. But the meaning of it all lies deep in science. Science will readily explain these very qualities that so abundantly minister to our delight are the results of forces that tend to the order and perfection of the development and improvement,

with and the general excellence of the we so much admire. The use, the perfection of each in its sphere, the primary aims; the beauty was the outcome, the crown of excellence. It speaks of this in his Essay on Beauty: "and their sensuous delight the forms of Nature have a new charm for us perception that not one ornament was for ornament, but each is a sign of some health, or more excellent action. * * * rule of largest application, true in a loaf of bread, that in the construction of any fabric or organism any real fitness to its end is an increase of * * * Beauty rests on necessity the line of beauty is the result of economy. There is a compelling reason in the shape of the plant, for every novelty of form; and our art saves material by a judicious arrangement, and reaches beauty by taking every superfluous ounce that can be done away, and keeping all its strength in the beauty of its columns."

There is not sadly in need of these lessons in the ordering of our own lives? As of resting upon the truth that beauty ever springs from fitness, we treat the two notions, and seriously consider which is sacrificed to the existence of the other. Of course, this notion lies at the root of the false ideas of beauty which are so universally widespread among us. The well-known subject of dress and fashion affords the familiar illustration of this. We smile in contempt at the rude effort of the savage for himself with paint and beads, while we set at naught clothing as a means of protection and adornment; yet we follow him at no great distance when we submit to inconvenience, discomfort, pain and loss of health, time and money for the sake of altering the shape of our bodies, or the size of the waist, or of adopting some whim of fashion which will pass away before we have had time to become accustomed to it. We sometimes hear the criticism that we are sacrificing use to beauty, but the fact is that we are only sacrificing it to a desire for which beauty has no share.

The finishing of our homes affords a similar example. We cannot make them truly comfortable without studying their uses and their needs. A small house, crowded with expensive furniture and filled to overflowing with ornaments, is not beautiful. Nor is a room comfortable, or two costly objects seem to enhance the inferiority of all the rest; nor a room comfortable if the parlor is decorated at the expense of the comfort of the living rooms, or a room comfortable if the roof or defective plumbing is allowed to continue, that showy banquets may be given where, in any way, use and adaptation are sacrificed for ulterior objects. The question, whether large or small, comfortable, will proclaim the comfort, the health, the hospitality of the family; it will show the needs of the children, the needs of the elders, the happiness and comfort of its inmates, the pleasure of its

in the manner the beauty of life in all its details cannot be separated from its excellence. The fleetness of the greyhound, the spirit of the horse, the gentleness of the dove, that make them beautiful in

our eyes. The human countenance will ultimately betray the soul that dwells within, and the constant presence of love or of hate will transform it into beauty or ugliness long after the roses of youth have lost their bloom. And what is beauty of character? Certainly nothing that can be added as an ornament after character has been established. It is the simple and natural expression of goodness, which can be no more imitated than the rainbow in the sky. When right-doing ceases to be a painful duty, and comes to be a delight preferable to all others, then does the beauty of character flower forth in rich and fragrant profusion.

If this true idea of beauty could be generally appreciated and realized it would at once simplify and elevate our lives. We all love it and long for it in many forms. But we are seeking it as a thing by itself and it escapes us. We think of it as something apart from usefulness and value, reality and truth, virtue and honor—something that can be added at will, like an exterior decoration. Thus we vainly strive to obtain it by appearances, display, simulation; whereas it is really imbedded in the very heart of all true efficiency, excellence, sincerity and integrity.—*Ledger.*

DESPISE NOT PROPHECYING.—Even as there is no surer way of putting out a fire than pouring cold water upon it, so there is no surer way of quenching the Spirit than by rejecting and despising his revelations. Yet it is a fact, strange indeed, yet constantly noticeable, that whilst the only religion which the world believes in at all is a life of complete consecration to God, and whilst the world makes no allowance for the defects of those who belong to Christ, yet the advocacy of such a life often moves the scorn of the church.—*M. S. Pearce.*

WE cannot be a blessing to those who need the ministry of comfort until we, too, have suffered and learned the lesson of comfort for ourselves at God's feet. Hence, if we would be truly and deeply helpful, we must be willing to pay the price of the costly tuition. We must learn long before we can teach. We must listen long before we can be ready to speak to others.—*Er.*

Items Concerning the Society.

HEARD AND OVERHEARD ABOUT THE YEARLY MEETING.—"It was a Yearly Meeting marked by as much life as any of late years, preserved in as great peace, notwithstanding unusual risks of breaking the peace, but held under an evidence of silently working power surpassing that of recent years." Says another, recently received into membership, "I don't know what to make of such a spectacle. What! No president, no moderator, no votes cast—but only a recorder of the sense of the meeting—and that gathered sometimes without hearing words enough to tell it by? I tell you, I sat dazed at it. I tried to tell my folks about it, but they couldn't conceive of such things happening so orderly, and decisions come to that way, in any assembly of people, and such unbroken dignity! What do you say? 'Christ the head over all things to his Church,' and no other presiding officer needed? Ah, that explains it. Now I see it all!" Another, of eminence among men in England, when asked if he could sum up his impression of Philadelphia Yearly Meeting in one word, replied, "I could not in one word, but I might convey it in two. And they are these: RESERVED POWER."

Notes from Others.

Canada has stopped all First-day excursions, Switzerland has done the same and Norway closes all its business upon the First-day by law.

The importance of giving the Bible to the Filipinos in their native dialects is emphasized by the fact that ninety-five per cent. of the population cannot read Spanish.

Every settlement in Greenland is now said to be Christian. The Christianized Indians throughout the Hudson Bay region sing hymns in eleven different languages.

Conference, a paper published in India, states that opponents of missions to Jews calculate that it costs from four to six thousand dollars to convert a single Jew.

Canon Henson says of Dean Farrar: "It is an agreed point that he succeeded in gaining the attention of the middle-class public of England beyond any other Anglican divine."

At Point Barrow, Alaska, which is in the "very teeth" of the arctic circle, the Presbyterians maintain a mission. Ships with mail and provisions only once a year touch there.

In his travels through Northern Luzon Bishop Brent found at Ilocos a community of two thousand Christians, who for over two years have had no priest even for occasional ministrations.

Ichino Shibota, a Buddhist priest, is taking a post graduate course at Yale. He is a native of Japan, and has been decorated by the mikado for special services. He is studying philosophy at Yale.

It is said that the ancient Syrian manuscript of the gospels found by Lewis in the monastery on Mt. Sinai agrees in almost every respect with the changes made by the New Testament revisers.

William E. Griffis says: "In the pure text of the Bible one may search through its sixty-six books without finding wings ascribed to the angels, though fleetness and celerity of motion are ever theirs."

A magazine whose orthodoxy is sometimes questioned, has an editorial in which it states the belief "that sacrifice is the central truth of the Christian philosophy, as it is the supremest experience in the Christian life."

Henry Ware has been appointed dean of Westminster to succeed the late Dean Farrar. Some years since H. Ware had controverted with Professor Huxley, which has been preserved to literature in "Christianity and Agnosticism."

"It is still the itinerant rather than the fixed preacher," says the *Congregationalist*, "who must be depended upon to carry the gospel message to the multitudes of new peoples who are constantly coming to our shores."

Timothy Richards, an English Baptist, has been summoned by imperial decree to the consultations of the great counselors of state in China to consider questions relating to the peaceful conduct of missionary work in the empire.

"The Methodist Book Concern" has grown from a borrowed capital of six hundred dollars to an investment of over three million dollars in one hundred years and more of its existence. It has never lost its credit; never failed; never made an assignment; never passed through bankruptcy.

The new venture of the Y. M. C. A. along the

lines of industrial work is said to be one of apparently limitless possibilities, not only in the religious world, but also in the domains of physical improvement, of mental attainment and of social regeneration.

Gregorio Aglipay, archbishop of the Philippine Independent Catholic church, who surrounds himself with advisers, both Protestant and liberal Catholic, recommends the study of the Bible and urges his people to support the public schools and uphold the present Government by obeying all its laws.

E. E. Hale has an article in the *Christian Register* this week on "The Singing Birds," in which he asks if "we cannot arouse the public opinion of the very people who butcher the birds to-day, so that these people shall be their most cordial friends and protectors." The Catholic archbishop of New England is also interested in this matter.

Henry R. Talbot, of the Philippine mission, who is now in New York says, "The Filipinos are largely disaffected toward the Roman church as a foreign institution, but quite satisfied with the system of thought and practice which Rome represents. They want priests from their own people. Roman priests from the United States would not satisfy them."

A similar concern to that entertained by some Philadelphia Friends for the sheltering of young members animates C. Silvester Horne, who in speaking of his new work at Tottenham Court road says: "It is one of my hopes for Whitefield that we shall make it a veritable city of refuge for the young people of London who are hard pressed in the realm of thought and harder pressed in the realm of morals."

The American Tract Society has received a request for the employment of a colporteur in Mayaguez, Porto Rico. "I know from long experience," says the maker of the request, "that the books and tracts are doing great work in these Spanish countries. They preach the gospel in many places in the privacy of the home, on the public highways, in stores and shops, in the city and in the country, and many of them will be read and reread over and over again."

SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt, during his late visit to Yellowstone Park, is said, spent most of the time in studying the habits of the various species of game which abound there. He would lie for hours near a herd of elk or mountain goats, and frequently would walk eight or ten miles to observe them. He also studied bird life with John Burroughs, the poet naturalist, who was able to show him one bird which he was not acquainted, namely, the solitaire. In some very appreciative remarks in reference to the interesting objects and the scenery of this Park, he said: "I have been literally astounded at the enormous quantities of elk and at the number of deer, antelope and mountain sheep which I have seen on their wintering ground, and the deer and sheep in particular are quite as tame as range stock. A few buffaloes are being preserved."

The original decree of the United States Court of Appeals, enjoining the Northern Securities merger, has been modified only to the extent of allowing the payments of certain dividends. An appeal has been made to the Supreme Court of the United States against the decision of the United States Circuit Court in this case.

The trustees of the American Normal and Industrial Institute, of which Booker T. Washington is the head, have received \$600,000 toward the endowment fund from Andrew Carnegie. In a letter, Andrew Carnegie, says: "I give this without reservation, except that I require that suitable provision be made from the gift for the wants of Booker T. Washington and his family during his own or his wife's life. I wish that great and good men be entirely free from pecuniary cares, that they may be free to devote himself to his great mission." Last year this Institute had 112 instructors and 1384 students under instruction in such manual training as will enable them to become self-supporting and self-respecting men

and women. The value of this establishment is stated to be \$1,000,000.

The amount of anthracite coal produced during 1902 in Pennsylvania is stated to be twenty-three million tons less, and of bituminous coal about eighteen million tons more than in 1901.

The manufacturers of cotton in the Southern States are looking at a more rapid rate than in New England. It is said that "not proximity to the cotton fields, not climate, but cheap labor, long hours, together with utter absence of excitement, of extreme moderation of taxation, explain the growth of the South."

The Northern manufacturers demand factory laws which shall restrict the time during which children may work in the South.

Dr. Beaudette-Bonnet, of New York, lately held a clinic in the Polyclinic Hospital to demonstrate the use of electricity in curing deafness. Three patients, one totally deaf, were treated, and in every case they acknowledged having heard distinctly numerous sounds made by physicians in the room. The instrument used in the demonstration is the invention of Miller Reese Hutchinson, chief engineer of the American Finance Company. It consists of a small storage battery of 6 voltage and small enough to fit in the vest pocket. Two wires connect it with a circular rubber box, which is used instead of an ear trumpet. When applied to the ear, and the battery turned on, the patient is made to hear the faintest sound made within a radius of about fifteen feet, providing there is no paraffin in the eardrum. In the experiments made on the three patients were successful. One of them, who had been deaf since childhood, answered correctly several questions put to him by one of the attending physicians.

A slight earthquake shock was felt at Haverhill, Mass., and also at Georgetown, N. H., on the 24th ult.

A despatch from West Point, N. Y., of the 20th, says: The presentation of teachers' Bibles by the American Tract Society to the members of the graduating class of the Military Academy was made this afternoon. Bibles were provided for 104 graduates, and in a few instances to those who already had Bibles other books were given.

A despatch from Riverton, N. J., says: State Entomologist John B. Smith is asking the co-operation of local friends of the State to carry out the experiments made for the destruction of which the State has placed an appropriation in his hands. He suggests connecting all mosquito infected places by ditches with tide-water, so that a small fish, known as "killies," would have free access. These fish live on the larvae of insects and, he believes, would be effective in destroying the mosquito. He suggests this plan in preference to treating the pools and ditches with oil.

There were 526 deaths in this city last week, reported to the Board of Health. This is 4 less than the previous week and 53 more than the corresponding week of 1902. Of the foregoing 294 were males and 232 females; 73 died of consumption of the lungs; 70 of inflammation of the lungs and surrounding membranes; 21 of cancer; 18 of apoplexy; 18 of typhoid fever; 4 of scarlet fever, and 1 of small pox.

FOREIGN.—A despatch of the 20th ult. from Hong Kong states that the famine in Kwang Si province is killing tens of thousands of persons. The American Consul at Canton has inaugurated a relief fund.

A despatch from Peking of the 23d says: Russia has demanded that the Powers sign a declaration pledging to her the sovereignty of Manchuria and excluding other nations from that country. The Russian Charge d'Affaires, Plancow, has informed Prince Ching, President of the Foreign Office, that no further steps in the evacuation of Manchuria will be taken until this agreement is signed. These demands of Russia abrogate the understanding which was prevailing among the Powers in regard to the "open door" policy toward Manchuria.

Secretary Hay has directed Ambassador McCormack, at St. Petersburg, to present a strong protest against Russia's demands as to Manchuria, and he also has instructed Minister Conger, at Peking, to advise the Chinese Government to resist the demands.

A despatch of the 24th ult. from Berlin says: "The Government of Prussia and of the Grand Duchy of Mecklenburg have decided to expel the Mormon missionaries, of whom there are 145 in Germany and 90 in Prussia, on the ground that they are propagating a form of religious belief incompatible with the laws of the State and public morals, and because polygamy is not excluded from their doctrines. The missionaries, who are all Americans, and do not come to the United States with the intent to settle upon their personal affairs. The Government of Prussia defies the expulsion as being simply a police measure, to which no legislation need be made."

A despatch of the 20th ult. from Berlin says: The great storm of wind and snow which raged for thirty-six

hours ceased at daylight this morning, and Central was under a white pall, varying in depth from two to three feet in the Harz highlands and on the plains.

The steamship *Kaiser Wilhelm II.*, which is to prove the fastest in the world arrived at New York on her first voyage. Her length is 425 feet and she is capable of making 775 first class, second class and 770 third class passengers, and consists of 6000 V.I.E. It is equipped for wireless telegraphy.

King Edward VII. of England left Malta on the 19th for Italy, and preparations have been made for him to the Pope. His arrival at Naples was met with great enthusiasm.

A despatch from Washington of the 22d ult. United States Minister Leslie Combes was the preventing a war between Guatemala and Salva- letter from President Manuel Estrada, of Guatemala, says: "There is no doubt whatever that offices exercised by you had a great influence in storing peace between us, and I have the satisfaction to tell you the name of Guatemala, heartfelt thanks for your work."

In a discussion in the German Reichstag pre- passage of the bill forbidding the use of white phosphorus in match making after First Month was stated that phosphorus not only caused near times three or four years after a workman has been killed by it, but it was hereditarily transmitted to whole families were afflicted, and again to necrosis to their descendants. So subtle were the vapors that bones were fractured without son being aware of the fracture at first.

Two German students at Berlin were lately to four months' imprisonment for fighting a du- the measures taken by the French government the members of religious orders from France b- rioting in several places.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For conv persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.18 A.M. and 4.32 P.M. Other trains are met when Stage fares, 15 cents; after 7.30 P.M., 25 cents. To reach the school by telegraph, wire West- Town 1142. EDWARD G. SNEED, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application of pupils to the school, and letters to instruction and discipline should be addressed to the Superintendent, Westtown, Pa.

Payments on account of board and tuition communications in regard to business should be forwarded to EDWARD G. SNEED, Superintendent, Address Westtown P. O., Ches.

Notice.—The Fourth Annual Meeting of the Educational Association will be held at Haverlee on the afternoon and evening of Seventh Month 9th, 1903.

Afternoon session 3.30 P.M.—Regular Reports of Standing Committees; Reports of the Colleges Represented in the Association; Wall- board will report on the curriculum for Philadelphia; and a paper on "The Place of Athletics as Intellectual Force in the Curriculum."

This subject will be discussed by Franklin J. the Haverford Grammar School, and opportunity be given for general discussion.

Evening session, 7.30 P.M.—Dr. Martin G. of the University of Pennsylvania, President of the Association, will address the association on the general subject of "The Work of Schools and Colleges from the Religious and Intellectual Standpoint."

Supper will be served (on the college laws permits), at six o'clock. Those attending the will be guests of Haverford College, and the Sharpless of Haverford College will please notify the Haverford College, Pa., not later than Fifth Month 7th. A general invitation is extended to all persons interested.

RACHEL C. WICKES, Secretary.

DIED, Third Month 7th, 1903, GEORGE RAN- eighty-fourth year of his age; a member of the Meeting of Friends of Philadelphia for the 1903.

WILLIAM H. PILEY'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, FIFTH MONTH 9, 1903.

No. 43.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(Box from Walnut Street, between Third and Fourth.)

Orders designed for insertion to be addressed to

JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Disbursing Charity Funds.

Certain persons who have been investigating a subject of the cost of disbursing the funds provided for various charitable purposes, in Philadelphia, claim that from thirty to sixty-four per cent. of the money contributed to such organization there, is spent upon salaries and expenses. Of examples given in support of this allegation, one is that of a well-known institution which receives three hundred thousand dollars a year, expending one hundred and sixteen thousand dollars of that sum in salaries; another receiving one hundred and thirty thousand dollars, is said to pay out twenty thousand dollars for salaries and administration expenses; a third, receiving fifty thousand dollars, uses seventeen thousand dollars of it in a similar manner. Connected with these is the United States Marine Charities, receiving one hundred and twenty thousand dollars, which spent only one thousand two hundred and forty-one dollars for salaries and expenses. The balance of many secret lodges and fraternal organizations have frequently revealed a very large sum charged to expenses account, as for banquets, junketing trips, etc. A person known to the writer, who has frequently given money for philanthropic objects, has recently once expressed his satisfaction that he should handle the funds, believing that he could be administered with scrupulousness, so that practically all the contributions could reach the beneficiaries. The *Herald of Truth* remarking upon the above Chicago inquiry, observes:

"We have little comment to make on this, and the language of the disciples (Matt. xxvi: 18) would lead to say, 'To what purpose is this?' The people who give do not count the giving their donations to be expended in salaries and expenses. Of course there are some expenditures in all plans and pro-

jects for the relief of the poor and other benevolent purposes, but, as shown in the last instance [The Hebrew Charities], these expenses need not require more than a very small percentage. When people have only the glory of God and the welfare of humanity at heart, they will maintain the working machinery, and the managing expenses in all benevolent and charitable institutions on just as simple and economical a basis as possible, and will be willing to devote some time and labor as a donation to the cause. L.

An Unfriendlylike Monument.

A monument to Lawrence and Cassandra Southwick as persecuted Quakers under the Puritan regime has been offered to be set up in Salem, Massachusetts, by Fred S. Ayer, of New York City. "They were my ancestors," he writes to the mayor of Salem, "and they were public martyrs in the cause of religious liberty and freedom of thought, as they were among the first to become Quakers in this country and to perish for their independence." He thus continues:—

They settled in Salem about 1630. The town donated to Lawrence land to enable him to establish glass factories, and tradition reports him to have been one of the first to manufacture glass in this country. For absence from the established worship to embrace Quakerism he and his wife, Cassandra, and their children were repeatedly imprisoned, mulcted, whipped, starved and almost despoiled; two of their children were ordered to be sold into slavery, a sentence not executed because no shipmaster could be found to take them, while Lawrence and Cassandra were finally banished from the colony under penalty of death, took refuge in midwinter at Shelter Island in extreme age and perished there in the spring of 1660 of privation and exposure. There were others who also suffered."

We are informed that besides Lawrence and Cassandra Southwick, there were Daniel and Provided Southwick. These were ordered sold into slavery for their faith. Josiah Southwick was banished in 1659, but returned in 1661 and was seized, tied to the tail of a cart and dragged through the streets. He remained in Salem, however.

The model of the proposed monument of bronze or marble represents a mortal struggle of a man and woman with a fierce and rampant tiger. This beast stands in the artist's mind for the spirit of Persecution, and the munificent contributor of the gift to Salem, doubtless with noble intent, contemplates a

righteous protest in celebration of religious liberty and its martyrs. But in effect the tiger would naturally stand in the people's mind as a vindictive libel on ancient Puritanism. It would find secret sympathy amongst anti-Christians and anti-protestants; but none, we believe, in the true-hearted Quaker or Friend.

The lamb that tired out and discomfited that beast for all America through faithful non-resistance save by the sword of the Spirit, would be among the first to wish the tiger kept buried out of sight, and all trace of rancorous memory hid which might flaunt the mistaken zeal of fathers in the face of unforgiving children, who are to-day just as sorry for it all as are the Quakers of to-day. Professing the immediate Spirit of Christ as their foundation, the Friends must in the same spirit continue to say, "Father, forgive them, for they know not what they do;" and rejoice in no exasperating reminders to mar in Salem the grace of peace.

How surely are generations succeeding stonors of the prophets moved to garnish their sepulchres. How often the first stone hurled at a faithful one's life, is made the first of his monument! But Quakerism covets no monuments or stones of memorial but of the spiritual order, and no adornments but "the ornament of a meek and quiet spirit which in the sight of God is of great price," even that of the sacrificial life and offering of his dear Son. For principles, Quakerism will observe memorials and testimonies to be displayed because of the Truth, but not in any honor for the pleasing of the flesh. If this proposed for Salem had been a monument for a principle, and not in effect a stigma on mistaken men, the Friends, though inquiring "for what purpose this waste?" of fifty thousand dollars, could leave the well-meaning sign-builders to their signs. But we aspire to no structures for personal fame. Likewise, if Friends in truth, we look upward with no pride on that highest of human statues yet erected on this planet, though it figures one of our historical characters foremost in true honor, William Penn, towering, as it were, above time and earth in this city of his founding. "How can ye believe," were that statue its original, it would preach,—"who receive honor one from another, and not the honor which cometh from God only?" Not even would he, as architect

of a state, have the vanity to say words put upon the architect of a great Cathedral, "If thou wouldst see my monument, look about thee." No boasting forecast breathed in the spirit of his mind; but this, in brotherly love, was the yearning of his soul over his city:—

"Oh that thou mayest be kept from the evil that would overwhelm thee; that faithful to the God of thy mercies in the life of righteousness, thou mayest be preserved to the end. My soul prays to God that thou mayest stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by his power."

Imagine the same William Penn coming to Boston some twenty years earlier than when he came to Pennsylvania. What was there in human probability to have prevented his sharing that martyrdom along with William Robinson, Marmaduke Stevenson, Mary Dyer, or William Leddra? And yet, so far as we know, William Penn was not better than they, and they all in pure righteousness as good as he. But their death largely made it possible for Penn, or any others, to find in North America twenty years later a land of toleration of conscience, which he came hither to confirm. Religious liberty covering America is the monument, more imperishable than bronze, of Cassandra and Lawrence Southwick, with the noble army of Robinsons, Dyers, Brends, Holders, Copelands, Nortons, Christions—who received upon their own persons, and stunned to silence the shock of state-persecution for religious opinion. Less traceable to the labors of that pioneer army of faith, but more elusive, as being spiritual, is the substantial monument which has now found a foothold of recognition among so many churches,—that of the immediate and perceptible witness of the Holy Spirit on the hearts of men. But marble monuments are too carnal for us to covet for that vanguard of Truth, and we repudiate all tiger monuments for their enemies.

Simply forgetting the things that are behind save as sacred incitements, let us come unto the living Rock of Divine revelation in Christ for our future, other foundation than which no man can lay, ourselves also "as living stones being built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."

When Hannah More was dying she said three words: "Light, light, light." Then she went up on the wings of light to the city of light. A neighbor of Hannah More's died near the same time, and made all hideous about him with his cry: "It's so black, so black!" How do you explain the difference? Hannah More was scared to death at a little mouse. Her neighbor was the boasted bully and infidel of the country, bragging that there was no God, man, or devil that he was afraid of. The only rational explanation to a reasonable mind is, Christ was with Hannah More.

A Bank Teller.

"The average signature of the young business man is becoming more and more difficult of identification," said the paying teller of a leading local bank to a Washington *Star* reporter. "This is so because of the teaching in the schools during the past few years of the new vertical handwriting. Although this writing is more legible than the style of the past it has a tendency to destroy individuality in the signature and put to the severest test the faculties of the teller in distinguishing genuine from forged signatures. These facts apply particularly to young men who have graduated within the past dozen years, for up to that time there was only the Spencerian style taught in the schools and every pupil unconsciously acquired his own particular style as his hand became adapted to the use of the pen."

The business of the bank had been concluded for the day, the cash had balanced and the teller grew loquacious as he sat before a luncheon in a neighboring cafe and repaired the waste in his system that had gone through a siege of ten hours amidst piles of money and the varying moods of those with whom he had come in contact.

"You see," he went on, "signatures can be duplicated almost as easily as a suit of clothes. There are men in every city of the world who have the power to counterfeit almost any signature given them if they are permitted a little practice, and it is the dishonest among these whom we have to avoid. Therefore, the new handwriting is a constant menace to the tellers, for if the signature is really forged it lacks the individuality of the genuine, and it is this trait in all signatures that the teller first has to learn. I have thrown down hundreds of forgeries that would have passed for the genuine in the hands of any but an expert, and all because of the lack of individuality. It is a hard thing to get used to, but once acquired is impossible to overlook, any more than one could fail to recognize a friend if he happened to change his clothes. It cannot be taught, but must be acquired by the teller, and it is this that has made me a firm believer that tellers are, like poets, born, not made. I think I have a familiar acquaintance with five thousand signatures, and the rating behind them, and when any one of these come before me with a demand for recognition on a cash basis I instantly size up the man presenting it and draw my conclusions from the tout ensemble. Not only must the signature be all right; but so must the person who presents the check, and if he is unknown to me he must prove his identity and right to the money called for."

"When you present a check of your own at your own bank you will observe that the teller glances at the face, then turns it over to see that it is indorsed, and then pays it at once. But you do not know all that he saw in that quick glance. He saw the signature first, then the amount, instantly recalling if it was in excess of the sum on deposit, then the date to see that it was not predated, and then he glanced at you to see if you were the indorser. All that took but the fraction of a minute, but in those few seconds the teller had sized you up and rated you all along the line, for we

have no authority to overpay a check one single dollar, and are personally responsible for errors that may occur if we do. We are at the time, and customers in line do not like to be put to the embarrassment of being kept waiting when they present a check. Every depositor feels that he has a sort of interest in the bank, and when his check is questioned he gets warm around the collar, no matter how gentle he may be at other times. He feels that his honor is questioned, and makes him want to fight. These are a few of the things we have to avoid in order to make the bank popular, yet at the same time must be alert to the bank's interests."

"To give you an idea what it is to be perfectly familiar with several thousand signatures, tell me how many you know so well that you would be willing to take the responsibility of paying other people's money on the strength of your surety?"

The *Star* man, after several minutes spent in recalling signatures, confessed that he knew half a dozen, for the first time actually realizing what it meant to know thousands, his respect for the capabilities of the teller growing in the interval. The expert continued.

"Some men of business will recognize a hundred signatures, but even these cannot be so sure of them that they would be willing to go a large amount on their judgment. Signatures are a part of the world of the teller. He becomes as used to them as the broker does to the fluctuations of the stock bulletin board. He lives one-third of his life around them, and when a forger comes to him it is the face of the presenter of the check that he first notices, nine times in ten, reads the guilt, for a forger is a difficult thing to detect. Do you own signature, for example. Do you know that, after a year, you could positively swear that you wrote it? No, and you would hardly care to take the risk of a man's word on your judgment. In every criminal case where handwriting comes into play, you almost invariably read that the witness testified that he thought that the signature was genuine or forged, but seldom or never sure of it, even when they say they are sure of it, it is only a handwriting expert who says so, and he bases his conclusions on his set of eyes and not on rapid judgment, as we have to. You will seldom find a teller on the stand who will positively assert that he knows a signature to be good or bad. He always qualifies his testimony. But take that same teller behind his window, and place before him a man who presented the check and he will tell you positively if the check is good or bad. That is what makes him valuable. His ability to read signatures and human nature at the same time."

"We, like all men who deal directly with the homogeneous public, have our troublers. Banks nowadays are always ready to correct errors, and if such a claim was made by one at the window he would be given courteous attention and told that if at the close of the day's business the balance showed a deficit it would be remedied. Frequently checks are overpaid, but it generally happens that the time can be calculated, and very rarely are there losses to the bank from this cause. Tellers are only human, and are liable to errors."

their percentage of error is so slight that he is not on foot any plan at present to supplant them with machinery.

Every hour in the day there are people at the window who object to being told that they are unknown to the teller and will have to be identified. It hurts their sensibilities. They seem to feel that we offer them a gratuitous bribe by doubting them, and at these times, particularly when the person is a woman, we have to exercise all our diplomacy to make her feel that we are doing them a favor as well as the bank by protecting them from dishonest persons by insisting that all who come or money be personally known to some one in the bank. A story is told of Joseph Jefferson's attempt to cash a check on a Chicago bank several years ago. The teller did not know him, never having seen him save on the stage in 'Rip Van Winkle,' and when the factor came face to face with one of his nearest admirers the latter refused to believe the evidence of his own eyes, and demanded that Jefferson get some one to identify him. The teller was somewhat nonplussed that his name was unknown to even the teller of a bank, and before turning from the window to get the necessary identification, said, in those inimitable and world renowned accents 'If my dog should see here he would know me, dot's.' The teller laughed with delight, and paid the check without further question. Nobody but J. S. Jefferson could have said it that way."

from the Yearly Meeting of Women Friends, held at Philadelphia, the Ninth Month, 1776.

The Friends who were a Committee appointed to consider of the most convenient method of conveying the advice of this meeting to the Yearly Quarterly and Monthly Meetings began thereto, have, after deliberate and careful consideration, produced the following plan, which, being approved, is recommended to be read in each of the said meetings: "The having been revived in the minds of our Friends a weighty and growing concern for the advancement and preservation of purity in the way of purity and plainness, and united exercise appearing in the meeting of that account, we feel a fervent desire at those who are in the station of parents and heads of families, may deeply attend to the proofs of instruction in their own minds the way of life and peace, that peace which the sure and lasting reward for the discharge of every religious duty; may, therefore, arise in that strength Divinely communicated, and lay our hands upon every one of our houses and families that's inconsistent with the high and holy profession we are making; thus would the causes of contention be greatly removed and we should experience a being enriched with that blessing which is annexed no sorrow, and become as children of the world, as a 'city set on a hill' cannot be hid." Signed on behalf of the meeting by MARY PEMBERTON, Clerk.

There are those who honor a far-off Saviour, and are now living, and such have built their graves over places where Jesus once was, and are buried; but the Friends have preached a religion not once only in the world, but continually.—T. E. Harvey.

William Gibson.

William Gibson was born in Caton, near Lancaster, about the year 1629.

Being a soldier in the garrison in Carlisle, Cumberland, he, with three others, understanding that a preacher called a Quaker, who was a stranger, had appointed a meeting in that city, agreed to go together to the meeting, with an intent to abuse the said Friend, whose name was Thomas Holmes. William Coming, first to the meeting, and hearing the Friend powerfully declaring the truth, was so affected and reached by his testimony, that he stepped up into the meeting, near the place where Thomas Holmes stood, and, knowing the design of his fellows, waited to defend the Friend against any that durst offer to abuse him. From this time he became a constant frequenter of Friends' meetings, and quitted his place in the garrison, and employed himself in the trade of shoemaking, and waited upon God in silence, under the exercise of his power, for the space of three years. Afterwards he received a dispensation of the gospel to preach, and became very serviceable in divers places in the county of Lancaster. . . . He afterwards travelled southwards in the work of the gospel, and was imprisoned at Maidstone, in Kent, for his testimony, which imprisonment was long; from whence being discharged, he went to London, and removed his wife and family thither, where his service was well known to Friends in that city, and many other parts of the nation, and many are the seals of his ministry. . . . He was a tender father to the mourners in Zion, and divided the word aright, speaking a word in season to the tempted, afflicted and travelling soul, a cherisher of such as loved and feared the Lord.

He was a lover of unity amongst brethren, but as a sword against that spirit, which, under pretence of love to the light of Christ Jesus in their consciences, would plead for a liberty that was out of the truth, and sought to draw others from the footsteps of the flock of Christ. . . . He was a man devoted to the service of God, and an example to believers in word, in conversation, in charity, in spirit, in faith and in purity, given to hospitality, apt to teach, and was an approved minister of God. He had suffered hard imprisonments, and the spoiling of his goods, for his testimony's sake, against hiring priests, who feed themselves and not the flock, and against their maintenance by tithes. In the Third Month, 1684, he travelled into his native county, Lancashire, though he had been out of health; and in his return home he was taken sick, and continued ill for three months. . . . He had two sons and one daughter, to whom he gave good advice in the time of his sickness, directing them to that blessed and lively light of Christ, by which he had received the knowledge of God, and, by walking in it, salvation to his soul, desiring that they might know the same and walk in it. "It will show you," said he, "what is good and what is evil. Take heed to God's word in your hearts, so you will know your ways cleansed by it." He charged them to avoid all vain and idle company, and to be diligent in frequenting the assemblies of the Lord's people, and to keep society with such, and to flee youthful lusts,

which war against the soul. . . . He also charged them to read the Scriptures and other good books.

He died the Twentieth of the Ninth Month, 1684, aged fifty-five years, and a minister twenty-six years.—Selected.

NOTE.—In this series the selection on page 321 gave the year of John Carlisle's conviction as 1763, which should be 1673.

A Declaration by William Savery.

William Savery, an eminent servant of the Lord, when near the close of life: "I thought," said he, "I was once strong for the work, but now I am a child brought back to my horn-book, and have nothing to trust to but the mercy of God through Christ my Saviour." Without attempting to give the preacher's words, it may be stated that the purport of his discourse was to show the importance of faithfulness in little things, and the necessity of bearing the Cross. He said that if we were in earnest in our pursuit of essential good every day, and several times in the course of the day, we should have to do and to suffer things extremely mortifying to us. The Cross, the Cross; this was the banner we must always bear; he found it so, at least; and nothing but prayer, prayer for preservation, morning by morning, evening by evening, would be the means of enabling us to travel safely. At the close of the day we should impartially review our conduct, bring it to the test, and, whenever we have fallen short of the standard, we should endeavor to feel after a qualification to seek for, and obtain our Heavenly Father's forgiveness. This, with all its exercises, is a truly happy life. The want of faithfulness in little things is the cause of their being so many dwarfs in Israel. Those who are faithful in a little, and those only, would be made rulers over more.

Soon after rising upon his feet in the afternoon he mentioned the great fear that had ever attended him through life on occasions like the present, lest he should not be skilful in discerning between what was given to him for his own improvement and that which was designed for the people, adding that at the present time he still found that care as needful as ever. However it might be with others, thus it was with him.

Dick and the Sparrow.

The lady of the house was standing in the vestibule, casting an anxious eye down the street.

"Are there no boys in sight?" asked a voice from within.

"Yes, plenty of boys on the street, but you know how particular I am about Pet. I should like to be sure that the boy who rides her will not be rough with her."

Just then a sturdy young fellow of ten came whizzing by on a bicycle. It was not his own, but one that its owner was generous enough to lend to the boys who had none, and he was taking his turn while the other boys lay on the grass and played jackstones, wishing as he rode along, "My! if I only had a wheel for my trip to the farm!"

Just then he suddenly straightened himself up. "Ting-a-ling-ling!" rang out the bell of the bicycle sharply, and as he slowed up the

other boys half rose and looked wonderingly. They could see nothing to ring for.

"What was it, Dick?" they inquired. "Oh, nothing but a sparrow. I was afraid I would run over it; the little thing stood so still right in front of the wheel."

"Ho, ho! Rings his bell for a sparrow!" sneered the other boys as Dick dismounted. "Mamma's itty wity baby."

"I don't care how much you make fun of me," he replied, good naturedly, yet not without a red flush on his brow. "I guess I wouldn't run over a sparrow, even when I could help it by ringing or stopping."

"Come here, please, Dick," called a voice from the doorstep of one of the handsomest houses on the avenue. "You are the very boy I want to drive a pony to the country, and back. It is out the Darlington boulevard. Would you like to go?"

"Why, yes, ma'am," quickly answered Dick. I have an errand out there, and was just dreading the walk."

"Then I am glad you may ride. I was wondering whether I could trust one of those boys to be kind to Pet when I overheard about the sparrow. This made me willing to trust you."—*Junior C. E. World.*

THE CHURCH AND THE WORLD.

A TIMELY ALLEGORY.

The church and the world walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way,"
But the good Church hid her snowy hand,
And solemnly answered—"Nay."

"I will not give thee my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue,"
"Nay, walk with me a little space,"
Said the World with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there;

"Your way is narrow and thorny and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.
My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the false World grasped it, and walked along,
And whispered in accents low,
"Your dress is too simple to please my taste;
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the world gave in their place

Beautiful satins, and shining silks,
And roses and gems and pearls;

And over her forehead her bright hair fell
Waving in thousand curls,
"Your house is too plain," said the proud, bold
World,
"Let me build you one like mine,
With kitchen for feasting and parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold,
Were held in the place of prayer;
And maidens bewitching as sirens of old—
With world-winning graces rare;

Bedecked with fair jewels and hair all curled,
Untrammelled by Gospel or Laws,
To beguile and amuse and win from the World
Some help for the righteous cause.
The Angel of Mercy rebuked the Church,
And whispered, "I know thy sin,"
Then the Church looked sad, and anxiously longed
To gather the children in.

But some were away at the midnight ball,
And others were at the play;
And some were drinking in gay saloons,
And the Angel went away,
Then said the World in soothing tones,
"Your loved ones mean no harm—
Merely indulging in innocent sports,"
So she leaned on his proffered arm.

She smiled, and chatted and gathered flowers
And walked along with the World;
While countless millions of precious souls
To the horrible pit were hurled!
"Your preachers are all too old and plain,"
Said the gay World with a sneer;
They frighten my children with dreadful tales,
Which I do not like them to hear.

"The Father is merciful, great and good,
Loving and tender and kind;
Do you think he'd take one child to heaven,
And leave another behind?"
So she called for pleasing and gay divines—
Deemed gifted, and great, and learned;
And the plain old men that preached the Cross
Were out of her pulpits turned.

"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, food and clothes,
Why thus need it trouble you?"
So the poor were turned from the door in scorn,
She heard not the orphans' cry;
And she drew her beautiful robes aside
As the widows went weeping by.

And they of the Church, and they of the World,
Walked closely, hand and heart,
And none but the Master, who knoweth all,
Could discern the two apart.
Then the Church sat down at her ease and said,
"I'm rich, and in goods increased;
I have need of nothing, and naught to do,
But to laugh and dance and feast."

The sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen—the beautiful Church—
Her shame is her boast and pride."
Then the Angel drew near the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.

—*Christian Herald.*

And this for comfort thou must know
Times that are ill won't still be so;
Clonds will not ever pour down rain;
A sudden day will clear again.

—*Herrick.*

The Confessors of Peace from the Second Century to the Era of Mahomet.

VIII.

The bloody settlement of the Donatist schism had not long been concluded, when the greater one growing out of the teaching of Arius arose, separating the whole Christian world, as it were, into two antagonistic camps.

In the two centuries preceding there arisen similar widespread doctrinal controversies, first with Gnosticism, and then with Manichæism. The gnostic cult was a speculative theosophy that concerned itself very particularly with the origins of things—I and human—unknowable mysteries, to exclusion of the simple life of faith in Christ. The followers of Mani, a Persian, essayed engraving a dualistic realm of light and darkness derived from the religion of Buddha, upon stock of Christianity. The so-called "heretics" among these were purists, abstaining from flesh (being opposed to the killing of animals) and wine, and even from marriage. Their teaching, in which was not a little truth mingled with error, re-appeared variously in succeeding centuries.

The doctrine of the Arians, claimed to be heretical, was thus defined: "The apostles assert that God was not always Father; that there was a period when He was Son; that the Word of God was not eternal, but was made out of nothing." So, that the Word incarnate, was of substance with the Father, and not of the same substance.

As the controversy proceeded, "in the city," writes one historian, "bishops who posed to bishop, and the people contended with one another, like a swarm of bees fighting in the air." "Those," writes another, "were indeed melancholy times, deserving of our tears. It was not the former ages, when the Church was attacked by strangers and enemies; now, those who were natives of the same country, who sat under one roof, and sat down at one table, fought together with tongues as if with spears."

Chiefly to settle this very serious controversy Constantine called together, in 325, at Nice in Bithynia, a few miles east of his imperial capital of Constantinople, a notable council, which was composed of three hundred and thirty bishops, besides other hundreds of presbyters, deacons, and interested lay persons.

The fact of the coming together of the churchward peace, at least—of this great assembly from all parts of the Roman empire, is one of the startling contrasts of history; for only twenty-two years previous to this event had occurred at Nicomedia the burning of the beautiful palace of Diocletian—an act, which was attributed to the Christians, had again renewed fury the fires of persecution. At last it came to be triumphantly said: name of the Christians who were seen to overturn the State has been blotted out. Everywhere the Christian superstition destroyed, and the worship of the gods was fully restored."

Constantine did not idly hold his title was sovereign head of the State and army, and so he intended that he should

Church. The great Council being called at Nicaea, he appeared there as the presiding and central figure of the assembly. His speech counselled peace, and deprecating the devil's tares of dissension, and, mercifully enough, he admonished his "beneficent ministers of God" "to remove the cause of dissension, to cut off the heads of this hydra of heresy and establish peace." The proceedings, nevertheless, were marred by a great and unseemly contention. The creed, the basis of the historic Nicene Creed, was drawn up, followed by anathemas condemnatory of heresies of Arius.

The breaking up of the Council, which lasted two months, the Emperor issued an edict ordering that the writings of Arius should be burnt, while anyone secreting them stood in peril of death. Another edict, against the Novatians, Marcionites and other schismatics, enjoining them to forsake their "pestiferous errors" and return to the fold, and, to make the cure of the prefectural, requiring that the meeting be peaceful "all heretics shall be, without delay or contradiction, pulled down and confiscated from the Catholic Church." Thus early began the professing church the evil course of persecution for conscience' sake. It may be well to add that a few years later, in the treasury with Athanasius, bishop of Alexandria, Constantine sided with the formerly threatened Arius, whom he fully restored to his seat.

The time of the Decian persecution, which was so violently in Northern Africa in the third century, witnessed the beginning of the religious movement of Monachism. The persecution itself, the corrupt society, the falling away of many Christians from their faithfulness, the prevailing wars, together with the spread of a false merit of celibacy, influenced first of all to a time to withdraw as hermits from the world into the solitudes of the Egyptian desert. The knowledge of Christ which seemed to be overspreading all the world, the abundance of multitudes from engagement in carnal warfare, had not the Fathers—Justin Martyr, Clement, Tertullian, Origen and others—told them were a fulfillment of the prophecies of Isaiah and Micah and the seers of old, that the swords and arrows in the latter days all be done up in sheath, and violence and wasting no more known in the land? Evidently the outstretched hand of ruthless power and the inmates of torture did not presage those "days" of the Lord's own rule which were foretold, and so in the despondency of souls at the world's condition, and the thought of nourishing the better in themselves, did some of these proceed to withdraw themselves far away from the world.

Young men, Paul, and Anthony—of whom wonderful things have been related—were of those who first withdrew (A. D. 250) to the desert of the Thebais, and, in twenty years, the solitary parties on the shores of Libya, and up into Palestine and Syria, became the abiding places of the hermits. The climate favoring this outdoor method of life. The founder of the associations of hermits, or monks, was one Pachomius, also

a native of Egypt, who had been forced into the military service, but obtained a release from the undesired employ. During twelve years he remained as companion to an aged anchorite, and then, actuated as he believed by a call from heaven, founded on an island in the Nile, not far from Thebes, a community of monks. This was in the time of Constantine. In little more than half a century, many monasteries had been established thereabouts, with as many as fifty thousand brothers subject to the order's rules. These were not idlers, but diligent workers in the making of mats, ropes and boats, and in the pursuit of agriculture. Community of goods was observed, the surplus products were sent down the Nile to the Alexandria markets, and what was left over was bestowed in charity. A sister of Pachomius, emulating her brother's zeal, became abbess of the first convent, which was built by brethren from the parent monastery of the island in the Nile. The picture of this early institution of the colonies of monks and nuns offers many pleasing features, yet the system was an unnatural one, and, closely examined, need not fail to discover harsh and unattractive accompaniments. The following instance of this period is cited:

"The hideous degree to which some succeeded in drying up the spring of human affection is shown in the accounts of Pior and Mucius. The former, one of Anthony's disciples, vowed on leaving his father's house, that he would never again look upon any of his relations. After he had spent fifty years in the desert, his sister discovered that he was still alive; she was too infirm to seek him out, but her earnest entreaties set in motion the authority of his superiors, and Pior was ordered to visit her. Arriving in front of her dwelling, he sent her notice of his presence. As the door opened he closed his eyes, and held them obstinately shut throughout the interview; and having allowed his sister to see him in this fashion he refused to enter her house and hurried back to the desert."

Here we see a singularly literal adaptation of the Lord's injunction, that "if any man come to me, and hate not his father and mother . . . and sister, yea, and his own life also, he cannot be my disciple." Read thus narrowly, one might even commit self-murder, and claim that he honored a Divine requirement in not regarding his own life. Nevertheless, the spirit of the obligation remains subject to the paramount command—"Honor thy father and thy mother." It is likewise said—"The kingdom of heaven suffereth violence, and the violent take it by force," a passage which has undoubtedly been interpreted in a way to justify the forcible taking of lands, that their possessors might the better be brought within the beneficent pale of Christendom.

The canons of the Egyptian Church as to military service did not fully uphold the position of Tertullian. Sympathizing with, and, indeed, being the foremost exponent of the principles of the Montanists (who, previous to the Novatians and Donatists stood for puritanism in the Church), this forceful writer declared consistently against all carnal warfare. In the Egyptian Church, military service was sanctioned only under compulsion. "The catechumen, or believer," quotes Bun-

sen in his *Analecta Antenicana*, "who chooses to be a soldier shall be cut off. But one who has been enlisted without his own free will does not fall under the same condemnation; he is only enjoined to respect human life as far as possible. Let the soldier who is under command never voluntarily kill a man; and if he is ordered to do so, let him not obey with haste. If he takes life without being compelled to do it, let him be excommunicated." But Pressensé shows (as quoted by J. B. Braithwaite) that under the Empire in the third century, military service was not, as formerly, obligatory, and hence "by choosing the calling of a soldier a Christian exposed himself to all the temptations of camp life, and showed a disposition altogether opposed to the spirit of his religion." It is gratifying to have this so discriminatingly shown, and assented to, by the eminent evangelical writer of France, and author of "The Early Years of Christianity."

(To be continued.)

Christ in Humanity.

The meaning of the incarnation is full of instruction when applied to the practical life of the Christian. In the familiar phrase, Christ has come into humanity to stay. His life is to manifest itself in all the affairs of men. Constant attempts are being made to crowd Him out. His experience in infancy, that Mary, bearing Him, found no room at the inn, has been repeated in all ages. Notwithstanding all the blessings He has bestowed upon the world, attempts never cease to crowd Him out of the political thought, the current literature, the amusements and the business affairs of the world. Many statesmen go upon the theory that Christ has no place in their political calculations, and that religion belongs to the interior of the Church. Authors and editors, on the other hand, write as though Christ had no place in the literature of this age. All subjects, science, art and kindred themes, are discussed independent of their relation to Christ and his Church. And yet the fact is that art and literature owe almost everything to Christ. The thought of Him is the deepest inspiration of human intellect. In the world's amusements there seems to be no thought of the morality of the Christian religion. There is no place for Him in many palaces of enjoyment. He is banished from the social pleasures of life, and our amusements are in many cases of such a nature that Christ is looked upon as an intruder in places of merriment and mirth. Christ is also excluded largely from the business of the world. Business, it is said, is one thing and religion another. The great principles of Christianity are considered obstructions to business. The great law, "Do unto others as you would have them do unto you," is too troublesome to be admitted as a maxim of business. Yet, while Christ is crowded out of many hearts, let us thank God that there are also many millions of lives where He is welcome to dwell.

Thus, while the doctrine of the incarnation contains a profound philosophical truth, and has a deep theological significance, there is also an eminently practical side to it, which we do well not to overlook.—*Reformed Church Messenger*.

Science and Industry.

THE BABYLONIAN TABLE.—In a recent article telling of his excavations in the city of Nippur, Dr. Herman V. Hilprecht is quoted as saying: "The Babylonians, in their arithmetical tables, the multiplication table, for instance, went far beyond us. Our multiplication table stops at 12. 12 x 12 is the highest. The Babylonian table went up to 60. Their children might have sung 60 x 60 in reciting the multiplication table. Indeed, for astronomical purposes, they carried the table out to 1300; that is, the results of multiplication up to 1300 x 1300 were tabulated. They wanted to know at once the result of large calculations. They did not want to be retarded in their work by arithmetical problems, that is why they extend the tables so far."

ONE HORSE POWER TO EVERY SEVEN PEOPLE.—It would be difficult, says the *Boston Herald*, to obtain better proof of the great industrial advancement of the United States than is furnished by the fact that there is employed in the United States, one horsepower in manufacturing establishments for each seven of the population, and that ten years ago the figure was one to ten, and twenty years ago one to fourteen. It is estimated that the horsepower now available in this country for manufacturing purposes foots up to the enormous total of 11,300,000. This is almost double the figures ten years previous, which were less than 6,000,000, while twenty years ago the total was less than 3,500,000.

Not only has the power that can be utilized in our manufactures increased with our population, but it has actually advanced in greater ratio than have the number of workers. These figures, be it understood, include only power used for manufacturing, and they make no account of the locomotives on railway or the power in electric light plants or other similar establishments. Of this total engine power, three-fourths is obtained from steam. Water power provides for perhaps 15 per cent, and the rest is divided among miscellaneous sources of mechanical power. While electricity is now credited with only a small per cent., the growth in the use of this power is remarkable, and it bids fair, at no distant time, to rank second only to steam. According to the figures of the last census, there were employed in manufacturing and mechanical pursuits in the United States about 7,113,000 persons, and on this showing there would be over one and one-half horsepower available for the use of every person employed in the manufacturing industries of our country.

SWEDISH TELEPHONES.—Probably the first thing which a visitor to Stockholm remarks after his arrival is the appalling number of telephones scattered about the hotel in the corridors and rooms, says the Stockholm correspondent of the *London Express*.

In his bedroom he will perhaps find one and just outside the door another. He cannot move twenty steps without discovering a new one. While when he goes out into the streets

he will see little shelters, each of which holds an instrument.

If his washerwoman does not send the linen back punctually, he rings her up to ask the reason. If he wants company at dinner or lunch, he invites a friend through the telephone. It is here, there and everywhere.

In Stockholm there are more subscribers to the telephone than there are in New York and Chicago together. It is used very advantageously in the rapid discharge of work by the State authorities.

There are arrangements made by which telegrams, instead of being sent to the house, are communicated per telephone to the receiver direct from the postoffice.

But the system is not confined to Stockholm. The whole of Sweden is covered with a network of cable and wires. At short notice it is possible to converse with Haparands in the north, sixty miles beyond the railway terminus, or with Malmo, in the extreme south.

At the present time larger wires are being laid in the north. When this task is completed and the trunk lines are in full working order again, it will be possible to carry on a conversation with the utmost ease between Victoria Hafen, on the Arctic Ocean, and Moscow, Berlin or Paris.

In short, the telephone system of communication has been carried to the highest pitch of perfection in the Scandinavian Peninsula.

But even now it cannot be said that the system has attained its greatest dimensions if one is to judge from last year's figures, from which it appears that no fewer than 12,000 fresh installations were made in Sweden, the majority in and around the capital.

Almost every village is connected by telephone with its nearest neighbors, even in such distant parts as Lapland.

WHERE ICEBERGS AROUND.—Admiral Markham relates how, on one occasion, some men were attempting to secure a ship to an iceberg, which split into two with a loud report immediately a blow of the drill was delivered, says the *London Standard*. A cubic foot of ice at 32 degrees Fahrenheit weighs about fifty-seven pounds, and a cubic foot of sea water weighs sixty-four pounds, so that icebergs float with about one-eighth of their total mass exposed above the sea surface. It must not be hurriedly assumed however, that the total height of an iceberg from base to summit is 12,000 feet because the portion above water is 1500 feet high. As a matter of fact, the submerged portion of an iceberg may be altogether different in shape from the portion which is visible. Icebergs, drifting lazily southward on the broad bosom of the Labrador current that hugs the east coast of North America, often bring with them large fragments of rock and a considerable quantity of earthy matter; they occasionally ground on the shallower parts of the banks of Newfoundland, and doubtless help decrease the depth of water there by depositing the detritus gathered while forming parts of glaciers. Similarly, the icebergs of the Southern Ocean have been observed with earth adhering, and one, which was close to the Long Ranchon in Second Month 1893, had a large brown rock firmly imbedded in its side. Captain Ross, the renowned Polar explorer, once saw a

southern berg bearing large pieces and nearly covered with mud and specimens of which were obtained. long intervals, ice is very scarce or almost absent in the Southern Ocean, while several years without a break, near ship navigating those waters, reports fallen in with ice. In Fourth Month the barque Earnock passed an icebergs south, 20 degrees east, and hours later was completely surrounded by the words of Coleridge:

The ice was here, the ice was there,
The ice was all around;
It cracked and growled, and roared and
Like noises in a swound.

For several successive days and nights sailed eastward between long rows of ice. At one instant her commander, Captain, counted not fewer than 100, and it was estimated that without any exaggeration a vessel passed over 900 bergs. In Fourth Month 1896, the Aberdeen White Star ship *Damasus*, on her way to Australia, passed 954 bergs in three days, and number 708 were counted in one day and a half in a watch of four hours. Several ships have been damaged during this period, extending from 1891 to 1895 in the Southern Ocean, and a few were seriously damaged.

In Seventh Month 1894, the bark *Albatross* had an awe-inspiring experience. After being for several days in sight of numerous massive bergs, she passed one in 40 S., which showed signs of human beings having been on it for some time. A beaten path well in evidence, an apparently safe place had been formed in a hollow at the summit, and five dead bodies of men prostrate on the ice. Captain Hathorn compelled to give up any attempt at landing on the berg, inasmuch as night was coming and the breeze unpleasantly strong. First to Fourth Month of 1854, between 40 S. 20 W., many ships passed the island shaped like the letter J. The island for sixty miles, the shorter side for 10 miles, and inclosed by these icy promontories was a broad bay quite forty miles long. Several vessels were entrapped, and totally lost, under the mistaken impression that they were sailing between two icebergs about forty miles apart. Some are of opinion that a fall in the sea surface temperature is invariably experienced in the presence of an iceberg, and others assert that the summers are due to the extraordinary prevalence of icebergs in the North Atlantic. Both views are erroneous. On cross margin of the gulf stream and the Labrador current, the sea temperature sometimes 20 degrees without a sign of ice, and not very at all when ice is in sight. The coolest summers do not necessarily occur when icebergs are in evidence to the westward.

"THE Lord is long suffering, and merciful, forgiving iniquity and transgression, and by no means CLEARING THE GUILTY."
Num. xiv: 18.

FOR EVERY guilty deed holds in itself seed of retribution.

Never Be Above Your Business.

"said the head clerk to a young man in a large carpet establishment, "take up a sample of carpet over to Mr. Craft's, and let him see the pattern will suit. You may as well take a rule and measure the room as you are there."

"Right," replied Frank, putting on his hat. But when he noticed the size of the roll—a sample one containing about a yard—he exclaimed: "You surely don't expect me to carry that big roll, do you?"

"Only a sample and Mr. Craft is in a hurry for it," replied the clerk.

"What are the boys here for? I think I might send one of them over with it. If anything I detest, it's carting bundles around."

The proprietor, who happened to overhear the conversation, told the clerk, privately, to let the young man go and take his arguments and send the carpet after him.

"I did arrive at the house and was busy with a man when he came to the door with all of carpet under his arm and was in the room where he was. Looking at the roll, I was surprised to recognize his boy, with the roll of carpet in his arms."

"That is your carpet young man. I hope I kept you waiting for it. If you have any other orders, I'll take them now," said the proprietor. The young man was astonished he hardly knew what to do, and stood staring in amazement at his boy, who left the house with a polite bow.

"Did you get the carpet this afternoon?" asked the clerk, laying his hand on the young man's shoulders, when the latter returned.

"Yes," said Frank, looking up from his pocket, "but, do you know, I cannot understand why Mr. Green brought it around. I am more surprised in my life."

"I am," said Mr. Green, "but I am sure Mr. Green told me to ask you to take it to his office when you returned."

"Why," said his employer, as he entered the office, "I overheard your conversation this morning, and what I did was for your benefit. I should never be above his business; I am proud to give personal attention to the smallest detail. He should be prepared for any duty that comes legitimately before him."

"I have orders from those in authority. You must consider no part of a business too small for you to give it attention. I will carry for yourself rather than miss the opportunity or risk the loss of a customer."

"Above your business."—*Success*.

"As soon as we set our eyes on things of any stone and steel and fail to see beneath into the clear ether of spiritual truth, we sometimes grow despondent and are unable to achieve more than the material ends. We must remember, however, that our least deed is an arrow, shot into the air and will surely fall back; that our slightest word is a song, sent out into a world where many hearts, and that do as we may, none of us or words can ever die without leaving some one."—*Mitchell*.

works in you to will.

How Coins are Made.

While, perhaps, there are few things more generally seen and handled than coins, still to watch them turned out by machinery in hundreds with the rapidity and ease of buttons is something which can be done in but three cities in the United States. The only mints in this country are in the cities of Philadelphia, New Orleans, and San Francisco. Of these the largest and finest, as well as the first to be established, is in Philadelphia.

It was Robert Morris, the Quaker financier of the Revolution, whose efforts finally induced Congress in the year 1792 to establish the first mint of the United States.

Naturally with the rapid growth of the country the output of coin had to be greatly increased, so that by the year 1849 the mint was moved from the little building it first occupied, near Seventh and Filbert streets, to the more pretentious structure on Chestnut street.

As great an advancement as was this move to better quarters, it was, however, a still greater one when the mint established itself, in the year 1901, in the impressive structure of marble and granite, which it now occupies, on Spring Garden street.

To the new spectator there is something decidedly novel in seeing coins manufactured just as if they were any ordinary product. The first step in the process of money-making to be shown to the visitor is in the melting room, where the raw material, great ingots of silver it happened to be at the time of our visit, is melted in earthen crucibles into a mobile mercury-like liquid.

While in the liquid state the silver is quickly cast in iron molds into uniform bars, less than a man's forearm in length, which, after they are cooled in water, are subjected to an acid bath to remove all impurities from their surfaces.

And all of this melting, a process which in most places is accompanied by volumes of fume and grime, is here done over gas ranges, with as little smoke and disorder as a chafing dish fudge party. But the feature of the melting room which, perhaps, will appeal to the housewife first, is the floor. This is made up of separate pieces of iron grating, a foot in diameter, so constructed that the entire floor can be picked up and laid aside in a very short time. This is done at the end of each week, in order to sweep the smooth floor below of the scraps and dust which have sifted through the iron grating. The "sweepings" thus obtained yield, it is estimated, about \$25,000 worth of metal each year.

Let us follow one of the trucks bearing the silver ingots into the milling room. Here each of the bars is passed several times through a heavy rolling machine. Under this pressure it is transformed into bright metal strips, equal, perhaps, to a man's height in length, and several times the width of the coin which is to be made from it.

When these "ribbons" of metal have reached the desired thickness, or thinness, rather, a fact determined by a most accurate gauge, they are passed through a cutting machine, where they are cut into small metal discs with an ease and lightness of biscuit.

From the milling room great quantities of the smooth metal discs, or "blanks" as they

are called, are carried into the adjusting room, where they are carefully weighed on the most delicate of scales. Each coin has a standard weight from which these blanks are allowed to vary by a very small fraction. Should any of them exceed this allowance or "tolerance" they are given a quick rasp with a file, which generally brings them down to the required weight. Then if they fall below it they are cast aside to be again melted in the crucible.

Great truck loads of these planchettes are now conveyed to the coining-room. Here, after a careful cleaning with alcohol to insure facility in handling, they are fed to ponderous stamping machines, which not only make the impressions on the obverse and reverse of the coin, but also where it is required do the milling on the edge. Although running with but the slightest noise, these machines are capable, as in the case of stamping the double eagle, of exerting the enormous pressure of one hundred and seventy-five tons, at the same time turning out perfect coins at the rate of eighty a minute.

But to many people the most interesting feature of the Philadelphia mint is the cabinet room, which doubtless contains the most complete collection of coins in America. (Of its many curious and unique specimens perhaps one extreme is the large bar of bronze which was once the standard "coin" in use among the Scandinavians. The other extreme to be found near at hand is the "Lepton," an ancient coin, hardly so large as a pea, which is commonly believed to be the time-honored "Widow's mite.")

In looking over the many rare and ancient coins of the cabinet room we are impressed with the fact of how closely the monetary system is linked with the history of a country. In ancient times one of the most common ways of commemorating an event or honoring a ruler was to strike off a coin picturing the theme which it was proposed to honor. And it is by means of these old coins which, after hundreds of years have been unearthed, that we are able to corroborate some of the most important dates and historical events which would otherwise have been handed down as legends.

And when we recall, too, the slow, crude processes by which all this ancient money was made, we cannot but wonder at the thoughts of one of those old-time coin-makers could he have visited the Philadelphia mint with us and seen there the twenty-five ponderous machines which each day turn out fifty thousand of the "little wheels" upon which our commerce runs.

—*Allen Biddie, in Youth.*

Notes from Others.

The colporteurs of the Bible Society are permitted to sell in Greece the New Testament in the original Greek alone.

George Albert Coe in the *Morning Star* says: "Denominationalism, from being a doctrinal squabble, has become loving emulation in good works."

Oxford University Press issues on an average forty Bibles every minute, and this number can be readily doubled. Every year six hundred tons of paper are used for Oxford Bibles alone.

St. Clair-Tisdall, who has lately superintended

for the British Bible Society the printing of the new edition of the Persian Bible, is now translating the ancient cuneiform tablets discovered by Professor Hilprecht at Nippur.

Bishop Brent says: "I am not particularly concerned in trying to impress the Filipino people with the unity of Protestantism only, but I am anxious to stand for the deep, imperishable unity of the whole Christian Church, that some day will break forth into a visible and permanent form."

Charles Booth after the most exhaustive researches into the methods and results of religious, social and philanthropic efforts in London writes of the failure of the fight with the terrible evils existing there, of the demoralized poor who are "gospel-hardened and sick of religion" and declares that the unquestionable fact is that "London is a heathen city."

"I maintain," says Conried, of American theatre managers, "that the theatre can do as much good as the church." Even should this be admitted to be true, would it not be equally true that the theatre can do as much harm as a Mephistopheles? And which of these two conceivable results does the English-speaking theatre come nearest to accomplishing at the present time?—*Providence Bulletin*.

By the aid of a photograph the faculty and students of Notre Dame (Ind.) University on Fifth Month 1st heard the voice of Pope Leo XIII in solemn benediction and the responses sung by the cardinals and the members of the papal court which they occurred at his jubilee celebration Third Mo. 3rd in Rome. The cylinder was presented to Dr. Zahn by Bettini, the scientist, the day the doctor left for Paris. The one condition on which he permitted the cylinders to be made was that they should not be used for commercial purposes. This recital was the first given in America.

J. Elbert Cutler, a post-graduate student at Yale, has just completed an exhaustive investigation into lynchings in the United States for the last twenty-one years. He finds that the total for this period is 3233, of whom 1872 were negroes and 1257 were whites. There were sixty-one women lynched in that period, twenty-three of them white women, of whom nine were lynched for murder. In the South 1091 negroes and 593 whites were lynched. Statistics cannot be made to show more than thirty-five per cent. of negroes lynched for crimes against women.

Nowhere is the spirit of militarism found in a more offensive form than in Prussia. It is one great reason for the unpopularity of Prussia and Prussian methods among Bavarians, Saxons and other Germans. That spirit is not of recent origin. Neither the emperor nor any other living Prussian can be held responsible for its existence. It is an inevitable result of the history of Prussia. It has been a military state, depending for its life on the efficiency of its soldiers. The traits which have been developed since the days of Frederick the Great cannot be eradicated in a generation.

Prussian statesmen do not seem to consider the dangers of militarism and of making officers little gods. The emperor's intelligence ought to reject the doctrine which exalts the soldier so greatly above the civilian, and which establishes for the officer a murderous "code of honor," but he, too, is tainted by the Prussian vice—for vice it is. So far it has not taken deep root in the other German states, but it has spread like a cancer since the creation of the empire. If militarism is not checked gently it will be checked violently by a popular revolt.—*N. Y. Sun*.

SUMMARY OF EVENTS.

UNITED STATES—President Roosevelt, since leaving the Yellowstone Park, has visited several cities in the West, including St. Louis, where he was present at the gathering intended to commemorate the Louisiana purchase from France one hundred years ago. In an address before the National and International Good Roads Convention he commented on the influence which good roads may have in keeping young men and women from giving up farm life and removing to cities, and spoke of the benefits to the country districts of the trolley line, the telephone and the rural free delivery, and closed by asserting that good roads would prove to be of benefit to all.

A despatch from St. Paul, Minn., says: W. H. Murray, representing the California Promotion Committee of the commercial organizations of San Francisco and California, arrived here to speak of laborers to assist in harvesting the fruit crop. He will go as far as New England on this mission. He says that the labor situation in the fruit districts is a very serious one. The cause of the labor shortage, he states, is the Chinese Exclusion act.

The announcement of the discovery of the cause of smallpox has been made by Dr. William T. Connelman, Professor of Pathology in the Harvard Medical School. It has been determined that smallpox is caused by a micro-organism representative of the lowest form of animal life. This fact serves to show a relation between smallpox and such diseases as malaria.

A despatch from Philadelphia & Reading Railway Co., has lately said: "My policy, in the face of the present unrest, is to get several millions of tons of coal of all sizes stored, so that should any calamity threaten again we shall be prepared for it, and the public will not suffer. I hold it poor policy for the coal companies to put all their coal on the market at a loss to avoid the expense of storage. The Reading Company has about 400,000 tons of coal in various places along its line."

The thermometer in Philadelphia on the 30th ult. registered 90°. On the 29th snow fell in Michigan and Wisconsin. It is reported from Kansas City that snow and frost did great damage to corn, wheat and fruit crops in Texas, Missouri, Kansas and Nebraska. The loss was estimated at several millions of dollars.

Information came from southwestern Georgia that recent frosts there have injured the crops greatly. In New Jersey similar results have occurred. One observer states that the cold has destroyed millions of insect eggs. The insects by reason of the extreme heat developed very rapidly, and had laid their eggs on growing plants.

Forest fires have done great damage in various parts of Central Pennsylvania, southern New Jersey and in New York State. A recent fire from Williamsport, Pa., to the 1st inst., says: The fire is the worst that has ever visited the counties of Potter, Clinton, Clearfield, Jefferson, Elk and Lycoming. The blaze started two days ago, and the fierce wind that came from the west yesterday swept down through the counties mentioned and fanned the flames into a hurricane of fire forty feet in height, which sped along at race horse speed. Hundreds of men have been fighting the fire since yesterday, but have not been able to retard its progress.

The actual amount of money of all kinds in the United States on Fourth Month 30 is stated to have been \$2,679,340,000, and the per capita circulation was \$29.58.

The United States Supreme Court decided against a negro, who brought suit to test his right to register as a voter under the new Constitution of Alabama. The case did not go into the merits of the case on the strict validity of the Alabama Constitution, but denied the relief sought by the negro on the ground that the case was political.

A report made by General Miles to the War Department, upon his observations in a visit he made to the Philippines, has been made public. A despatch from Washington, says: It shows a short state of affairs to have existed in the islands, and, it is believed, may reopen some of the cases involving cruelty and other improper conduct of American soldiers. He denies that the people have been pacified, and says that the number of troops needed in the islands is still problematical.

Four million six hundred and sixty-eight thousand one hundred and eighty-eight eggs, of the 1806 variety, were received in Philadelphia in one day lately. This was by far the largest number of eggs ever received here in one day.

There were 505 deaths in this city last week, reported to the Board of Health. This is 21 less than the previous week and 46 more than the corresponding week of 1902. Of the foregoing 269 were males and 236 females; 62 died of consumption of the lungs; 70 of influenza; 10 of the lungs and surrounding membranes; 11 of diphtheria; 13 of cancers; 20 of apoplexy; 25 of typhoid fever; 4 of scarlet fever, and 4 of small pox.

FOREIGN.—The reported designs of Russia to retain possession of Manchuria have been denied by its Repre-

sentative in this country; and a despatch from V. ton of the last instant says: Secretary Hay has gracefully acknowledged Russia's statement of purpose relative to Manchuria, involving her request of assistance in that quarter. The Secretary addressed to Count Cassini, expresses regret that it should have been a temporary misconception or to Russia's position in the matter, and seizes the opportunity to return the thanks of this Government for frank and satisfactory declaration of Russian policy, and reported that China has yielded to the demands of the Powers, and has agreed to pay the indemnity in gold.

A monastery in Marseilles, France, occupied by Capuchin friars has been taken by the police in the siege of several days' duration, and their sympathies the building were arrested. These monks were among the religious congregations expelled under the law of 1880, and restricted to various steps in the civil authorities to dispossess them of their property and drive them from the country. The French men's campaign against the religious orders is the contention that they are disloyal to the Republic, that their teaching is revolutionary and reaction tendency.

King Edward of England arrived in Rome on the 28th ult., and was cordially received by Victor Emanuel, a large concourse of people. On the twenty-first visited the Pope, and remained with him alone for twenty minutes. The subjects discussed are said to have been on the part of the British sovereign, the taken by the Pope on the principal social question of day, and, on the part of Pope Leo, the situation of the Church in the British Empire.

A despatch from London of the 28th says: The Association at its annual meeting in St. James' night Edward, with only three dissenting voices, to King Edward at Rome a protest against his visit to the Pope, similar in expression to that sent yesterday to the Protestant Alliance. This protest expressed his "intense regret that our Protestant King should visit the Pope, who is described in the homiletic established church as anti-christ."

King Edward arrived in Paris on the 1st inst. and was warmly welcomed.

The town Kischeneff, the capital of Bessarabia, western Russia has lately been the scene of a massacre upon the Jews residing there. A despatch from London of the 28th ult. says: Over 1000 Jewish stores in Kischeneff were wrecked. Not a house of the Jewish quarter was spared; there was much looting on the fashionable thoroughfares, and only the protection saved the banks and commercial houses.

Ten thousand Jews have fled from Kischeneff. The town of Frank, N. W. T., has been nearly destroyed by a landslide of the earth. The mountains, on the town. An immense quantity of rock and debris tumbled over the vicinity, causing death and damage throughout a wide area. The whole side of Turtle Mountain was observed to have fallen away, and the distance of two miles was entirely choked up by debris piled up to an average height of sixty feet and more. The falling of the rocks from Turtle Mountain an immense fissure on the east side of the northern side of Turtle Mountain. About fifty men are reported to have been killed.

Hurricanes, followed by a severe earthquake, alarmed inhabitants of Arica, Chile.

Emperor William, of Germany, has lately visited Pope in Rome, and had a private interview with him for thirty minutes.

The Santa Maria volcano in Guatemala has been in active operation.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For common persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.18 A. M. and 4.32 P. M. Other trains are met when the Stage fare, 15 cents; after 7.30 P. M., 25 cents. To reach the school by telegraph, wire Westtown Phone 1143.

EDWARD G. SMEDLEY.

WESTTOWN BOARDING SCHOOL.—Applicants for admission of pupils to the school, and letters for instruction and discipline should be sent to the school.

WM. F. WICKESMAN, P. M.

Payments on account of board and tuition for communications in regard to business should be made to

EDWARD G. SMEDLEY, Superintendent.

Address Westtown P. O., Chest Co., Pa.

WILLIAM H. PILB'S SONS, PRINTERS.

No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal

OL LXXVI.

SEVENTH-DAY, FIFTH MONTH 16, 1903.

No. 44.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEY, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Send from Walnut Street, between Third and Fourth.

Copies designed for insertion to be addressed to
JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Send second-class matter at Philadelphia P. O.

Declarations of the Faith of Friends.

The first written declaration of faith, representing some of the leading doctrines of Friends, is given in Bowden's History as the Declaration, issued by Christopher Holder, John Wood and Richard Doudney, soon after the establishment of the two former in Sandwich, Massachusetts. It is dated: "From the House of Creation, the 1st of the Eighth Month, 1651 in Boston."

"We do believe in the only true and living God, the Father of our Lord Jesus Christ, who hath made the heavens and the earth, the sea and all things in them contained, and doth uphold all things that He hath created by the word of His power. Who at sundry times and in sundry manners, spake in time past to our fathers by the prophets, but in these last days hath spoken unto us by His Son, whom He hath made heir of all things, by whom He made the world. The which Son is that Jesus Christ, who was born of the Virgin; who suffered for our offences, and is risen again for our justification, and is ascended into the glory of the heavens, and sitteth at the right hand of the Father. Even in Him do we believe who is the only begotten Son of the Father, the full of grace and truth. And in Him we have trust alone for salvation; by whose blood we are washed from sin; through whom we have access to the Father with boldness, and are justified by faith in believing in His name. Who hath sent forth the Holy Ghost, who is the Spirit of Truth, that proceedeth from the Father and the Son, by which we are made adopted sons and heirs of the kingdom of heaven. From the which Spirit the principles of truth were given forth, as, saith the Apostle Peter, 'Holy men of God spake unto you, as they were moved by the Holy Ghost.' The Scriptures were written for our admonition, on the ends of the world are come; and are profitable for the man of God, to reprove, to exhort, and to admonish, as the Spirit of God bringeth them unto Him, and openeth in Him, and giveth Him the understanding of them."

"That before all men we do declare that we believe in God, the Father, Son and Holy Spirit; according as they are declared of

in the Scriptures; and the Scriptures we own to be a true declaration of the Father, Son and Spirit; in which is declared what was in the beginning, what was present, and was to come.

[The only doctrinal matter which follows is contained in an exhortation to turn to the Spirit], that sheweth you the secret of your hearts, and the deeds that are not good. Therefore while you have light, believe in the light, that you may be the children of the light; for, as you love it and obey it, it will lead you to repentance, bring you to know Him in whom is remission of sins, in whom God is well pleased; who will give you an entrance into the kingdom of God, an inheritance amongst them that are sanctified."

In the following year, 1658, or ten years after George Fox commenced his ministry, the following confession of faith was published by Richard Farnsworth. In 1668 and 1671 this was reprinted, with some other treatises, by John Crooke, William Dewsbury, Humphrey Smith, Isaac Penington and Alexander Parker, in a work entitled "The principles of Truth, being a Declaration of our Faith who are called Quakers."

"We profess and confess faith in God the Father, and in Jesus Christ his eternal Son, the true God, and the Holy Spirit. And we do acknowledge the Holy Scriptures of the Old and New Testament to be the words of God; this we testify; and we are not ashamed to confess and profess faith in God the Father, and in Jesus Christ his eternal Son, and in the Holy Spirit, as the Scripture saith; but we do believe in them, and acknowledge subjective and dutiful obedience unto them, viz: the Father, Son, and Holy Spirit. And moreover, we do hereby declare and testify to all true Christians, God's elect, what God we do own, and profess faith in, even in that God that appeared unto Abraham, the father of the faithful, when Abraham was ninety-nine years old, and said unto him, I am the Almighty God, walk before me and be thou perfect (Gen. xvii.). The everlasting God, the God of heaven and earth," &c. [After giving a number of Scripture passages illustrative of the majesty and glorious attributes of the great Jehovah, he proceeds]: "And this is God the Father, which we own and profess faith in, and in Christ Jesus his eternal Son, who said, 'I and my Father are one' (John x: 30), upon which saying the Jews took up stones to stone him; yet notwithstanding, the same Christ that the Jews hated, we love, believe in, and own; who was delivered up to be crucified for our offences, and was raised up again for our justification (Rom. iv: 25), who is the true God; and Him we own and profess faith in, and in the Holy Spirit, God, together equal with the Father and the Son, one God over all, God blessed forever."

George Fox's celebrated reply to priest

Stephens is considered to have occurred in the year 1644. In 1659 he replies to another in his "Great Mystery"—"Christ gave himself, his body, for the life of the whole world; He was the offering for the sins of the whole world, and paid the debt and made satisfaction; and doth enlighten every man that comes into the world, that all, through Him, might believe; and he that doth not believe in the offering, is condemned already."

In the same year, 1659, we find Edward Burroughs answering: "As for the word Trinity, it is invented, and he hath learned it out of a mass-book, or common prayer book; but we own the doctrine of the gospel of Christ, that Christ is God, and the Spirit is God; and there are three that bear record, the Father, Son and Spirit, and these are one." So, more fully, Francis Howgill in the same year.

To pass now from earliest individual declarations of the faith of Friends, we take up the first that we can find as issued by the Society in its official capacity.

In the year 1668 the Society of Friends issued a tract, entitled, "An Epistle from the people in scorn called Quakers, for all people upon earth to read over, that they may see what the people called Quakers hold, concerning God, Christ, his death, his resurrection, his blood, his offering, redemption, salvation, justification, faith and hope. This Epistle was drawn up by George Fox and Ellis Hookes, who was clerk of the first Yearly Meeting of Friends (London), held in 1675 (the first held in America was at Newport, in 1672.) The following is an extract from the Epistle:

"Christ Jesus the Immanuel, God with us; whom all the angels must worship. Christ offered himself through the eternal Spirit, without spot to God, and by his blood purges our consciences from dead works to serve the living God. And so we know that Christ, by one offering, hath forever perfected them that are sanctified. And so as people walk in the light, they have fellowship one with another, and the blood of Christ cleanseth from all sin. And Christ, who his own self bare our sins in his body on the tree, that we being delivered from sin, should live unto righteousness, by whose stripes you are healed. And we, being justified by the blood of Christ, shall be saved from wrath thro' Him. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life (Rom. v: 8)."

Postscript.—And this is to clear us from all those pamphlets which are scattered up and down among people, that we should deny the Godhead, his eternal power, or his offering, or his blood, or that we should be bought with a price. For it pleased the Father that in Him the fulness of the Godhead should dwell bodily, and the Father, and the Son, and the Spirit, we do own. And so let all stop their

mouths that say that the Quakers' principles are hid till now, for we have manifested our principles both in our printed books, and would that all people know our inside as they know our outside; and we do know, and also others know it, that we have an esteem of Christ's sufferings and death, and blood, and the Scriptures of the Prophets and Apostles, more than any other people.

GEORGE FOX,
ELLIS HOOPES.

The following, as given in the *London Friend*, was presented to Parliament in 1689, and may be found in a pamphlet entitled "the Christianity of the Quakers asserted against the unjust charge of their being no Christians. It is in the form of questions and answers.

"Q.—Do you believe the Divinity and humanity of Jesus Christ, the eternal Son of God, or that Jesus Christ is truly God and man?

"A.—Yes, we verily believe that Jesus Christ is truly God and man, according as Holy Scripture testifies of Him; God over all, blessed for ever; the true God and eternal life; the one Mediator between God and men, even the man Christ Jesus.

"Q.—Do you believe and expect salvation and justification by the righteousness and merits of Jesus Christ, or by your own righteousness and works?

"A.—By Jesus Christ, his righteousness, merits, and works, and not by our own; God is not indebted to us for our deservings, but we to Him for his free grace in Christ Jesus, whereby we are saved through faith in Him, not of ourselves, and by his grace enabled truly and acceptably to serve and follow Him as He requires. He is our all in all, who worketh all in us that is well-pleasing to God.

"Q.—Do you believe in remission of sins and redemption, through the sufferings, death and blood of Christ?

"A.—Yes; through faith in Him, as He suffered and died for all men, gave Himself a ransom for all, and his blood being shed for the remission of sins, so all they who sincerely believe and obey Him receive the benefits and blessed effects of his suffering and dying for them; they, by faith in his name, receive and partake of that eternal redemption which He hath obtained for us, who gave himself for us that He might redeem us from all iniquity; He died for our sins, and rose again for our justification; and if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanse us from all sin."

In 1693, Friends being greatly misrepresented, another Declaration was published, signed by George Whitehead, Ambrose Rigge, James Parke, William Fallowfield, Charles Marshall, John Bowater, John Vaughton, and William Bingley. The following appeared in it:

"We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father;

That God creates all things; He made the worlds, by his Son Jesus Christ, He being that powerful and living Word of God, by whom all things were made; and that the Father, the Word, and Holy Spirit are one, in Divine being inseparable, one true, living, and eternal God, blessed forever."—*Scwell's History*, (Vol. 2, p. 449).

The above extracts, compiled mostly from Evans's Exposition, have been selected with reference to their earliness rather than to the doctrine delivered. They are intentionally defensive rather than comprehensive. One has to put several books or treatises together to find all points of the doctrine of Friends fully stated.

UNLADYLIKE EXPLETIVES.—We were not pleased, on seeing in our last number a note concerning Hannah More, to find we had not, as was intended, erased the two last of the words "scared to death,"—words used by some one to express her natural fright at a fly or a mouse, in contrast with her composure when in view of immediate death.

As regards the frequent light use of that extravagant expression, we often have occasion to ask young people to think twice about its meaning, and to ask them if those words have their foundation in truth. "Awful" and "awfully" are words much abused by young women, also "never in all my life,"—and so on, one could catalogue a good (or rather bad) many of such expressions heard in the course of a week, which cultivate a regardlessness of truth in the mind of the speaker. But we observe that those who scruple to violate truth by plural pronouns for singular, or by titles of superiority where facts are otherwise, are not guilty of those other gushing falsities with which much of the conventional speech of the day is vehemently weakened and degraded.

The Church and the World.

It is not well with the church when it is on good terms with the public. It was sent to be at war with the world, to be a stranger and a sojourner, a wilderness prophet, and a missionary pioneer. It is a rebuke to the world no less than a refuge. Its ache is something more than the welt-schmerz (world-pain); it is the Saviour's woe. See to it that there be no sleeping. It is a vigilant, suffering church, a crucified church; not chiefly a militant church, but a sacrificial church, a church that has not priests, but is as the world's Priest—that is, the church that [bears its cross and co-operates with our] Great High Priest. There is no foundation of public righteousness for any nation but the revelation of the public righteousness of God in the death of Christ. The kind of stalwart that we need is made only by an inward humiliation, which we lack. And we lack it partly because Christianity is being construed so largely in the interest of the young; and humiliation, which is moral strength, is a youthful dread.

It is true where the Spirit is there is liberty; but there always comes [an eye to the world and a lukewarmness] when we care more for latitude than for obedience, for freedom than for faith. We have abundance of religious energy out of all proportion to our religious influence, and we have a depressing sense of waste and of losing with it all. We are frittered by our very sympathies more than we are gathered by a ruling faith, or recharged with a royal power. The whole history of "the church" is shaped by its relation with world-power. And the world-power is no longer feudal or dynastic. It is finance. We are in the hour and power of the plutocracy.—*Forsythe*.

The Confessors of Peace from the Second Century to the Era of Mahomet.

IX.

The Roman Empire, on the death of stantine, "the Great," in 337, was divided among the three sons of the latter, Constantine, Constans and Constantius. Britain, Gaul, and Spain went to the first of these; the east had Italy, Illyricum and part of Africa, while to Constantius fell the Eastern division, with Constantinople as its capital, and the seat of its government for succeeding centuries, until the conquering Moslems, crossing the Bosphorus, should reach it there.

The family of the great Constantine, it may be frankly admitted, proved not to be exemplary Christians. They hardly commended the way of peace to the outside barbarians, the elder of the brothers having been defeated by the armies of Constans, was killed, and only in the twenty-fifth year of his age, Constans himself was murdered in his bed, after a reign of fourteen years, while Constantius manifesting much cruelty and arrogance in the course of his march against Julia's cousin, who had been proclaimed Emperor of his soldiers. Constantius was then (A.D. 350) in Gaul, of which province he had been appointed the governor, and which he had successfully defended against the onslaught of the Germanic tribes.

Julian had early come under the influence of the sophists, and, although he is designated as "the Apostate," it does not appear that he at any time embraced Christianity. On assuming the purple, he made a profession of the old religion of Rome, and was crowned as high priest to the gods, ordered the pagan temples rebuilt, and, notwithstanding, he issued an edict of religious toleration and enmity against the Christians was maintained, and a severe persecution and reaction (the East) against them followed. Julian had received a liberal education, partly at Alexandria, where Basil of Cappadocia, and Gregory Nazianzen, both eminent Christians, were his associates; he was author as well as warrior, but his talents were mischievously used in crying the religion of the Lord Jesus Christ. His short reign of less than two years was brought to an end during a campaign against Sapor, the king of Persia, when he received a mortal wound in his side from a javelin that had not yet reached the age of thirty years.

Julian, in his non-acceptance of the Christian religion, evidently stumbled at the guiding example of his relatives and immediate predecessors in power, who made professions of that faith. Had he lived up to his declarations he would have earned a character for consistency. "Ye are all," he wrote, "brothers one of another. God is the common father of us all. * * * I maintain that it is a sacred duty to impart rest and food even to our enemies, for the love of humanity, not the disposition of individuals regulates our giving." Rendall, in his history, says of him: "Not only did he practice strict continence and abstain from the festivities of the theatre and exciting spectacles of the amphitheatre with determination, but in his private life he

a strict asceticism. It has been thought that his reign acted beneficially upon the growth of Christianity, which, or the appearance of which, had spread too fast, running in license, losing its purity in its popularization.

Berthson, in his "History of the Christian Church," says of Julian: "When Christians appealed to him against the illegal violence of the mob, or of mobs, he reminded them that the religion enjoined on them the duty of abstinence from wrong. He deprived them of military and military employments, and excluded them from the courts of law; and he alleged as his reason that the gospel forbids worldly ambition, bloodshed and law-suits." Thus the rapidly degenerating Christianity of that period was rebuked by one stigmatized as an apostate, and indeed, by his life, seemed to be less than Constantine and his contentious courtiers.

Likewise Libanius, the celebrated sophist and rhetorician, the preceptor of Basil and Theodoret, and friend of Julian, and of whom it has been remarked that he was "the great-est detractor that Constantinople ever produced," in the course of his plea for the pagan temple refers all the calamities of that time to the change of religion, while he appeals to the Testament precepts in proof that the persecuting zeal and the forcible measures of the Christians, were contrary to the spirit which the own faith inculated.

In the introduction to the Fifth Book of his "Ecclesiastical History," Eusebius, bishop of Caesarea, (4th century) makes the following language of peace: "Others, indeed, that contemporary historical narratives, would record nothing but victories in battle, the trophies of arms, the warlike achievements of generals, the bravery of soldiers, sullied with blood and innumerable murders, for the sake of children and property. But our narrative notices that conversation and conduct which is acceptable to God; the wars and conflicts of a most pacific character, whose ultimate agency is to establish the peace of the soul. We, also, who have manfully contended for the truth, rather than for their country, and have struggled for piety, rather than for the dearest friends. Such as these our narrative would engrave on imperishable monuments. The firmness of the champions for the true religion, their fortitude in the endurance of innumerable trials, their trophies freed from demoniacal agency, and their victory over their invisible antagonists, and the lessons that have been placed upon all these, should proclaim and perpetuate by an everlasting remembrance."

Now, Eusebius, as a sympathizer with and founder for the Arian creed, was a close friend of Constantine, who is hardly to be held upon as a consistent exponent of peace. At the synod of Tyre (A. D. 335), convened for the purpose of deposing Athanasius from the bishopric of Alexandria, Eusebius appeared as the presiding officer—yet it is the "evangelist" Athanasius that we would now look upon as one who "manfully contended for the truth," as a "champion for the true religion." And, also, when we find Eusebius (in his 10th book), referring to "the peculiar heresy of those who in the pomp of their imagination call themselves Cathari," we are ad-

monished that in any historical search for the simple truth, great names and elaborate expositions, even though, as in the present case, presented by "the Father of church history" are to carry with them nothing more than their just meed of weight. The truth will be found often to discover itself under the undeserved epithets of heterodoxy and heresy. Prefacing some account of several of the minor sects which arose in the period now under review, Neander makes the following observation of value:

"Such phenomena of the Christian life are often very significant symptoms of disease in the life of the church; they betoken deeper wants of the Christian consciousness, which are seeking after their satisfaction. Opposite errors, or tendencies bordering on error, by which they are called forth, lend them a partial justification. As reactions of the Christian consciousness, although they may be in many ways disturbed reactions, they point to a purer reaction reserved for the future, which shall some time or other push its way victoriously through.

"We have already remarked, that worldly-minded bishops and ecclesiastics, instead of endeavoring to cherish and promote serious, vital Christianity, did everything in their power to suppress it, because it presented such a strong and to them vexatious contrast to their own mode of life. Serious and piously disposed laymen were persecuted by such clergymen, as dangerous censors of their conduct. Often they were excommunicated from the church, or they separated of their own accord from such spiritual guides, because they could not believe it possible, that men so polluted with every vice should serve as instruments for the work of the Holy Spirit. Others of like persuasion joined with them; and they became the founders of minor sects, in which, after the separation had once taken place, there arose, out of the opposition that had reference at first only to matters of practice, certain doctrinal differences also, which sometimes had no other ground than in the more sensuous mode of apprehension among uneducated laymen."

The same spiritually gifted writer says, in another place, where he cautions against estimating the whole Christian life of the period according to the standard of the mass of nominal Christians, to the exclusion of the evidences of an unobtrusive, "progressive work of the Holy Spirit": "it was natural, however, that the bad element, which had outwardly assumed the Christian garb, should push itself more prominently to notice in public life. Hence it was more sure to attract the common gaze, while the genuine Christian temper loved retirement, and created less sensation, except in those cases, which were not unfrequent in this period, where opposition elicited the hidden Christian life, and made it appear brighter in the conflict. 'Watch the oil-press,' said Augustine to those who saw nothing but the evil swimming on the surface; 'Watch it a little more narrowly, and do not look at the scum alone that floats on the top. Only seek, and you will find something.'

(To be continued.)

THEY are never alone that are accompanied with noble thoughts.—*Sidney.*

FOR "THE FRIEND,"

The Testimonies of Friends.

It has been customary to treat of the principles and testimonies of the Society of Friends in connection, and we may further say it has been admitted by those of deep religious experience that the adoption of the one necessarily leads to the practice of the other. Among what have been marks of distinction there may be some that have been merely habits. Where these have been accidental it has been a weakness to claim for them any Divine authority. But even when not fundamental they have their value, and when any under our name from temptation of conformity with the world have yielded in minor points, they have commonly lost further ground by yielding the badges that are essential to a Christian character.

The departure in dress and manners has become so extensive that it has raised the question in many minds how far this testimony to plainness is obligatory. We have based it upon conformity to the will of God, and it was a maxim with J. Dymond that "the will of God being known, human duty is ascertained." It is an excuse on the part of some that they do not perceive it to be the Divine will that they should bear these testimonies. This may be true for the moment. But if one sets about leading a religious life it is not expected that conformity in dress and manners with the standard of Friends will be the first outward evidence. Our Saviour testified that the change in his followers should commence within, and all experience goes to show that in the way of holiness the first step is the work of regeneration. When this takes place; when the heart is cleansed the outside afterward becomes clean also.

We may see this all-important work, as it is gradual, in all stages of fulfillment. At first the temper, the countenance, the manner of expression are necessarily affected. The speech of dedicated ones "betrays that they have been with Jesus." In the case of early Friends they found it to be a call of duty in various ways to confess Christ before men.

To preach the Gospel publicly may be the work of but few, but to bear some testimony in everyday life is a service for which all are fitted, and we may say is required from all. It should be borne in mind that each of us is accountable for the influence he exerts in passing through the world. Any one who has been divinely visited and led in some degree to "bear the yoke" is likely to be influenced in shaping his heavenward course by the example of those around him. Some of these perhaps have "stumbled at the cross," and become callous in regard to their unfaithfulness. Others are encouraged in a compromise with the world, by association with such as have fallen short in duty, and the more creditable these evil examples may be, the greater is their influence. Thus the evil goes on. And when these nominal members, imbued with the spirit of the world are placed in positions of trust in the Church, it greatly magnifies their unconscious power, for spiritual weakness. It would ill become any who have attained some stature in Christian growth to cast aspersions around them upon others they may think less favored. They cannot, however, but fervently desire the overthrow

of the doctrine that the Truth no longer leads in these paths of self-denial. That the followers of Christ must bear his yoke is an ever-during testimony.

Christ is spoken of as our example in a sinless life. He could weep with the sorrows of mankind, but there is no intimation that He ever indulged in what the world calls pleasure. His service does not entail upon us a life of gloom and dejection. He does forbid participating in delights that are at war with his perfections, but to those who wholly follow Him He gives "the peace of God which passeth all understanding," a fountain of enjoyment the world knows not. I am inclined to think that the deficiency in attainment of the present day is somewhat referable to taking ideas obtained from studying the Scripture as the beginning of a religious life. If there is no heart work preceding it or co-operating with it, a religion obtained in this way will be wanting in vitality. Its growth will be unhealthy, and when beset by the allurements of the world on the one hand, or its frowns on the other, will yield to its force. Some of our members who highly value religious consistency, but do not appear as Friends, may flatter themselves that their line of usefulness lies in conformity with customary usage. But I apprehend that this sphere of action is not just what God designed for them. Perhaps if they would carefully trace back their past lives they would find some places where duties were pointed out which they failed to comply with. A few such mistakes would account for all the defections that appear. I believe there should be no compromising the difference between those who observe our testimonies and those who but partially do so, and there is no unity to be arrived at but by going back to Bethel, and noting from thence the waymarks of our pilgrimage.

LLOYD BALDERSTON.

COLORA, Fourth Month 4th, 1903.

READ BEST BY STUMBLING.—A few years ago a blind man had taken his station on the bridge over a canal in the City Road, London, and was reading from an embossed Bible. A gentleman on his way home from the city was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the fourth chapter of Acts, lost his place, and while trying to find it with his finger kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away with a new thought in his mind. The words he had heard from the blind man were like music to his soul. "None other name given under heaven or among men whereby we must be saved," was the message which awoke him to a new life.

THE TWO MARYS AND JOANNA.

A threefold bond of sadness at the tomb,
With weary feet allied to wailing heart,
As yet 'tis dark, the stars are clouded o'er,
The lantern of their love the only light.

The earth has quaked and opened wide the door,
And light supernal takes the place of gloom,
And feet, with heart, and tongue with beauty move
To bear the burden of the great acclaim!

H. T. MILLER.

BEAMSVILLE, Ont.

The Line Upon Which to Extend the Influence of Friends' Schools.

The report of the Educational Committee of our Yearly Meeting last year contained the interesting and significant statement, that about two thirds of the children attending our schools were non-members of our religious society, and that the reason of their being sent to these schools was due more to the parent's recognition of Friends' schools as being exponents of a healthful religious and moral influence, than for any superiority of intellectual training which they might afford.

Strenuous efforts have been made during the past two decades in the direction of the introduction of up-to-date educational methods with the object of retaining the confidence which for generations has been implicitly reposed in our schools, until their efficiency in this particular can scarcely be questioned, when compared with other schools of like grade. They have in common with other denominational schools a more select patronage, and hence, on the whole, a higher morale than the undenominational schools. The usual respect paid by the community at large to the Society of Friends, based upon the high moral plane reached in the lives of its consistent members, has been handed on to its institutions of learning, which, with one notable exception, are now open to all children of average moral character. The effect of this influx of "outsiders" has been in some ways to impart an influence which some of us believe, in the main, to be wholesome, though we cannot but observe an increasing tendency towards "worldliness," which affects not only our schools, but the society as a whole. And here, we would observe, we are adverting to tendencies only, and would not be understood as advocating a policy of greater exclusiveness as a corrective, but rather the encouragement of a fuller realization of our possibilities and power for good, by simply holding fast to some things which are known to be of good report amongst men, and of the value of which we are assured again and again by those not of our own persuasion, when they are urged with sincerity and lived out with consistency.

Coming now to the real question which concerns us—as to how Friends' schools may widen their influence for good, it seems to me there is no field in which we can be found laboring with higher promise of assured success, even in this dawn of the twentieth century, than by reasserting and exemplifying in our lives some truths as old as the dawn of the first, but which in these days are somehow being obscured by the rising tide of commercialism, which, sweeping all before it, is invading our homes and our schools. There is no department of human activity but which will admit of the injection of a fuller interpretation of the Sermon on the Mount. Imagine the effect upon the world of one hundred, or even ten men possessed of the conscience and strength of character of John Woolman! The work upon the heart of the child, which should begin at the family hearthstone, should by all means be continued in the schools, and the indifference of the one must be made up by the watchfulness of the other, if our boys and girls are to go out into the world fully equipped for the duties of life.

The ideal school, if we may be allowed to

judge by the defects in our present educational methods, is still a long way off, and an unmistakable advance has been made during the past few years even, and this is due to a better understanding of the work of the child mind. Results are still, however, as always, dependent upon the personality of the teacher, and the capacity of the pupils to respond to the forces applied for his intellectual awakening. True teaching means creation of a desire on the part of the pupil to grow and become, to repress the base and exalt the higher life within him.

And this thought leads at once to a new plane of reasoning, in the connection between Friends' schools means anything at all while, it means the implanting and fitting within them of those principles for which we as a society stand. The reason for the existence of our schools is one with that for the existence of our society as a distinct religious body. In other words, the extension of the influence of our schools, means the apprehension and inculcation of the principles of Quakerism. And in this presentation of the case, no one need charge us with a desire to proselyte, for such has not been our success within the past one hundred years to make this imminent. But it may mean a culture of heart, (which is, after all, the true nature of character), as to be of far more importance than mere intellectual development. We naturally value that most highly which we most stand in need of. That which is but shadow or repetition of something else already in hand, can never fully satisfy the real, helpful nature of those seeking for the truth. They want something in the way of a school, which has a strength of its own, upon which they can rely, when the weakness of the child comes to the surface, and his needs are projected, it may be, not only on the plane of his home-life, but upon that of the school to which he has been entrusted for the reception of his education.

If, then, we would extend the influence of a school, we must look towards the enlargement of its personality. If a school succeeds in the work of inducing the child to look closely into the working of his own soul, to the extent of discovering his defects and temptations, and of helping him to the correct remedy, that school has discovered the secret to an influence far greater than as if it had passed the child along successfully over various subjects of the curriculum, and then left him, to face the duties of life with an unsharpened intellect, it may be, but with a sharpened religious sense and a shrunken moral reality. Let us educate, but by all means let us inculcate the soul.

We want a knowledge of things practical, 'tis true, that we may be enabled to interpret aright our material advancement, but at the same time we want to be preserved from formalism in our religious and social life, running parallel to the secularizing tendencies of our age.

The decline of a just sense of the importance of religious teaching in our schools, apart from instruction in ethics and morality, is something to be deplored; for the serious absence of such teaching may not only

unrmine the faith of the child, which has
an implanted and nourished, it may be, in a
Christian home, but may be the means
of sowing the seeds of skepticism in his mind,
at least of inclining him to think too well
of a tendency to substitute culture and
manners for the simple faith in the Divine
act, as an abiding power for the soul's
well-being, and which will conduct into the
light of that truth which makes men free
people.

Anhere, in this education of the *inner life*,
the regards theory and practice, Quaker-
ism is a distinct type of Christianity, and
it is a rare advantage ground for a work both
valuable and lasting. To those who are members
of school committees, or teachers, or inter-
ested in any way in the work of our schools,
the subject of the implanting of the funda-
mental principles of our religious belief in
the schools must be one of assured and last-
ing interest, if we are to hold our prestige as
agents of the religious influence referred
to at the beginning of this paper.

Quakerism is one with the Hebrew cultus,
in that it recognizes an over-ruling God, sin,
guilt and holiness, but with this it unites
the Greek thought, which recognizes the
presence of God as the Logos, Light and
Love, in whom are all things, and by whom
all things consist. The one recognizes in
Christ the Lamb of God that taketh away
the sin of the world; the other sees Christ as
the eternal Word, that enlighteneth every
man that cometh into the world." And this
Christ is have as a Divine and princely heri-
tage, handed down through the ages of the
Christian era, now and then obscured by the
vanities of men's souls, or by ecclesiastical
politics, but never lost sight of, until once
it burst forth in meteoric splendor in
the day of George Fox, who brought it, as
we therefore, to fit the practical needs of our
times, to brighten and comfort with its genial
light all those who are really seeking a
religion which may be relied upon for meeting
the exigencies of storm and stress that beset
the life.

Faith that needs no apology, though
the simplest of the grandest ever written; for
it is only to be cherished and upheld in its
simplicity by those who embrace it, and
the world will grow more and more to
the Quaker and his singular, though sin-
cere, and will accord him a respect
worthy of his profession.

Our schools are, as they should be, the
outlets of these our deepest convictions as
to what is best for our own children, in all
the use of knowledge, they should wear the
character of these convictions, and have thrown
into them the very best religious atmosphere
which can afford. We can then say to
our patrons from beyond our own denom-
ination—"Let us have thy child in fellowship
with us for awhile, and we will do him good;
our fellowship is with the Father, and with
our Jesus Christ."

WALTER L. MOORE,

Phila., N. J.
Jan. 1, 1903.

to short to waste
the ship or cark bark, quarrel or reprimand;
it can be dark;
and thine own aim, and
the mark!

An Extract from John Ruskin.

Looking back upon my writings for the last
twenty years, I believe their failure has been
very great, in part owing to my compromise
with the infidelity of the outer world, and my
endeavor to base my pleading upon motives of
ordinary prudence and kindness, instead of the
primary duty of loving God, foundation other
than which no man can lay.

I thought myself speaking to a crowd which
could only be influenced by visible utility,
nor was I in the least aware how many entirely
good and holy persons were living in the fear
and love of God, as vividly and practically,
now, as ever in the early days of Christen-
dom; until chiefly in consequence of the great
illness which for some time after 1878 forbade
my accustomed literary labor, I was brought
into closer personal relations with the friends
in America, Scotland, Ireland and Italy, to
whom if I am spared to write any record of
my life, it will be seen that I owe the best
hopes and highest thoughts which have sup-
ported and guided the force of my matured
mind. These have shown me with lonely in-
itiation in how many secret places the prayer
was made which I had foolishly listened for at
the corners of the streets; and on how many
hills which I had thought left desolate, the
hosts of heaven still moved in chariots of fire.

But surely the time is come when all the
faithful armies should lift up the standard
of their Lord—not by might, nor by power,
but by his Spirit bringing victory; that they
should no longer be hidden nor "overcome of
evil but overcome evil with good." If the
enemy comes in like a flood how much more
may the rivers of Paradise? Are there not
fountains of the great deep that open to bless,
not to destroy?

And the beginning of blessing, if you will
think of it, is in the promise, "Great will be
the peace of thy children."

All the world is but an orphanage, so long
as its children know not God their Father;
and all wisdom and knowledge is only more
bewildered darkness, so long as you have not
taught them the fear of the Lord; not to be
taken out of the world in monastic sorrow, but
to be kept from its evil in shepherd's peace.

Science and Industry.

CANNEL coal is a variety of bituminous
coal which burns with great freedom, the
flame of it affording considerable light. It was
called "candle coal" by the English peo-
ple who first used it, as it often served for a
substitute for candles. The name became
corrupted to "canal" and has so remained.
It is more compact than ordinary bituminous
coal, and it can be wrought into a lathe and
polished. A certain variety of it found in
Yorkshire, England, is manufactured into a
kind of jewelry known as jet.

AN ELECTRIC PLANT IN AFRICA.—It is pro-
posed, says "*Cassier's Magazine*," to utilize
the Victoria Falls of the Zambezi River, dis-
covered by Dr. Livingstone in 1855, for power
to run an immense electric plant similar to
the one at Niagara. The Victoria Falls are
nearly 400 feet high and it is estimated that
the volume of water passing over them would
furnish 35,000,000 horse-power.

The projected "Cape to Cairo" railway will
cross the Zambezi directly in front of the falls,
over a steel arched bridge of five hundred
feet span, four hundred feet above the river.
This bridge will be built on the cantilever
principle to carry a double track with provision
on a lower deck for a wagon road. The
country within reach of this projected electri-
cal centre is rich in minerals and great results
are anticipated.

A GREAT CITY.—A recently published book,
"*London, Historic and Social*," by C. D. Fran-
cis, is authority for the following:—

"This enormous city, whose several streets,
if placed end to end, would form a line some
1400 miles in length, and which is said to
contain more Scotchmen than Edinburgh,
more Irishmen than Dublin, more Jews than
Palestine, and more Catholics than Rome, is
peopled by some 4,655,713 human beings,
living in some 500,000 houses, and consuming
an annual average of 4,500,000 tons of coal,
2,000,000 quarters of wheat, 400,000 oxen,
150,000 sheep, 130,000 calves, 250,000
swine, 8,000,000 domestic and game fowls,
400,000,000 pounds of fish, 1,200,000 lobsters,
these eatables being washed with 180,000,000
quarts of beer, 8,000,000 quarts of spirits
and 31,900,000 quarts of wine, not to men-
tion the 175,000,000 gallons of water supplied
daily by nine different water companies.

THE cause of labor, if rightly understood,
is the cause of humanity. What labor desires
first of all is, not charity, but justice. We
Americans are using up too rapidly the re-
sources of nature, and we are using up too
rapidly human lives. One of the greatest
fallacies of the age is that money is equivalent
to human lives. The spirit of commercialism
is sinking deeper and deeper into us.
Whatever a man sets his heart on must in-
crease or it ceases to satisfy him. What we
need in America is a realization of spiritual
ideas, and the realization that the best things
in life are not procured by money. Wages
are never the full equivalent for human work.
There is a quality in all men which goes far
beyond the question of wages. One of the
great curses of the modern world is the vast
conglomeration of people in huge cities. The
idea of civilization is a country of cities of
from 20,000 to 50,000 inhabitants. If it were
not for these great cities we could do away
with the evils brought upon us by corrupt
politicians.—BISHOP SPALDING, of the Coal
Strike Commission.

DR. LOUIS SAMBON, in this month's *Climate*,
gives a most interesting popular account of
the life history of the malaria parasite. As
an illustration we may quote this description
of the spread of the parasites after the devel-
opment of one of them in a single corpuscle.
"At last, the corpuscle bursts open like a
mature seed pod, the segments (of the parasite)
separate, acquire a globular form and
float freely in the plasma. It is an anxious
moment for the young parasites, because, un-
less they manage very soon to get inside a
fresh corpuscle, they are sure to fall a prey
to the large white cells which guard the red
corpuscles, just like sheep-dogs guard their
flocks. Even on the glass-side, under the

microscope, the white corpuscle will stretch out its shapeless body, creep up to the parasite you are examining, and engulf it under your very eyes." It has been calculated, we are told, that at least 250,000,000 parasites must be present in the blood in order to produce a paroxysm of fever.

WORK OF THE FISH COMMISSION.—The current number of "The North American Review" contains an interesting article on the United States Fish Commission, from which the following items have been taken.

The Commission operates thirty-five hatcheries, four railroad cars, and an extensive equipment for carrying on its valuable work. Atlantic and "land-locked" salmon are cultivated at Green Lake and Craig Brook, Maine; cod, lobsters and other marine species are propagated at Gloucester and Wood's Holl, Mass.; the steamer "Fish Hawk" operates in the Delaware River, hatching shad, while stations in Maryland, North Carolina and at Washington, D. C., are mainly devoted to this toothsome fish. Five hatcheries on the Great Lakes are devoted to white-fish, pike, perch, lake-trout, etc., while the work at St. Johnsbury, Vermont; Nashua, New Hampshire; Wytheville, Virginia; Erwin, Tennessee; Cold Spring, Georgia; Northville, Michigan; Quincy, Illinois; Manchester, Iowa; Neosho, Missouri; San Marcos, Texas; Leadville, Colorado; Spear Fish, South Dakota, and Bozeman, Montana, is principally with brook trout, black spotted trout, grayling, rainbow trout, black bass, crappie and bream. There are also six stations on the Pacific coast cultivating the various species of Pacific salmon.

During the year ending Sixth Month 30th, 1902, the output from the various stations was 1,488,673,000; including 594,490,000 white fish; 237,099,000 pike-perch; 212,001,000 codfish; 168,133,000 flat-fish; 104,986,000 shad; 81,020,000 lobsters; 53,599,000 salmon; 27,257,000 lake trout; 6,142,000 brook trout; 1,785 grayling; 1,183,000 rainbow trout.

Of yearling and adult fish there were distributed 6,780,000, principally 2,006,000 shad; 1,488,000 black spotted trout; 735,000 crappie; 606,000 sun-fish, 492,000 rainbow trout; 487,000 brook trout; 281,000 salmon; 262,000 black bass; 77,000 steel-head-trout; 37,000 rock bass.

The increased catch of shad since 1888, when results of cultivation began to appear, approximate 8,000,000 annually, representing a yearly revenue to fishermen of \$2,000,000, more than fifty-fold the cost of propagation.

A HEROINE'S LONG DELAYED RECOGNITION.

—Upon the publication of Eva Emery Dye's graphic narrative of the expedition of Lewis and Clark to the Pacific Coast the *Inter-Ocean* editorially directed attention to the services of Sacajawea, the heroine of that famous exploration, and suggested that she should be enrolled among the nation's notable women. It was further suggested that the women of the country should erect a statue to the Indian woman at the Louisiana Purchase Exposition at St. Louis, the starting point of the expedition of 1804.

It now appears that the suggestion of the

Inter-Ocean has been taken up in far-away Oregon. Portland is to hold in 1905 a Lewis and Clark centennial in celebration of the first crossing of the continent. The women of Oregon, Washington, Idaho, Montana and the Dakotas have taken up the project of erecting a monument to Sacajawea suitable to the occasion. It is proposed to erect a statue to cost about \$6000. It has been thought fitting that the sculptor should be a woman and a Westerner, and Alice Cooper of Colorado, has been suggested.

Readers who are familiar with that great American classic, the Journal of Lewis and Clark, will remember Sacajawea and her services to the explorers. Lewis and Clark found her in their winter camp among the Mandans. She was a captive Shoshone girl of sixteen, and the slave wife of a French half-breed interpreter. She would have died in child-birth had it not been for the aid of the explorers. In the spring she and her husband and babe went west with the party.

When the explorers had abandoned their canoes and were approaching the Gates of the Mountains, they stood face to face with failure, because of the lack of horses. It was Sacajawea who pacified the Shoshones, obtained horses, and smoothed the way through the Flatheads and the Nez Percés. Passing over her many services during the winter spent at the mouth of the Columbia, it was Sacajawea who guided the party on the return trip. She seemed to have the instinct of the homing pigeon, and time and again she found the way out of the wilderness.

Sacajawea understood the importance of the expedition, and was as earnest for its success as were its leaders. Her services were great, even if she was not the rescuer of Lewis and Clark. Yet when and where she died is not known, and no stone marks her resting-place.

The importance of the expedition of Lewis and Clark is brought strikingly to mind by the fact that the wilderness through which Sacajawea guided them one hundred years ago is now thickly studded with flourishing cities that purport to erect a statue to their guide.

—Chicago *Inter-Ocean*.

TEMPERANCE.

The matter under this heading is furnished monthly to THE FRIEND, on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Witsen, 401 Chestnut street, Philadelphia.

As the headlines of this column and the accompanying announcement are brought for the first time to the attention of readers of THE FRIEND, there will doubtless be comment varying in character. It is natural that it should be so, and probably better so; else we might not feel sufficiently the weight and delicacy of our undertaking, and the need of wisdom, not of ourselves, in order that these pages may be made both useful and unifying.

It is not our intention to advocate herein any solution to the "Temperance Question" or the broader question of temperance, other than the daily living of those virtues and Christian attributes that compel, first the putting away of all intemperance in the individual believer, and next, through his influence,

the drawing of others to the same thinking and living.

Doubtless many will say, "This is teaching, but not specific; Christian service should do more than express itself, it must be aggressive. 'Individual responsibility' the teaching that pleases the vicious, leaves them free-handed to continue their viciousness, and makes the possibility of overthrow by concerted action exceedingly remote."

To this we reply by admitting the truth of it, but asserting that our apprehension of vice through the medium here afforded us to formulate or defend specific methods to endeavor to inform our readers as to methods are being suggested or experienced, and what effort is being set forth to cleanse society from the contaminating influences of a stupendous evil.

There is ground for fear that many members of the Society of Friends are undervaluing their opportunities and unappreciating their personal accountability, because of ignorance as to the insidiousness and enormity of evils of intemperance, and as to the relative to temperance effort successful or wise.

It will be our aim to arouse such ears to hear, and to invite them to lay prejudice and pre-conception aside, and to know what our Heavenly Father would have his children do in the presence of a scoffs at Him and thwarts his purposes. Our plea is not for cant or argument, but for open-mindedness and self-sacrifice.

THE importance of protests from Friends and associations as a means of checking proposed legislation of a vicious character is forcibly illustrated in the recent defeat of a bill introduced at Harrisburg with a license gambling at horse races. It was in our Yearly Meeting by a Harrisburg Friend, himself a Friend, that the work of the Meeting for Sufferings had been a chief factor in the overthrow of this intemperate measure. Said the writer to this reporter: "Would not that bill have been defeated how?" "I doubt it very much," said the writer. "I think it would have passed the Legislature, at least, for the 'orders' were to 'put it to rest' but Scattergood and Dillingham came by the request of the Meeting, and called attention to it in every way they could, till the members began to say, 'Why, what's wrong with this bill anyhow?' and when they read the gambling clause they did not like it." "Cooper goes to work and has the bill passed, so as to leave out that clause of it, but course killed it. Its own makers did not have any more about it then." "Well!" replied the writer, "Friends seem to have more moral political headquarters than we had hoped for." "Oh, yes," he continued, "when the matter was stirred out, it is a sure sign that a new movement is begun. Lots of the legislators do not half the bills they vote on. They are told they are to do, unless some people in judgment they respect, say something about it. After that they have a conscience about their own. It isn't so hard to make the political bosses as one might think. These remarks should lead more persons to the writer to consider the door of opportunity open."

ens here, revealing a responsibility that is not to be shirked.

It is stated on good authority that the number of protests reaching the Governor in respect to the afore named bill were one hundred and eighty-one petitions signed by "citizens," from a commonwealth of seven million inhabitants. "Only one teacher in the land appealed to the Governor against a bill which would have educated the young by means in dishonesty."

The earnestness that makes us watchful of our rights and the faith that prompts us to believe that we can, as pedestals upon which the greatest reforms are builded.

Liquor traffic can never repay its cost, no matter how high we make the license.

Our papers are commending the Bartenstein Abstinence Societies, claiming that "business principles" a bartender should have clear brain and a steady hand. On what grounds, we would ask, do the promoters of such factories condemn the use of their product?

THE INTERNATIONAL ALCOHOLIC CONGRESS meets biennially in Europe has closed its session. This body of fourteen hundred members, notable in science and in the service of humanity came from fifteen different nations of two hemispheres.

Questions of religion and politics were excluded out of such a varied assemblage. Subjects discussed were the teachings of science concerning a moderate use of alcohol, the effect of its use on every phase of progress. Two schools of thought were presented, the moderates, who called themselves the "Temperate school," and the total abstainers, who are called the "Abstinence school."

The applause for the testimony of science and experience on behalf of total abstinence was given to the moderates to be in the minority. The statement of Dr. August Forel, one of the foremost authorities in the world on brain and nervous diseases, that neither science nor experience furnishes evidence to justify calling alcohol a food, called out prolonged applause. The papers read by notable members of the congress during these six days will fill four or three volumes and will soon be made available for wide distribution.

A paper on "Alcohol and Art," by Professor H. Dusseldorf, director of the German School of Art, was a classic. He said that alcohol, by dulling the spiritual aspirations to the greatest work, is an enemy of the highest attainment in art.

A paper on "Scientific Temperance Education in the Public Schools in the United States," by Mary H. Hunt, led to a discussion of twenty speakers took part, and nearly all of them recommended the extension of the scientific method for the prevention of disease.

On the great results of the International Alcohol Congress just concluded is the statement of all workmen's abstainers' societies. Germany under the leadership of a popular member of the Reichstag of Hamburg.

In the opinion of the delegates the convention just closed achieved more practical results than any that have gone before. In Vienna two years ago, when it was proposed to hold the next meeting in Germany, the proposal met with strong opposition on the ground that the beer-loving Teuton would injure the work by unsympathetic comment. Happily the Germans adopted quite a contrary attitude.—*Union Signal*.

THE ANNUAL MEETING OF THE TEMPERANCE ASSOCIATION OF FRIENDS OF PHILADELPHIA was held on the evening of Fourth Month 22nd, 1903, and was well attended. The work of the Executive Committee for the past year was interesting and met with approval. The coffee stand at Front and Margaretta streets had been enlarged and will now accommodate fourteen persons. It is believed that many of the men who come here are kept from the saloons by this means.

Protests and Remonstrances have been sent to the Pennsylvania Legislature against bills providing for radical and dangerous changes in the license law of the State. All these bills failed to pass.

The Literature Committee reported the distribution of twenty-nine thousand four hundred and ninety-nine pages of temperance tracts. A large percentage of these have been given out on the small streets, in the slums and at the factories during noon hour by two of our faithful members. Several endorsed Physiologies and some temperance leaflets were sent to the workers in the girl's school belonging to the mission in Japan. Five hundred temperance papers have been distributed at Trenton and in colored First-day schools at different places. Several Talks on Scientific Temperance Instruction were given before Teachers' Institutes by Elizabeth Lloyd.

For a number of years past the Executive Committee has recognized the principles of "reclaiming society by the redemption of the child." Consequently efforts have been made to induce the superintendents and instructors of our public schools to make the Scientific Temperance Instruction provided by law effective rather than half-hearted. We believe that the labors of Ella B. Greene, who has been employed by the Association a part of each year for several years past, have been most valuable in the line above alluded to. She has visited at our request nearly every county in Pennsylvania, encouraging principals and teachers to a conscientious compliance with the law. She is now engaged by the Association for additional work in the State of New Jersey. Being tactful in manner and feeling a special call to this labor, she is worthy of our confidence and encouragement. Testimonies to the value of her work comes to us from many quarters.

After the business of the meeting had been transacted, a deeply interesting but informal address was delivered by James Wood, of Mt. Kisco, N. Y., who spoke by appointment on "The Proposed Inter-denominational Conference and the Results it is hoped to Accomplish."

Items Concerning the Society.

Sarah Caroline Hadley, from Wilmington Ohio, has been engaged in visiting the Quarterly Meetings

in their course, and several particular meetings in their neighborhood.

The last session of West Grove Monthly Meeting, Pa., was marked by the admission of three new members and the application of a fourth to be received as into membership; also the consideration of the acknowledgment of a gift in the ministry as conferred on another, and by the liberation of Elizabeth C. Cooper for religious service in Eastern Quarterly Meeting, N. C.

At the same Monthly Meeting, Henry T. Outland, of North Carolina, was in attendance, as also at the Monthly Meeting held at Medford, N. J., on Seventh-day last. On the week following the Yearly Meeting he proceeded to the neighborhood of Muncy Monthly Meeting, Pa., attending the meeting held at Pennsdale, visiting most of the families there, and returning in time to attend Philadelphia Quarterly Meeting. Since which he has been visiting several meetings as they came in course.

The Westtown Old Scholars' Association of Westtown Boarding School proposes to hold its Seventh Annual Session at Westtown, Pa., on Seventh-day, the sixth of Sixth Month, 1903; the meeting to be held in their large new tent, special trains run by the Pennsylvania Railroad, and interesting speakers engaged to address the meeting. This will probably be the largest gathering of Friends in this vicinity in 1903.

Notes from Others.

It costs less to send sixteen thousand students through a State university than to build a battleship.

W. G. Ballantine says in the *Congregationalist*: "Up to this time the theory of all our Sunday school work has been exegetical. The advance will come in teaching the Christian life vitally and dynamically, not bookishly."

Official announcement is made that the Fiji islands are now nominally Christianized and civilized, and will no longer need to be cared for by the Wesleyan Missionary Society. The islands contributed for missionary purposes last year \$25,000.

Tao Teh King, the only writing left to posterity by the philosopher and seer, Lao Tze, who lived six hundred and four years before the Christian era and upon which Taoism, one of the three religions of China, is based, has been translated by I. W. Haysinger and gives an excellent idea of the original Taoist belief.

Archdeacon Wilson, in *Contemporary Review*, last month in an article entitled "Scientific Training and Religious Truth" says: "I have personally known distinguished men of science who have spoken to me of their early religious teaching (which was exceptionally bad) as a crime committed against them—a crime which they could never forgive and of which they could never obliterate the effects. The Bible was 'spoiled for them forever.' There is no stronger reason for the most scrupulously truthful religious teaching than this terrible, and very common reaction in the minds of those who have been ill taught. The way to avoid and minimize this most serious effect of scientific training on the reception of religious thought is to teach religion in every home, and every school, from the infant school to the university, that men and women shall have as little as possible to unlearn; or, in a word, to prepare religious thought for scientific training by making the religious teaching truthful, and not inconsistent with [true] scientific methods and results."

Andrew Carnegie has given six hundred thou-

sand dollars to Tuskegee Institute in Alabama, on the condition that out of this sum provision shall be made for Booker T. Washington and his wife. No more worthy object could have been selected. The Tuskegee Institute does in many respects a work exactly opposite to that of public libraries, to the establishment of which Carnegie has given so many millions. No doubt public libraries are capable of doing a beneficent work; but one can hardly study their actual use without reaching the conclusion that they often do quite as much harm as good. The taste which they chiefly appear to stimulate is a consuming appetite for rapid fiction, the gratification of which not only keeps the hands in idleness but enervates the will and fills the brain with a riot of disordered fancies. Nothing more calculated to unfit the average boy or girl for the mechanical tasks that would naturally fall to his or her lot can be well imagined. Now the training in Tuskegee is in the highest degree practical—in the direction of maximum industrial efficiency. It teaches the crafts and trades. It sends out yearly a band of trained negroes who are doing more for their race than any other class in the community is doing for it.—*Country Gentleman*.

FREE FICTION.—The only reasonable principle on which to base the acceptance of Carnegie's offer to the city of one million five hundred thousand dollars for the erection of thirty branches of the Free Library, with the enormous expense which will be entailed thereby, is that the practically indefinite extension of the system will place within reach of every resident of Philadelphia the best books by the best authors, ostensibly free of charge. A further glance at the annual report of the Free Library, just issued, shows how the present facilities of the institution are appreciated, and what use is made of them by the army of free readers. Of the one million six hundred and ninety-one thousand four hundred and fifty-two volumes taken out of the central library and the fourteen branches during last year, one million three hundred and three thousand nine hundred and forty-one volumes were classed as "fiction," leaving only three hundred and eighty-seven thousand five hundred and eleven volumes in all the other departments of literature. Nearly four-fifths of the books circulated during the year were novels of varying degrees of worthlessness as educational and elevating agencies. Contrast the work of the free library system as a whole with that which has been carried on for years past by the Friends' Free Library, in Germantown, among the fifteen thousand or twenty thousand volumes in which institution there is not a single novel.—*Evening Telegraph*.

SUMMARY OF EVENTS.

UNITED STATES.—In Omaha, Judge Manger, of the U. S. District Court, has lately issued an injunction to prevent 3000 union teamsters, who had struck, from interfering in any way with non-union teamsters. The injunction is said to be the most sweeping of the kind ever issued in the West, and, among other things, restrains them from any conduct to humiliate the strike breakers, from applying vile epithets, from congregating in crowds anywhere, from publishing any rules, notices, or orders or directions from the officers, from picketing, intimidating and various other actions inimical to the interests of the employers.

President Roosevelt has reached California, and received a warm welcome in several places he has visited on the way.

Statistics show that during the last twelve years lines of electric railways have increased in length from 8123 miles to 22,589 miles.

An appeal to the Supreme Court of Pennsylvania was made by a congregation of Christian Scientists against the decision of the Court of Common Pleas in this city which had refused to grant the congregation a charter. This decision was confirmed by the Supreme Court. One of the reasons assigned is the manner of healing or curing disease, is injurious to the community and opposed to the general policy of the law of Pennsylvania relative to the existence and treatment of disease.

Nearly 100,000 Bibles and Testaments in forty languages, including those in raised characters for the blind, were distributed by the Pennsylvania Bible Society in this State last year.

A negro rural free delivery letter carrier named John C. Allgood was lately warned over Gallatin, Tenn., by masked men not to make another trip. The Postmaster has accordingly suspended delivery on these routes, and has stated that there were five applicants under the civil service rules for appointment as rural carriers. The three men passing the highest on the list were all colored. Under the civil service rules there is no option with the Department except to appoint the person who stands highest on the list; therefore, the negro, Alfred Dillard, who had resigned about three weeks ago, and the Civil Service Board certified the second man on the list, John C. Allgood, also a negro, and he is the carrier who has been held up by masked men and ordered to resign.

There were lately sent in one day from Wilmington, N. C., 34 refrigerators cars, holding about 27,000 quarts of strawberries, to cities in the Northern and Middle States. There were 495 deaths in this city last week, reported to the Board of Health. This is 7 less than the previous week and 42 more than the corresponding week of 1902. Of the foregoing 268 were males and 230 females; 66 died of consumption of the lungs; 69 of inflammation of the lungs and surrounding membranes; 9 of diphtheria; 5 of cancer; 3 of scarlet fever; 25 of typhoid fever; 2 of scarlet fever, and 2 of small pox.

FOREIGN.—A despatch of the 7th from Paris, says: Baron D'Estournelles de Constant, the French Deputy who was delegate of France to The Hague Peace Conference, to-day gave a statement regarding the political meaning of King Edward's visit to Paris and the advancing world movement in favor of arbitration. The Baron says he will conclude in a few days the arbitration treaties between the great Powers, and declares the United States is entitled to the credit for initiating this world movement. In his statement the Baron says: "While King Edward did not utter a word on politics from the time of his arrival in France to the moment of his departure from the country, yet I am convinced that his visit will have a happy effect on popular relations between the two countries. Only a year ago Europe sought to let The Hague court die a silent death; but President Roosevelt saved the tribunal, first by submitting to it the question in dispute between Mexico and the United States; second, by obliging Germany, Great Britain and Italy to take their Venezuelan complications to The Hague court. Finally, Andrew Carnegie's magnificent gift of \$1,810,000 to the Hague Court, thanks to America and the Americans, the tribunal is not doomed to slow death, and even Europe has been awakened to its merits."

A fire, suspected of being of incendiary origin, destroyed about 250 houses and millions of feet of lumber in Ottawa, Ont. About 2000 persons were made homeless.

The British Foreign Secretary, Lansdowne has announced in Parliament the policy of the British Government in regard to the Persian Gulf in the following language: "I say without hesitation," he declared, "that we should regard the establishment of a naval base or a fortified port in the Persian Gulf by any other Power as a very grave menace to British interests, and we should certainly resist it with all the means at our disposal." A despatch from Paris, says the same Secretary of State has become one of the great questions of the day, and both sides are closing their ranks, and it is generally recognized that a grave crisis is imminent.

In a recent address in London Andrew Carnegie attributed the success which has attended his business career largely to the system of sharing profits with the employees. He said that in his business he has been successful in all kinds, and especially in manufacturing, where a small saving in each process means fortune, is a liberal division of profits among the men who help to make them, and the wider distribution the better. We may look forward with hope to the day when it shall be the rule that the workman is partner with capital, the man of affairs giving his business experience, the workman his mechanical skill to the company, both owners in the shares and so far equally interested in the success of their joint efforts, each indispensable, without whose co-operation success were impossible. It is a splendid vista along which we are permitted to gaze."

After much delay the agreements to refer the Venezuela controversy to The Hague Tribunal has been signed by representatives of the American Powers, and by Minister Brown representing Venezuela.

A purchase of 2,000,000 acres of timber land in Newfoundland has lately been made by Canadian and American capitalists, with the view of developing the business of paper-pulp making.

William Morrison, of Lexington, Ky., who has a years in the Congo Free State as a missionary, has died, according to a despatch from London, as a live report to the Congo State authorities, to the can and British Ministers at Brussels and to Fore Secretary Lansdowne, detailing the results of his investigation and showing that the situation of the blacks is daily growing worse, and that the monopoly's introduction of forced labor, virtually leading to slavery. On his way to the coast William travelled eight hundred miles of the Kasai River, thickly dotted with villages, and he says it now less than a dozen villages there, the people fleeing into the forests to escape the tyranny of the Reports show that at least one hundred Jews are now acting in sympathy with them were in Kischeneff, the capital of Bessarabia, between Month 20 and 23. The sufferings of the Jews in Galatia have awakened the sympathy of their brethren, who have forwarded money for their Aid. Another massacre of Jews is reported from Tiro. A lamp has been designed by Hans Kolisch, of which phosphorescent micro-organisms produce without heat. It is described as a flask-shaped vessel filled with gelatine. Into this is put a spoonful of a certain kind of bacterian culture germs. The germs called the micrococci phosphorescent, and after introduced into the lamp grows with great rapidity, gelatinous solidifies and forms a light in two days, a pale blue phosphorescent light thrown out. This continues for about two weeks.

There are 41,000,000 people in England, of whom stated, more than half live on less than \$12 a week, while 7,000,000 of them have no more than 10 pence a week.

NOTICES.

Meeting at Lansdowne.—A meeting for the appointed for Chester Monthly Meeting will be held at meeting-house at Lansdowne, on Fifth-day evening, Month 21st, 1903, at 8 o'clock.

WESTERN QUARTERLY MEETING OF FRIENDS.—The meeting at West Groves, Pa., on Fifth-day evening, Month 22nd instant, will be met at West Groves, Pa., (free of charge), those desiring to attend the Quarterly Meeting of Friends, to be held at London, Chester County, Pa. It would assist the committee intending to come would inform by postal notice.

TRUMAN C. MOORE,
GEORGE R. CHAMBERS, Jr., Com.

WESTTOWN BOARDING SCHOOL.—For cover persons coming to Westtown School, the station is leaving Philadelphia 7:16 and 8:15 A. M., and 4:32 P. M. Other trains are met at West Groves, Pa., 15 cents; after 7:30 P. M., 25 cents each. To reach the school by telegraph, wire Westtown, Pa. Phone 1144. EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and the terms of instruction and discipline should be addressed to

WM. F. WICKESHAM, Principal.
Payments on account of board and tuition, and communications in regard to business should be forwarded to
EDWARD G. SMEDLEY, Superintendent,
Address Westtown P. O., Chester Co., Pa.

NOTICE.—Suburban Friends having flowers wild or cultivated, will confer good upon many of the surroundings in the city—members of sewing mission schools and others—by sending flowers. Five cent package express to Broad Street Station, Reading Terminal on Sixth-day or Seventh-day morning to the care of MARTHA S. CALLEY. Postal notice thereof to her at No. 4234 Pine St., Philadelphia, will be helpful.

MARRIED.—On Fifth-day, Fifth Month 7th, Friends' Meeting House, Haverford, Pa., RACOM ALSON, daughter of the late SAMUEL ALSON, of Esther Kite Alsop, to JOHN DARRINGTON CHAMBERLAIN, of Haverford, Pa.

DIED. at his residence at Ashley, Newtowne Square, Haverford, Pa., on Third Month 17th, 1903, ROBERTS, in his seventy-ninth year; a member of Philadelphia Particular and Chester Monthly Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

Vol. LXXVI.

SEVENTH-DAY, FIFTH MONTH 23, 1903.

No. 45.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(Bank from Walnut Street, between Third and Fourth.)

Circulars designed for insertion to be addressed to

JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Second-class matter at Philadelphia P. O.

Finding the Verb.

The life and meaning of a sentence is not discerned till we find its verb. Therein its life and action is centered. Amidst all the other words one says nothing till his verb comes into sight; and when, as often in the Bible, the verb is held in reserve till the end of the sentence, the hearer's attention must be held on the alert till that word is reached; when thereupon throws back its light and over all the preceding words, quickens them in their own activity, and binds them together in their relation to itself. So the verb, from its being the soul of the whole sentence, was named *Verbum*,—the word of power.

When we inquire what is hindering a man in his translation, the answer is, "I cannot find the verb." When that is pointed out, the countenance lights up as the sentence once leaps into life. The other words were good and correct, all in their right place, and arranged well, but they were all as dead words, till the word came and spread through them its life. The Verb was the one voice waited for by the gathered words stand up as living and active, and to reveal their thought and meaning.

There is a sacred Scripture which says, "The Word of God is living and active, . . . dividing asunder of soul and spirit, and quickening the thoughts and intents of the heart" (Heb. iv. 12). Also that "Without Him the Living Word was not anything made that was made,"—even Christ "through whom the worlds were made," and "who upholds all things by the Word of His power;" and the Word was made flesh and dwelt among men," and that the name of Christ which is still announced in the Revelation called "the Word of God."

As a religious Society we continue, in con-

sonance with the Scripture, to acknowledge Christ, "the same yesterday, to-day, and forever," as the Word of God; who speaks the secret counsel of the Father directly to our spirits, and is the "one Mediator between God and Man," "who can speak to our condition," "And this is the Word which by the gospel is preached unto you,"—even the in-speaking Word of Life to every man's heart. And this is the living and essential Word which the congregation or the man must wait upon in every season of devotion, if his worship is to be "in spirit and in truth."

Apart from the Living Word, worship can do nothing. Many words and many views may come into the mind, and they seem so sound and good in themselves, that we think that they might, if given to the air, edify others. But they all remain as a dead letter, till in a living waiting we find the living Verb,—that Word which as a quickening Spirit starts them all into life and breathes through them a message of grace.

Worship can afford, in order to be worship, to look for and wait for its Verb,—its living and active Word of Life,—that makes all the otherwise dead bones of its language or of its silence stand up and live. It can afford no substitute voice as an easement of impatience. "Tho' the vision tarry, wait for it." Only Life, whether wordless or vocal, can be ministry. Only the Life can be worship. Praying is spirit-life, else it is not prayer. Praise is the life of the spirit, else tuning in its name is dead intonation. And the words of Christ to a man, scriptural or voiceless,— "they are *spirit* and they are *life*." He that in all these things "hath the Son, hath life, and he that hath not the Son of God," in his work or acts of worship, "hath not life."

Christ the Word is thus the Bible's Verb, and worship's Verb. Christ has and is the key-note that opens Scriptures to our understanding; the key-stone that binds the disjointed fabric of truths into one solid arch of Truth. He is the living nucleus about which all the atoms of worship co-ordinate in harmony. Let worship find its Verb, and wait till He is found, else it renders a spurious translation and a forgery.

He is "the better part," at whose feet Mary sat to hear the gracious words that proceeded out of his mouth. And not by bread

alone shall man live, "but by every word that proceedeth out of the mouth of God." The silence of all flesh is often the one possible condition in which we can hear that Divine voice; which they that hear shall live.

The Testimony of Hugh Stammer, of Lurgan, Ireland, near his departure out of this life.

About twenty friends being present, he said, "I die in the same faith that I have made profession of, and lived in, and suffered for these twenty-three years. . . . All the desire I have to live, is to see Truth prosper, and if sufferings come, I am willing to suffer for it. There is no weight or burden lies at my door. I have wronged no man, neither have I been burdensome to any, but always if there was any difference, I suffered wrong for peace-sake. I have not oppressed any man. So, my dear friends, walk in love one to another, passing by infirmities, forgiving one another, for even as Christ said, "if ye forgive not one another, how shall your Heavenly Father forgive you?" even as he who would not forgive his brother missed of pardon. Keep the heart void of offense toward God and man, and when any evil doth appear, judge it down with the light. . . . Walk humbly before your God and be of a pure mind to him in true love one towards another, and stand not at a distance one from another, for envy and strife lead from God, and eat as doth a canker. Blessed be the Lord God forever. Bear up your heads, and give not away your crowns for any visible thing here below, for they are but trifles, and things of no value . . .

"Dear friends, in the suffering of all things you shall come to wear the crown. 'No cross, no crown,' take notice of that; that your bow may abide in full strength in the needful time, when the pains of death come upon you, which will come upon all. Death troubles me not, for blessed be the Lord forever, since I lay on this my bed of sickness, there is nothing but peace on every side.

"My dear friends, I desire you in tender love, to love one another, and you will be an honor to God and one to another. Bear the daily cross that you may be crowned when time shall be no more. . . . 'If the righteous scarcely be saved where shall the wicked and ungodly appear?' Oh! the joy and endless felicity that shall be upon the righteous, and what horror and misery shall be upon the wicked. And dear friends, have not a bare profession, but walk answerably to what you profess, that your bow may stand in full strength, as mine doth at this time.

So my dear friends, do not run in your own wills, but wait daily upon the Lord, and let your whole dependence be upon Him, that you may come in at the right door, for whosoever

climbeth up another way is a thief and a robber. Cast your care upon the Lord, and He will in no wise cast you off, but He will work in you, and for you, and you will become the children of the day, and of the light. . . . Friends, you know these things before: this is to stir up your minds, to stand steadfast in the Truth. Be faithful in the day of small things, and despise them not, and the Lord will make you rulers over much. So shall you be honorable, men and women, and He will shower down multitudes of blessings upon your heads". . . .

Just before he died he sat up in his bed and spoke these words, "Now, Lord Jesus, receive my soul into thy everlasting kingdom of glory, for thy kingdom is from everlasting to everlasting."

He departed this life the ninth of the Seventh Month, 1676, aged about sixty-five years.—*Selected.*

Jewish Situation in America.

Jews of America are not divided so much upon theology as upon traditions and present conditions. All are orthodox, in that they cling to the essentials of Jewish theology, and to the Seventh-day Sabbath, for in no quarter in this country has the proposition to change to a First-day Sabbath, made serious headway. Jews in America may be divided into three distinct classes. First, there are the commercial Jews who, like so many Protestants, are such only in name. They rarely go to religious services, save perhaps at holiday time. Second, there are a comparatively small number of faithful men and women, Americans in all respects, and profoundly impressed with their responsibility to Judaism of the past, and to their fellow Jews. Finally, there are the hundreds of thousands of foreign Jews, here during the last ten years, speaking a foreign tongue and thinking foreign thoughts. They are from Russia, chiefly, and very poor. They are poor not alone in finances, but in ambition, in ideas. They cling to the old form of worship. Their synagogues suggest Orientalism and not Americanism. Men sit on the main floor, while the women are huddled into the gallery, often behind a screen. Men wear their hats during service, and much of the time walk about and chat with their neighbors. For the most part these Jews are crowded into the lower East Side of Manhattan—New York city. Estimates have been made putting the number of Jews in New York at six hundred thousand, but the number is too high by two hundred thousand, certainly by one hundred and fifty thousand. Even so, New York is by far the greatest centre of Jewish population in the world, London, Vienna, Chicago and the rest not being in any degree in the same class. A stroll on the lower East Side of New York will cause one to meet Jeremiah, Hosea, Habakkuk, indeed all of the biblical characters one ever studied. They are there in the flesh as truly as they were in Jerusalem in the time of Christ. Dr Kohler has been for twenty years rabbi of the temple in Fifth avenue, whose gilded dome rising above the trees on the east side of Central Park is familiar to all strangers. Temple Beth-El Congregation is not unlike the congregation of churches, Protestant and Catholic, near by. Refinement and Occidental cus-

toms prevail. It is this congregation that gives up its rabbi to Cincinnati. The New York seminary, representing the well-bred, religious Jew, who is faithful to essential Judaism of the past, but who realizes that the world moves. This class, small in number, is trying to keep alive Judaism in America, and these two seminaries, one in Cincinnati and the other in New York, both with new financial resources and new presidents, are for the training of rabbis of the modern American type. This class of Jew is also tremendously alive to its responsibility for the Oriental Jew who is in America in such vast numbers. Zionism is an example of effort put forth to benefit either those already here or to prevent others from coming. In the same uplifting agency list there are to be placed the Jewish Chautauqua, the National Jewish Farm, and the Baron de Hirsch charities. Such is the Jewish situation, religious and social, in America at the moment, and such some of the efforts to improve it.—*Boston Transcript.*

An Indian Hero.

It was hot; we were thirsty and tired; even the ears of our donkeys hung flopping along their faces as we slowly scuffled along through the dust of an Arizona desert towards a Zuni pueblo. We could see it in the far distance, a black, square hill outlined against the horizon.

Soon we came to little patches of potatoes, watermelons, beans, onions; in fact, all sorts of garden truck. After having lived several months on surveyors' stores, tinned stuffs, and smoked meats, we were glad to see the gardens.

A queer village it was. Just one great house, looking for all the world like a lump of mud on the end of a shingle. It was four stories high, with not a window-frame in all the three hundred rooms. The Zuni Indians made us welcome and brought jars of water to us for drinking, washing and cooking purposes. And water is the most precious thing in that region for hundreds of miles. As soon as we had rested a little while we started to look about, and almost the first person we met was a young Indian dressed in uniform—not quite a soldier's uniform but very much like it. We approached each other and, after shaking hands, he addressed us in faultless English, making us welcome to Zuni; hoped that we would find it convenient to stay a long time, and asked us to make his home our headquarters while we were in that vicinity.

In travelling this wide world over I have never come across a braver man than that Indian. Amid poverty, squalor and want, he was living the life of a Christian gentleman among his people, unashamed of his life or theirs, doing all he could with skill and tact to lead them to better things, both in their method of work and in their spiritual life. He was a graduate of the Indian school at Carlisle, Pa. He loved his people with a surpassing love. They were poor, ignorant and superstitious. He was a highly-cultured gentleman, and here he was giving them—without any hope of pay—the fruit of long years of toil in learning the laws and lessons that have made the white man what he is. He had one room in the house fitted up with the conveniences of civilization. His days were spent in

the fields, teaching his people how to cultivate their soil in the best way, how to breed sheep, work in wood, and wool, and iron; and as had apprentices he read to them the Bible and other good books—all the while himself living the higher life. It was slow, discouraging work; the custom of centuries cannot easily be altered.

It takes a braver man to live a life of this kind than it does to face a cannon, and win the victory is won for the right, as it surely will be, it is a victory of peace, which always counts for more than the bloody victories of war.—*S. Dubois in the Presbyterian.*

The Confessors of Peace from the Second Century to the Era of Mahomet.

X.

A resident of Gaul, at the time of Julius was Sulpicius Severus, the historian. In the life of Martin of Tours, a contemporary, Sulpicius says of him that he had been bred to the profession of arms, but on his conversion to Christianity, he declined the service. In answer to Julian for the reason of his conduct on this occasion, he used the words previously employed by so many of the faithful—"I am a Christian, therefore I cannot fight." Similar was the rejoinder, some years earlier, of one who, being found in the army, but refusing to fight, underwent examination at Tarsus, of Cilicia, the city of the Apostle Paul. Replying to the query as to his name and condition, he replied: "I am called Sulpicius by my father; but my military name is Victor. I have led a military life, and am a Roman. I was born at Claudiopolis, a city of Isauria, and because I am a Christian I have abandoned my profession as a soldier."

Now, in the middle of the fourth century, we may seek almost in vain for the like of this testimony on the part of the clergy. Chrysostom's remark hereabout may be appropriately quoted: "It had been formerly held unlawful for Christians to fight at all: it was now suborned as if it was allowable if they fought under the banner of Christian emperors, whose bloodshed in war was more excusable in the cause of virtue and religion. This new interpretation of the old tenet afforded a satisfaction to the consciences of many, and helped to make the idolatrous oath was modified) to take that other part of the objection to a military life which consisted in the unlawfulness of fighting. Hence the unlawfulness of fighting began to be given up. We find, however, that here and there an ancient Father retained it as a religious tenet; but, by dropping off one after another it ceased to be a doctrine of the church, and he to all the deep war-degeneracy of subsequent ages." Thus early, after the long testimony-bearing of multitudes, do we see this tenet so honored in the Beatitudes, fading on the wane, and becoming year by year more dim, and on the verge of seeming tinguishment.

Martin, of Tours, having been made bishop of Avila, in Spain, was afforded an opportunity to manifest in a notable manner his adherence to the Scripture testimony of peace and his opposition to the shedding of blood. The occasion arose in connection with what was stigmatized as the heresy of the

sect of the Priscillianists. There is a deal of confusion of statement as to what the doctrinal belief of those people, and they practised—their adversaries being witnesses. Mosheim makes the admission, "to ascertain the real doctrines of the Priscillianists, is very difficult, and perhaps impossible," and again: "No one of the ancients has accurately described the doctrines of the Priscillianists; on the contrary, some of them have perplexed and obscured the subject."

Their tenets appeared to be more or less tinged by Manichæism, with its complex metaphysical theories of light and darkness. Their opinions are represented as being after the same order, enjoining austerities of all sorts, rejection of flesh food, disapproval of marriage. Presumably, being opposed to the killing of animals for food, they prized Christianity's principle of peace. While maintaining their connection with the church, they avoided taking the elements in the Lord's supper; but secretly they celebrated Divine services in their own manner, allowing women to officiate (Schaff).

The name of this very much persecuted sect was derived from a rich and gifted Spaniard of a distinguished family, named Priscillian. Living aside from a life of luxury and frivolity, he early gave his attention to philosophical and moral studies, and, being dissatisfied with the abused condition of Catholic Christianity, he devised a system which ultimately took his name. Two bishops joined themselves thereto, and a number of women united, but, other than shops, men reputed of a worldly life (Ithacius and Ithacius), violently opposed the system, which, at the synod of Saragossa (380), was condemned, and all Priscillianists declared excommunicate. The schism still remaining, an appeal by the hostile bishops to the emperor, Gratian, resulted in an edict of permanent banishment. Then followed the assassination of the emperor, to whose successor, Maximus, the Catholic bishops successfully addressed fresh appeal.

At this critical juncture appeared the good bishop Martin, of Tours. At that time he was residing at the city of Trier (later, known as Treves), on the Moselle, the second metropolis of the Roman empire from the time of Constantine, and a great ecclesiastical centre. Maximus having come thither, to him Martin addressed earnest protest that it was an unheard-of thing that a matter of distinctly church disciplinary discipline should have been thus referred to the adjudication of a secular court, principles of the civil law. He hence enquired the emperor to at least spare the lives of Priscillian and his associates, who had been especially condemned, and to rest content that the bishop's synod had declared them false teachers, and that they had been deprived of their churches. The trial was thus delayed, and Maximus gave his promise that there should be no shedding of blood.

The promise proved as futile as a millstone later, did the safe-conduct of Sigismund, saving Huss from the Council of Basle. The emperor taking his leave, yet other bishops followed him with their commendation of severity, re-enforcing the money considerations of cupidity in thus making it easy to secure the estates of the

rich Priscillian and his followers. A fresh impeachment was also introduced, to wit, that the tendency of the false doctrines was to encourage impurity. By this subterfuge the matter could be brought before the civil court. The hearing of the case having been entrusted to a severe judge, Priscillian was condemned not only as a false teacher, or heretic, but, further, as a violator of the laws, and upon him and his principal adherents was inflicted the penalty of death by the sword. This occurred at the imperial city of Treves in 385.

"It was the first time," says Schaff, "that a Christian was punished with death on account of heresy, and all Christendom felt the shock." "The instigators of this capital execution for heresy," remarks another, "were, however, regarded with abhorrence by the bishops of Gaul and Italy; for it was not yet considered among Christians as a pious and righteous act to deliver heretics over to the civil power to be punished." Later, indeed, the ecclesiastical power itself with rack and torture and pyre of faggots, became judge and executioner, and the rancorous zeal of Ithacius and Ithacius, of Spain, under Galerian and Maximus, did foreshadow the bloody inquest of Torquemada under Ferdinand and Isabella, called "the Most Catholic."

Again Martin, of Tours, returning to Treves, found there one bishop of the condemnatory synod, Theognist, who, fearless of the emperor's displeasure, declared most emphatically against the whole proceeding, and testified his disunity with all those who had taken any part in it. Ere Martin entered the city, however, he had been warned by Maximus that he must keep peace with the bishops. Worthy was Martin's answer, that he "would come with the peace of God." The emperor's appeals to Martin and Theognist were to be reconciled to Ithacius and his party proved unavailing, and he dismissed them in anger. Maximus had already resolved to despatch a military force to Spain to suppress the Priscillianists. Now, the tribunes with plenary powers, were actually sent to the peninsula. To save many unhappy creatures from ruin, it is said that Martin acceded to the emperor's desire to restore the bishops to church fellowship. Nevertheless, when Ambrose of Milan, came somewhat later to Treves, he took the same stand that Martin had originally done, accounting the offense of the bishops so grievous a one that their claim to stand as teachers of the people ought not to be countenanced.

It remains to be said that the bloody removal of Priscillian and his friends, with a fresh condemnation by the synod of Toledo, in the year 400, failed to arrest the progress of the movement. When the Visigoths, who held the Arian belief, passing over the Pyrenees, broke into the Iberian peninsula, the peaceful Priscillianists fared badly. The new occupants of the land had little appreciation of the non-fighting testimonies prevailing in the earlier centuries. The sect survived till the latter part of the sixth century.

(To be continued.)

"THE blossoms of spring are the prophets of autumn, so a joyful service in youth promises a rich fruitage in after years."

Inhabitants of Our Southern Mountains.

Dr. William Frost, President of Berea College, in the mountains of eastern Kentucky, recently delivered an interesting address on "Our Contemporary Ancestors in the Southern Mountains."

These millions of people—American for four or five generations—who are living to all intents and purposes in the conditions of the colonial times! these people form an element unaccounted for by the census, unreckoned with in all our inventories of national resources. And their remoteness is by no means measured by the mere distance in miles. It is, as it were, a longer journey from Northern Ohio to Eastern Kentucky, than from America to Europe; for one day's ride brings us into the eighteenth century.

Now, the ancestors of our mountain friends "went West" under the same mighty impulses which peopled Western New York and Ohio. But they unconsciously stepped aside from the great avenues of commerce and of thought. This is the excuse for the Rip Van Winkle sleep. They have been beleaguered by nature. The vastness of the mountain region which has enveloped this portion of our fellow-countrymen, has been concealed by the fact that it was parceled out among so many different Commonwealths. The mountainous back-yards of nine States abut upon the lofty ridges which separate the Virginias, bound Kentucky on the east, divide Tennessee from North Carolina and Alabama. This is one of God's grand divisions, this Appalachian America. It has no coast like Scotland, no inland lakes or navigable rivers like Switzerland. The surface varies greatly in elevation and geologic structure, but as a place for human habitation the entire region has one characteristic—the lack of natural means of communication. Its highways are the beds of streams; commerce and intercourse are conditioned by horseflesh and saddle bags. I recall an early experience when enjoying the hospitality of a mountain home.

"When you cannot get what you need at this little store down by the creek, where do you go?"

The mountain woman answered with a frank smile, "I go without."

And it appeared that she had never been to any town or city in her life. Is the lamp chimney lacking? The mountain potteries are still making flambeaux, lamps of almost classic patterns, in which grease is burned with a floating wick. Is the sawmill remote? In the high mountains, where streams are small and mills impracticable, the whipsaw is brought into use, and two men will get out 300 or 400 feet of boards from the logs in a day. Handmills for grinding can still be constructed by well brought up mountain men, and in some places they have not yet lost the tradition of the fashioning of the old English crossbow. And who does not have a feeling akin to reverence in the presence of a handloom? When a mountain maid speaks of her "wheel," she does not refer to a bicycle, but to a spinning wheel of our ancestors, her use of which here in our mountains calls to mind the sudden and entire disappearance of cloth making from the list of household industries.

In examining social life and its variations in the mountains, we discover a new kind of

CHRISTIAN works are animate love and faith.

isolation, a higher potency of loneliness. The people are not only isolated from the centres and thoroughfares of the world, but isolated from one another. The families who live along one valley form a community by themselves, and the children grow up with almost no examples or analogies of life outside these petty bounds. As we need a fresh air fund for the little ones of the city, we need a fresh idea fund for these sons and daughters of solitude.

A word deserves to be said of the native refinement of many of the mountain women. The staid combination of a black sunbonnet and a cob pipe is not unusual, and the shrill voice that betokens desperation in life's struggles may be heard. There is an utter frankness in questioning a stranger. "Who might you-all be? Where are ye aimin' to go? What brung ye up this air way off branch? Where do ye live at? Where's yer old man? (This to a lady engaged in extension work!) How old be ye?" Yet there is withal a real kindness and a certain shyness, and often a passionate eagerness to note points of superiority which may be imitated. As a rule, the proprieties of life are observed to a surprising degree; and a mountain woman certainly suggests her descent from Eve when she appears at a meeting on the hottest summer's day wearing woolen mitts as her tribute to conventionality!

The narrowness of their horizon may prepare us to understand their religion. They have lost the Protestant idea that a minister must be an educated man. Ignorance makes men positive, and the barriers of orthodoxy have been raised to a very commanding height. The habit of literal interpretation has raised up many champions of the doctrine of a flat earth. "Dew yeou purpose to take Joshuar inter yeour leetle school and larn him the shape of the yearth? Don't the Bible tell us that the yearth's got eends an' foundations an' corners? And that the sun runs from one eend on hit ter the other? Let God be true and every man a liar!"

The few representatives of this obscure people who have made their way to regions of greater opportunity have shown no mean native endowment. Lincoln himself is an example. How the mountains are to be enlightened, however, is a double problem—first, as to means, and secondly, as to the method. The first question is one of philanthropy, and the second question is one of pedagogics. There could not be a clearer call for the intervention of intelligent, patriotic assistance. We are sometimes remonstrated with for breaking in upon this Arcadian simplicity, and we have had our own misgivings. But it must be remembered that ruthless change is knocking at the door of every mountain cabin. The jackals of civilization have already abused the confidence of many a highland home.

The means for extending this saving aid must be furnished by the patriotic people of the nation. It cannot be left to the States concerned, for these are all poor Southern States, inexperienced in popular education. Appalachian America is a ward of the nation—such a ward as we never had before. The mountain man is not to be compared with the negro, except in the basal fact of need. Nor can he be compared with the Western pio-

neer, for the Western frontier had always a certain proportion of educated leaders, and it was closely knit by family and commercial ties with the older and richer part of the land. But Appalachian America is a frontier without any related back tier, and must be dealt with accordingly. The native capacity of the mountain people is well established, and their response to well directed efforts has been surprisingly ready.

"THY GENTLENESS HATH MADE ME GREAT."

(Ps. xviii. 35.)

BY W. T. SLEEPER.

Our Heavenly Father's gentleness
Doth make his servants great,
And loyal to their sovereign,
They on his bidding wait.

The sun arising calmly

Awakes ten thousand tongues,
Leaving his chamber softly

He's hailed by myriad songs,
The placid moon in silence

Uplifts the mighty main,
The dews descending gently

Refresh the wide world-plain,
Vast mines and balmy islands

In silent chambers grow,
Through countless paths and creatures

Life-currents noiseless flow.

Not in the wild tornado

Nor fiery Vulcan's noise

Did God bespeak the prophet,

But in a still small voice.

The world's most mighty forces,

Ordained mankind to bless,

Show not their strength in passion,

But in sweet gentleness.

—Boston Transcript.

THE TEACHING OF TRUE RELIGION.—True religion teaches the soul a high veneration for Almighty God; a sincere and upright walking, as in the presence of the invisible, all-seeing God. It makes a man truly love, honor, and obey Him, and therefore careful to know what his will is. It renders the heart highly thankful to Him, as his Creator, Redeemer, and Benefactor. It makes a man entirely depend on Him, seek Him for guidance, direction, and protection, and submit to his will with patience and resignation of soul. It gives the law, not only to his words and actions, but to his very thoughts and purposes; so that he dares not entertain any which are unbecoming the presence of that God, by whom all our thoughts are legible. It crushes all pride and haughtiness, both in a man's heart and carriage, and gives him a humble state of mind before God and man. It regulates the passions, and brings them into due moderation. It gives a man a right estimate of this present world, and sets his heart and hopes above it; so that he never loves it more than it deserves. It makes the wealth and the glory of this world, high places, and great preferments, but of little consequence to him; so that he is neither covetous, nor ambitious, nor over solicitous, concerning the advantages of them. It makes him value the love of God and the peace of his own conscience, above all the wealth and honor in the world, and to be very diligent in preserving them. He performs all his duties to God with sincerity and humility; and, whilst he lives on earth, his conversation, his hope, his treasures, are in Heaven.—Matthew Hale.

Science and Industry.

The well known De Forest Wireless Telegraph Company will equip the fast train the New York Central with wireless telegraph systems. The experiment will continue two months. The successful accomplishment of this will prove a great benefit to rail traffic.

STATISTICS which have just been published in France show that the State sold during past year over 2,600,000 kilograms of cigars and 1,800,000 of cigarettes, quantity of tobacco disposed of amounting about 34,000,000 kilograms. The inhabitants of France smoke annually at the rate a little over two pounds of tobacco per head with an average expenditure of eleven francs for each. But addition to the narcotic varies in different localities. For instance, in the population of the Department of the Loire, contrives to get through upward of 10 grammes per head in the course of a year, that of the Lozere uses only an average of 400 grammes. The Parisian's average expenditure on smoking comes to nearly two francs a year.

MALARIA IN THE SOUTH.—Prof. Hervey of the Mississippi Agricultural College, in an article published in *The Popular Science Monthly*, states that malaria is responsible for more sickness among the white population of the South than any disease to which they are now subject, there having been during the year ending Fifth Month 31st, 1900, approximately 635,000 cases in the five States, Louisiana, Mississippi, Alabama, Georgia and South Carolina.

While fully realizing the gravity of the situation the Professor feels certain that the day is soon coming when "chills and fever" will have lost their terrors because we will surely learn how to avoid them, remembering that it is most propitious that recent wonderful discoveries in regard to malaria and yellow fever were made on the eve of the South's great awakening on educational and industrial subjects.

THOSE obliged to live in one room boarding house will be glad to know how to free their clothing from the musty, stuffy odor that sometimes affects it. Dried lavender flowers, encased in thin muslin bags and placed among garments in the trunk or drawers will help somewhat, but oil of lavender will do a potent, faithful and unfailing friend. Put a few spots dropped into a cup of hot water with a few drops of perfume and the steam will perfume the air subtly and with a fragrant, resistibly clean and charming, and a glass vessel of this steaming and perfumed water set in a closet or wardrobe, or beneath the chair across which dusty-smelling garments are hung, will work wonders also. The perfume is not expensive, and a few drops will go a long way. A small saucer containing a few drops of this pungent oil, will drive the musty odor from a dining-room very speedily.

FRESH air and plenty of sunshine are absolutely indispensable to give the bloom of life to the skin. The bed-room windows should be kept open at the top, even during the coldest winter nights. Whether the weather

a quick walk in the fresh air must be part of the day, even if it involves a slight risk of catching cold. In these times of brain exhaustion from continual over-exercise, fresh air is the very condition of life, and it is far better for the neurotic woman to run the chance of an occasional cold than to accustom herself to become a coddle. The veil, thought by many to be a protection, is often, curiously enough, a cause of much mischief to a sensitive skin. The veil is of the most costly make, and the threads will rub the face, making it sore, and the dye may also be most injurious.

WISDOM OF COMMON SENSE.—A little wit is better than a great amount of muscle. It is told of a Pittsburgh iron company that bought a large amount of old iron bells for the iron that was in them. The bells were not loaded but in order to get them it was necessary that they be broken into pieces. An attempt was made to remove them with a sledge hammer; but to no effect and the project was given up thinking it would be of little use to them. Some day a man came along who said, "I understand you have a job for a man here," and he wanted that pile of bombs broken," and he replied, "How much will you pay?" He told him you give 6½ cents a piece if you will break them all." "I'll take the chance," said the man. It was a cold day and he immediately set to work. But he did not use a sledge. He carefully poured each bell into his mouth and therein poured until they were full, then went into the cellar, made out his bill and told them he had all in the morning for his pay. The bells having frozen during the night in the cellar the bombs were found nicely broken.—*Swanston Mirror.*

SCIENCE AND FAITH.—"Every religious man," Murphy says, "believes that God is in his creation; he may therefore reasonably expect that those discoveries which reveal the secrets of the universe, and the processes which it has assumed its present form, will be reflected light, not perhaps upon the material, but on the Divine government; and if it is unable to see any such connection between the things of Science and Faith, his inference will be, not that there is no connection, but that it is yet to be discovered."

The same writer, Joseph John Murphy, of New York, is quoted by the late Professor Cope as saying, "There is no action which may not be habitual, and no habit which may not be changed."

Dr. Joseph Henry, in United States National Office Report: "The great aim of science is the discovery of truth; and the professional man is entertained for it by the profession is a sure indication that truth, the whole truth, will always be conducive to the progress of nations or individuals, and to present it simply as a proposition of special application is the best means of preventing error."

LOYALTY AND HOUSEKEEPING.—Four years ago in a suburban town in New Jersey, two ladies were having between them eighty-seven

cents in money, started a business enterprise. One of the boys had always enjoyed helping his mother in her housewifery, particularly when the season came round for making preserves and pickles. When a summer of invalidism laid the mother aside, the family made up their minds that the next winter would be marked by a diminution of the canned and preserved fruit, of which all were fond, but they reckoned without the pluck and energy of the eldest son. He used his vacation in doing all by himself what his mother had formerly done, and in the autumn her preserve closet showed fully supplied shelves. It was this experience that emboldened him and a companion to go, very simply and modestly, and undertaking to fill only small orders at a small profit, into the business of making preserves. To-day, after four years, one young partner having retired and gone into other business, the original beginner is the proprietor of a large and paying plant. He supplies housekeepers over an extended area with their jams, jellies, canned fruits and pickles, for a whole season; his trade-mark stands for excellent work; he has a line of business that an older merchant might envy. This is a demonstration of what good sense, thoroughness and push will do, when united with practical knowledge and a very little ready money.

Why are mothers in general so reluctant to let the boys assist in the housework? There is no reason in the wide world why a boy should not make beds, wash and iron, and wash dishes, quite as handily and neatly as a girl, and the muscles that respond so eagerly to the demands of base ball and football can be trained without trouble to the lifting of many a domestic load. Whatever you do, mothers, or leave undone, do not forget so to bring up the boys, that they may feel some of the responsibility of the home. They will be better sons and brothers for this training, very possibly better men of business for it, and very certainly, better husbands by and by, for girls who are fortunate to marry them.—*Christian Herald.*

As announced in our news columns for Fifth Month 2nd, Miller Reese Hutchinson, an electrical engineer, has invented an "Acousticon" which, it is claimed, will enable the deaf to hear. The device involves all the important principles of the telephone, plus Hutchinson's inventions, the effect of which is to give such intensity to sound waves that they will penetrate ears that have never before heard a sound.

The "Acousticon," as described in the New York Sun, is in three pieces, which may be carried in the pocket. That called the receiver—which in the telephone would be called the transmitter—is a vulcanized rubber disc about three inches in diameter. To its back is attached a hook by which it may be suspended from a waistcoat pocket. The reverse face of the disc is hollowed in and the hollow contains gases, the composition being known only to M. R. Hutchinson, as hermetically sealed.

The other two pieces are the earpiece, which corresponds to the receiver of a telephone, and the battery. The latter is about three inches long, two inches wide and half an inch thick. It contains several cells, which

supply the electric current. Wires connect the three pieces of the machine.

When Hutchinson is operating his invention he stows the battery away in his waistcoat pocket. The sound that is to be transferred, whether it be the voice or some other sound, is caught by the receiver and intensified before it passes to the ears of the subject.

M. R. Hutchinson recently gave a successful test of his instrument in New York. Dr. Van Tassel of the deaf-mute institute said that the invention would reduce to a minimum most of the difficulties that have to be met with in teaching a mute to talk. With the "Acousticon" the mute can hear himself or herself talk, and thus hear what speech sounds like. Last year M. R. Hutchinson went to England and gave several tests of his instrument. One test was given at Buckingham Palace and Queen Alexandra bestowed a gold medal upon the inventor.

A Noble Experience of Dr. John Fothergill.

How say they that scandal is always an appendage to the Tea Table; that its subjects are ever drawn from the very reprehensible and poisonous source of defamation? I am happy that I have seldom been able, experimentally to acknowledge the propriety of this assertion; this afternoon hath been one of the many which I have seen devoted to recounting deeds of worth. Among other exalted characters, and memorable anecdotes, the celebrated Doctor Fothergill has been introduced; he figures in the line of the gentle virtues; it vibrates sweetly upon my ear in the recital, and I will by transcribing it infuse the substance at least upon the page of memory. He was upon the road and alone; a highwayman crossing his path demanded his purse; the assailant was a youth whose agitated frame visibly betrayed the perturbation of his soul. Fothergill expostulated, but the unfortunate invader persisted in his demand—"Thou art," said the humane physician, "in the morning of life, and unacknowledged in the walks of vice; thy mind is abhorrent to thy present course; extraordinary circumstances must have conspired to drive thee upon so desperate an expedition;—here is what may answer thy present exigencies," and he presented his purse; "this is no place for particular enquiries, but my name is Fothergill; I practice physic in London—possibly thou mayst have heard of me; if thou canst put confidence enough in me, call upon me there, my lodgings may easily be found, and I promise thee I'll be thy friend." How dignified are the steps of a man seeking to reclaim, by such extraordinary efforts too, a fellow creature posted in the high road to destruction.

Some mornings after the good doctor is seated at the breakfast table, a stranger very importunately requests to see him; he supposes a patient, and his humane feelings are immediately engaged; it was indeed a patient, his disease, however, of the mental kind. The son of adversity presents—"I come, sir, relying upon and confiding in the fame of your unsullied virtues"—and he prostrated himself at his feet; they instantly retired to a private apartment, and the unpracticed culprit unbosomed himself to this excellent man "An erroneous education, sir, has been the source of my ruin; my father bred me a gentleman,

yet in that character it was not in his power to support me. I was early initiated into a life of dissipation, and amid the licentious round I am stripped of every farthing; no friendly hand presents; the walks of rectitude are barred against me, nor is there an avenue which I can enter; but one alternative remained, either to arm myself against my own life, or point the pistol at the breast of another; a love of existence prevailed, and I have assaulted, with impious despair, the man on whom the welfare of a very large proportion of my fellow creatures depended, yet my reliance on your honor, sir, is implicit; and if, by your means, I could be placed anywhere out of the knowledge of those who have witnessed my misfortunes, where I might obtain support, my obligation to you would be eternal." White robbed mercy still triumphs in the bosom of the doctor; after some deliberation he proposed to the young man some honorable employment abroad, he said he could have no objection, provided he could be taken out of the country which had witnessed his misfortunes. The man of feeling rejoined, he would consider what might be done for him. This he did effectually, for by his interest in the course of a few days he was provided for, in the East India Company. The start of the young adventurer was lucrative; two or three years enriched him beyond his utmost hopes; and he returned penetrated with the deepest sense of his patron's benignity; once more he prostrates himself at the feet of the doctor. "Take, sir, the life of the man you rescued from destruction!" The comments upon this anecdote so much to the honor of Doctor Fothergill, are obvious; and the result such as reason would teach us to expect. A useful member of society is restored to his family, to his friends, and to himself; a good citizen is saved to the State, and by proper exertions of lenity an unhappy being is stopped in his career of iniquity.

It is not worthy of consideration whether it would be of much more utility viewed as a political object only, for every government to endeavor to reclaim instead of cutting off, in the midst of their days, those who have but just entered the devious walks of vice.

CONSTANTIA.

NEW YORK, Second Month 25, 1808.

(Copied for Elizabeth Pearsall).

How one Woman Endured.

It has often been noted, that when undergoing great physical stress and hardship, woman endures the strain better than man, and is delivered from the emergency with her faculties more perfectly under her control. And the peculiar part of it all is, that the more finely bred she is, and the higher-strung the condition of her nervous system, the better is she able to withstand trials that cause the utter collapse of those possessing much greater physical strength. A remarkable instance illustrative of this, is related by Charles F. Lummis in his account of California's Death Valley, and the fearful trip across it, that gave it its gruesome name.

"There is on the globe no other spot so forbidding, so desolate, so deadly. It is a concentration of the hideousness of that whole hideous area; and it has a bitter history.

"One of the most interesting and graphic

stories I ever listened to was that related to me, several years ago, by one of the survivors of the famous Death Valley party of 1849—J. W. Brier, an aged Methodist clergyman, who preached the first Protestant sermon in Los Angeles.

"A party of five hundred immigrants started on the last day of September, 1849, from the southern end of Utah, to cross the desert to the new mines of California. There were one hundred and five canvas-topped wagons drawn by sturdy oxen, beside which trudged the shaggy men, rifle in hand, while under the canvas awnings rode the women and children. In a short time there was division of opinion as to the proper route across the pathless waste in front; and the next day five wagons and their people went east to reach Santa Fe (whence there were dim Mexican trails to Los Angeles), and the rest plunged boldly into the desert. The party which went via Santa Fe reached California in December, after vast suffering. The larger company traveled in comfort for a few days. Then they entered the Land of Thirst and for more than three months wandered lost in that inconceivable realm of horror. It was almost impossible to get wagons through a country furrowed with canyons; and presently they abandoned their vehicles, packing what they could upon the backs of the oxen. They struggled on to glittering lakes only to find them deadly poison, or but a mirage on barren sands. Now and then a few spring in the mountains gave them new life. One by one the oxen dropped; day by day the scanty flour ran lower. Nine young men who separated from the rest, being stalwart and unencumbered with families, strayed into Death Valley ahead of the others, succumbed to its deadly thirst, and, crawling into a little volcanic bowl to escape the cold winds of night, left their cuddled bones there—where they were found many years later by Gov. Blaisdell and his surveyors, who gave Death Valley its name.

The valley lies in Inyo County, and is about one hundred and fifty miles long. In width it tapers from three miles at its southern end to thirty at the northern. It is over two hundred feet below the sea level. Most of Inyo County is a great plateau, averaging five thousand feet in altitude, and in it, in the south end of the Sierra Nevada range, towers the loftiest peak in the United States—Mt. Whitney, fifteen thousand feet high. So, as you can imagine, there is a terrible 'jumping-off place' when one comes to the brink of this terrible valley. From five thousand feet above sea level to two hundred feet below, it is a good deal of a drop; and in places it fairly looks as if one might take it at a single jump. The valley is walled on each side by savage and appalling cliffs which rise thousands of feet in apparently sheer walls. There are but few places where it can well be crossed from side to side; for by the time one has trudged over those miles of alkali one is generally too far gone to climb up the farther rocks to safety. It is the very last place. There is nothing so deadly even in the hottest parts of Africa. Not even a bird flies across that hideous waste—nature is absolutely lifeless here. It is the driest place in the world—the place where one will soonest die of thirst, and where the victim soon becomes a perfect mummy.

When the melting snows of the Sierra come roaring down the slope in great torrents they do not reach the bottom of Death Valley. Long before the stream can get it swallowed up into the thirsty air and the arid sands. The main party of pioneers in Death Valley at about the middle of the year is but a few miles wide, but suffered fully there. With every day their condition grew worse. The gaunt oxen were so dead that their meat was rank poison; the last starving band had no food for three weeks save ox-hide scorched and then eaten to a bitter jelly. Day by day some of the number sank upon the burning sands to rise again. The skeleton survivors were too weak to help the fallen. One poor fellow revived enough to crawl four awful miles on his hands and knees in pursuit of his companions, and then died.

The strongest of the whole party was the wee, nervous wife of J. W. Brier, who came to Colorado an invalid, and who, with her boys of four, seven, and nine, and that indescribable tramp of nine hundred. For the last three weeks she had to lean on her athletic husband from the ground every morning, and steady him a few moments before she could stand; and she was able to help the giants, who a few months before, could hold her upon their palms. When they reached the home of a wealthy Spaniard, her husband had wasted from one hundred and seventy pounds to seventy-five, and the others in proportion showing the suffering and agonies they had undergone.

Love's Spelling-Book.

Harry found an old English spelling-book about the house which his grandmother used in school and which had a very new way of spelling many words. He was going over some of the funny spelling when his mother called him to her.

"How many ways of spelling love have you found, Harry?" she asked.

"Only one," he replied. "It is just the same in this book as it is in my spelling-book at school."

"Why," said his mother, "I know can than one way. I think there must be at least a dozen ways—possibly a hundred or more."

Harry opened his eyes wide in surprise.

"Just now," said his mother, "you are part of your dinner that the poor boy might have a good meal. You must send a word in the basket, because you do not want your right hand to know what your left hand did; but nevertheless there is a word in the basket spelled out in velvet letters. Can you guess what it was?"

"Was it love?" asked Harry.

"Yes," answered his mother. "A week when you put your dime into the missionary bank you did not say anything that rattled down among the other coins but it speak very distinctly a word which is not catch. Do you know what it was?"

"It must have been love," again a Harry.

"Yes," said his mother, "that was one way of spelling love. And a little while ago as I was watching you play your game in the yard, I saw you step out to make love for James Marshall. What was that?"

"ay," exclaimed Harry, "that was because I thought it was his turn, altho' I was mine, and so were all the rest of us; but I gave up to him just because I thought he had a good time."

"Did you spelled the word in another way," said mother.

"No, I declare!" said Harry, "it is such a beautiful word that it ought to have a book all to itself."

"That," answered his mother, "Our whole family are intended to be primers of love, in which we should be constantly spelling out love by kind, thoughtful actions so as to have the world a beautiful, happy place in which to live."—*Exchange.*

HEROISM.—To sum up, then, heroism is based upon two qualities: truthfulness and selflessness, a readiness to put one's own interests aside for that of others, to be courageous, all kind to those younger than ourselves, helpful to your parents, even if that requires demands some slight sacrifice of your pleasure. You must remember that the two qualities are true signs of Christian character. If one is to be a true Christian, one must be a Christian hero. True heroism is inseparable from true Christianity, and as it is the former I would urge most strongly and earnestly the practice of the latter.—*Home Missions.*

"FILIAL YE MY JOY" (Phil. ii: 2).
Filled with divinest thirst,
And pressed with strong imperious claim,
Within the midst of boundless store,
Thy moistened cup all unbounding,
I fill up my heart with unalloyed joy,
To rest until beside the margin
Of the fullness of the Master's mind,
In the reflections of thy saintly grace.

H. T. MILLER.

WILLE, Ont.

Items Concerning the Society.

FROM ENGLAND.—There are so few that we have where we are, endeavoring to conserve our precious (and there is so much) in our beloved Quakerism, and yet willing to see the light which is coming along, and which if we are not so slow and cautiously received will tend to open and enrich the truth that we already possess. It is a position that will most surely lead to a light and to heavy burden-bearing, but it is a position that there is no other position open for us. If we are living to hold our own and are unwilling to be faithful in our day and age.—*Correspondent.*

FROM NEW HAMPSHIRE.—Some one sent me a FRIEND, and I find much comfort in reading. I cannot unite with the [recent] departure from the principles of our early Friends. I am called "bigoted," "narrow minded," and I know what else; but all this don't move me a firm in the belief that our principles are in accordance with Christ's teachings, and our Friends so easily depart from them? Heart-reaching, heart-tendering sermons were given to forty or sixty years ago are fresh in my mind now. If we had such preaching in our day, there would not be so many vacant seats as there are now. Those sermons, of love and tenderness, had a gathering in which those not members of our Society were convinced of our principles in silence. They felt that there was an influence over the meeting which they did not find in other meetings. It is cause of mourning when we

see how it is with our meetings to-day. Yet I am comforted in believing there is a precious remnant of faithful ones, and I firmly believe that remnant will increase.—*Correspondent.*

In Dublin Yearly Meeting on Fourth Month 29, John Orr Green thought that in its reply to an American Yearly Meeting some notice should be taken of the system of appointing pastors. He deprecated the manner of holding some meetings in the United States, and suggested that the hope might be expressed that Friends there might be prevented from sliding away from the principles of the Society of Friends.

Several agreed with him on the ground that when once an assembly of Friends in their meetings restrict the liberty of individual members to speak under Divine guidance, it ceases to be a Friends' meeting for worship. The liberty or absence of liberty in this particular settles the question.

The final view before the meeting was to the effect that by abstaining from sending advice to pastoral Yearly Meetings in this particular, some would be left in a better condition to see their way out from under the burden of this experiment, into the open exercise of gifts, as every man had received a gift, in the waiting worship of a waiting ministry.

After an animated discussion on the stand that should be taken against the increasing wave of militarism, it was concluded to ask London Yearly Meeting to extend to Ireland the visit of the large Peace deputation which it had appointed.

A member queried, were we to abandon the advocacy of what we think to be rights, because we were brought into strange companionship? Discussing the subject of peace once with a stranger, the latter, after hearing his arguments, said, "You talk like a Quaker." He wondered if the conversation of some of our members on the subject would have elicited a like remark.

The total membership of the Yearly Meeting was shown to be 2,529, an increase of one member. Ten per cent. of these are officers (ministers, elders and overseers). This was occasion of one speaker saying, "We are like a vast piece of machinery, holding meetings, sending out deputations, but lacking sadly in the power of the Holy Spirit to drive it." Others testified to encouraging favors manifest of the demonstration of the Spirit and of power. One said, on the state of the Society, "We want the ministry of the opened vision, that will make us feel that we are in the presence of our Lord and Master." Another: "Our whole organization seems like a beautifully laid fire, needing only a match to ignite it." Another: "We are not ashamed of the Gospel of Christ, but are sometimes ashamed of the way in which it is set forth."

These are but gleanings—not a report, and we trust, not distortions—from the London Friend's account of the first two days. More may follow, as they have point, for our notice or instruction hereby. The discussion on peace, and probably some other subjects, would be interesting to our readers if copied more in full.

Notes from Others.

Pope Leo. XIII has outlived all but one of the sixty-one cardinals who elected him.

Bishop Thoburn recently baptized 757 candidates at Thasara, Gujarat, India, in a single day. It was probably the largest number of baptisms ever administered in one day by any minister of the M. E. Church.

Bishop Frederick Burgess of the Protestant Episcopal diocese at Long Island has declared strongly against raising money for churches through card parties or church fairs in which the element of gambling enters.

The *Congregationalist* believes that "The same business reasons exist for the merging of denominations doing the same work in the same field on the same principles, as exist for the merging of great business enterprises."

A. H. Bradford says: "Some time bigotry and controversy will cease, and fraternity begin. Then the Church will move as one man against vice, cruelty, bigotry, and all that works lies and hinders brotherhood will flee away."

The College of Confucius, the old university of China, has for three thousand years borne the name of Kwotsekie. Its main building, the finest temple of Confucius in China, has three hundred volumes in its court, on which are engraved the names of its sixty thousand graduates.

The Wayside Chapel in Malden, Mass., is the one Universalist Church in which service is held every day in the year. A woman called "Rev. Mrs. Bruce," editor of *The Myrtle*, is the pastor. She has been a preacher for over twenty-five years, and was ordained in her own chapel shortly after the dedication.

Samuel A. Eliot says in the *Christian Register*: "Unitarians have so completely outgrown the bad habit of 'pitching into the orthodox' that they are often surprised to discover how incoercible is the habit of the self-appointed guardians of the faith once and forever 'delivered to the saints' of pitching into the Unitarians." [On this we repeat a former caution: "They who would contend for the faith once delivered to the saints, must do it in the spirit of the saints, which knows no rancor." Yet perhaps if the liberals felt the relation of a correct faith to salvation as the "orthodox" feel it, they would be equally aggressive. But do some of the orthodox realize that in the very act called "pitching in" or personal denunciation, they cease to be orthodox?"—*Ed.]*

The Protestants in Australia have been aroused to great indignation by the burning of the New Testaments belonging to the native converts in the Rewa district, Fiji. They were a recent translation, and belonged to a tribe who, under the coercion of their chief, were perverted from the Methodist Church to the Roman Catholic. They were burned by Sisters of Mercy under the direction of one of the Fathers. The Cardinal has explained that the Bibles were burned because the natives used them as idols.

William Morrison, of Lexington, Va., says the *Presbyterian*, who is returning to this country after six years' work along the Kasai River, about 1,200 miles in the interior of the Congo State, fully confirms the stories of the abuses in the Congo Administration. He reports that his personal investigation has revealed that, as a result of the rubber monopoly's introduction of forced labor, a virtual slavery has been imposed upon the natives. Villages have been forsaken and the inhabitants have fled into the forests to escape the tyranny of the oppressors. It has been utterly impossible to get any redress from the Congo State officials for the flagrant cruelties and abuses, and an appeal has been made to the American and British ministers at Brussels, and the State Department at Washington will be furnished with evidence on the subject. That such conditions should exist at the beginning of the twentieth century, and at this stage of the world's progress in civilization, is deplorable, and it is to be hoped that the right means may speedily be adopted for the correction of the existing evils.

The Winnipeg *Free Press* gives an encouraging account of recent events among three of the colonies of Doukhobors which were affected with the wandering idea, and who sent their horses and cattle adrift. As a result of Verigin's influence

the Doukhobors are now making entry of their homesteads. The committee made a house-to-house visitation throughout the forty-four villages of the colonies. With three exceptions, every Doukhobor of more than eighteen years of age gave to Verigin a power of attorney authorizing him to make the necessary entry, all the homesteads thus settled being with one exception communal property. In the colonies alluded to, a total of 1743 entries has been made. Including the Rosthern colony, the total is 1902, compared with 207 in 1902 and 62 in 1901. Large purchases of heavy draft horses and stock have taken place; numbers of Doukhobors have attended lectures on grain and fruit culture; latest machinery is being introduced, and considerable preparations are being made for the education of the children. All this betokens a change of view, and is full of hope for the future. An illustration of the spirit of brotherly love existing is found in the handsome gift recently made by the brethren of the Rosthern colony to their neighbors of the North, South and Good Spirit Lake colonies. The members of the former not having joined the pilgrimage, remained in comfortable circumstances. In Third Month they sent a present of \$8,000 in cash and thirty-eight fine horses to their fellows of the three colonies to help them to a fresh start in life.

SUMMARY OF EVENTS.

UNITED STATES.—A bill passed by the Legislature of Pennsylvania has lately become a law by the approval of the Governor, which is to prevent the publication of unjust and defamatory statements respecting individuals. It provides "That from and after the passage of this act, civil action may be brought against the proprietor, owner, publisher or managing editor of any newspaper published in this Commonwealth, whether the same be published monthly, bi-weekly, semi-weekly or daily, to recover damages resulting from the negligence on the part of such proprietor, publisher or managing editor in the ascertaining of facts and in making publications affecting the character, reputation or business of citizens."

A despatch from Washington says: Manufacturers which enter into the international commerce of the world are valued at four billion dollars, according to a statement just issued by the Bureau of Statistics of the Treasury Department. Of this sum the United States furnishes four hundred million dollars, or ten per cent.

A new industry, the raising of Sea Island cotton, it is said, is to be started in Porto Rico by a company, whose directorate includes several prominent American capitalists.

A law has recently been enacted in Pennsylvania changing the limit age of children working in the coal mines from fourteen to sixteen years.

The Mayor of Philadelphia lately stated his belief that "city and municipal government of our city depend entirely for its success upon the Christian people living in our community."

A despatch from Omaha of the 12th inst. says that Judge Dickinson, in the District Court, to-night, on application of the labor unions whose members are on strike, issued an injunction against the business men and employers even more sweeping than that issued by the Federal Court against the unions last week.

The order restrains the business men from refusing to sell goods to dealers who employ union labor; prevents them from boycotting union labor; requires the Business Men's Association to cease holding meetings or conspiring against the unions or in any way interfering with the unions in the management of their affairs.

A recent storm during which 8.40 inches of rain fell in twenty-four hours has done great damage to Jacksonville, Fla., and its neighborhood.

The executive committee of the Carnegie Institute reports that the entire sum of two hundred thousand dollars allotted to grants for original research has been distributed among scientists for the purpose of aiding in making scientific investigations.

ing the total appropriations made by the Fifty-seventh Congress amount to one billion five hundred and fifty-three million six hundred and eighty-three thousand and two dollars, an increase over the Fifty-sixth Congress of one hundred and thirteen million one hundred and ninety-three thousand five hundred and sixty-seven dollars. This is accounted for in part by increases in the appropriations for the postal service of fifty four million dollars; for the naval service of seventeen million five hundred and thirty thousand dollars; for rivers and harbors twenty-nine

million five hundred thousand dollars; for the isthmian canal fifty million dollars; for the agricultural department two million five hundred thousand dollars; for legislative, executive and judicial expenses four million two hundred thousand dollars; for public buildings throughout the country ten million dollars; for the Philippine Islands three million dollars.

Reductions are made in the appropriations for the military establishment of sixty million dollars and for pensions ten million dollars.

The movement to assist the poor in Philadelphia by allowing them to cultivate vacant lots in the suburban districts has gradually extended so that while only twenty-seven acres were cultivated in 1897, five hundred and twenty-eight unemployed benefited and six thousand dollars earned; in 1902 one hundred and ninety-eight acres were cultivated, three thousand seven hundred and seventy-five persons were benefited, and fifty thousand dollars earned.

During the same time the cash cost per garden or family has decreased from eighteen dollars and twenty-five cents each in 1897 to seven dollars each in 1902.

There were 474 deaths in this city last week, reported to the Board of Health. This is 24 less than the previous week and 78 more than the corresponding week of 1902. Of the foregoing 247 were males and 227 females; 51 died of consumption of the lungs; 75 of inflammation of the lungs and surrounding membranes; 1 of diphtheria; 13 of cancer; 17 of apoplexy; 27 of typhoid fever; 3 of scarlet fever, and 1 of small pox.

FOREIGN.—A dispatch from London, of the 12th inst. says: Colonial Secretary Chamberlain announced in the House of Commons to-day that as a result of the British military operations in the Sokoto and Kano district, ending with the capture of the Emir of Kano, 100,000 square miles of territory has been added to Northern Nigeria and would be administered by the Government of that territory.

The district of Sokoto is said to have a population of 12,000,000, and is located near a branch of the Niger river in Northwestern Africa.

In order to test the correctness of the statement that coal deteriorates in its steam producing power by exposure to the atmosphere, an experiment has been entered upon in England by submerging 20 tons of Welsh coal enclosed in wooden cases, which after a year is to be raised and tested.

In the recent protocols referring the Venezuela claim to the Hague tribunal it is provided that the Czar of Russia shall appoint from the members of the permanent court of the Hague three arbitrators to determine and settle the question; the proceedings are to be conducted in the English language, although, with the permission of the Tribunal, arguments may also be made in other languages. Any nation having claims against Venezuela "may join as a party in the arbitration provided by the agreement."

A French airship lately made a successful trip of about 24 miles. It started out in a light rain, with a breeze blowing, passed over a number of towns near Paris, circled around and returned to the starting point and landed without accident. The trip took 96 minutes.

Culion, one of the islands numbering from 1400 to 18 in the Philippine archipelago, it is stated, is to be apart for the exclusive use of lepers, of whom there believed to be at least 10,000, and possibly 15,000 in the archipelago.

The recent massacre of Jews in Kischeneff in South-west Russia was attended with revolting cruelties which have excited the abhorrence of their co-religionists of others throughout the United States, and elsewhere. Urgent requests have been made that the United States Government should remonstrate against these barbarities.

The number of Jews and Jewesses killed is now put between sixty and seventy, and the number of seriously injured is estimated at about 500.

The report published in the United States that a massacre of Jews, similar to that at Kischeneff, had occurred at Tirsonol, is officially denied.

"The Kischeneff Relief Committee in Russia states: 'Thousands of families, representing all classes, including storekeepers, merchants and laborers, remain without clothing for their bodies and without a piece of bread to eat. The dwellings and homes have been destroyed

Their furniture and household utensils have been broken or stolen. Cash, money and valuable documents have been torn and burned, and long accumulated wealth scarcely remained in the smallest quantity to support the broken bodies and souls." The authorities cooperated at the riots, and the police openly sympathized with anti-Semites. Some even assisted in the rioting. Jews of England have protested.

It is stated that 3000 suits for damages have been

stituted against the State of Kischeneff. The damages to the amount of \$1,500,000.
Lieutenant General Von Reaben, Governor of

abia, the capital of which is Kischeneff, has been removed to St. Petersburg.

Mexico is reported to have entered into a trade agreement with Argentina, Peru, Bolivia, Chile, Ecuador, El Salvador, Paraguay and Uruguay to submit all disputes between these countries to arbitration.

Of European nations the Norwegians and Swedes have the longest lived, the Spaniards the shortest. According to a foreign statistical return recently issued, the average age duration of life is as follows: Sweden, 46 years and 50 months; England, 45 years and 3 months; Belgium, 44 years and 11 months; Switzerland, 44 years and 10 months; France, 43 years and 6 months; Austria, 42 years and 8 months; Bavaria, 36 years, and Prussia, 35 years and 4 months.

A dispatch of the 14th, says: Mount Colima in a violent state of eruption. A vast volume has been pouring from the crater for the last without interruption, and the greatest alarm Tuxpama, twenty miles distant, and at the other of that neighborhood. The eruption far exceeds violence that of a few weeks ago.

NOTICES

Notice.—Friends visiting Warwickshire will find a meeting at 11 on first days held in the Meeting house at Warwick, twelve miles from Coventry, and two-and-a-half miles from Leamington.

WESTTOWN BOARDING SCHOOL.—For con persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.18 A. M. and 4.32 P. M. Other trains are met when Stage fare, 15 cents; after 7.30 P. M., 25 cents. To reach the school by telegraph, wire Westtown, Pa. 11.12. EDWARD G. SMEDLEY

WESTTOWN BOARDING SCHOOL.—Applicants for admission of pupils to the school, and letters to instruction and discipline should be addressed to
WM. F. WICKERSHAM,

Payments on account of board and tuition
communications in regard to business should be
EDWARD G. SMEDLEY, Superintendent
Address Westtown P. O., Chester

NOTICE.—Suburban Friends having flower wild or cultivated, will confer good upon our surroundings in the city—members of sewing mission schools and others—by sending flower five cent package express to Broad Street Reading Terminal on Sixth-days or Seventh-days to the care of MARTHA S. CALLEY. Postal-thereof to her at No. 4234 Pine St., Philadelphia be helpful.

Westtown Old Scholars' Association
Seventh Annual Reunion (Fourth Westtown)
the Old Scholars' Association is planned for
Sixth Month 6th, 1903, on the School ground
town.

All old scholars, their husbands, wives and all others interested, are invited to become members of the Association. The members are invited to the Reception which will be held from 9 a. m. to 5 p. m.

Special trains will be met by stages at Winton. The meeting will be held at 11 o'clock. O. S. A. tent; it will be addressed by interlopers, whose names will be announced later. Lunch will be served in the school building. Noon will afford an opportunity of viewing games, walks, and having the more social old school friends.

Friends' Library, 142 N. 16th Str
Open on week days from 11.30 A. M. to 2

—Open of week
3 P. M. to 6 P. M. The new additions include

BEYCE, JAMES—Studies in Contemporary
ELLIOT, C. W.—More Money for the Public
ELLIOTT, J. W.—Plea for Hardy Plants.
GILDER, J. B., (comp.)—American Idea.
HUNT, VIOLET BROOKE—A story of Westmin
INGERSOLL, ERNEST—Wild Life of Orchard
KEFLER, H. L.—Our Northern Shrubs.
LANDSDE, M. H.—Vienna and the Vienn
PARKHURST, H. E.—How to Name the Bird
PARKER, J. F.—Among Green Trees.

WILLIAM H. PILE'S SONS, PRI
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, FIFTH MONTH 30, 1903.

No. 46.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.
Subscriptions, payments and business communications
received by
EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA
(10th from Walnut Street, between Third and Fourth.)
Articles designed for insertion to be addressed to
JOHN H. DILLINGHAM,
No. 140 N. SIXTEENTH STREET, PHILA.
Entered second-class matter at Philadelphia P. O.

Distinctiveness.

"We would that all people knew our inside as they know our outside," said George Fox. But is for lack of knowing our inside,—our spiritual principles,—that people think that Quakerism consists in our outside. Failing to have now-a-days the distinctive externals by which Friends were formerly recognized, they think Quakerism itself is well-nigh gone. Much superficial talk of that sort has appeared in the pages of late. The most internal system of doctrine and in the Christian church is sought by writers otherwise intelligent, to be eternal, or nothing. A distinctive way of living tends to make a distinctive way of speaking, but the outward letter is by no means all there is of the inward spirit. It is a law of life that a distinctive principle will form about itself a distinctive expression. Throughout creation this is done, else all classification and every natural science would be impossible. Distinguishableness is kinship to fellow-mortals everywhere. If the Scriptures do not prescribe it, what do the Scriptures' God do? He gives every man his face his distinctive outward appearance. He wisely distinguishes Haggai from Isaiah and Matthew's style from Paul's. He sends that the inner germ of one apple-seed will uniformly produce a Baldwin, and that of another always a pippin. As is the interior principle throughout his works is the exterior form. And we are told this is not Christianity. It is, if it was through Christ "that all things were made, and without Him not one thing made that was made." It is Christianity in natural law, if it be Christ, as declared, "who upholds all things by the word of his power." It is by Christian law, and brotherly kindness, that such on earth are distinguished from other professions and the conception of a ministry by the Spirit, and be from hire, of worship by immediate and sent Divine intercourse, of the immediate-

ness of Christ's dealing with us as our sufficient Mediator and priest, of abstinence from oaths and wars, of renouncing all display or appearance that caters to vanity or pride, of the conformity of daily conduct and religious work to the perceptible witness of Christ's Spirit, of baptism and communion as by the Spirit only,—that such disciples, so differentiated from other professions inwardly, should let their true inwardness have the advantage of generally understood signs,—signs practically of those principles' own producing. The studied absence of such outward indexes comes pretty close to a confession that there is nothing distinctive at heart to stand for. Accordingly it is not without reason that the public think Quakerism is gone, where it is not earnest enough at heart to confess itself. The public's error, and sometimes an unsympathetic member's error, is in resting Quakerism on its outward badges rather than its inward life;—which life is, indeed, possible without this or that form of testimony, but yet in human weakness less likely to be kept steadfast.

We would not reflect on some who truly have the root of the matter in themselves, but have not seen the call to testify of it in the usual way. There are, indeed, such precious spirits. Sometimes their way for the testimony has been closed up by injudicious or harmful presentations of the subject; or by the outward testimony of some being found to cover a vacuum, as regards life in the principles. The Searcher of hearts knows each one's peculiar impediments, and we would judge no one. Nevertheless the principle stands throughout this universe, that inward and outward distinctiveness as a rule mutually correspond. Even vanity will have its distinctive tokens of dress and address, and why not sanity? All words are made language by distinctiveness, all atoms and molecules make science possible thereby. It is a kindness in nature, it is also a duty in doctrines. Our protest against forms is not as testimonies of truth, but only as rituals assumed to have a sacerdotal value.

The Presbyterian sustains Friends in their view of the relation between testimonial dress and conformity with the world. The omitted sentence, in our copy following, is this: "The change of dress doubtless affected but little, if any, their spiritual life, save as they made it a

part of their religion." The effect on spiritual life in each case will depend on the amount of obedience or disobedience of the witness of the Spirit that is involved. The changes,—the giving up of the outward testimonies,—must naturally affect one's care to discriminate so sharply as he did before, the grounds whereon he is concerned to be a Quaker. One generation of general non-distinctiveness already shows multitudes under our name ceasing to know their right hand from their left, as regards the standard and doctrines given us to display because of the Truth. Even simplicity itself assumed as an escape from "plainness," has been wofully sacrificed, and loud gaiety largely evolved, by throwing overboard the special plainness that stood as our testimony for simplicity. By many essaying to adopt a simplicity cut loose from testimonial form, simplicity is vanishing among the things that were, and doctrinal latitude and indifference setting in.

But let our great peculiarity be the Holy Spirit without which all other peculiarities are empty.

The Presbyterian on Wordly Conformity and Significant Plainness.

At the recent Yearly Meeting of the Friends held in this city, it was distinctly noticeable that among the younger generation of the sect, the former sombre garb and characteristic headgear was discarded and in their stead a conformity to the prevailing styles and fashions of the world adopted. The change of dress . . . is suggestive of the tendency in the lives of the followers of Jesus Christ which leads to serious and dangerous ends.

Conformity in the manner of dress, the style of living, the character of amusements, the choice of vacation places, and in many of the lesser incidents of life has become a part of existence. The same spirit is entering into a religious life and is much to be deprecated. The yielding in what have been termed the non-essentials, has made easier the yielding in the matter of truth once delivered to the saints. The conformity to men's dictates and customs becomes a habit of life and its influence on the spiritual nature is evidencing itself in a conformity to the world that clearly ought to be guarded against.

Convictions that form the bulwark of belief and the ground of faith are esteemed more or less lightly. The world scoffs or jeers, or mocks, and in that the ardent disciple discovers himself to be a peculiar person is found the basis of his discomfiture. The truth that seemed so necessary yesterday is regarded more or less indifferently to-day. The act that was the result of an ingrained belief seems

out of keeping with its surroundings. The life that is fashioned along the lines of its suggestion is not in accord with the lives of men, and the result has been a yielding, at first only like the change of an outer garment, but because of its relations to the spirit that dwelt beneath, it has marked the beginning of the giving of a vital faith. If one be able to give a reason for the faith that is within him he has a sure foundation on which to build, but if the foundation itself is removed, then there remains only a structure built upon the sand which cannot withstand the shocks and assaults of the storm. It is the conviction maintained, and defended, and contended for that proves a means to the development of character and the upbuilding of the real life.

The same is true of the purposes that dominate the career. It is the purpose carried out in act which proves of value. The good intention that ends with intention is only disastrous. In the tendency to conformity to the world the purpose has been forgotten. The weakening of it has wrought a change in Christian character. The enthusiasm of service loses some of its fervor when it is discovered that it stands well nigh alone. The careless, indifferent, lukewarm endeavor casts a chill over the life. The natural sequence is a pulseless Christianity that has the semblance of the real, but it has been so conformed to the spirit of man that it has been robbed of its vigor. It is not good form to be too enthusiastic, or zealous, or earnest, at least in Christian service, and the consecrated purpose is overwhelmed.

Such a condition is not the result of a moment but is the product of a gradual change of sentiment. It began with the partial yielding and it has culminated in a lost stability of life. Whether it has been due to the world's influence upon the Church, or to the Church's attempt to meet the demands of the world matters little, but the fact remains that the distinguishing characteristics of the disciple are hard to discover. The old Jewish people hid their religion under tradition until tradition itself became their supreme revelation, and mayhap the Christian world to-day has yielded so much to the world of sin that its real truths if not forgotten, have, at least, been too much concealed.

It was Pilate's error when "willing to content the people" he submitted Jesus to the scourging, and then delivered Him to be crucified. It was the spirit of conformity to what seemed to be demanded that led to the crucifixion of the Divine Son. In the life of the professed follower the Master is again on trial. The verdict is being given in the devotion or non-devotion, the full pledged allegiance or half-hearted indifference that is manifested. The world's non-conformist is the need of the hour. The man who has convictions and stands for them, who has purposes and will carry them to execution, who lives not in the fear of man but in the sight of God, who struggles not to suppress the better instincts of his nature to conform them to the world's mold, but who gives them free scope for their development—will attain to the more abundant life. This freedom from the world's restraint will lead out to a glorious liberty, a heritage that belongs by right to the child of God, and the life itself will reflect in clearer effulgence the Divine glory.

Confidence in Friends as Educators.

Friends who are interested in the schools of our Society will undoubtedly find much to encourage them in the article that appeared in THE FRIEND Fifth Month 10th, entitled, "The Line Upon Which to Extend the Influence of Friends' Schools." It is significant that one of our teachers has been favored clearly to interpret to us, what we believe to be the correct line upon which to continue the work, and that the Educational Committee of Philadelphia Yearly Meeting does in these days of vaulted "high standards," control the school patronage of hundreds of children who are non-members of our religious Society, indicates, in our judgment, that a blessing has attended "the strenuous efforts of the past two decades," and has assured to the committee a missionary field, the boundaries of which are unlimited.

SALEM, OHIO.

A. V. HUTTON.

Doukhorbor Notes.

Extracts from a letter of Cornelius Jansen to J. Elkinton:

Yesterday I wrote thee a postal card, saying that I was going to meet with Peter Verigin. They were to come to my room at the hotel (in Winnipeg), and I waited till almost eleven o'clock, and when I had made up my mind that it was not to be, a telephone message told me that P. V. and the interpreter were at the Exchange Hotel, and that they were very tired, and if I would not come up? Of course, I went right up, finding P. V. already in bed, yet we had a very satisfactory conference. His interpreter is a young Doukhorbor, of perhaps 18 years, who speaks English fluently, and I think faithfully translated our conversation.

I wish I could write thee all we spoke about, but that is impossible, and I will jot down what comes to me as I write. Remembering Commissioner Smith's suggestion, I did not press the School question; and, in fact, at first I found him very non-committal; but afterwards he grew more and more friendly, and gave me very directly to understand that he was very much in favor of having schools and education for and among the Doukhobors, and has already, at Yorkton, and will continue to give his influence in behalf of their schools.

When asked about the position of the Doukhobors on the Saskatchewan River with regard to the school, he said that he had only been there five days in all—far too short a time to get any very definite information—but that he had got the impression that they were rather in favor of having a small school house in each village.

It is plainly to be seen that Peter Verigin has been a very, very much occupied and busy man, for he told me, with a shade of sadness, that of the three months he has already been in Canada he has had only *three days with his mother!*

He said that words failed him to express to the Quakers the debt of gratitude felt for all they had done, and still were doing, for the Doukhobors, and that it was his firm intention to come to Philadelphia this summer.

He asked many questions about the Friends

(in fact, he seems to have a very child-mind), if they all lived in town, or were farmers, etc., etc.

When I told him that I thought the Friends would help him defray the expenses of coming to Philadelphia, he said: "How we expect them to do that, when they I already done so much for us? No; I will myself."

He told me his intention is to return Russia this summer in order to labor for release of some 100 Doukhobors who exiled. When I said that I hoped very much that he would soon come back, he said don't know; perhaps the Government will let me to Siberia, also."

This morning Peter left on an early train to go back to Yorkton with a carload of horses, brought here for the Doukhobors, under the personal attention of Superintendent Speers, whom, by the way, I have found very kind-hearted, considerate man.

On Peter's return to Yorkton the fall will be taken with regard to the 2000 he had steady entries, for which he and two of Doukhobors were appointed Commissioners in order to expedite matters.

"Wait on the Lord."

PSALMS XXVII, 14.

It may seem an easy thing to *wait*, but one of the postures which a Christian soldier learns not without years of teaching. Making and quick marching are much easier than God's warriors than standing still. These hours of perplexity when the most will spirit, anxiously desirous to serve the Lord, knows not what part to take. Then we shall it do? Vex itself by despair? Fly in cowardice, turn to the right hand in fear or rush forward in presumption? No, simply wait, *wait in prayer*, however long. Upon God, and spread the case before Him, tell Him your difficulty, and plead his promise of aid. In dilemmas between one duty and another, it is sweet to be humble as a child and *wait with simplicity of soul* upon the Lord. It is sure to be well with us when we feel we know our own folly, and are heartily willing to be guided by the will of God. But *wait with faith*. Express your unshattering confidence in him; for unfaithful, untrusting waiting but an insult to the Lord. Believe that if you keep your tarrying even till midnight, yet will come at the right time; the vision shall come, and shall not tarry. *Wait in quietness*, not rebelling because you are under affliction, not blessing your God for it. Nor murmur against the second cause, as the children of Israel did against Moses; never will you could go back to the world again, but accept the case as it is, and put it as it stands simply and with your whole heart, without self will, into the hand of your covenant God, saying, "Now, Lord, not my will, but thine be done. I know not what to do; I am brought to extremities; but I will wait until thou shalt cleave the floods, or drive back my foes; I will wait, if thou keep me many a day, my heart is fixed upon Thee alone, O God, and my spirit waiteth for Thee in the conviction that Thou wilt yet be my joy and my salvation, my refuge and my strong tower."—C. H. Spurgeon.

MAKING A MAN.

"Worry the baby as fast as you can,
Worry him, worry him, make him a man.
O with his baby clothes, get him in pants,
P'd him on brain-folds, make him advance,
H'dle him, soon as he's able to walk.
In the grammar-school, cram him with talk,
P his poor head full of figures and facts,
K'p on a-jamming them in till it cracks.
O boys grew up at a rational rate,
N'y we develop a man while you wait.

"Push him through college, compel him to grab
O'very known subject a dip and a dab.
G'd him in business and after the cash,
Ally the time he can raise a mustache.
L'ch him forget he was ever a boy;
Mie gold his god, and its jingle his joy.
H'd him a-hustling and clear out of breath.
U'rl he wins—nervous prostration and death."

—The Argo Patrika.

The Confessors of Peace from the Second Century to the Era of Mahomet.

XI.

thenasius, who stood so stoutly in defence of the Nicene creed against the Arians was several times banished from Alexandria, and finally died there in 373, having been bishop for six years. Although on a number of occasions his life was in great jeopardy, it does not appear that at any time did he make appeal to the sword for his defense. The following declaration is in line with the sentiments avowed by Tertullian and Cyprian:

"Nothing more forcibly marks the weakness of had cause than persecution. Satan, who has no truth to propose to men, comes with arrogant sword to make way for his errors. Christ's method is widely different. He teaches the truth, and says: 'If any man will come after Me and be my disciple;—when He comes to the heart He uses no violence, but says: 'Open to me, my sister, my spouse.' If we open He comes in; if we will not open He rebuffs: for the Truth is not preached with swords and spears, not by bands of soldiers, but by counsel and persuasion. But of what use an persuasion be where the Imperial Ego dominates? Or what place is there for counsel when resistance to Imperial authority must terminate in exile or death?"

When Julian was killed in his campaign against the Persians, in 363, Jovian, who was serving with him in the army, was proclaimed by the soldiers to be his successor. Yet Jovian professed to be a Christian of the orthodox faith. Making peace with the Persians, he returned to Antioch, but, on his way thence to Constantinople he died of suffocation, or was so dealt with, after a reign of only seven months. Again the army dictated a successor, in the person of Valentinian, who upon assuming the purple associated with him his brother Valens. The latter thence became emperor of the East, and Valentinian of the West, his capital being Milan instead of Rome. Valentinian had been scarcely two years emperor when a violent contest arose for the see of Rome, for even then the bishopric of that city began to be looked upon as the highest ecclesiastical dignity in the world, and those who held its possession were scarcely gifted with the humility and self-renunciation of Peter and Paul.

In the first two centuries it had been the

custom for the whole Christian population of district over which the bishop was to preside, to decide upon his fitness. Cyprian says, that a true and just ordination was one wherein the suffrages and judgment of both the clergy and the people united. In the year 366 a great struggle arose for the see of Rome, Damasus and Ursinicus being the chief contestants. While the latter was being consecrated in the Julian basilica, Damasus, with a disorderly mob, burst into the building and stopped the proceedings. Violent contests of a similar kind followed, frequently accompanied by bloodshed. At one time as many as one hundred and thirty dead bodies strewed the pavement of the Basilica Licinius. Finally, Damasus, who was a favorite of the Roman ladies, was triumphant. Thus it may be seen that the Romans were still largely pagan, notwithstanding their assumption of the Christian name, and that they yet favored the contest by main force, although the scene might be transferred from the arena of the amphitheatre to the pavement of a Christian basilica.

Chrysostom, then a young man, living at Antioch, subsequently referred to the foregoing and similar most discreditable scenes of strife, when he said: "I will pass by, lest they should seem incredible, the tale of murders perpetrated in the churches, and havoc wrought in cities by contentions for bishoprics. The elections were generally made on public festivals and were disgraceful scenes of party feeling and intrigue. The really important qualifications for the office were seldom considered."

The Mennonite writer, Twisck, in his Chronicle, says of Chrysostom: "This golden-mouth, John Chrysostom, taught also mightily against cruelty, tyranny, war and bloodshed, maintaining that it is altogether improper for Christians to wage war, and that peace and quiet are to be taught in the kingdom of Christ. Christ, he says, compels not, drives not away, oppresses not, but accedes to each his free will, saying that the tares (to which the heretics are compared) are not to be rooted out, which he says Christ spoke for the purpose of preventing and forbidding bloodshed. No violence is to be employed in heavenly things, the wicked teachings which have proceeded from heretics are to be reprehended and anathematized; but the man we must spare."

A little further on we will have further to say of Chrysostom. It will be proper here to briefly allude to several others whose personalities and writings fill a prominent place in this latter half of the fourth century, which produced so many defenders of the Nicene creed, and not a few who appeared as champions of the views of Arius. Among the former were Basil and his friend Gregory Nazianzen, of Cappadocia, both of whom received their education in part at the university in Athens, where Julian, afterwards emperor, was at the same time also a student. Basil, whose name is distinctly associated with the promotion of monasticism in both the East and the West, was involved in controversy with the Arian emperor, Valens, who inclined to manifest toward him a persecuting spirit. Gregory on the accession of Theodosius (A. D. 380) received the call to the high place of bishop of Constantinople, but he liked not the

intrigue, turmoil and contention of the imperial city, and soon returned to his quiet retreat in Cappadocia. Being invited by the emperor to attend a Synod at Constantinople, he replied: "To tell the truth, I am in such a temper of mind that I shun every assemblage of bishops, because I have never yet seen a good issue to any synod, have never been present at any which did not do more for the multiplication than it did for the suppression of evil. An insupportable thirst for contention and rule prevails in them; and a man who dares to lift up his voice against what is base in others, will be far more certain to bring down reproach upon himself than to succeed in removing such baseness."¹⁰

The name of Ambrose, bishop of Milan, is associated among other things, with the humiliation of the great emperor Theodosius. The latter was at Milan at the time of the serious tumult over a chariot race, in Thessalonica, referred to in a preceding chapter as followed by a shocking tragedy of wholesale murder of his own instigation, at the circus in that city. Ambrose peremptorily refused to condone this iniquitous offence of the emperor, but instead, refused him admission to the church, and restored him only after eight months of severe penance. The prelate's excommunicating displeasure and condemnation of the heinous offence were abundantly called for, though the power thus put forth has proved to be a dangerous one to be lodged in or claimed by a mortal. Ambrose nevertheless, defines a limit to the manifestation of condemnation in saying:

"The violence of worldly opponents must not be overcome with worldly, but spiritual weapons; and heretics must be punished only by exclusion from the church; for the champions of Christ seek neither weapons nor iron balls." The emperor Valens had no scruples of that sort. According to Robertson, he ordered (A. D. 373) that monks should be dragged from their retreat and should be compelled to perform their service (civil and military) as citizens, under the penalty of being beaten to death. The Egyptian deserts were invaded by soldiers commissioned to enforce the edict, and many of the monks suffered death in consequence. These favored the Nicene declaration of faith; the emperor, as already said, was an Arian. The army had declared itself Christian.

At the time of this edict of Valens against the monks, Chrysostom, who was then twenty-eight years of age, was living with a community of recluses who dwelt in separate huts in the mountainous regions south of and near to Antioch, having withdrawn themselves that they might live a life removed as they hoped, from the corruption of the neighboring city, laboring with their hands to supply their necessities and those of the poor. Chrysostom wrote a treatise defending the recluses against

¹⁰Eleven hundred years later, we find Cramer using this language to a friend who had unwisely recommended another to a vacant ecclesiastical office. "Ye do know what ambition and desire of promotion is in men of the church, and what indirect means they do use, and have used, to obtain their purpose; which, their unreasonable desires and appetites, I do trust that you will be more ready to oppress and extinguish, than to favour or further the same; and I recommend to your judgment and wisdom, how in an unreasonable thing it is for a man to labour for his own promotion spiritual."

the advisers and abettors of the persecution. He contends that the struggle for virtue ought not to be thus beset by a Christian emperor, while vice is allowed to prevail unchecked. "I see," he says, "a constant perpetration of crimes which are all condemned by Christ as meriting the punishment of hell—adultery, fornication, envy, anger, evil-speaking and many more. The multitude which is engaged in this wickedness is unmolested, but the monks who fly from it themselves or persuade others to take flight also are punished without mercy."

At the end of the fourth century, Theodosius dying in the year 395, the empire was divided between his two sons: Arcadius, a lad of eighteen years—weak in moral principle as in body, the easy tool of designing individuals—being given the eastern division, and his brother Honorius the western. The lapsed conditions at Constantinople like those at Rome were significant, as indicative of the degeneracy of Christianity following the assumption of hierarchial and state supremacy. Rufinus, cruel and perfidious minister of state, Eutropius the vile eunuch of the palace, Gainas, the general who ravished instead of defended the empire and so invited the irruptions of Vandals, Goths and Huns,—these formed a trio well calculated to facilitate the wreck of a great empire.

Aiming at the deposition of Chrysostom from the patriarchate of Constantinople, Theophilus, bishop of Alexandria, instigated by jealousy though concealed under plausible pretences, fomented discord in the city of the Bosphorus. A synod of hostile bishops being convoked there (403) to consider certain false or trivial charges against Chrysostom, the latter was declared guilty, and, by the Emperor Arcadius and his very worldly wife Eudoxia, was ordered into banishment. On the following day an earthquake occurred, which shook the palace, and especially the bed chamber of the empress. Alarmed at what she considered a marked display of Divine displeasure, Chrysostom was immediately recalled and was enthusiastically received by the populace. Two months later, however, there happened an event which again involved the bishop in serious trouble. Eudoxia, despite her high professions of orthodoxy, which she sought to establish by acting as patroness and builder of church edifices, seems to have been a decided worldly in her everyday life, her court, perhaps, not being noticeably different from that of the pagan sovereigns of prior generations. Chrysostom's denunciations of the corruptions of the time, the attendance at the theatrical spectacles and the games of the circus, but particularly his plain talk against female extravagance and levity and the wearing of gay apparel, had at all times been received with an ill grace by the empress, who appeared as the leader of the fashion of the day.

Ambitious also to be the recipient of homage equal to that accorded Arcadius, Eudoxia ordered a statue of herself to be erected, in the forum. It was a brilliant silver image, mounted upon a column of porphyry, and was placed directly in front of the vestibule of St. Sophia—the occasion being celebrated with music and dancing and all the pagan festivities commonly observed at the adoration of the image of an emperor. That such heathen-

ish ceremonies should occur at all, and especially in front of the cathedral, greatly offended Chrysostom, who made an appeal to the prefect of the city. Eudoxia, angered at this, caused a second hostile council to be convened. Although no condemnation appears to have been pronounced on the patriarch, the imperial authority was invoked against him. Upon the eve of Easter, the cathedral of St. Sophia was the scene of a great tumult, the thousands there assembled were forcibly ejected by the soldiery, and when the people reassembled in the Baths of Constantine, the Thracian Band was instructed to follow them, and the former scene was reenacted. Sentence of banishment to a village on the border of Armenia was then declared against Chrysostom. Palladius, who has minutely related these occurrences, says: "The angel of the church went out with him." It is also remarked that "the spirit of lawlessness and selfishness which was let loose during this period of misrule, dealt a blow to morality and discipline from which the church at Constantinople never recovered."

(To be continued.)

FOR "THE FRIEND."

Body and Members.

That "no man liveth to himself and no man dieth to himself" remains to be true of all men who live that true life which has been "by the gospel bro't to light" as an immortal life. As living branches of the one Vine, and as members one of another," because "members in particular" of Him who is the Head over all things to his living Church, it concerns individual members of that mystical Body to ponder their relationship to the Body in both the origination and the operation of that relationship. In the first place it behooves them to consider that society is not a mere aggregation of individuals, fortuitously evolved from individual persons, as the individual person is assumed by an erratic philosophy to have been evolved from individual atoms. In that Divine concept to which our groping human conceptions must normally tend, the vast mass of mankind may be presumed to have been an original unit, whose fragmentary offshoots, all too lamely and slowly are accomplishing the original purpose of the Divine counsel and inception. While therefore individual and society are alike of Divine origin and design, we may for purposes of strict doctrine and true practice, regard the individual phase of life as secondary or parasitic to the social phase, and not the reverse. At least in that educational stage of experience in which we have need to hear from fellow-beings the injunction, "Know the Lord," the living church as his representative element in the promiscuous mass of mankind, demands our loyalty, and inaugurates our needful intellectual sustenance, as representing the present mentorship of Christ upon earth. "Ye," said He, "are the light of the world."

While however that living church of representative humanity must be regarded as a compact and continuous whole in the original purpose and progressive administration of its Divine Ordainer, that essential unity or solidarity is necessarily held in seeming abeyance, as a mere mystical principle, for that in each successive historic era neither the raw re-

cruits nor the trained veterans in the warfare can worthily reflect in their own personality the crowning glory and authentic prestige of the Church Triumphant. T church-unity is, to the world, a necessary invisible fact. The same afflictions are to be accomplished in Christians as are in the world, though to more substantial purpose. They are still more or less largely as deceivers and yet true; as unknown, and yet well known; as dying, and behold they live; chastened, and not killed; as sorrowful, always rejoicing; as poor, yet making much; as having nothing, and yet possessing all things" (2 Cor. vi: 8-10; iv: 7-10). That of that coming completion of Divine revelation (John xvi: 13), in which "spirit and understanding" shall be indeed harmonized, claim of entire catholicity by any Christian denomination must be premature; and the world, while apprehending the body of church as the mere aggregation of such nondescript or paradoxical constituency, can never consciously realize and recognize the leadership of the church as it actually exists.

Therefore it is that, while the intellect the highest plane on which the spiritual can approach the unspiritual consciousness, the leadership of the church in the world is one of warfare and conquest rather than mere logical demonstration. That warfare, conflict of custom or morality rather than argument, wherein the previous worldliness, subdued, or convicted and converted, by authority of a truthful manner of life, became amenable to the "sweet reasonableness" of true logic. As the faithful and persevering neophyte of the church, the convert from the world will graduate through the successive stages of faith and experience which are spiritually symbolized by the blade, the ear, and the full corn in the ear, into that maturity of character which will make him in turn a dispenser of that sweet reasonableness which he has erewhile professed. He will come not only measurably weaned from dependence on church tutelage, but qualified in like measure to represent the church in controversy with the wisdom which "cometh not from above." But still, as has been readily intimated, the relationship of the individual membership to the Body is not limited to the operation or conduct of that outside missionary service; and so it becomes a matter of vital interest to consider what is the definite, abiding duty of the individual membership, as distinguished from the mission of the body at large to the world at large.

And thus the observation seems to be called for, that while the church upon earth, in its relation to the world, is pre-eminently a church militant, the individual members of that church are divinely forewarned that a man's foes shall be those of his own household. The circle of the Christian's external conflict in the world is to be narrowed to those most intimate relations of worldly life, in which his new foibles and eccentricities and his wilful prices will elicit the swiftest and presurably the kindest rebuke. A due regard to the lessons of experience will then inculcate the view that his individual duty of conflict is wholly an internal duty, consisting in the combatting of his own temptations and infirmities which is synonymous or identical

the cultivation of character. Culture, more military parlance, "drill," would seem to be the comprehensive term for dual as distinguished from social duty. "open secret" of social efficiency lies in that the truly attractive life is nearly, though indeed often unconsciously, just truly aggressive life upon all evils. Only be it specified, that a true life must be a progressive culture, and truly attractive life an integral life, to turning of all the slothful or traditional notions which would preclude its being "all things to all men." The of Col. ii: 18, as now restored in the old Version, is cogently suggestive of a military equipment in that progressive culture which ensures a progressive revelation. The love of truth is an all-enlightening as an all-conquering influence; and so becomes a characteristic of the aforesaid in competition or custom or morality upon the church and the world, that while upon the side of the victor, right necessarily constitutes might, on the side of the conquered, might, as necessarily, constitutes weakness. The mere rule of faith, in its incipency, is one of "violence, and not of harmony. Let the Christian soldier loyally follow the holy Captain of heaven in having that single eye to a bear witness (John xviii: 37), unto the whole world, which will take timely cognizance of the germs of deadly sin in mere conventional morality! "First pure, then peaceable," the truly missionary, is one of truly irenic spirit.

Howell said that "duties are ours, and are God's." The conviction and comfort of the sinful soul is doubtless a glory; but there seems a danger of our losing the letter of the familiar text which reads the very practical Epistle of James, the due magnifying of the human agency in dealing with that object, and to a heedless leaning upon the Divine prerogative in the act. Here, if anywhere, the subordination of objective may be found the "mode of entering" of that "cross of our Lord Jesus Christ," which an illuminated writer of the past age has defined as "an inward and not an outward thing." According to this view, objectiveness, as objective, is simply subordination to the attractiveness as subjective, even to the canon to power, or as effect to cause. May our eye be single to the leaden door, and may we overlook no accessible remembrance of the deliverance of our several generations to the world!

R. R.

When he became Lord Chancellor of Ireland. When he was a little boy he read the words which made a deep impression upon him. "God claims you!" Those three words became his life motto. They led him himself to God. They followed him through college and into Parliament, and when he became Lord Chancellor, when he was appointed to that great office, he was teacher of a large Bible class. His minister said to him, "Now I shall be obliged to give up your name," he answered, "I will not."

Science and Industry.

EQUAL parts of ammonia and spirits of turpentine will take paint out of clothing, no matter how dry or hard it may be. Saturate the spot two or three times and then wash out in soapsuds.

SOUTH AFRICAN SNEEZE-WOOD.—Among its many peculiarities, South Africa includes the "sneeze wood" tree which takes its name from the fact that one cannot cut it with a saw without sneezing, as the fine dust has exactly the effect of snuff. Even in planing the wood, it will sometimes cause sneezing. No insect, worm or barnacle will touch it. It is very bitter to the taste, and its specific gravity is heavier than water. The color is light brown, the grain very close and hard. It is nice-looking wood, and takes a good polish. For dock-work, piers, or jetties it is a useful timber, lasting a long time under water.

DISTINGUISHES COLORS WITHOUT SIGHT.—Sixty-five years of sock knitting and quilt piecing is the unique record of the life-work of Lucy Read, of Danbury, Vt., who has been blind since her tenth year. Previous to that she had lost both hearing and speech also. When about fourteen Lucy Read was sent to Boston to be educated, where for a time she was the friend and companion of Laura Bridgman. Since then her time has been given to the making of mittens, socks, quilts and fancy articles. Lucy Read designs her own patterns for all her work, doing all the cutting for patchwork without assistance. Different colors she assort by the sense of taste or smell, and rarely if ever makes a mistake, even in the threads used, and she also threads her own needles.

TALKING FISH.—Professor Holder, a patient investigator of things that other people do not notice, announces that there are something like seventy different kinds of fish which produce sounds. Most people have heard of the grunting carp, but there is a fish which wanders about saying "umph, umph, umph," and another which marches through the silent places of the deep saying "boom, boom, boom."

The fish that says "umph" is the blue catfish, sometimes called the midshipman. Then there is the sunfish, which imitates the typewriter, by rushing about chattering out "click, click, click;" while the solemn dogfish of Newfoundland gets through life with an occasional "roik." In view of Professor Holder's discoveries, "mute as a fish" is an expression which finds small support in actual fact. Apparently fish sounds may be produced by the pharyngeal bones, but in general they proceed from the pneumatic duct and the swimming bladder.

CALIFORNIA'S GOLDEN TREE.—Everybody is familiar with the fame of California's gigantic sequoia trees. Hardly less wonderful for size and far more useful than those trees, are the first cousins of the giants, the redwoods, Sequoia sempervirens. Unlike the Sequoia gigantea, the redwoods avoid the mountains and follow the seacoast, keeping a few miles back, but always within reach of the fogs. Of late there has been a revival of the red-

wood lumber industry, and the great excellence of the wood has never before been so fully recognized as it is now. Of a light salmon color when cut, it gradually turns a deep red. It is hard, and remarkable for its resistance to fire. It gives fine results in carving, and when used for piano cases is said to increase the resonance of the instrument. It polishes beautifully, and is used for house interiors and many decorative purposes. The annual product is now more than three hundred million feet, and it is estimated that the supply will last for one hundred and fifty years.—*Youth's Companion.*

AN OLIVE ORCHARD.—The largest olive orchard in the world, and probably the most remarkable and successful experiment in the history of American agriculture, is located at Sylmar, twenty miles from Los Angeles.

This ranch is a big project in any light in which it is considered. It contains more than 120,000 trees. There are 1,200 acres under cultivation, covering an area whose greatest length is three miles and whose breadth is two and one-half miles. Besides this, the ranch includes an additional 800 acres, which will shortly be planted to olives. There are forty miles of roads within the ranch. One could drive all day without leaving its boundaries. Two hundred and ten thousand dollars have been invested in the orchard and \$15,000 in the factory which treats the olive crop. Olive culture in the United States, which was, at first, deemed a great experiment, has proven successful, for the crop this season from the Sylmar ranch is valued at \$225,000. When the entire 2,000 acres shall be in bearing, at the present rate of increase, the ranch will produce an annual income of between \$300,000 and \$500,000.—*Pittsburg Dispatch.*

Those who enjoy stories of nature will be glad to know of Olive Thorne Miller's forthcoming book for children, entitled "*True Bird Stories from My Note-Books.*" "This is a rather clumsy title," said she in speaking of her work, "but there are so many untrustworthy stories of birds and nature foisted on the public, that I wished to make the reliability of this book apparent in its name. They are all my own observations, and were mostly made in my own home. All are authentic, hence the title. I had a room in my house fitted up with shelves and cages. Here I brought some native birds and after they were comfortably established in their new quarters, I was ready to learn all I could about them. Every morning after they were properly cared for, their cage doors were left open and they enjoyed the freedom of the room. Then, with my note-book, I sat down in an out-of-the-way corner to watch them. I made no effort to tame them; I wanted to learn their natural ways. They often apparently ignored my presence altogether, while I sat quietly taking notes of all that they did. I usually go to the country about nesting time and take up my quarters at some convenient farmhouse. I try to locate the nests of several birds, then armed with a camp-stool, field-glasses, and note-book, I make my way cautiously to a good point of observation. I always wear a plain dark gown and try to become, you might say, a part of the landscape as much as possi-

ble. I don't want the birds to notice me in the least. There are some days when I scarcely move for hours at a time, except to take notes."

Here, in part, lies the secret of Olive Thorne Miller's success. She never depends upon her memory or her imagination. With the utmost care her observations are jotted down on the spot, and at night, while the incidents are still fresh in her mind, they are written out. Her first and second books of birds are very well known. She is a New Yorker by birth, and now lives in Brooklyn.—*Presbyterian*.

TYPHOID FEVER SPREAD BY IGNORANT DAIRYMEN.—The following article is of value as very pointedly calling attention to the way in which typhoid fever is frequently disseminated. The proper care of milk is a subject which should be better understood.

During the past winter, a dairy formerly of good repute, lying about four miles from Palo Alto, was leased to a Portuguese family. In this family, in March, a death occurred from typhoid fever. Two of the three houses stand on the brink of a brook which bounds the cattle yard. From this brook a wooden channel carries water to a large wooden trough within the yard. In this trough the cans and pails of the dairy were washed.

From the house, the excreta of the fever patient seem to have been thrown, Latin-fashion, on the ground, to be washed by the rains into the brook, and thence into the trough.

One of the milkmen supplying the town of Palo Alto bought milk from this Parreiro dairy. About April six cases of fever appeared in Palo Alto. The water supply of the town, as well as that of the university, from deep-driven wells, was found above suspicion. This dairy was examined, bacilli were found in its milk, and on April 8 the milk route was closed. In this period, however, many people had taken the milk, and in the next three weeks there were upwards of one hundred and fifty cases in the town, eighty of them being students of Stanford University.

On the university campus, a mile away, about eight hundred and fifty of the one thousand four hundred and eighty students of the university live. Two fraternity houses on the campus were served with milk from Parreiro's. In one of these houses fourteen out of twenty persons were attacked. In the other four out of twenty. In the university dormitories, and in the remaining fraternities there have been a few cases, persons who had eaten at a Palo Alto restaurant or had been guests at some infected house.

About one hundred and ten cases have developed among the students of the university, and there have been four deaths, all in Palo Alto. The source of infection was promptly detected. The period of incubation, about three weeks is now past; every care has been taken to prevent secondary infection, and thus far there have been no cases from such infection.

The chief lesson lies in the need of closer inspection of the habits and methods of dairymen and gardeners who come from the south of Europe.—*Science*.

THE ORANGE SECRET.—It was told me by

Maritza, a little Greek girl, in far-away Turkey; and I am going to tell it here and now to every one, because I have never found any American child who had discovered it.

I was finishing my breakfast one morning, when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door, and come so softly through the open hall that I had not heard her.

After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left in a dish on the table. One of them was big, and the other quite small.

"One orange is for you," I said, "and the other you may carry to Louka. Which one will you give him?"

Maritza waited a long while before answering. At any time she would have thought it very rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over and then the other. After a little more urging from me she whispered, "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said, "But why don't you give Louka the small orange? He is a small boy."

Maritza dug her little stockinged toes into the carpet and twisted her apron hem before she answered.

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces, and the other only eleven. Anna would not like to take six pieces if I had only five."

"You cannot see through the orange skin, Maritza, to tell how many pieces there are. How is it you know?" I asked.

Then Maritza told me the orange secret, and this is it.

If you look at the stem-end of an orange, you will see that the scar where it pulled away from the stem is like a little wheel, with spokes going out from the centre. If you count the spaces between these spokes, you will find there are just as many of them as there will be sections in the orange when you open it; and so you can tell, as Maritza did, how many "pieces" an orange has.

Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps, away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes some of them outgrow the rest. Then the number of cells is fixed; and, no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange.

The next time you eat an orange, try to find out its secret before you open it.—*Julia E. Twitchell in Little Folks*.

DESPISE not the little things. A word of one syllable, a nod of the head, a motion of the hand are each very small matters, but they are frequently the difference between truth and falsehood, between right and wrong.—*Kennett Advance*.

The Patience Pail.

There was once a man in China who many other people in the world, was very given to letting his temper get away from him without its giving him sufficient wa He would often get angry at some little vocation and then repent very sadly leisure. He wished that there could be covered some method for keeping him constantly reminded that he must not get in such way that he could not be taken guard. It was suggested to our C friend that he get a "patience pail"—a pail in which one is supposed to be put his anger and then cover it up with a good strong lid to keep the anger in must carry it always. That would keep always reminded.

He thought that would be a very good so he obtained a patience pail and star satisfied and glad. Now his anger was out only after he had exercised due de tention and should open the pail.

By and by a boy began to follow him, having his curiosity excited at seeing him carrying the pail, asked, "Say, Mister, what is that you are carrying?" "It is a patience pail," said the man enthusiastically. "What is that for?" asked the small boy. "It is to keep me from getting angry," said the boy with an intimation of mischief and not inquiry, in his tone. He followed in silence and asked again, "Say, Mister, what is that you are carrying?" "What is that you are carrying?" "Oh! Another two of silence following and the question repeated, "Say, Mister, what is that you are carrying?" "It is a patience pail," signs of losing ground. Another time passes and the little rascal asks, "Say, Mister, will you not tell me what that is you are carrying?" "It is a patience pail, but you must not ask too much"—signs of inward mischief. The little monkey is full of mischief. After another silence and a moment more, he says, "Say, Mister, do you know what that is you are carrying?" "What is that? It's a funny thing you can't remember anything two minutes! You are scoundrel, if I could catch you (rumor him) if I wouldn't warn you! I have a patience pail. I lost my patience. You are good is a patience pail."

He went off sadly repenting, while the rascal went off laughing over his success in making the poor stricken one fail.

How often we, in trying to trust in our own strength or some worldly plan, are deceived by some little messenger of Satan, how often we fail! But what a joy when we find a real helper in Christ, our Saviour. This Chinese story lets us know that the Chinese, too, do have sorrow in their human weaknesses and that they struggle long and hard to be good, to recognize no Saviour to help them, and to useless schemes like having a "patience pail." They struggle on in their own way, without the clear knowledge of God and mighty Redeemer.—*H. G. C. Hooper in the Presbyterian*.

ALTHOUGH good never springs out of evil, it is developed to its highest by combat with evil.—*Ruskin*.

Reflecting the Glory.

On a summer day, when walking on the slope of a hill—the sun setting behind me, right across the valley I espied a most remarkable light, it was more brilliant than the light, and seemed to rise from the sun. At first I supposed that some one had kindled a fire with resinous wood that sparkled and shined, but there was evidently no smoke, and as though some angel had dropped down and strewed down there upon the ploughed field, that it was burning itself out. Finally, on my reaching the spot, I discovered a small piece of broken glass had caught the light of the setting sun, and was bathed in a supernatural glow. An old piece of bottle, yet so brilliant,—the bottle glass being visible, because of the light that it reflected!

It is the apostle's thought. We are to be like Jesus, as a mirror reflects and flashes the light that falls upon it. If there be a heaven the mirror and the sun, there is the possibility of its reflecting the radiant sun, and if there is any sin upon your heart it hinders your fellowship with Jesus, and the possibility of your passing on his life. Only remember that the mirror is only polished the light is seen. So shall it be with us—"We preach not ourselves, but Jesus as Lord, and ourselves as your servants for Jesus' sake." And so we all with unveiled faces reflecting the mirror the glory of the Lord, are changed into the same image from glory to glory even as from the Lord the Spirit." *Corinth. 18.—Anon.*

The Use of Enemies.

When a man complains of his enemies, it only shows that his heart is filled with rancor, and that he would not hesitate to take opportunity should offer, but also he lacks wisdom as well as charity in not seeing how useful an enemy could be to him. Advise and faithful friend once spoke of acquaintance upon this subject, as follows:

You are ever complaining of the wrong done to you suffer from your enemy, and regret that more than half your troubles come from your own heart, for when you give such an evil disposition to your enemy you do no harm as long as you do that is just and honorable in the sight of God. Guard more against yourself, you will have less reason to fear other enemies, for open enemies are far less dangerous than secret ones. The man is an enemy to himself who indulges in hatred to his neighbor, and meditates revenge against those of whose hostility he complains; for by his harshness a temper of mind he makes himself an enemy of the God who condemns unprovoked and malevolence of disposition. Consider the matter calmly, and you will see how much good you may derive from an enemy; so much, indeed, that you will be able to esteem him as a friend, and God that so much good can come of

Items Concerning the Society.

The return of Asa S. Wing to Philadelphia has been welcomed after his fourteen weeks' absence on a visit to Japan.

JOHN PIM, an elder, from Belfast, Ireland, who arrived in Philadelphia on the 20th, in time to attend a portion of Western District Monthly Meeting, was much interested also at Western Quarterly Meeting held at London Grove on the 22nd, and in the meeting at Germantown on First-day the 24th. He has been diligently forming acquaintances with the several members of the Pim family in these parts. On the 25th he departed for Tennessee, Kentucky, and Georgia, and aims shortly to conclude in Canada his fortnight's visit to America.

Notes from Others.

"The Methodist Discipline tells the ministers to 'make out what they take in hand.'"

The Pope has granted an "indulgence" to every Catholic who will read for fifteen minutes every day the translation of the Gospels and the Acts which has been issued with the approval of the Vatican.

Herbert Booth, son of General Booth, who has left the Salvation Army, is to start a mission in which he will preach "the gospel" by means of Bible dramas, illustrated in up-to-date fashion by the cinematograph.

The *Churchman* states that Roman Catholics in England are in no way behind the Americans in the zeal of their conversion to Bible reading. They are ridding themselves of the notion that the Bible is a Protestant book.

It is reported that Mwanga, the cruel king of Uganda, who murdered Bishop Hannington and burned at the stake scores of native Christians, has just died in exile on one of the Seychelles Islands in the Indian Ocean.

The *Universalist Leader* says: "Our creed makers and religious teachers have not yet discovered that religion and morality are the two halves of one living thing, and you cannot kill one without killing the other."

J. C. Paton of the New Hebrides writes that there are over 16,000 worshippers of God now on the islands. There are yet 40,000 and more cannibals on this group of islands. On Malekula and its surrounding islands the natives are still savages.

A heathen in Burma obtained a copy of the Psalms left by a traveller who stopped at his house. For twenty years the man worshipped the God revealed in the Psalms, then a missionary appeared, who gave him a copy of the New Testament, which he received with great joy.

In an article on "The Childless Church" the author, Charlotte Brewster Jordan says: "The world waits for the coming of the one who will do for the children's church what Froebel did for the children's school. When that comes the reproach of the childless church shall be taken away."

George Cadbury of England has presented to the Society of Friends his Woodbrooke estate with an endowment of £12,000 for "management and upkeep," as a permanent settlement for training in religious work. Accommodations will be provided for forty students.

The religious community called the Society of Harmonists has sold all its property in Sewickley Valley, Pa., for \$2,500,000. This society was founded in Wurtemberg at the close of the eight-

teenth century, and because of persecution came to America in 1803. Their creed was the Bible and they held to the doctrine of community of goods, and celibacy. Their numbers now are very few and of greatly advanced age.

Lectures before a Christian Worker's Association are announced on the following topics:—1. Theology—2. Angelology.—3. Anthropology.—4. Hermatology.—5. Soteriology.—6. Ecclesiology. These are at the same time rightly explained as meaning respectively: "The Doctrine of God," "The Doctrine of Angels," "The Doctrine of Man," "The Doctrine of Sin," and "of Salvation," and "The Doctrine of the Church."

The *British Weekly* is said to have a fine editorial on "The Future of Quakerism and the Salvation Army." "If," says the article "General Booth were to create an order of preachers—and no man in the country has such opportunities—he would give many of his converts the highest opportunities of benefiting others and spiritualizing themselves." But a man-created order of preachers and a spiritualizing ministry are a contradiction in terms.

JOSEPH CHAMBERLAIN AND THE BOERS.—A few weeks ago Joseph Chamberlain arose in the House of Commons and retracted the charges that for a series of years he had laid before the House of Commons concerning the character and conduct of the Boers with respect to their treatment of their Kafir servants. He went on to say that the Boers were absolved of the charges of brutality, of violent misconduct toward the natives, or of ill-treating them, and testified that the Boers seemed somehow or other to have understood the native character. "*Harper's Weekly*" of a recent number gives a summary of the speech on which this note is based.

WHY RECTOR?—Rector is from the Latin, *regere*, to rule. In this sense a politician could be a Rector, while it requires one called and ordained of God to fulfill the office of a Pastor. If this Biblical and more beautiful name for the ministry must be blotted out, and the Rector take its place, on what grounds do you make the change?

We do not deny that Rectors have not always existed, as frequently perhaps, among the laity as among the ministry. Laymen who denounce the Papacy with the strongest language often pose as little popes in their own little parishes. Whoever the Rector of the parish may be, whether the officiating minister or the self-called layman, let him remember that this office has no sanction from God's Bible, and that according to apostolic order no one was ever ordained Rector.—*Euclid Phillips, in Episcopal Recorder.*

"The things that I care for most in our Church," said Van Dyke, Moderator of the Presbyterian General Assembly, "are not those which divide us from other Christians, but are those which unite us to them. The things that I love most in Christianity are those which give it power to save and satisfy, to console and cheer, to inspire and bless human hearts and lives. The thing that I desire most for Presbyterianism is that it should prove its mission and extend its influence in the world by making men happy in the knowing and doing of the things which Christ teaches."

"The Church that the twentieth century will hear most gladly and honor most sincerely will have two marks. It will be the Church that preaches the central truths of Christianity most clearly, strongly and joyfully. It will be the Church that finds and shows most happiness in living the simple life and doing good in the world. May that Church be ours."

In response to the call which went forth to many churches to observe last First-day as "Emer-

gence works without haste, but without stelly."

son Sunday," the *Christian Advocate* says: "To commemorate Emerson as a genius, as a literary star of the first magnitude, as a citizen, as being of considerable value to the symmetrical development of thought by opposing bald materialism, as one who has extended the fame of the United States far and wide by his poems and essays, as a person of unusual sweetness of disposition, and the sympathizer with the elevation of mankind and the removal of inequalities, is as unobjectionable and as praiseworthy as the vote that placed him so high in the Hall of Fame; but for orthodox Christians to take the hours set apart for religious worship to magnify the life of one who used his powers to denigrate Christ as in any special degree the Son of God, and attached no value to His sacrifice for the salvation of men, except as a mere martyr, would be most incongruous except for Jews, Unitarians and Deists."

Captain Mahan, of the United States Navy, speaking before a recent meeting of the Episcopal Church Club, in New York, is reported as having said:

"Has not the world, within the last thirty years, learned from the Church that man's personal piety is a matter of small consequence alongside of his benevolent activities? Has not the Church come to teach, consciously or unconsciously, the external activities, outward benevolence, are not merely the fruit—for that they are—of Christian life, but the Christian life itself—that doing these things is the all-sufficient living before God?"

If that statement, says the *Presbyterian*, correctly states the lesson that the world has learned from the Church, there is the demand for a fuller presentation of the need of personal piety. Real fruitage is the witness to life and not its end, it is only the external evidence of the regenerated soul. Benevolence and philanthropy of themselves avail nothing, but "in his name" become deeds of righteousness. The Christian life consists not in doing, but in being. To the end of any real service regeneration is a necessity, and that means new creatures in Christ Jesus.

SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt in a speech at Salem, Oregon, on the 21st inst., referred indirectly to the persecution of Jews in Russia, protesting the outrages and expressing gratification that this country is free from religious hatred and persecution. He also said: "There is but one safe rule to follow in public life, as in private life, and that is the old rule of treating your neighbor as you would like your neighbor to treat you; the rule of decency, of honesty, of square dealing, as between men and nations, treating the neighbor as you would like to be treated, as between nations, so long as they have the fundamental virtues of decency, of courage, of common sense, just so long we may rest assured that this country will go onward and upward until it occupies a place among the nations of mankind such as has never before been known since the days when history was first written."

Dr. Robert H. Jones, of the Frankfurt Asylum, has started to a late report of insanity in this country, and appears to be increasing. He says: "From the best information at hand, we conclude it is probably true that there is still an increase in insanity. In the United States immigration has a potent bearing on the results of these computations. This may easily be seen when it is considered that while only one-eighth of the population are foreign born, one-third of the insane belong to this class."

Under a certain contract between the Pennsylvania Railroad Co. and the Western Union Telegraph Co., the latter agreed to remove its poles and wires from the lines of the Railroad Company, upon receiving six months' notice to do so. This notice was given, but the Telegraph Company not only refused to remove its poles, but applied to court to restrain the Railroad Company from it. On the 21st inst. Judge Bullington, of the United States Court, at Pittsburgh, declined to issue such an injunction, upon which President Cassatt, of the Pennsylvania R. R. Co., directed that the poles and wires should be removed, which was done immediately by employees of the company. Poles and wires which had cost at least \$300,000 have been rendered useless. The work covered 1200 miles of track, and included about 55,000 poles, upon which were

strung 15,000 miles of wire. From every point east of Pittsburgh, except in the northern part of New Jersey, which is not embraced in the division, and along the Philadelphia, Baltimore and Washington Division of Pennsylvania, it is reported that not a pole or foot of Western Union wire remains on the railroad right of way. It is probable that litigation upon this subject will be carried to the Supreme Court.

A dispatch from Great Falls, Mont., of the 19th, reports that a great snow storm had prevailed for the past three days, which had caused a great loss of sheep and cattle, and the herders have abandoned the hills, and every head and led for safety to the settlements and ranches. Nothing like the fury of this storm has ever before been witnessed in Northern Montana. It is stated that 1,500,000 sheep, worth \$3,750,000, perished in blizzards in Montana the past winter.

In consequence of the recent advance in the price of cotton, attention has been called to the large area of land in Mississippi which might be utilized in producing it and other valuable crops. This is in the Delta, lying between the Mississippi and Yazoo rivers, extending from Memphis to Vicksburg, and Yazoo area, adjacent to the Delta, together comprising nearly 200,000 acres. A portion of this land, however, will require protection from floods and from malaria.

The total annual loss from forest fires in this country is estimated at from twenty-five to fifty millions of dollars.

There were 472 deaths in this city last week, reported to the Board of Health. This is 2 less than the previous week and 4 more than the corresponding week of 1912. The foregoing 242, including 114 males and 128 females, 63 died of consumption of the lungs; 56 of inflammation of the lungs and surrounding membranes; 11 of diphtheria; 22 of cancer; 18 of apoplexy; 31 of typhoid fever; 4 of scarlet fever, and 4 of small pox.

FOREIGN.—The strong opposition existing in England to the Government's London Education bill was manifested on the 23rd in that city, in a public demonstration against the bill. The numbers, including men, women and children, were 500,000 persons; a general protest was voiced in a resolution condemning the Education bill because it "destroys the School Board, excludes women from control and imposes religious tests upon teachers."

A dispatch from Washington says: Great Britain has decided to accord China the same terms in the settlement of the Boxer indemnity as those accepted by the United States.

The State Department has been informed that the English Charge at Peking has signified the willingness of the Government to accept payment on a silver basis for a term of years, reserving under bond the right to receive payment of any deficiency that might exist should it hereafter be decided that the payments should have been made in gold. The United States has expressed the attitude of the United States in its almost single-handed contention for payment on the silver basis.

The permanent treaty between the United States and Cuba, in which is incorporated all the provisions of the Platt amendment, was signed on the 23rd inst., at Havana. Under the terms of the Platt amendment the following points are required among others to be incorporated in the treaty:

Cuba will never enter into any treaty or other compact with any foreign Power or Powers which will impair the independence of Cuba, nor in any manner authorize or permit any foreign Power to obtain by colonization or for military or naval purposes or otherwise lodgment in or control over any portion of the island.

The United States shall exercise the right to intervene for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property and individual liberty and for discharging the obligations with respect to Cuba imposed by the treaty of Paris on the United States.

The imports into the United States consist chiefly of cotton goods, kerosene oil and flour, and during the year 1912 were the largest known. They were nearly 30 per cent. larger than in 1901 and amounted to nearly thirty millions of dollars in value.

Evidence appears that the recent massacre of Jews in Kischenev was encouraged if not instigated by Russian officials, but without the knowledge of the Czar, who, it is believed, was kept in ignorance of the proposed movement. It is stated that the Jews in Russia are concentrated in sixteen Governments, being forbidden to dwell anywhere else, and, moreover, are confined to the towns, and prevented from spreading themselves over the country. Under these circumstances they are unable to compete in the labor market, and consequently, suffer from terrible poverty.

The statement made to the United States Government in 1895, by Andrew D. White, formerly Ambassador of

the United States, at St. Petersburg, it is stated restrictions upon the Jews are by no means co-residence, they extend into every field of activity, the parts of the empire where the Israelites are free they are not allowed to hold property in fee, to take mortgage on land nor to farm land, and they have even been, to a large extent, prevented from living on farms and have been thrown back into villages.

"Perhaps the most painful of the restrictions upon them is in regard to the education of their children. In the regions where they are concentrated, only 10 per cent. of the scholars in high schools are allowed to be Jews, but in the number allowed them is but 5 per cent., and St. Petersburg and Moscow only 3 per cent."

Resolutions have been passed by different bodies of Jews in this country similar to the following: "Resolved, that the President of the United States, head of a Government recognizing religious liberty as one of its cardinal principles, is in duty bound to human kind, and is hereby urged to take action through the Department of State as would the Russian Government to a realization of its obligations towards its subjects of dissenting religious opinions. That the further urge said Government to punish and to make a recurrence of such atrocities possible."

NOTICES.

A young woman Friend desires some light work on Seventh and Eighth Months. Address J. Office of FRIEND.

WESTWOWN BOARDING SCHOOL.—For convenience persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M.; Other trains are met when they leave Stage fare, 15 cents; after 7.30 P. M., 25 cents each. To reach the school by telegraph, wire Westtown, Pa. Phone 114a. EDWARD G. SMEDLEY, Superintendent.

WESTWOWN BOARDING SCHOOL.—Application of admission of pupils to the school, and letters to instruction and discipline should be addressed to WM. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address Westtown Pa., O. Chestnut St.

Westtown Old Scholars' Association.—Seventh Annual Session (Fourth Westtown Boarding School) The Old Scholars' Association is planned for Saturday, Sixth Month 6th, 1903, on the School grounds, Westtown.

All old scholars, their husbands, wives and all others interested, are invited to become members of the Association. The members are invited to the Session which will be held from 9 a. m. to 10 p. m.

Special trains will be met by stages at Westtown. The meeting will be held at 11 o'clock, O. S. A. text; it will be addressed by interest in the school. The names will be announced later; a luncheon will be served in the school building. The afternoon will afford an opportunity of viewing the school games, walks, and having the more social enjoyment of old school friends.

DIED, at his residence in West Philadelphia, on the 13th day of Third Month, 1903, LEONARD G. COTT, a member and elder of Woodstown Meeting, N. J., in the eighty-third year of his age. This valued Friend was among the teachers of the Lord Jesus, and was zealous in his allegiance to Him by diligent attendance on the Word of God. His character was marked by his adoption of the course her religious convictions as the way of Truth; and the energy with which he pursued her calling in earlier years distinguished his later life by efforts to promote righteousness and fill his part in carrying on the work of our Society. His example may be safely followed by those who desire to leave a life to represent the Father in the Father of Friends. Those who knew her have a precious memory which has been made more than

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, SIXTH MONTH 6, 1903.

No. 47.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Box from Walnut Street, between Third and Fourth.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered second-class matter at Philadelphia P. O.

Sample Copies—New Subscribers.

With a view to securing new subscribers to THE FRIEND, interested Friends have furnished (by name) to whom sample copies are being sent each week. The Friends who are receiving these copies are hereby requested to become subscribers by sending two dollars to Edwin P. Sellow, or by writing him that they wish to have their names entered as such. Persons subscribing now will receive the remainder of the present volume free.

They who seriously ask, "Is life worth living?" are such as may be existing but are not living. No one knows what living is who is without the spiritual life, or who lives without its privileges.

We acknowledge the worldling's weary deliverance,—"vanity of vanities!"—or that "to be carnally minded is death." But the Christians see to the higher living, which finds that to be spiritually minded is life and peace.

The Anti-Christ of a nominal Christianity is continually cropping out, and sometimes starves to a civilized world by diabolical atrocities. We find it in our wars, we find it to-day at the sacrifice in the Russian church members' massacre of Jews less unchristian than they. We find Anti-Christ bearing the Christian name in emperors, bishops, churches and peoples who have been exposed to just abhorrence in the series of articles going on in our columns under the title "Confessors of Peace." "Chr't," says the *Springfield Republican*, who washed the feet of some rather dark-skinned persons in his day, might have some efficacy nineteen hundred years later in recognizing those who profess his name, whether they be found in Russia or America." Until

that superstition is cleared away which regards an assent to some church machinery as Christianity, the conversion of its members from the heathen state is still afar off. Christianity, if anything, is Christ-likeness, and we by being individually exponents of Christ's Spirit on earth, shall best illustrate to men's minds the true Christianity in contrast with the false.

A Leader to Antichrist.

The beginning of Peter's denial of Christ was his taking the sword. Though this act was intended in defence of the best of causes, yet the Prince of Peace rebuked it, saying, "Put up again thy sword into its place. For all they that take the sword shall perish with the sword." And in his spiritual life Peter was at once found to be perishing. In a sense of his alienation from the Spirit of Christ, he forthwith followed Him "afar off." And when the moment of testing came, and a maiden could banter him with being "one of them," he added swearing to his swording, and denied Christ, by saying, "I know not the man!" The consequence of the spirit which could use the sword was a shirking behind or a laggard following of Christ; the consequence of following Him afar off was denial; while a consequence of following Him close to, would have been fellowship and spiritual life.

The same consequences follow the spirit of militarism in our day—discipleship perishing by the sword. Christendom's denial of Christ began where Peter's did. How sad is the wail which rings through our periodicals generally over the waning of the Spirit of Christ in this mammonizing generation, the lukewarmness toward other races which the "missionary boxes" complain of; the increasing violence of atrocities, lynchings, massacres, committed by professedly Christian peoples. "The nation," as we quote elsewhere, from our English contemporary, but it applies to us with other nations lately dechristianized with war,— "is going back to the moral standards of Greece and Rome. The old-fashioned teaching that men of different races and nations are yet brothers, that the best defence is the consistent practice of national justice and righteousness, is scoffed at as sentimental rubbish." Accompanying this decline, the simple faith in the Lamb of God who taketh away the sin of the world, is visibly becoming sapped in churches that were once strongholds of the profession of Him

who gave his life a ransom for the sins of many.

We speak now of the popular mind, as vitiated by the bane of militarism,—not of the hidden seed of life which we believe is by Christ growing in prayerful hearts, preparatory to its coming up into dominion above all this work of the enemy,—but that spirit which takes the sword has evidently been having its following in the practical denial of Christ, or a callousness to the spirit of Christianity. It gives "its strength and power to the beast; but the Lamb and they that are with Him shall overcome them."

One week ago there was an intended popular decoration of the principle of self-sacrifice as represented in soldiers through whom the Union was saved. The principle of self-sacrifice, as a gospel principle, we can but honor. But practically bound up with that observance was the decoration of war and the inflaming of the military spirit. Two of its representatives were seen clasping each other in the gutter, and whoever was atop bruising the other with his fist. "Is that the gospel of Decoration day?" said a passer-by. The next day was what some people call the "Lord's day." Such scenes were not in evidence, or not to be expected then. Why was the angry fight which seemed to the crowd not out of character with Decoration Day, a spectacle which would have seemed a sacrilege on the day following?

Two Kinds of Reading.

A young boy found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard someone say: "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply; "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy, till he took to reading nonsense and nothing else."

The boy sat still for a time, threw the book into the ditch, went up to the man who said his mind would run out; and asked him whether he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"I will."

"It will be hard work for you."

"I will do it."

"Well, come home with me, and I will lend you a good book."

He went with him, and received the volume the man selected.

"There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, and the more he talked with his friend about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he ever derived from reading poor ones. Besides, his mind began to grow. He came to be spoken of as an intelligent, promising young man, and his prospects are bright for a successful career. He owes everything to the reading of good books and to the gentleman who influenced him to read them.—*Christian Guardian*.

Doukhobor Notes.

The following has been received from Joseph H. Nelson, who has taken much interest in the establishment of a hospital in Yorkton, N. W. T., which is worthy of the consideration of those who have the wherewithal at command to assist institutions to relieve suffering humanity.

The hospital at Winnipeg has been a blessing to disabled Doukhobors, but it is about three hundred miles from Yorkton, which may be supposed to be the nearest point to the main body of Doukhobors where it would be practicable to maintain a credible hospital, and would be desirable on account of the expense and fatigue incurred by the long journey to be assisted.

The letter is dated the 22nd instant:

"We are making an effort to clear off the debt on the Cottage Hospital here, also to complete the building which will amount altogether to about two thousand dollars, and knowing the sympathy that you have in this matter we make an appeal to you and your good Friends to help us.

Some months ago I wrote you on this subject, but your reply at that time was, that you would wait a little while and see how the Doukhobors would act, as you remember it was about the time they went on their pilgrimage. A great change has come over them since then, and since Peter Verigin has been amongst them, and now with the exception of a few they are settling down nicely and are doing well. We have had some of them, both men and women, in the hospital, and they have paid their fees when they went out, but as you know the profits on these charges will not pay off the debt.

"We have had sixty-nine patients treated since we opened in October last and only two deaths. I trust therefore that you will give this request your kind consideration, and will see your way clear to help us in this matter."

A letter from Peter Jansen under date of Winnipeg, Fifth Month 25th, 1903, contains the following:

"Just returned from the Northwest where I found things very prosperous and the outlook for crops fine. The great majority near Roshtern are doing splendidly in their farming operations, and the grain dealers here tell us they bring in the cleanest wheat and oats."

JOSEPH S. ELKINTON.

The Confessors of Peace from the Second Century to the Era of Mahomet.

XII.

A century before the time of the Emperor Julian, Christianity was introduced to some extent among the Goths as the result of an irruption made by that people into Cappadocia and adjoining parts of Asia. A number of Christians being carried back to the homes of their captors, some of these became converts to the new faith. In the reign of the Emperor Valens (375) the Visigoths in Pacia, [the present kingdom of Roumania], being pressed by the Huns from Asia, crossed the Danube by permission of the Emperor. A dispute arising with the Romans two years later, the Goths invaded Thrace, and in a decisive battle at Adrianople defeated the imperial army, Valens being slain.

The translation of the Bible into the Gothic language by Ulfilas, was an important incident of this period. Ulfilas appears to have been a descendant of one of the Cappadocian captives just alluded to. He received a liberal education at Constantinople, and being appointed bishop of the Goths resided among them a number of years. It is recorded that when he made his translation into the vernacular he excepted the four books of The Chronicles and Kings, being fearful that they might encourage the martial spirit of that sufficiently warlike race, among whom he had taken his abode.

It was the Arian form of Christianity that was imparted to these Goths. It has been observed that the Arian Christ (not held to be essentially One with the Father) "found responsive acceptance in the Teutonic mind. They pictured Him as a king upon earth, moving about the highways of Palestine, attended by troops of loyal followers, from among whom He had chosen the twelve as captains. When He went up into a mountain and took His seat His captains stood in obedient readiness before Him, and all below and around, the faithful host was waiting to hear His commands." Well, we get from the Goths or Saxons our ordinary days' names of the old pagan time, as Tuesday from Tuisko, their Mars or god of war, Wednesday from Woden, synonymous with the Mercury of the Romans, Thursday from Thor, the god of thunder. What wonder that some tender minds (more particularly of the religious society of Friends) scruple to use these in the place of the plain nomenclature of Scripture?

Alaric, King of the Visigoths, had been invested by the Emperor Theodosius, with the command of his Gothic auxiliaries. Angered afterward at being refused command of the armies of the Eastern Empire, he invaded Greece, and, later, though hindered awhile by Stilicho, the able general of Honorius, he advanced into Italy and in the year 410 made himself master of Rome. It was the first occasion during the 1163 years following its foundation that it had been entered by a foreign enemy. The sack of the city continued for six days, and yet it is said in defence of Alaric's humanity, that "even in that hour of terror, when at midnight the awful Gothic trumpet sounded in the streets of Rome, the Arian Goths showed more compassion and more sense of religion than the Roman Cath-

olic soldiers of Charles the Fifth, when sacked the city of their own Pope eleven dreed years afterwards."

In the year of the Gothic capture of the Vandals, an allied German tribe, whose name is from the Teutonic term, which means to wander) having passed the Gaul, set up a kingdom, Vandalitia—now dalusia—in Spain, and thence under leader Genseric, crossing into Africa, possessed themselves of a large part of Roman provinces along the Mediterranean. They subsequently crossed over into Italy (A. D. 455) plundered Rome. It will be appropriate here to quote from Judge Grimke, who, writing upon the *Delusion Suicidal Results of War*, says:

"The Roman Empire, the grave of a dreed states, was destined to illustrate remarkably than all the preceding that the law of violence is a self destruction. Her power had been constantly ebbing nearly eight hundred years, till a single hour had swelled to the magnitude of an embracing the fairest portions of Africa, Europe and Asia. But her law had ever and was still, the law of violence. Her shout of defiance had pierced the deep of the Hercynian forest; and the Gothic Burgundian, the Vandal and the Hun, down to the feast of victory at the triumph summons. Their progress was terrible when the mountain torrent rushes in time to sweep away the vineyard and the peasant's cabin, the shepherd and his flock. The Pyrenees, the Alps and the E range were feeble barriers against the dren of eternal snows, and, as the barbarians poured down from those mountain snows the wild music of their battle songs over beautiful and delicious regions of Italy and Greece, the Roman Empire came in her agony of fear, that the sword was only title to all her dominions from the Alps to the setting sun."

The learned Jerome was born in the district of Venitia, at the head of the Adriatic, A. D. 346. He has left on record the saying that "He that is spiritual persecutes him that is carnal. I have learned from the command of the apostles, to avoid heretic, but not to burn him. Christ would not smite, but to be smitten. He that is smitten, follows Christ; but he that smites follows anti-Christ."

Jerome was indeed a man of great learning—none more so in his time—yet he was posed to be vain of his acquisitions, and often passionate and resentful, though he credit not continuously so when yielding to the Holy Spirit's arrest and conviction. We need only recall here, in mentioning him, his hermit life of several years in the desert east of Antioch, and subsequently for a much longer period, in his old Bethlehem, diligently occupied in translating the Bible into Latin—the so-called Vulgate of the Roman Catholic Church, of which the council of Trent (1546) held that "The Vulgate edition shall be held authentic in public lectures, disputations, sermons and expositions and none shall to refuse it."

Jerome's friend and correspondent, Augustine was born in Numidia in 354. Always a

To exclude such a book from the schools and deny pupils the benefit of its teachings at a period when their character is forming is a mistake, and it is encouraging to see that the public is coming to recognize the fact. Intelligent people will agree with President Faunce when he says: "I do not believe that we should require the students of our schools to study the antics of the Greeks and Roman deities and the dubious moralities of Mt. Olympus and not know the fifty-fifth Psalm." And with this change in public opinion will doubtless come a restoration of the Bible to its rightful place in the school.—*Daily Paper.*

LABOR.

Heart of the people! Working men!
Marrow and nerve of human powers;
Who on your sturdy backs sustain
Through streaming time this world of ours;
Hold by that title, which proclaims
That ye are undimayed and strong,
Accomplishing whatever aims
May to the sons of earth belong.

Yet not on you alone depend
These offices, or burdens fall;
Labor, for some other end,
Is lord and master of us all.
The high-born youth from downy bed
Must meet the morn with horse and hound,
While industry for daily bread
Pursues afresh her wonted round.

With all his pomp of pleasure, he
Is but your working comrade now,
And shouts and winds his horn, as ye
Must whistle by the loom or plow;
In vain for him has wealth the use
Of warm repose or careless joy,
When, as ye labor to produce,
He strives, as active, to destroy.

But who is this with wasted frame,
Sad sign of vigor overwrought?
What toil can this new victim claim?
Pleasure, for pleasure's sake besought.
How men would mock her flaunting shows
Her golden promise, if they knew
What weary work she is to those
Who have no better work to do!

And he who still and silent sits
In closed room or shady nook,
And seems to nurse his idle wits
With folded arms or open book;
To things now working in that mind
Your children's children well may owe
Blessings that hope has ne'er defined,
Till from his busy thoughts they flow.

These all must work; with head or hand,
For self or others, good or ill;
Life is ordained to bear, like land,
Some fruit, be fallow as it will;
Evil has force itself to sow
Where we deny the healthy seed;
And all our choice is this—to grow
Pasture and grain, or noisome weed.

Then in content possess your hearts,
Unenvious of each other's lot,
For those which seem the easiest parts
Have travail which ye reckon not;
And he is bravest, happiest, best,
Who, from the task within his span,
Earns for himself his evening rest,
And an increase of good for man.

Science and Industry.

A HAMMOCK swung firmly according to the following directions will be safe and comfortable: The rope that secures the head end should be twelve inches or so in length, while that at the foot should measure four and a half feet. Arranged in this way the lower part only will swing free and the head kept nearly stationary.

A NEW process for the manufacture of artificial marble has been patented in Berlin. Asbestos, dyeing materials, shellac and ashes are pounded into a stiff mass and then subjected to a high pressure. The product is surprisingly firm, and tough, not brittle, is very easily worked by means of tools, can be given a fine polish, and in appearance can not be distinguished from genuine marble.

GLOXINAS are a beautiful group of plants, with large foxglove-shaped flowers, of a numerous variety of tints and produced in great profusion from the base of a deep rich green velvety foliage. They flower all the summer and are the finest ornaments of the greenhouse from Sixth till Ninth Month. The bulbs may be potted in spring, and when done blooming may be placed away during the winter in any warm place till the season of growth commences, keeping them quite dry.

LIEUTENANT PEARY says that the tribe of Eskimos living on the shore of Whale Sound in Greenland are the most northerly people in the world. Their isolation has differentiated them from all other races. They do not exceed two hundred in number, and are being destroyed by an unknown disease which appears to be a slow malignant fever. Lieutenant Peary became personally known to every man, woman and child belonging to this remote and perishing community of human beings.

GARDENING ON VACANT LOTS.—Philadelphia has been using its vacant lots for gardens for the unemployed. The first year twenty-seven acres were worked. Last season more than two hundred acres were under cultivation. About eight hundred men, a few women, and many children harvested vegetables on vacant lots in Philadelphia last autumn.

The use of the unoccupied land is given by landlords, and hence no rent is charged. Neither is there expense to the gardener for plowing, harrowing, fertilizing, seeds, advice, information and supervision. The gardeners are chiefly the worn-out, the disabled, the incompetent, the men with large families, and small salaries, widows with small children, the aged, the half-sick, and school children.

ROLLED gold is a cheap substitute for solid gold, and consists of brass, covered on one side with a thin coating of gold. It is made by brazing a thin plate of gold on to a thick plate of brass, and then rolling the ingot out into a thin sheet, from which the articles are manufactured. Gold of nine or ten carats is that usually employed. In the best qualities the gold is sufficiently thick to bear engraving without cutting through into the base metal. "Rolled gold" is mostly of German origin, but it is also manufactured to a considerable extent at Birmingham, England. Articles made of the poorer qualities of "rolled gold" are often "dipped" before being put on the market, but the exceedingly thin film of gold thus deposited soon wears off. When brass is covered with gold on both sides it is known as "filled gold."—*Engineering and Mining Journal*.

WHEN A MAGAZINE IS MANUFACTURED.—When *Harper's Magazine* is being printed, the women who are employed to sort or gather together the different sections of one copy of the periodical, handle one million of these sections in one day. This gives some idea of the work involved in getting out one edition of a popular magazine. A statistician in the Harper factory has also computed that each of these women, while gathering together the separate sections of the magazine preparatory

to binding, walks from five to seven mile day. The women are incredibly swift movement, their hands whirling back and forth like humming birds, and in collecting the separate sections from the great wiles of printed sheets the eye can scarcely follow their rapid motion. In cases of editions, like that of Christmas, the above figures are largely increased.—*The Inland Printer*.

PENN'S TREASY TREE.—"The Treasy Elm does that still exist?" a young man asked antiquarian. "No," said the old man; was blown down on the night of March 1810. This tree, as its concentric circles showed, was two hundred and eighty-three years old. No great age, that, for a tree [A grand-son of Penn's Treasy Elm plant near the south-east corner of the yard Friends' Meeting-house on Twelfth street, low Market street, in Philadelphia, has come a large and flourishing tree.] There in England, a Cowthorpe, an oak that is supposed to be eight hundred years old. English yews often reach an almost incredible age. The celebrated Ankerwyke yew is a thousand one hundred years old, and there are others of an equal age. Some of the American pines can hold their own in respect of age with the European trees. One of the pines, on being cut down, have shown as many as one thousand one hundred concentric rings running from the heart out to the bark. You know who first showed how to tell a tree's age by its rings? It was Montaigne, the sayist."—*Philadelphia Record*.

ABOUT BEAVERS.—In his habits the beaver resembles the muskrat; he likes to live near the bank of a stream, not too swift. He is decidedly voracious in his tastes, using the food green cornstalks, grass, weeds, and the bark of trees, such as the quaking asp, poplar, low, cottonwood, etc.

The only entrance to his nest is from the bottom of the stream; it is often to be found under a clump of overhanging willows, the roots of which help to keep the dirt from falling in. He digs upward, plastering his walls with mud and bracing it with sticks and logs gets high enough above water level to form his nest. These animals are wonderful workers. I have known them to stop up a three-inch pipe with grass, mud and moss. They have been laid to the centre of their pond, in some cases four feet of water. The pipe at the top had a strainer placed over it. The pipe at the bottom was about one hundred yards from the bottom of the pond. I do not know of but every morning, and sometimes in the afternoon the workmen had to go to the pond, wade in and clean off the end of the pipe.

Besides being the most patient of all mammals, the beaver is a model housekeeper. A house as a beaver" should be considered a neatness as a high compliment. Every inch is carried out of the nest after the bark has been peeled off for food, and thrown into a stream.

He sometimes builds a house, but he does not sleep deep enough to allow him to hibernate for the winter in its bed. He is shallow it is quite likely to freeze up and

from his winter's supply. He lays his fresh-cut poles close to the bank, he butt ends up-stream to prevent their sliding down and away from his hole. The helpless on land, he is perfectly at home in the water, his broad paddle-shaped webbed hind feet making elegant "oars." His front feet, strange to say, are laid close to his belly in swimming. Even with the exception of some oriental people who use their toes about their daily work as cleverly as their hands), the beaver uses his "hands" in doing his work. A story about him using his tail for a prop is not reliable to any extent.

The animals usually herd together in small numbers, go up stream during the spring freshets and remain there. If their dams are broken, a dog can be sent into the hole and occupants driven out. They are then easily caught and killed, as they are so clumsy and see but little. They have a wonderful instinct, which makes it impossible to trap them on land. To trap them even in water requires more or less practice on the part of the trapper. He has a cunning creature to deal with, and he must proceed carefully.

Like a muskrat, the beaver can swim a long way under the ice by breathing upward, making again as he swims across. This is seen to collect in bubbles under the ice in occasional "air-hole" also serves to show that I have known him to cross under a mile and a half wide.—*Forest and Stream*

FOR "THE FRIEND."

What is a Miracle?

Between the two definitions of a miracle, one that it is a suspension or reversing of the laws of the universe, and the other that it is the transcending of a lower law or a very one that is higher or stronger,—a respondent thinks that the first view "increases" the difficulty to faith that has no existence.

Present his further language: "Illustration, we may refer to the walk of a fish upon the water. We need not suppose there was any change in the law of vibration. But a stronger force was exerted on it;—the power into which Christ himself walked upon the sea. And so of all miracles; we may believe there was the action of higher laws beyond our knowledge, than control winds and waves, and heal the sick and restore life to the dead.

It seems to me that without such a revelation of the manifestation of God in the realm of the supernatural, as is shown us in the work of his Son, we could have no true conception of Him.

Scientists who would revolt against the thought of God reversing his own laws, might find difficulty in accepting the Christian's higher and deeper laws of the universe than at beyond our ken.

Thoughts like these have helped me and I hope they may help others.

"Truly thy friend,
"JOEL BEAN."

ENLIGHTENED virtue is the highest virtue, and a Godless learning is the lowest form of education."

THE SHINING PATH.

Sometimes the thought of God's great love to me seems almost overwhelming in its might; It fills my heart, and bathes my path in life With a rich glow of never-failing light; I think without the knowledge of that love My day would fade to deepest, darkest night.

What matters it where'er my path may lie?
My Father reigns; and in his loving hand I'll lay my own, in childlike hope and trust,
Knowing 'twill guide me to that better land Where I shall dwell with those who love the Lord,
And sing his praises with the angel band.

My Lord, I thank Thee for this wondrous love,
Which gladdens and enriches all my way,
And sheds its beams of tender, shining light
Around my steps, e'en when they go astray;
May grace upon my path shine more and more
Unto the radiance of the perfect day!

—*Mary Louise Hornbrook.*

Richard Jordan in France.

From the Monthly Meeting of Friends held at Congenies, in the south of France.

To Friends of Rich Square, in the county of Northampton, in North Carolina, and other parts of America where this shall come: Under a lively persuasion, that the religious visit of our very dear and well beloved friend, RICHARD JORDAN, has been a restoring balm which has healed our wounds, and strengthened us in the love of the Lord, and that he has been a precious instrument in the hand of Providence to unite us in that spirit of order and love which speaks the same language to all the peoples of the earth,—

Many members of our Meeting have expressed their ardent desire that it may be recorded in our minutes, and also that it would be very pleasant to us, if on our part he would receive a testimony of the lively satisfaction, which our souls have experienced in his assistance and fraternal exhortations, persuaded that he is a minister whom the Lord in his merciful goodness, has sent to help us in our weakness, and to strengthen us in the faith.

In that tender love which unites all the children of the Saviour, in whatever part of the earth, they may be situated, and which not any distance can dissolve, we fraternally salute you.

Elizabeth Langhe, Louise Rabelin, Magdalaine Benezet, Françoise Rabelin, J. Benezet, Marie Raboal, Majolier Benezet, Marie Majolier, Susanna Roux, Elizabeth Dubeney Fayol, Louis Majolier, Jean le Cointe, P. Rabelin, T. Langes, Jean Benezet, François Rabelin, Perdian Etienne Rabelin, P. Marignan, Samuel Brun.

19th of Tenth Month, 1891.

If you wish to advance in your position don't form the habit of waiting to be told to do a thing, but be always on the lookout for something that needs to be done and then do it. No one ever advances who waits for direction. You should free yourself of the impression that you are only to do what your employer directs you to do. It is your duty to your employer to devote your entire time to his interest and when you are not engaged in doing that which he directs, to see if you can't find something that needs being done. Original work demands attention and will be worth a great deal to you in receiving a promotion.—*Freedman's Friend.*

The Angel in the House.

I am going to tell you of a girl who, from being one of the most careless girls it was possible to meet, became a gentle follower of Christ, and, as her mother often said, "An angel in the house." A friend and I were staying at a little village by the sea, and in the house next to where we were lodged lived a mother and her daughter of whom we heard the following:

The mother, a widow, was very delicate, but she worked for her child from morning till night. Before she left for school in the morning, Bessie would go to her mother and say: "I don't like the way you have done my hair—you must do it over again." Then she would pull off the ribbon and tangle her hair, and worry her mother until it was to her liking.

She would play on her way from school, and reach home at the last moment, late for dinner. Then she would call out: "Oh, mother, I must have my dinner this minute, or I shall be late for afternoon school. What is there for dinner?" And if it was not what she fancied, she would put herself into a terrible temper, and go to school dinnerless.

I cannot repeat the many ways in which she proved to be a trouble, rather than a blessing to her invalid mother, whose failing health made her unable to cope with the ill tempers of her self-willed child. At last, just after Bessie's fifteenth birthday, and when her chief thoughts were of going out, reading and dressing, the doctor called her aside and spoke seriously to her: "For years," he said, "your mother has waited on you, and in this way she has increased her illness. Now she will never walk again, and it is your turn—you wait on her. There is One whom your mother knows and loves, who will take all you do for her as done for Him; it is the highest service—are you prepared to enter it?"

Bessie was ashamed. In a moment her heart was touched. "Oh! I see how selfish and selfish I have been!" she cried. "Oh, Dr. Blair, is it true what you say of my mother?"

"Every word of it," was the reply. "Just ponder on it."

Bessie crept upstairs weeping, with a feeling in her heart that the world had somehow suddenly come to an end.

She listened outside her mother's door, and she heard her praying: "Dear Father, who lovest my child more and better than I can love her, soften her young heart and help her to bear this burden. O Jesus, open thine arms very wide that I may more closely lean upon Thee, for I need Thee in my helplessness more than ever."

Bessie heard, and, rushing into the room, she fell at her mother's bedside, and in a fit of remorse, exclaimed: "Oh, mother, my heart is broken! Forgive me all the past, and by God's help I will devote myself to you every hour."

Mother and daughter became united in the sweetest bonds, for Jesus was their Saviour and Comforter, and it was beautiful and touching to see them together in the days of the mother's dependence on the daughter—the elder leaning on the younger.

"What first touched you most?" we asked Bessie.

"Mother's gentle trust in God and the way she prayed for me," was the reply. "I had often heard her pray before, but the doctor's words, 'She will never walk again,' seemed to break my heart, and I felt as if God had put her into my idle arms to fill them."

We used to watch Bessie wheel her mother into the sunshine, and the mother's happy smile would follow her as she went in and out, and waited upon and cheered the invalid every hour of the day.

A letter came one day from an uncle in America, asking Bessie to come out to him and his wife, and they would make her heir to all they had, for they were childless. Bessie wrote: "I have a most blessed charge in a sick mother whom I would not leave for all the wealth in the world. For fifteen years she spent her life for me, and God had to lay her aside before I could be brought to see the evil of my heart and ways, and the selfishness and uselessness of my robust health."

This so stirred up the uncle and aunt that they came to England to see the widow and Bessie, and the perfect unity and sweet Christian life of mother and daughter won them both for Christ.

Bessie is a bright example. Many careless daughters have seen Christ in her so really that they have been caught by the beautiful likeness, and in the desire to be like Him have been "transformed by the renewing of their minds." I wish you could know Bessie. But perhaps you know Bessie's Saviour? Ah! if you do I need say no more, as your happy mothers would tell me, for "Who teacheth like Him?"—*London Christian.*

An Indian Letter.

[The following extract from a letter written by one of the graduating class of 1903 at the Boarding School for Indians near Tunesassa, N. Y., was addressed to one of the Committee who had sent a letter and a copy of "*Golden Gleanings*" to each member of the class as a graduating present.]

TUNESSASSA, NEW YORK, FOURTH MONTH, 3RD, 1903.

DEAR FRIEND:

Your letter received a few days ago encouraged me very much in doing what is right. It was a comfort to read such a letter.

The Friends are doing a noble work for the Indians. Thousands of dollars are spent every year for the benefit of our people. I think they will be greatly rewarded by our Heavenly Father, for they are doing a great work.

I have been here for several years, and I have always been well provided with food and shelter at the expense of the Friends.

They have given me education which I value very much.

They are doing a great deal in trying to bring us up to live the right kind of lives:

I can only repay your kindness by a truer, better life. Many temptations come in the way but we have to strive to overcome them. Every temptation we overcome makes us stronger.

Indeed it was very kind of you to present us with such nice books, for which I thank you very much. I know it will be a help to me in reading it."

I will now close,

Your Friend.

And hath man the power with his pride and skill To arouse all Nature with storms at will? Hath he the power to color the summer cloud— To allay the tempest when hills are bowed? Can he waken the Spring with her festal wreath, Can the sun grow dim by his lightest breath? Will he come again when Death's vale is trod? Who then shall dare murmur, "There is no God?" —*Whittier, in 1829.*

The Two Natures.

A man was riding in a trolley-car in Philadelphia. It was just after six o'clock, when people were going home from their work as fast as they could, and the cars were crowded. Three boys came in together. They were bright boys, with clean faces, and they were good-natured fellows; but they were full of fun. They pushed each other and talked rather loud, and they annoyed a lady who sat next to them by pushing each other.

Then a big man, who was standing up reading his newspaper, after asking the boy once or twice to be quiet, took hold of the noisiest boy by the collar and pulled him out of his seat. He told him he must be quiet or he would have to get out of the car. After that the car was pretty still, as you may believe.

The gentleman who saw this began to think why it is that boys cannot manage themselves. In every boy there are two boys—a good boy and a bad boy. The good boy wants to be master; he wants to speak the truth, and to be clean, and kind and obedient. But the bad boy in him wants him to be noisy, and mischievous, and do just as he pleases.

A boy, perhaps, does not mean to be bad; but somehow he is bad, because the bad boy in him gets stronger than the good boy. The good boy needs help. Don't you think he does? Do you know how he can get it? Let us ask one of the good men of the Bible. His name was Paul. He says, "I can do all things through Christ which strengtheneth me." If we ask Christ to help us, we believe He will; and with his help the good boy will be stronger than the bad boy.

The real trouble is, most of the boys fail to know that the good and the bad in them are struggling for the mastery. And it is one of the tragedies of life that very often natures most sensitive to impressions are found amid sordid surroundings, where every touch is degrading. The clever criminals that come from the dark places of our cities, who seem to be little else than beasts of prey after a time, are, as a rule, men and women of this temperament. They were peculiarly sensitive to the sights and sounds, and to the moral impressions about them, and in the formative period of their lives these were evils only. So the life in which there were such possibilities took a permanently evil bent.

There are too many homes where the coming of the son or the daughter is awaited with shrinking. From too many of our homes the children pass out into the world with as little regard as if they were changing their boarding-house. It was not so in the olden times; it need not be so now.

And just here we would enter our protest against much of the prevalent discussions in connection with the religious training of the young in our churches. Much of it takes for granted that there shall be no training in the home, and that the Sabbath school and the

Christian Endeavor Society shall not supplement but practically take the place of such home training. That is a fatal error. The home must retain its place as eminently the institution for the Christian training of the young. If it has fallen to its proper standard, let us do our utmost to lift it up again, but under no consideration should we entertain the idea that outside agencies can do what the home alone has the right to do.—*Zion's Watchman.*

Items Concerning the Society.

We have received from Heady Brother, don, "A History of the Adult School May by J. Wilhelm Rowntree and Henry Bryan L. A review of this work in store, awaiting our examination.

The Friends' School at Providence is to hold one hundred and nineteenth anniversary on 23d day of Sixth Month next, on the school premises. The principals for more than half a century are expected to be in attendance.

Joseph S. Elkinton has been liberated by the Philadelphia Monthly Meeting to pay a religion to all the remnants of Indian tribes dwelling in New York and the New England States, and within the Dominion of Canada.

Dover Monthly Meeting (New Hampshire) Monthly Meeting, we understand, of Joel B. his younger days, and which several months received Joel and Hannah E. Bean, of San Francisco, on their certificate of transfer, and hers, has since recorded them as ministers of the Society of Friends.

We acknowledge the receipt of an engraving of "Nat. Franco, Comedian and Impersonator," advertised to perform "at Friends' [somewhere], Thursday, February 26th, 1903, P. M." The date possibly relieves the occasion being connected necessarily with a gathering of worship.

"The march of intellect seems to be the spirit among Friends, judging from the reports one reads. There are, of course, exceptions, and there had needs be, in our judgment. Intense refinement may exalt the culture at the expense of the weightier matters of the law."—*Australian Friend* "correspondent."

A pamphlet of 134 pages now reaches us (the kindness of Norman Penney), giving in advance the sitting of London Yearly Meeting, its uses and Reports which are to come up for minutes or subordinate Meetings, including monies concerning deceased Friends: James Barber, Charles Barnard, John Bellows, C. Brewster, Francis Dix, Robert Horne Penney, and Pumphrey.

Hannah Bellows, daughter of the late Joel Bellows, of Gloucester, England, who was taken by his death from going to teach among the heathen one year ago, has lately been visiting interested Friends in and about Philadelphia. On last Second-day, the 1st instant, she left for her distant field of service among the Dunkhobors.

Helen Morlan, who preceded Hannah Bellows one year, is said now to have an interest of thirty children, ready to hand over to the care of Hannah Bellows, previous to her own departure to England.

To send a circular to a Friends' school to place a sergeant on its staff and to boys with carbines, is, as the *Australian*

... a stroke of humor of which only the diligent routine of the War Office could be... The headmaster of the Sidcot school... his "humiliation" at finding the military... apparently so ignorant of the principles... which the Friends stand as to send him... setting forth "the advantage of an early... training to the youth of England." What... people may think on the question of military... schools, they will agree that such action... not a lack either of knowledge or of taste... ought not to pass without protest.

The *British Friend* called attention to the above... as instancing a grave national peril... being to go back to the standards of... ancient Rome. . . . The old-fashioned teaching... of different races and nations are yet... that the best defense is the consistent... of national justice and righteousness, is... as sentimental rubbish. . . . but we... forward bravely even in what may seem a... battle. How often have the idealists, the... the leaders of lost causes shaped the... future.

JOHN YEARLY MEETING.—We continue glean-... such expression in the recent sessions as... of rather general application or of interest... Mr Pim would aim at limiting the Meeting... Ministry and Oversight to those alone who felt... called to the work. In regard to the... he felt he feared there was a tendency to exalt... power rather than spiritual insight... as of the first importance.

John Bell queried how far was there a... are called-out people, within the Society... and those who know what it is to be baptized... (Christ? Such are the hope of the Society... as about building up the Church, but none... are builders, at the most we are stones for... latter Builder to use.

... the pendulum. would not swing... in the direction of exalting a cultured... We did not undervalue culture. . . . We... men like Paul, but also men like Philip... though unable to give a long address, could... "come and see." We needed the ministry of... to in the school of experience, in the midst... and temptations, had learned lessons they... never have learned in any theological semi-... from reading theological books.

... Shemeld referred to a sentence he had... in recently-published book—"It is impossi-... a Christian to live and act up to his prin-... and convictions in the world we live in;" a... is characterized as entirely untrue. . . . He... feared there were Friends who believed... very similar to it. We could not, in-... be the life without faith in Him who gives... power to live it. He must be to us our Ruler... Governor, the first and the last.

William W. Davidson felt it difficult to work... generally and helpfully, without the confidence... press gives. But he believed God meant to... us work in us and by us.

John Allen, referring to the predominant... expressed in our deliberations, respecting... of more spiritual power, said this might... be platitudinous, or it might be a statement... really felt to be our need, and which we... as the remedy for our condition. The... of Jesus Christ may be preached in our meetings... Redeemer; the doctrines taught may be... and Scriptural; but was the teaching effect-... our preaching influence people to throw... with the Lord Jesus Christ; and did... bearing bear fruit in the lives of our mem-... Our ministry seemed to fail in reaching... younger people. This was a greater danger... generation back. It was not from the... guess that the complaint came, but from the... and the religious, that they did not get... of teaching their souls redeemed. Were

we not suffering from the want of a deep search... into the things of God? Why should there be any... antithesis between spiritual earnestness and the... desire to be taught? Why should not our words... be put in the way best adapted to achieve their... end? He felt that we were in danger of substituting... for the inspired Word of God a theology of... man's invention. There are increasing signs of... heresy hunting, a disposition to pick out some... little slip, and magnify it out of all proportion. Truth is many-sided, and no man has the whole of it. There are different conceptions and different presentations of truth, but these are consistent with unity in the truth.

Anna Hogg considered that definite evangelistic work on the part of our members had been unduly insisted on, as if the only way in which a person could serve God was in undertaking such work. But not every one had gifts in that direction. Those who brought practical religion into the affairs of daily life did God's work as much as if they spoke in meetings.

William K. Wigham said we had heard a good deal about power; the power was present if we would but use it. The early Friends got hold of the right principle and lived it out, and hence exercised so great an influence. Because they were willing to suffer they won liberty of conscience, and contributed very largely to bring into prominence the principle of arbitration as opposed to war.

William Henry Haydock desired sympathy with middle-aged Friends, who had been brought up with certain ideas of religious truth which were now assailed.

Edgar A. Pim urged the teaching of the history and principles of Friends to children.

Several other Friends addressed the Meeting before the deliberation on the state of the Society closed.

It was concluded to have no written reports of meetings for worship and discipline at next Yearly Meeting, and the subject of the spiritual condition of these meetings was also left to be introduced by Friends who feel it laid on their hearts when the state of the Society again comes up for consideration.

Fifth Month 4th.—Anna Hogg called attention to the fact that many Boer families had lost their much prized family Bibles, containing in many cases the family register. Many of these Bibles had found their way to these countries, and were kept as curiosities. If they were now restored to the original owners, it would be in the interest of peace, and A. Hogg recommended any Friends knowing the whereabouts of any of these Bibles, to seek to prevail upon the holders to restore them to their owners, who were so sorely feeling their loss. Much unity was expressed with Anna Hogg, and the matter was commended to Friends in their individual capacity.

A minute from the sitting of the Women's Yearly Meeting which had just been held was read, asking the Yearly Meeting "to alter its constitution, so as to make it consist of men and women Friends with equal responsibility for any action that may be taken or arrangements made."

The Clerk read from the Discipline a section which declares that "the Yearly Meeting of Friends in Ireland consists of all Friends who are members of any Monthly Meeting within the limits thereof."

After some deliberation a minute was made accepting the view that the Yearly Meeting consist of men and women Friends with equal and co-ordinate rights and responsibilities, and that power should be retained by the men and women Friends respectively to meet separately when it appeared desirable to do so. A committee was appointed to consider the matter further in detail, and to propose to next Yearly Meeting what changes in our present usages might be desirable.

In view of their approaching Yearly Meeting the

London Friend says:—"It is possible to expect too much from the decisions of our Yearly Meetings, as of all other Church conferences and convocations. That very many hearts may be refreshed and stimulated to higher and more earnest endeavour all devoutly trust, and we desire that our collective and increasing membership may move forward under a yet clearer sense and understanding of the mind of God. But it does not therefore follow that it is wise for Yearly Meeting to be looked to as though its regulations were to be an easy guide for every member's conscience. It is true there are corporate functions of united testimony to foundation truths that find expression relative to the bearing of those truths on the questions of our time; but it is well for every member amid the varied circumstances of life to have large play for the working of the individual conscience, that he may grow in the knowledge and comprehension of the immediate prompting and restraint of the Spirit of God."

Notes from Others.

John Eliot's Indian Bible of 1665 is owned by the town of Natick. The book is in an excellent state of preservation. Two other copies of this Bible are in existence, one in Connecticut, the other in Europe.

The Association of the Congregational Churches of the State of New York, lately took action, "earnestly requesting the American Bible Society to publish or sell the recent revisions and not confine itself to the translation of 1611."

It is said that nowhere in the Old World do the Jews enjoy such a degree of liberty as in the country where their fathers were once slaves. This is probably because Egypt is subject to British rule. In Cairo there are five synagogues.

J. L. Harbour says, in the *Pilgrim Teacher*: "It is a well-known fact that not one man in a hundred is gifted with the ability to really interest and hold the attention of Sunday school scholars, and the 'remarks' of a great many speakers are valueless on this account."

A magazine has recently been started in India which promises to answer every objection against Islam, and to discuss every question bearing upon religion. The editor, Mirza Gulam Ahmad, of Oadian, promises an "impartial review of the existing religions of the world, Christianity, and Islam in particular."

Secretary Barton of the American Board of Commissioners for Foreign Missions says that Ellen Stone will probably return to the scene of her captivity among the brigands in time, and he urges that this Government should secure the payment of indemnity for her ransom from the Turkish Government.

A cordial response has been given by Philadelphia ministers to co-operate in open-air services during the summer. The leading ministers from all denominations have expressed their willingness to engage in the work, some offering to give up part of their vacation for the purpose. The campaign is to be inaugurated by Campbell Morgan.

The Bible, translated into the language of Tibet, is now being carried even into that forbidden land, in advance of foreign commerce and travel. The Russian Government, while hitherto intolerant of missionaries, gives the Bible itself free course among the people. It is admitted free of duty, and has often been transported free of charge.

Rabbi Hirsch, in a lecture before the Epworth League in Chicago recently, said: "If Jesus Christ should return to the earth to-morrow, he would be

welcomed in every Jewish synagogue in the land.

So far as the modern Jew is concerned, they regard Jesus as one of the noblest spiritual teachers that ever appeared in the world."

"I believe it is far better to have little knowledge of the Bible, with reverence for its teachings, than to have much knowledge without reverence," says John D. Prince, commenting on the attitude of mind in which many pupils receive Bible instruction either in dull indifference or in frivolous disrespect, mainly those from twelve to sixteen years of age.

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Halifax on the 25th ult. says: "The Marconi station at Tablehead, C. B., is in perfect order, and within a few days messages will probably again flash across the Atlantic and the first long distance wireless service on a commercial basis be established."

From New York comes the announcement by the Marconi Wireless Telegraph Company, that Thos. A. Edison has become a member of the Board of Technical Engineers of that Company, and it is said that Edison, having become a stockholder in the above Company, will turn over certain patents he owns.

The Philadelphia Milk Dealers Exchange has decided not to reduce the price of milk from 8 to 6 cents a quart. Poor pasturage due to a lack of rain is assigned as the chief cause for this action. If the drought continues many days longer, it is likely 9 cents will be asked.

During the first half of this month nearly 100 clerks of the Census Office will be dropped for the reason that the work of that office is being rapidly completed and there is no longer necessity for retaining the present clerical force.

The Lake Mohawk Conference on International Arbitration opened on the 27th ult. The opening address was made by former Secretary of State, John W. Foster.

In referring to the submission of the boundary dispute between Chile and Argentina to arbitration, he said:

"Probably the most edifying and auspicious event has occurred in a quarter of the world to which Anglo-Saxons have been looked upon as the great examples in good government and salutary public law."

Referring to the value of the Hague Tribunal, he says: "The Venezuela imbroglio has also served to bring into prominence the value of arbitration and the utility of The Hague Tribunal. It was a high compliment to President Roosevelt to be solicited to act as arbitrator of that dispute. But it enhanced his reputation as the champion of the offer, and to refer the contending parties to the tribunal, which his own Government has done so much to create."

"In no country did this act of President Roosevelt receive greater commendation than in France, some of whose representatives at The Hague conference were the most ardent supporters of the scheme adopted by that body."

In summarizing the work of the past year, another speaker pointed to the fact that disputes between 12 nations, have been referred to special arbitrators, or arbitral commissions, while decisions of cases referred to arbitration, before The Hague Court was set up, have been rendered, affecting twelve countries.

It was estimated that about 10,000 workmen were idle in various parts of New York last week, as a result of strikes ordered by different unions, and the lookout decided upon by material men and contractors, in their fight against the unions." With a view to ending such pernicious practices in the future, a committee of five union men was appointed by the Board of Building Trades to obtain evidence that employers in the building industry are engaged in any effort to stifle competition and to crush lawful organizations of workmen. This evidence is to be laid before prosecuting authorities, and is also to be made the basis for public denunciation of the employers.

In this city, building operations, costing upward of \$12,000,000, are tied up as a result of the carpenters' strike, and nearly 10,000 are afflicted with the building trades idleness. Of this number, about 5,500 are carpenters, who are demanding 50 cents an hour, and the remainder includes plasterers, bricklayers, laborers, marble setters and polishers, and other trades identified with building construction, who are out in sympathy.

Clarence S. Darrow, the Chicago lawyer who appeared before the strike commission as counsel for the building trade workers, and is looked upon as a legal champion of Labor, in an address to the Henry George Association

on "The Perils of Trade Unionism," said: "When all is said and done, the power of public opinion is the one controlling power in the world. A sufficient public opinion will prevent trade unionism. A strong enough hostile public opinion will destroy it."

The greatest strike of Textile Workers, ever known in the trade, was inaugurated on Second-day, when 95,000 operatives forsook their looms and spindles. They demand fifty-five hours for a week's work, instead of the sixty before made, and ask pay only for the hours worked. For Government statistics, the strike is 95 per cent. of the carpets made in this country, come from Philadelphia. In the upholstery trade, 98 per cent. of the output is made here. 500 mills are affected, while 48 firms have conceded the shorter working scale.

Floods of unusual severity are devastating portions of Nebraska, Iowa, Oklahoma and Kansas. A vast island of water is pouring over the Kansas prairie, and the gas and electric lights are extinguished, the water works shut down, and the railroad service is feeble and uncertain. 20,000 people are reported homeless. The food supply is falling, and grave fears are entertained. At Topeka 34 persons are known to have perished and the loss of property has reached vast sums. The War Department is exerting its full power, and has sent the entire force of the law in aid of the food sufferers in the West.

A tornado in Gainesville, Georgia, is reported to have killed from 85 to 100, mostly employers of the Cotton Mills in that vicinity. One of the largest of these, a three-story building had its two upper floors swept away.

There were 444 deaths in this city last week, reported to the Board of Health. This is 28 less than the previous week, and 1 less than the corresponding week of 1902. Of the foregoing 228 were males and 216 females: 54 died of consumption of the lungs; 45 of inflammation of the lungs and surrounding membranes; 7 of diphtheria; 17 of cancer; 14 of apoplexy; 27 of typhoid fever, and 5 of scarlet fever.

FOREIGN.—From a most authentic and semi-official source from London, the capital of Great Britain, it is learned that the Colombian Congress is almost certain to reject the Panama canal treaty in its present form. It is added that open opposition to the measure is encountered everywhere.

Owing to what was termed the hostile tone of his correspondence, the St. Petersburg correspondent of a London paper has been expelled. He had to sign a promise to leave Russia within three days.

Secretary Chamberlain's protection policy has caused a ferment in England, and is being discussed on all sides.

Both the French and Spanish authorities have forbidden the continuance of the Paris-Madrid automobile race, six persons having been killed, and thirteen seriously injured. A speed of from 60 to 88 miles was attained in the race, and the motor cars of the Paris-Perpignan, President of the Middle European Automobile Association, referring to the race, said: "This is what comes of madness, for I regard it as madness to drive along streets or roads at more than thirty kilometers an hour." He admitted that automobile races were necessary for the development of perfect machines, but they should take place over a specially built course. No doubt the whole world was capable of velocities of 100 kilometers an hour.

President Loubet will return the state visit which King Edward has just paid to Paris. While Emperors, Czars, Sultans, Shahs, Kings and Khedives have visited London, this will be the first time in the great city of the nation where the President of a Republic will have paraded of its hospitality, and it is thought that the interchange of visits, by the rulers, will strengthen the peace of the two nations.

Apparently the United States and Great Britain are alone willing to make the payment of the debt easier to China, the other governments consulted having disapproved of the indemnity scheme proposed by Great Britain.

A despatch from St. Johns says the Havana Congress has decided to still increase the duty on coffee from 312, the present rate, to \$18 per hundred kilos. The measure is intended for the protection of Cuban growers against Brazilian and Porto Rican coffee.

A deputation of Jews from Kischeneff arrived at St. Petersburg, to ask the Russian Government to protect their race against future massacres and relieve their financial distress. The deputation was accompanied by the Minister of the Interior von Plehve, was such as to impress the delegates with the display of his amiability, and by the attention with which he listened to their complaints and requests.

A despatch from St. Johns, says: The Allan Line steamer City of Bombay reports having passed an unusual number of icebergs on her voyage across the Atlantic. The iceberg in one place. The British steamer *Sidra*, which arrived from Halifax, passed 47 icebergs off Cape

Race. Several sailing ships report similar ones and the presence of heavy fogs in the track of sailing ships. It is reported that the deaths from the plague Punjab from First Month last to Fifth Month 26 numbered 141,879.

NOTICES.

A young woman Friend desires some light work Seventh and Eighth Months. Address J. Office FRIEND.

Haddonfield Quarterly Meeting will be Mt. Laurel, N. J., on the eleventh of Sixth Month A. M. Coaches will be waiting at the meeting-Moorestown on the arrival of the trolley leaving 7.55, and of train leaving Market Street Ferry at 8.20, to convey Friends to Mt. Laurel and Thence intending use of coaches will please notify E. Kaighn, Moorestown, N. J., not later than the 10th.

WESTWOWN BOARDING SCHOOL.—For convenient persons coming Westwown School, the stages of trains leaving Philadelphia 7.10 and 8.18 A. M., and 4.32 P. M. Other trains are met when they reach Stage fare, 15 cents; after 7.30 P. M., 25 cents each. To reach the school by telephone, wire Westwown Phone 1144. EDWARD G. SMEDLEY, Superintendent.

WESTWOWN BOARDING SCHOOL.—Application admission of pupils to the school, and letters in to instruction and discipline should be addressed to WM. F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address Westwown P. O., Chester.

Westwown Old Scholars' Association Seventh Annual Reunion (Fourth Westwown Reunion of the Old Scholars' Association) is planned for Seventh Month 6th, 1903, on the School grounds at Westwown. All old scholars, their husbands, wives and all others interested, are invited to become members of the Association. The members are invited to the Reunion which will be held from 9 a. m. to 4 p. m.

Special trains will be met by stages at Westwown. The meeting will be held at 11 o'clock in O. S. A. tent; it will be addressed by interesting speakers. All old scholars will be announced for luncheon will be served in the school building. The lunch will afford an opportunity of viewing the buildings, walks, and having the more social enjoyment of old school friends.

DIED, at New Providence, Iowa, on Fifth Month 1903, JULIA ANN MARTIN, aged eighty-two years and six months. For more than half of that time she ministered in the Society of Friends, and was a true and faithful servant. Though a member of the large Iowa, her sympathy was with the conservative Meeting, and she was present at the first meeting by Norwegian Friends in Marshall County, Iowa, nine years ago, which has been kept up twice every year since, and is now known as Stanger's Meeting of Friends. This dear Friend suffered from a long illness for several years, but she was permitted a season of relief for both body and spirit, and in quietness and confidence exchanged earthly temporal tabernacle, for that which is eternal.

At her residence in Philadelphia on the eighth of Second Month, 1903, EDWARD HENRY MARTIN, aged thirty years and six months, died. He was the youngest son of the late Monthly Meeting of Friends of Philadelphia, Northern District. Of his condition in active life it is said, "Not stotful in business, fervent in serving the Lord," while in his declining years he manifested that humility, patience, tenderness of love, which mark the mature Christian.

At Greenwiche, New York, on Fifth Month 19, 1893, at the age of sixty-three years and eleven months, died an esteemed member of Greenwich Monthly Meeting of Friends, the was the youngest daughter of Zephaniah and Anna Bridsall, and was born in Ulster County, New York, in 1810. Removed to Ohio in 1835, she was united in marriage to Merritt Brown, who died in 1857. Short years was removed by death in 1857, and she was left a widow with six children. She was a devoted and long years of lonely widowhood, trusting in the Saviour. She was a life-long member of the Society of Friends, and firmly attached to its doctrines and principles; was quite frail for many months, but she remained home, we trust, as "a shock of corn fully reaped the heavenly garner."

THE FRIEND.

A Religious and Literary Journal.

Vol. LXXVI.

SEVENTH-DAY, SIXTH MONTH 13, 1903.

No. 48.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM, Editor,
No. 140 N. SIXTEENTH STREET, PHILA.

Second-class matter at Philadelphia P. O.

Unionism.

It is of great concern to be looked after in Unionism, for which some in these times are making plans, is whether God draws men into Unionism is their god.

There is a unity which God draws men into, and all true churches it centres in Christ, and that is the unity of the Spirit, and that is their bond of peace. There is also a unity of mind of man, as ripe for unity as a nation, when it uneasy now to be turning its back, or now for building its babylons, for doing's sake,—which must be felt as a great stumbling block to promoters of the unity.

Between the poetic sentiment for union and the fact for combinations and trusts, there is much danger of the idolatry of union as a basis hope of the unity of the Spirit. If merely syndicate motives are to prevail, and with that popular indifference to essential differences which likes the association and tolerates its truth, then "Say not ye to one another, 'A Confederacy!' Neither fear ye, neither fear nor be afraid. Sanctify the Lord who is before him, and let Him be your fear, and let Him be your dread, and he shall be for you as a Father." (Isaiah viii: 1-24).

The basis of union is not the swapping of doctrine or the leveling of some points and the giving up of others, but it is the Spirit of Him from whom the gathering of the people shall be. Union can be a unity of spirit and honest, helpful difference of opinions, healthy because extended in the bond of peace. When we as a people report that love and unity are maintaining, we believe that there is a unity of spirit and purpose alive among us, steadily minding the one essential thing; and perhaps all the more because true to differing convictions of different aspects of Truth. The unity of the Spirit does not mean uniformity of opinions.

These belong to the head rather than the heart, and may be left to follow the lead of a heart that is concerned to be right towards God. It is not right to respect others' opinions of every sort, but it is right to respect others who are honest in their opinions. In running with one another the race that is set before us, are we called upon to copy exactly each other's steps and so get our eyes off the Goal, or to be looking unto "the Author and Finisher of our faith, who for the joy set before Him endured the cross despising the shame?" If we, with eye fixed on Him, so run as to obtain, He will not criticise us for our individual gait, but the uniform aim of eye and step towards Him will be the unity with which He is well pleased.

Good and pleasant as it would be for all Christ's brethren on earth to be found dwelling together in unity,—even of organization if that need be, but we doubt it,—yet we cannot see that it is not better at present for the professing church at large that some of its different bodies should continue to preserve their individuality. The maintenance of living principle in the Truth by some individual denominations is a more eminent service to all churches, than the sinking of those testimony-bearing denominations into a common ecclesiastical mass could possibly be. This, in the present state of the church, would be a drowning of the most living instances of the unity of the Spirit in the uniformity of deadness. Union is not for the sake of union, but for the sake of the Spirit, and the better to band men together in maintenance of his testimonies and the furtherance of Christ's kingdom.

While it is conceivable that most Protestant churches might combine without real loss of any spiritual principle for which they stand, though not without several changes of mode and form,—yet the one absolutely non-priestly religious society of them all would have to remain distinct or else be utterly cancelled. It is wholly unmixable with the other systems, without the surrender of all the points which made it a Society. In its case union would be simply obliteration. Such obliteration of most but the name has already, over large areas, come to pass, through attempts to accommodate principle to the usages of others. In such cases the distinctive principle simply

drops out, and the principle of worship, of ministry, of usage and of doctrine generally which obtains in other churches sets in and keeps on under cover of our name. So church-unionism, consistently applied to the rest of us, would have to mean the annihilation of all that is distinctive in Quakerism. Without naming now our several fundamental tenets that gave our system a separate existence, we leave to any one so disposed to see if he can blend them, one by one, with the practice of other church-systems without surrendering them. We are glad to hear of the growing spirituality of the churches, and hope it is true. But until their standards (we compare no individuals) reach a higher level still, or ours a lower one, our religious Society must stand separate, or be submerged in the common tide. And yet how many, swept along in that tide, we have heard calling out to us, "Oh Friends, keep true to your special principles, and show to the church at large the more excellent way!"

On the whole we join the *Christian Instructor* in fearing that "the schemes of union of the churches of our time means a leveling down to the plane of the churches that have made lower attainments . . . It is questionable whether a union formed under these circumstances would be endeavoring to keep the unity of the Spirit."

"I HOPE," says a correspondent, "that those who have the care of THE FRIEND will continue to impress upon the minds of its readers, that the foundation of true Quakerism is the revelation of Jesus Christ in the heart of every one, agreeably to the teaching of Jesus Himself;

"Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." The revelation of the Father being the revealing of his Son, so Jesus Christ revealed in us becomes the foundation of all true living spiritual experience. Out side of this there is no spiritual experience that will satisfy the longings of the true seeker after righteousness and true holiness, and the peace of God that passeth all understanding."

We are indebted to another for the following:

The *Springfield Republican* recalling the massacre of Chinese at Rock Springs, observes:

—“With no Rock Spring massacre to our credit, no slaughter of Italians, no roasting to death of negroes, no lynching, no savagery in labor wars, America would be in a better position to tell the Czar that his people were a very barbarous set, and that all of us, in this blessed land of civilization and humanity were indescribably shocked by the reports from Bessarabia. Until our own skirts are cleaner, this should be a cardinal feature of our policy—to mind our own Kischeniffs, and pray that other nations may be saved from the brutal and passionate excesses of mankind.”

Doukhobor Notes.

We, Gregory Michaelovitch and Praskovita Vassilyevna Popov and all our family of Popov send our greeting to Jos. S. Elkinton, Joseph Elkinton, George M. Comfort, Ephraim Smith, Jonathan E. Rhoads, Samuel Morris, William L. Bailey and William Evans, with our beloved partners and also with your dear children and also to all your Christian household of faith, to you who are the partakers of the same faith with us. You our much beloved brethren and sisters in our Lord Jesus Christ, we send you our hearty greeting from the depth of our souls, and we praise the Lord God for his great mercy in bringing us to Canada to this free country as he has blessed us to live here.

Moreover we have a greater joy, which I am unable to express with my tongue or describe with the pen, that is, how my heart feels that there are so many of our Friends who have been sending us help and supporting our bodies by sending us carloads of clothes and also flour and were having compassion with us as with their own children. And up to now, dear Friends, your love has not grown cold, but has become warmer. Now, dear Friends, you have sent a messenger who came to build for us a school.

As to us, we were very glad when Cors. Jansen gave us such a precious word that you do not deprive us of your love and you desire to have our children taught in Rosthern in school, and then I was exceeding glad, so that from gladness I could not refrain the tears in my eyes, and I respond to your gracious dealing and your desire towards our children. I believe also our children ought never to forget you for such a great love of yours. I have also therefore given away my children Tenia and Peter to be taught in Rosthern. Dear Friends, we are not able to thank you enough for your great love.

We remain, wishing you all the riches of God's love, forever loving you,

GREGORY MICHAELOVITCH POPOV AND WIFE.

A “LOVING DEFINITION OF MYSTICISM,” cited in the review columns of the *Atlantic Monthly*, for Fourth Month, 1903:

By mysticism we mean, not the extravagance of an erring fancy, but the concentration of reason in feeling the enthusiastic love of the good, the true, the one sense of the infinity of knowledge, and of the marvel of the human faculties. When feeding upon such thoughts, the wing of the soul is renewed and gains strength; she is raised above “the manikins of earth” and their opinions, waiting in wonder to know, and working with reverence to find out what God in this or in another life may reveal to her.—*Jouett*.

From a Letter of John Crooks to Isaac Pennington:

“Sure I am, none can be so weary, but He takes care of them; nor none so high fainting but He puts his arm under their heads; nor none can be so beset with enemies on every side but He will arise and scatter; nor none so heavily laden, but He takes notice of them, and gently leads them, and will not leave them behind unto the merciless wolf, because they are his own, and his life is the price of their redemption, and his blood of their ransom; and if they be so young that they cannot go, He carries them in his arms, and when they can feel nothing stirring after him, his bowels yearn after them: so tender is this Good Shepherd after his flock.

“I can tell, for I was as one that once went astray, and wandered upon the barren mountains, and when I had wearied myself with wandering, I went into the wilderness and there I was torn as with briars, and pricked as with thorns, sometimes thinking this was the way and sometimes concluding that was the way, and by and by concluding all was out of the way, and then bitter mourning came upon me and weeping for want of the interpreter, for when I sought to know what was the matter, and where I was, it was too hard for me. Then I thought I would venture on some way, where it was most likely to find a lost God, but found it not, until I came to see my heart swept from those thoughts and imaginations and willings and runnings, and to die to them all, not heeding them, but watching against them, lest I should let my mind go after them.

“And here I dwelt for a time as in a desolate land uninhabited, where I sat alone as a sparrow upon the housetop, and was hunted up and down like a partridge upon the mountains and could rest nowhere but some lust or thought or other followed me at the heels, and disquieted me night and day, until I came to know Him in whom was rest, and no occasion of stumbling; in whom the devil hath no part, and He became unto me as a hiding-place from the storms, and from the tempests. Then came my eyes to see my Saviour, and my sorrow fled away, and He became made unto me all in all, my wisdom, my righteousness, and my sanctification, in whom I was and am complete, to the praise of the riches of his grace and goodness that endure for ever.

“Therefore be not discouraged, O, thou, tossed as with tempests! nor dismayed in thyself; because thou seest such mighty hosts of enemies raising up against thee, and besetting thee on every side; for none was so beset and tried and tempted as the true Seed was; who was a man of sorrows and acquainted with grief. But be thou still in thy mind, and let the billows pass over, and wave upon wave, and fret not thyself because of them, neither be cast down, as if it should never be otherwise with thee. Sorrow comes at night, but joy in the morning; and the days of thy mourning shall be morning, and the accuser will God cast out for ever.

“For therefore was I afflicted, and not comforted, and tempted and tried, for this end, that I might know how to speak a word in due season, unto those who are tempted and afflicted as I once was: as it was said

unto me in that day when sorrow lay upon me.

“Therefore be not disconsolated, neither give heed unto the reasonings and disput of they own heart; nor the fears that therefrom, but be strong in the faith, believe in the light which lets thee see them, and grace thou wilt know to be sufficient for thee, and his strength to be made perfect in weakness. And so wilt thou rather glory in thy infirmities, that his power may rest in thee, than in thy earnest desires to be rid of them, for by these things thou wilt continue in the life of God, and joy in God, glory in tribulation, when thou hast been in all conditions to be contented; and thy trials and deep exercises, is the way to this lesson.

“Therefore watch that thou fall not into temptation, and my God and Father keep thee in the arms of eternal love, over all, unto his praise. Amen.”

FOR “THE FRIEND.”

The Mark of Modern Saintship.

BY AGNES L. TIERNEY.

Religion has been defined as the connection between man and God, and the expression of that relation in human conduct.

If one have occasion to pass judgment on the religion of another people, organization or individual, we necessarily confine ourself in that judgment to the second element of religion—its expression in human conduct. We are too circumscribed and limited in our knowledge of the workings of the infinite up to finite to feel anything but reluctance to another's claim to relationship with God. We almost instinctively judge the genuineness of a man's religion by his conduct, his conformity or non-conformity to certain standards acknowledged by his generation. As thus it has happened that different ages and their varying development of ethical principles, have set up different standards of judgment of the outward expression of religion. Observance of the law under the Jewish dispensation, obedience to the church in the Middle Ages, acceptance of certain fixed interpretations of Scripture in early Protestantism, were each in their turn the acknowledged witnesses to men of the soul's relationship with God. If we ask what is our present modern test of the reality of a man's religion, I think we can answer, “his attitude toward his fellow men.” In previous epochs of religious history we find no widespread reliance on this modern standard of judgment, the adequate fruits of religion. In the Middle Ages we have the most complete and lofty expression of the religious attitude toward fellow men, faith, trust and deepest adoration. In the Middle Ages the religious attitude toward man was Davidic. His enemies were the enemies of God. The command, “love your enemies” was a searching question, “He that loveth his brother whom he hath seen, how shall he love God whom he hath not seen,” was the fruit of a new dispensation, the spiritual fruit which were borne long after David's time.

The early Christians, we must believe, possessed to an unsurpassed degree the religious attitude toward men. The inspiration of the new and lofty faith fused all its common and into one spirit of self-sacrificing love.

church, in the fulness of its hierarchical power and material glory, soon cooled that splendid passion for humanity which burned in the hearts of its founders, and substituted for its devotion to its worldly interests and loyalty to its commands.

It is in the midst of its formalism and because of its corruption there appeared men and women whose lives were passionately devoted to a religion expressed as an attitude toward God. These are known in history as the medieval saints. Here and there were those whose relationship with God bore fruit in their attitude toward men. Francis of Assisi and Elizabeth of Hungary, are types of these. But the record of a large proportion of the lives of the saints is full of painful efforts to gain favor of God through self-mortification, or to become so absorbed in the contemplation of heavenly things that the world receded almost entirely from their vision. "St. Simon, who stood for thirty years on a bed of straw between the meadow and the cloud," was an extreme example of the first class. In the second we find some interesting examples described in Prof. James' recent book on "Religious Experiences." One was "St. Margaret Mary," the founder of the Day of the Sacred Heart. She grew so absorbed in Christ's love that she became almost useless to the convent. They tried her in the nursery, but without success, in the kitchen, she everything dropped out of her hands, and finally they put her to teach in the school, where the little girls cut pieces out of her notes for relics, but where she was too much absorbed to pay the necessary attention.

Another example is that of "St. Louis" (Nizaga, who died in his twenty-ninth year), who is known as the pattern of all young people. He felt it right to forget the number of his brothers and sisters and to think of his duty only to pray for them. He guarded himself so carefully that when one day, by chance he looked upon a companion he reproached himself severely for lack of modesty. He cultivated silence in order to be relieved from the sins of the tongue, and not after false accusations and unjust reprimands as opportunities for humility. When another died he took it as a particular attribute of God to himself and wrote a letter of advice to his sorrowing mother, whom, at the age of twelve, he had avoided seeing and conversing with alone.

Any of the Protestant mystics did not avoid extravagances and asceticism of the church, and, while, perhaps, it is possible to be unduly on extreme instances, it is well known that the whole religious tendency of the remarkable period of history known as the Middle Ages was toward cloistered contemplation and passive ecstasy.

The last century began with a stern revolt against any form of religion that abstracted itself from human life and activity. The first of the nineteenth century was humanity, its text the brotherhood of man. In the midst of its scientific reasonings, its questions, its doubts and its negations, service to humanity became with large numbers the basis of religion. So widespread was the revolt against religion without love, that the church lost many allies, whom at a later and more liberal period they would have gladly

retained. In defence of the great-souled among these, Whittier wrote:

"Call him not heretic whose works attest
His faith in goodness by no creed confessed,
Whatever in love's name is truly done.
To free the bound and lift the fallen one,
Is done to Christ. Whoso in deed and word
Is not against him labors for our Lord.
When he who, sad and weary, longing sore
For love's sweet service sought the sister's door,
One saw the heavenly one, the human guest,
And who shall say which loved the Master best?"

At the beginning of the twentieth century we find two tendencies at work. On the one hand is a reaction toward the formalism, mysticism and self-centered emotionalism of another age. On the other hand a ceaseless, breathless activity in good works which must at times lack the essential qualities of true service, sure leading, real devotion, faith and perfect sympathy. If we, as Friends, are to stand between these two tendencies and hold the scales at balance, we must examine our standard carefully.

From their beginning Friends have bridged the chasm which divided the mystic from the humanitarian. Mystics they have always been, but mystics with a leading into the world, not out of it. Those prominent in the earlier annals were pioneers in the many-sided humanitarian movement. Their reverent spirits, bathed in that divine love which saint and mystic sought in retirement, saw in each human being a brother or a sister. In the light of the revelation of love they detected and mitigated wrongs which society at large had not fully recognized. So much of their power came from their simple, human attitude, that we do well to inquire how much of this force we are losing or gaining to-day. What should be our attitude toward our fellow men? What is the mark of modern sainthood?

"Manners maketh man" is an old saying. "Manners do not make the man, but manners reveal the man" is the revision of a great scholar who puts second in his five evidences of an education, "those refined and gentle manners which are the expression of fixed habits of thought and action." "Real manners," he continues, "the manners of a truly educated man or woman, are an outward expression of intellectual and moral conviction. Sham manners are a veneer that falls away at the dampening touch of the first selfish suggestion. Manners have a moral significance and find their basis in that true and deepest self-respect which is built upon respect for others. . . . It is by the amount of respect, deference and courtesy shown to human personality as such that we judge whether one is on dress parade or whether he is so well trained, well educated and so habitually ethical in thought and action that he realizes his proper relation to his fellows and reveals his realization in his manners."

The religious attitude towards others means all this and more. It realizes an actual communion of the best within one's own nature with the best in another. It recognizes that common humanity which underlies all attainments, all exterior differences of opportunity and environment. It delights in other souls as revealers of varying aspects of truth. Nothing but a true baptism of sympathy can give this attitude. We recall how George Fox was

troubled because he was allowed to see and understand the evil in the hearts of others, and he cried to the Lord saying: "Why should I be thus, seeing I was never addicted to commit these evils," and the Lord answered that "it was needful I should have a sense of all conditions; how else should I speak to all conditions." Few of us can hope for such an overwhelming sense of insight as this. But through the humility which comes from a genuine recognition of our own weaknesses, and through an earnest desire for that wondrous spirit of penetrating love which Jesus radiated on all about him, we may be prepared for a life of helpful sympathy and real service.

When I was a school girl I learned from a short paragraph in the Outlines of the World's History that Socrates was one of the most remarkable of men, because he said: "Know thyself." It seemed to me then a curiously overrated remark, for, I reasoned, if one does not know himself, what can he possibly know? The deep wisdom of this classic injunction is revealed only to those who have had experience with themselves for a long time. Meditation on the difficulty we all have in recognizing the counterparts of what we call weaknesses, faults or sins in others, will bring it home to us all.

As members of a religious body with an inheritance of tradition, settled policy and social standing, most of us have led unusually secluded lives, protected for the most part from those temptations which ambition, necessity or hardship bring to others. But a week's rigid inspection of our motive, in each act, of our prowess to yield to slight temptations to evade truth, to lose tempers, to slight work, to think or speak ill-naturally of others, to break small promises, to withhold perfect justice, to choose the easier of two courses, will convince us that human nature is strong within us, and that it may be only the absence of greater temptations that keeps us from the struggle which often overwhelms others. The barriers that separate individual from individual, class from class, are much thinner and more artificial than we realize. Few of us know sufficiently well the strength and weakness of our own natures to judge others except in the spirit of sympathy. The world is coming to believe more and more in the power of spirit. Nature and art, body and mind, make the strong appeals, but it is the spirit that quickeneth.

We all know what it is to be attracted or repulsed, even helped or hindered by the stranger who simply crosses our field of vision. We have no means of measuring the diffusive power of a spirit of outreaching sympathy. Its messages are by wireless telegraphy, its receivers human souls.

There are no such discerners of spirits as those upon whom the burden of the world's labor falls. Hence there is a reason, and we younger Friends cannot reflect upon it too often, why the "Quaker of the olden time" held an unrivalled place in the affections of the poor and oppressed. They had "those refined and gentle manners which are the expression of fixed habits of thought and action," and added to this, a sense of the value of the human soul, a serious, tranquil, pervasive sympathy, and that highest and most modern of spiritual achievements, "the separation of

sin and the sinner." This is the spirit we all need in our work to-day.

"Do our works revolve about ourselves, our own activities, our own sensibilities," writes President Hyde, "then we are philanthropists, workers, anything you please, only we are not Christians. For true love shares the whole personal problem of its object and strengthens the will of him whom it serves by sympathy even while it helps him bear its burden."

Another great teacher has written: "From the love of man we do not necessarily rise into the love of God; but from any true love of God we inevitably descend into the love of man, his child, his image, the object of his benediction and the sharer of his immortality." And the greatest of all teachers said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great Commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself."

We are often reminded that no people, in proportion to their numbers, give so largely to philanthropic and charitable enterprises as Friends. We are proud of this distinction. But let us not forget that the most precious possessions we all have are the thoughts, the aspirations, the principles and the love that guide and animate our own lives. Let us not deny what we can communicate of these in word, deed or spirit to the least or greatest of our fellow beings. Let us so order our hearts and lives that we shall serve our generation as true Friends of God and of humanity—not as mediæval but as Modern Saints.

"No monkish garb he wears, no beads he tells,

Nor is immersed in walls remote from strife;

But from his heart deep mercy ever wells,

He looks humanely forth on human life.

In place of missals or of altar dreams

He cons the passionate book of deeds and days;

Striving to cast the comforting sweet beams

Of charity on dark and noisome ways.

Not hedged about by sacerdotal rule,

He walks, a fellow of the scarred and weak.

Liberal and wise his gifts, he goes to school

To justice; and he turns the other cheek.

He looks not holy, simple is his belief,

His creed for mystic visions do not scan;

His face shows lines cut there by others' grief,

And in his eyes is love of brother man.

Not self nor self-salvation is his care,

He yearns to make the world a sunnier clime

To live in; and his mission everywhere

So strangely like to Christ in olden time.

No mediæval mystery, no crowned

Dim figure, halo-ringed, uncanny bright,

A modern saint, a man who treads earth's ground,

And ministers to men with all his might."

To RECEIVE a heavenly vision is a great honor and privilege. The only way to manifest our gratitude and deserve the privilege is to obey the vision. It is much easier to admire, wonder and believe, than to obey. The new-born Christian is always tempted to stop short of obeying, and content himself with adoring the grace that saves him. But he is called to serve, and expected to obey.—*C. C. Adams.*

SAY what is true; speak not agreeable falsehood.—*The Code of Manu.*

John Bellows.*

"He that dwelleth in love dwelleth in God" (1 John iv: 16). This truth was abundantly manifest in the life of our friend John Bellows, and it seems right to us at this time briefly to bear testimony to the life and labors of one whose name will long be precious, not only to many in our Society, but also to others.

John Bellows, son of Wm. Lamb and Hannah Bellows, was born at Liskeard, Cornwall, the eighteenth of First Month, 1831. He was apprenticed as a printer at Camborne, and in 1851, at the close of his apprenticeship, removed to London; but his health failing, he remained only six months, returning to his home at Camborne. Shortly after this he removed to Gloucester, where he was engaged as manager in a small printing establishment for several years, after which he commenced on his own account, and built up a large and flourishing business.

During the early part of his residence in Gloucester he was brought in contact with a clergyman who insisted on the need of water-baptism; this led him to study the question more fully, and having Barclay's "Apology" sent him, he was convinced most strongly that it was his duty to become a Quaker in all respects.

In 1869 he was married to Elizabeth, daughter of the late Mark Earnshaw, of Clitheroe.

During the Franco-Prussian war, in 1870, a number of Friends went to France to distribute help to the non-combatant victims, and he was one of those who volunteered to go, spending a month in this work. In 1892 went to Russia with Joseph James Neave, who had concern to visit that country to endeavor to get the authorities to ameliorate the condition of the persecuted Stundists; and it was on this visit that he met with the Doukhobors in the Trans-Caucasus, which led to the interest he afterwards took in these people, resulting in their migration to Canada.

In 1896, with his wife, he visited Constantinople, and entered into the cause of the oppressed Armenians. Sir J. W. Whitstall stated lately that the labors of John Bellows "and those of others like him had saved thousands, not only from death by starvation, but from perversion to Islam."

1899 saw him again going abroad, this time with Edmund Wright Brooks, to St. Petersburg, to endeavor to get the release of about one hundred and twenty of the Doukhobors who were in exile in Siberia.

As a delegate to the Peace Conference at the Hague he was found on the side of peace; and he went to Sweden to endeavor to get some mitigation of the imprisonment of Norwegians because of their refusal to bear arms.

Although he did not enter into municipal life, yet he took an interest in matters concerning his adopted city, becoming one of its most esteemed citizens, whilst for the Society of which he was a member he undertook the position of Elder, and was an appointed member of the Meeting for Sufferings. His strong conviction of what he believed to be the right work and methods of the Society led him at one time to resign membership, but after awhile he again sought to be united with us, and continued in membership for the rest of

*A testimony of Gloucester and Nailsworth Monthly Meeting concerning John Bellows, an Elder, deceased.

his life. His utterances in our Meeting for Worship were not of great length, but such as gave help to the meeting, and in things for church affairs his views were helpful.

John Bellows' life was a full and busy and yet in it all he maintained that quiet of spirit which is the inheritance of those like the Psalmist, can say, "All my strength is in Thee," and who have learned to their strength by waiting upon the Lord, quietness of spirit, coupled with faithfulness to what he believed to be right, was a leitmotif in our friend's character, and showed itself in every department of his life. He was an individual manifestly seeking to live under the control of the Spirit and to walk in God.

His allegiance to personal conviction led him frequently to differ from those he respected, causing at times pain both to himself and others; but his honesty, honesty, and unflinching courtesy led even those who differed from him to respect him, and encouraged him to all who knew him.

Numbers of clergymen and others, not sharing all his views, have written expressing his sincerity, while his friends and correspondents were to be found in all parts of life and in many lands.

His visit to America with his wife in 1892 to see a son who was settled there, seemed to have brought on an attack of asthma, with complications, was the cause of his suffering, and although for many weeks towards the close he could only sit up in a chair, yet no murmur escaped him. Though ill his illness he was only once known to give way to depression, and that but for a brief time.

On the return of his son from America the latter asked him, "Is all well with thee?" to which he replied, "Yes; all is well; we have not followed cunningly devised fables. We know in Whom we have believed." His memory will long be cherished by the rescued and oppressed communities of the world, who attracted his deepest sympathy and most practical help. He died on the fifth of Fifth Month, 1902, aged seventy-one years. His funeral at the cemetery of Painswick, the ninth, was largely attended by persons of all shades of political opinion, and by representatives of most of the religious denominations and of the civic authorities.

ONE FLOCK.—Our Lord says to his disciples that there are other sheep not of the flock whom he is to gather. "There shall be one flock and one shepherd." Not one flock but one flock. There are many innumerable many outward organizations called "Flocks," but Christ is the shepherd of all true sheep. As Dr. Thompson, of Berlin, well says, "The mark is on the sheep, not on the fold." We need not go from door to door to find the Divine mark; the mark is on the Christian, not on the organized church, as such.—*Adams.*

The fields in some places are not only barren but precious grain is being shed because the sheaves have not been carried to the garner by the few and fainting laborers.—*A. C. Thompson.*

Confessors of Peace from the Second Century to the Era of Mahomet.

XIII.

Early contemporary with Augustine and Jerome was Patrick, through whose faithful labors the Christian religion witnessed a good establishment in Ireland. There have been given very many accounts of the life of this so-called "patron saint," but a large part of the matter is simply legendary and fictitious. In his own "Confessions," which furnish us with a trustworthy narrative, we are introduced to one who appears, after his conversion, to have closely followed the leadings of the Holy Spirit. Without the great learning of either of the renowned "Fathers of the Church" just named, Patrick was one who has the savor of an excellent name unmarred by the blemish of a persecuting or of a bitter-tongued temper.

The gospel had been introduced into England more than a century before the time of Constantine, in whose reign we read of three Irish bishops attending the Council of Arles, A. D. 314. Patrick was born about sixty years after the latter date. His father, Calpurnius, was a deacon and his grandfather a presbyter. The village where he was born lay on the banks of the Clyde near the southern coast of Scotland, and it was his lot, at the age of sixteen, to be carried away by Irish raiders, who sold him into captivity in his own land. The place was near the foot of Slensish. His master employed him in tending cattle, and here the grace of God found him. "While I was feeding cattle," he writes, "I prayed frequently every day, and my love and fear of God and faith in Him continually increased. I dwelt in the woods upon the mountain, and woke up to pray before the dawn. I felt no pain, nor frost, nor snow, nor rain, nor any sense of indolence, nor the Spirit was burning within me."

Patrick, like Paul, was a chosen vessel of the Lord. Frequently in dreams, in visions of the night, the tender mercies of the Lord were felt, and fervent desires to walk in his own way, were impressed upon him. He freed from slavery to his own land, but afterward while he heard the inward voice calling him to return. "Again, on another night,—I knew not, God knoweth, whether it was in sleep or near me—I heard distinctly words which I could not understand except these at the close: 'He who gave his life for thee, is he who speaketh in thee.' And so I awoke rejoicing." He rejoices indeed that his call came not at all from man, but directly from God. He says: "I testify in truth and in joy of God, before God and his holy angels, that I never had any reason except the gospel and the promises for ever returning to that people whom I had formerly escaped with difficulty." There is no evidence that he was ever in Rome, or had any commission from its bishop, patriarch or pope.

The Druidical religion was that which maintained in Ireland before the coming of the Christian. According to Dr. Joseph Sanderson, who has compiled a discriminating life of Patrick, the Druids invoked their divinities in the name of their friends, and for this purpose used incantations upon a mound or elevated spot near the field of battle. By auguries

from the heavenly bodies, clouds, wind and smoke, the flight of birds, and other phenomena, they determined the propitious and the unpropitious times for fighting a battle, or for any other important action. Their birds, like those of the Northmen, cast into rude verse the deeds of their heroes, reciting them upon public occasions and at all great festivals. A Druid was the most jealous of beings, and woe to the individual who excited his jealousy. A single word from the Druid, and the man was cut down like grass. A Druid had always the king's ear, and at his whisper the order went forth to slay the hated man. Yet they taught a belief in the immortality of the soul, a future state of rewards and punishment, and also it is said, in the unity of God, though mixed with many superstitions.

When Patrick in the course of his long extended tours throughout the island, came to Moy Slecht in County Cavan, then the seat of the great national idol, Crom Cruach, the people having been won over to a belief in Christianity, the great idol was demolished by the preacher and so an end put to pagan worship at its centre. "In this way this great missionary in his gospel tours, dealt many death blows to the cruel paganism that held the inhabitants of Ireland in its merciless grasp, striking the fetters of error and superstition from their minds and hearts by the use of the sword of the Spirit, which is the word of God. His weapons were not, except in such a case as this at Moy Slecht, carnal, but spiritual, but they were nevertheless mighty through God to the pulling down of strongholds."

"Since the days of Paul," is Dr. Sanderson's tribute, "to a greater missionary has ever lived. The grand motive power of his life was love of souls, and like another Paul or Peter he preached the gospel with the Holy Ghost sent down from heaven. The prodigious effect produced on the minds and hearts of men was a clear indication that God was with him. King's daughters were among the honorable women who yielded to the Truth as spoken by his lips. Leaders of hostile clans, whose trade was war, beat their swords into plow shares and their spears into pruning hooks, and onward Patrick went with his good work from county to county, and from province to province, till in a few years he had carried the tidings of salvation from Howth Head to the borders of Clew Bay, and from the glens of Antrim to the dreary wilds of Kerry. From that time forward, during several centuries, there was no country more distinguished than Ireland by the possession of Scripture truth. She had a pure gospel, a free Bible, an unclouded day of grace, a rent veil into the holiest of all, a religion that will run on parallel, in all eternity, with the benign results of the redemption of Christ. Colleges were founded, congregations were organized, a bishop as he was then called, had charge of each congregation, and, according to Archbishop Usher, Patrick organized during his life three hundred and sixty-five churches and placed over them three hundred and sixty-five bishops who were simply pastors."

The church established by Patrick, he it is said, was not subject to the jurisdiction of the bishop of Rome, and did not become so until the eleventh century. While not prepared to en-

dorse the common legend of Patrick ridding the island of the whole brood of serpents alleged to have been formerly existent there, it is interesting to recount (as given by John Horland Finlay) the list of certain things ecclesiastical which the same worthy did not perniciously settle upon the people, to wit: "Neither holy water, nor the incense, nor Christmas, nor Easter, nor saints' days, nor purgatory, nor transubstantiation, nor the mass, nor auricular confession, nor the elevation of the host, nor the seven sacraments, nor the Virgin Mary, nor extreme unction, nor papal infallibility, nor any of the modern theological doctrines of the Roman church, appears to be found in any of Patrick's genuine writings. He loved his Bible; he read it carefully; he preached it faithfully."

In his poem "Erin's Old Song of Peace," Horatius Bonar sings:

"Through the green valleys of Erin
For the glad lay of love—
The love that passes knowledge,
Descending from above;
The love of Him who brought us,
And sought us in our sin;
The long shut gate who opens,
And bids us enter in.
Peace, peace, from God to men,
Good-will, good-will. Amen!"

It has been stated that Christianity was introduced into Britain a good while before the time of Constantine, yet it was considerably more than a century after the death of Patrick before a systematic endeavor formally to set up a Christian church in the distant isle was attempted. The favoring opportunity appeared in the fact that Bertha, a Frankish Christian princess, had wedded Ethelbert, king of Kent, of the Anglo-Saxon Heptarchy. In the year 597, the Roman bishop (or pope) Gregory, called "the great," commissioned Augustine, a Roman abbot, with forty companions, to proceed to Britain. Ethelbert, though a Pagan, met them in a friendly way, furnished them with a dwelling and means of support at his capital, Canterbury (then known as Dorovern), and told them they had permission to convince such as they could of the truth of their religion, and afterwards to baptize them. "The example and influence of the monarch," says Neander, "and the sensuous impression produced by the miracles, which the people supposed they beheld, induced great numbers to receive baptism; with many of them, however, as shown by succeeding events, the faith had taken no deep root."

It has been said of Gregory, "that with all his zeal for the diffusion of Christianity, he was most gentle in his treatment of heathens and Jews," and, according therewith, we find him writing very earnestly to the abbot Augustine (then become bishop), carefully to observe love and humility toward the people among whom he was sent. This counsel appeared to be called for, inasmuch as Augustine, in his rigid attachment to the forms of the Romish church early ran against the simpler faith and practice of the Britons. Urging the latter to submit all things to the ordinances of the Roman church, the abbot Deynock, of the monastery in North Wales, one who was held in great esteem for his piety and good judgment, made this excellent reply: "We are all ready to listen to the church of

God, to the pope at Rome, and to every pious Christian, that so we may show to each, according to his station, perfect love, and uphold him by word and deed. We know not, that any other obedience can be required of us towards him whom you call the pope or the father of fathers. But this obedience we are prepared constantly to render to him and to every Christian."

At the suggestion of Ethelbert, a conference on the questions in dispute was held, according to the ancient German custom, near an oak. Augustin, however, was unyielding, and the Britons declining to enter with him into any terms of agreement, he is said to have replied, "Well, then, as you are unwilling to recognize the Anglo-Saxons as brethren, and to preach to them the word of life, you shall have them as foes, and experience their vengeance."

And so it fell out a little later. Ethelfrid, king of the Angles, advancing with a large army to Caerleon, in the beautiful valley of the Usk on the border of Wales, saw there standing apart in a place of safety "a great company," so the old historian Bede testifies, "of priests and monks, who, having fasted three days, were come to offer prayers to God for their people. Although," he said, "they are unarmed, yet if they cry to their God against us, it is the same as if they fought against us; let them be first attacked." Thereupon there ensued a great slaughter. The method of Augustin, the monk, and the way of his contemporary, the calif Ali, "the faithful," are equally far removed from the non-resistant practice of the early Christians.

(To be continued.)

FOR "THE FRIEND."

The Higher Lawlessness.

Man's deepest grudge is against the disturber who wakes him from his sleep and bids him resume his march onward. Those times of awaking are ever the crucial points of history. We watch what is going on with breathless interest. It is like the moment in the life of a butterfly when the grub state is exchanged for the new form and sphere of a winged creature. It is the grandest sight this world affords the spectacle of some man of destiny to whom the new law has been committed, revealing the mystery of life to his astonished contemporaries.

And these men are all law-breakers. Luther, with his justification by faith, is the iconoclast of a thousand venerable traditions; George Fox, with his freedom of the spirit and sufficient priesthood of the individual, shocks Protestantism almost as much as Luther had shocked Catholicism; Wesley, with his bold gospel campaigning, tramples under foot at every step the orthodox conventions of his time. To-day we know that their law-breaking was all law-making, and that the world's highest interests could not spare one of the strokes they struck. There are times when the highest law that such men know imperiously demands a seeming lawlessness. In obeying this they tread a path their Master trod before them. The question came to Meissner, one of the examiners at the prosecution of Jacob Boehme, "Who knows what stands behind this man?"

J. B.

Science and Industry.

THE working world understands that the only man who really knows things is the man who can do things; that no man is really skilled and wise whose whole knowledge has been got out of books.—Portland Oregonian.

NASTURTIUM is a word the derivation of which will occur to few who see it. Yet there is a laugh in it that you may recall when next you eat water cress and bread and butter, or see the plant sharing ditch or stream side with its little four-leaved blossoms. The word is derived from *nasus torsus*, a convulsed nose—an effect supposed to be produced on the human eater by its acrid and pungent qualities. The famous old remedy of spring juices, beloved by our great-grandmothers, was concocted of the water cress mingled with brook lome, or scurvy grass and Seville oranges.

HOW OYSTERS GROW.—A man who has devoted much time to the study of the oyster says that this bivalve is born with his shell on and that he grows only in the summer time. The beard of an oyster is not only his breathing organ—that is, his lungs—but it also serves to convey food to his mouth. When the warm, calm days of Sixth Month come, the oyster opens his shell, and, by means of his beard, begins building an additional story to his house. This he does by depositing very, very fine particles of carbonate of lime, till at last they form a substance as thin as silver paper, and exceedingly fragile. Then he adds more and more, till at last the new shell is as hard as the old shell.

WOMEN who are in the habit of using soap bark as a cleanser may be interested to learn a little something about it, says an exchange. The small, thin bits that are procured at the apothecaries, are the inner layers of the bark of the quillaia saponaria, a middle-sized tree found in Chile. In Chile it is commonly used as a soap, and has been for many years. No doubt it was in use by the native Indians, when Magellan discovered them in their country, about 300 years since. Quillaia comes from a Chilian word, which means "to wash." The bark of the tree contains saponium, an alkali compound which makes it useful as a soap. In preparing soap bark one ounce of the bark should be allowed to simmer in two quarts of water until the two quarts have been reduced to one quart. It is then ready to use and it can be bottled. Colored goods are cleaned by placing on a board and rubbing the soiled parts with a cloth wet in the soap bark infusion. The cloth should be the same material as the garment that is to be cleaned. There must be no rinsing. If possible, the wrinkles should be ironed out with the hand. If black goods are to be cleaned, a table-spoonful of ammonia should be added to a pint of the cleaning fluid.

A DOCTOR FOR FISHES.—The very latest thing in the medical profession is the fish doctor, who goes from aquarium to aquarium instead of from sick-bed to sick-bed. He prescribes for the fish, performs surgical operations and looks after their diet and surroundings.

Fish surgery is difficult, not because it to be done outside the aquarium (for a can be kept out of the water for six or so minutes without hurting it), but because flesh heals so slowly after it has been cut, wounds should be kept dry, but, unfortunately in the case of a fish this requirement is easily met. Therefore, operations must be simple and slight. The most familiar is trimming tails which have become enlarged fungus growths. Japanese goldfish, for instance, have tails bigger than their bodies so when these become enlarged they are able to swim well and often "drown"—the float with their heads out of water and from asphyxiation. Other surgical operations are removing tumors, lacerated scales splintered bones.

Fish sometimes have to take medicine. When one grows very fat and unwieldy doctor calls it a case of swollen swim bladder and prescribes castor oil. His is one drop, slightly diluted, given either a spoon or quill toothpick. Sometimes they become weak and thin, taking no interest in his food and surroundings. In this case stomach is out of order, and a drop of vomica is needed to make him active and cheerful again.

CLOCKS NOT NEEDED IN CUBA.—When asked Senora D. if she would tell us the day that we might set our watches, smilingly replied in her quaint foreign English: "I have not the least idea and there is no clock in the house." Then, in answer to our look of surprise, she added: "I did not watch once, but I lost it, and over a year my clock was stolen. It was a beautiful clock, too; it cost \$70." (Senora D. discovered had a weakness for good round wares.)

"And you have lived over a year without time-piece in the house?" we gasped.

The senora smiled placidly again. "How do you manage with the servants? do they know when to get the meals?"

"Oh, they guess at it," was the reply they go over to one of the shops and think of an American woman running a house, with two children and three set in it, and not a sign of a time-piece! But do things very differently in Havana. Soon found out that clockless houses are a general rule and in the course of time too, fell into the universal "manana" leaving our watches unwound and practically ignoring the flight of time. Had The Gautier but lived in Cuba he would never have recourse to the expedient of flinging the clocks out of the house, as he did or in disgust at their impertinent ticking reminder of old Father Time.

To an American woman, overworked and nervous, there is something refreshingly familiar about the Cuban home, with its high-studded rooms, simple bent-wood cane furniture, and almost entire absence of bric-a-brac and pictures. Even the clocks becomes something to be grateful for after having lived day after day with only a time-piece and the other on some work which must be rushed through.

Cuban women, say most outside observers, appear to do nothing but read novels and

ing chairs. While this seems true of majority it must be acknowledged that busy and capable housekeepers to find among them as well as clever needlewomen. To be sure, they do not emulate American sisters and wrinkle their faces on their bright eyes with trying to do a things at once, and even the best of keepers leave the marketing entirely to others, nevertheless there is no doubt that apparently indolent Cubans only need opportunities and education to follow in the path of their American sisters. A young woman in charge of a Cuban household was with enthusiasm of the work of odd nurses under her. "It is perfectly prising the way they are taking hold of the work," she said. "But little more than a day or so it was necessary for me to employ Cuban nurses and now they are all Cubans," she added emphatically, "they are all able, faithful workers, too."—*The Brooklyn Daily Free Press*.

There are briars besetting every path that call for patient care; there is a cross in every lot, and need for constant prayer; it is a lowly heart that leans on These happy anywhere."

Items Concerning the Society.

Rev. R. Gifford, a minister of Providence, R. I., died here one hundredth year last Fourth-day.

Eastern Quarterly Meeting of Friends, N. C., at Piney Woods, commencing Fifth Month 30, 1903, was well attended, the usual business having transacted, it was concluded not to send any delegate or to appoint any representatives to the Yearly Meeting. We were favored with religious services at our meetings, and had the company of some from Ohio and Philadelphia Yearly Meeting, whose minutes, whose gospel services were acceptable. Our Heavenly Father was very good to Jesus being exalted as our Prophet, Priest, and King, had over all things to his people, our light of salvation, whose teaching is free. We had new account of our schools, particulars being given as to how the children of school age are being educated.

A. F.

FRIENDLY HOME IN THE CITY.—Many who are needed in a boarding home for Friends in Philadelphia find matter of interest in the *Intelligencer's* allusion to the "Pennington," an apartment-house on property adjoining the 15th Street Friends' house in New York. The "Friends' Boarding Committee" lately made report on this "early Meeting." The "Pennington" is indicated as "headquarters for Friends in New York," and those who wish to board near the heart of the city and near the meeting, and for those whose business or visiting in the city. The Friends' Association, to which the Pennington belongs, incorporated body which has put itself in such relation to the Yearly Meeting, that it may, through its committee, make reports to the Yearly Meeting information; and that in case of its dissolution any time the property would go to the Yearly Meeting."

Notes from Others.

Imperial sentence of Emperor William's letter to the "Intelligencer": "Religion has never been the object of science, but an outpouring of the heart in being of man, caused by his intercourse with God."

The little arctic church edifice in Baffin's land, which was made of seal skins, was eaten

up by famishing Eskimo dogs. Now a good house and decent church buildings have been provided by kind friends.

Not until recently have the Japanese bookstores been willing to carry the Bible in stock, for fear of offending their Buddhist patrons, but now Bibles are so eagerly sought that they are for sale at all the prominent bookstores in Japan.

The British and Foreign Bible Society reports that although it has circulated Bibles in one hundred languages, there are still five hundred and fifty million people on this earth who have not a copy of the Bible in their own language.

WESLEY AS A DISCIPLINARIAN.—"After diligent inquiry made, I removed all those from the congregation of the faithful, whose behavior or spirit was not agreeable to the gospel of Christ; openly declaring the objection I had to each, that others might fear, and cry to God for them."

It is said of Charles Cuthbert Hall's work in India that he has won by his sympathetic appreciation "of all that is best in Hindu philosophy and religion and in Indian character, the kindly appreciation of Christianity of very many Indians whom no amount of disputation would have helped."

Boston has now the largest library of Congregational literature in the world. The library is especially rich in Pilgrim and Puritan history, and is also rich in literature bearing on controversies in the Church of England. The library of the late Bishop Stubbs, of Oxford, adds over six thousand volumes to the 50,000 books and 50,000 pamphlets, which composed the library.

At Oxford it is reported an influential section of Nonconformists have issued a long manifesto, which concludes with the expression of a determination not to pay the education rates. "Dr. Fairbairn, principal of Mansfield College, and Dr. Massie, professor of New Testament exegesis in the same college, have remitted their rates minus the education tax."

The agent of the American Bible Society in Shanghai reports that more Mandarin Bibles have been issued in the last three months than would have been an ample stock for eight years, a decade ago. The demand for Bibles and Testaments comes from all parts of the Chinese empire, and there has never been such a spirit of inquiry concerning the word of God.

A special despatch to the *Philadelphia North American* says: "Existing social conditions were denounced in an address given by Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, before the annual conference of the Orthodox Friends at the meeting house in Gramercy Park. To-day we are raising pampered sons and daughters," said Dr. Hillis, "surrounding them with every luxury and idle satisfaction of desire, and they are rotten before they are ripe. I repeat it, they are rotten before they are ripe, and the boys in many cases are sinful before they are bearded."

INTERNATIONAL ARBITRATION.—The Ninth Mohonk Conference on International Arbitration was held at Lake Mohonk on the 27th, 28th and 29th of Fifth Month, and was the largest of the gatherings held there to forward this important subject, and consisted as heretofore, of men and women eminent in many walks of life, a lively and encouraging interest was manifested.

John W. Foster, Secretary of state under President Harrison, and the adviser of the Chinese Government in the negotiations that closed the war with Japan, presided; his knowledge of international affairs and wide experience enabled him to speak with authority on the questions under discussion.

It was a source of congratulation that the United

States Government, which was actively instrumental in establishing The Hague Court, was one of the first parties to submit a case to that Court. "The Pious Fund" case with Mexico, which was quickly settled and both parties accepted the decision as final, and also the Venezuelan case, which will be settled in the same manner.

Benj. F. Trueblood, Secretary American Peace Society, gave an interesting resume of the progress of arbitration during the past year; during which time many cases of differences between nations have been referred to special arbitrators or arbitral commissions, of which the following are some:

The controversy between Italy and Guatemala as to the treatment of Italian immigrants.

The question of claims of citizens of France against Venezuela.

The controversy between the United States and San Domingo over the claims of the San Domingo Improvement Co.

The question between Great Britain and Portugal over the location of colonial boundaries in South Africa.

The question of the claims of Sala & Co. of New York against the Republic of San Domingo.

The Alaskan Boundary Dispute between the United States and Great Britain, which has been referred to a mixed Commission.

And many cases have been thus amicably settled to the satisfaction of all parties concerned.

The boundary dispute between Argentine and Chile has been settled by arbitration by the King of England, and these two countries have agreed to stop the construction of naval vessels, and to sell those they now have and to reduce their armies—an excellent example to nations who have considered themselves more enlightened than these South American Republics.

A remarkable evidence of growing sentiment in favor of International Arbitration is the formation of what is called "The International Arbitration Group," composed of about two hundred members of the French Parliament with the object of the promotion of this cause. Another gratifying sign of progress of public sentiment is the change in the tone of the public press. At the time of the establishment of The Hague Court it was lightly spoken of as visionary and impractical; now many influential journals strongly urge that difficulties of international character shall be taken there. What is now most needed is for some of the prominent nations, the United States and Great Britain for instance, to have some important case settled at The Hague, when other nations will soon follow this good example.

It is well to remember that there were many doubts expressed about the usefulness of our own Supreme Court when it was established, and there was not a case submitted to it for about two years.

The following platform gives a true insight into the real spirit and attitude of the Ninth Mohonk International Conference:

"The principle of international arbitration has secured the approval of the civilized world. This fact is solemnly recorded by The Hague convention. It is gratifying to state that, largely through the influence and example of the United States, which has so much to do with the success of The Hague conference, prestige has been given The Hague tribunal by the submission to it of international differences.

"This conference thanks our Government for what it has done in this behalf, especially in the recent Venezuelan controversy, when its efforts averted war. This conference believes that the next step in the steady march forward should be the conclusion of a treaty of obligatory arbitration between the United States and Great Britain, to be followed by similar agreements between the other signatory nations to The Hague convention to refer disputes to The Hague tribunal. Such treaties would make the present implied obligations of the

nations signing them explicit, binding and permanent, instead of leaving them, as now under the Hague convention, voluntary and to be determined from time to time, and largely by circumstances.

"This conference believes that the best public opinion of the United States and Great Britain, neighbors and kinsfolk as they are, recognizes the wisdom and justice of such an arrangement, and that the example thus set would be followed speedily by the other Powers. It would lead all the nations to the Hague Tribunal.

"With a deep sense of the fatherhood of God and the consequent brotherhood of man, the conference looks forward to new victories for its cause even more remarkable than those already won, notwithstanding the difficulties in the way of extending the application of international arbitration. Many motives may inspire arbitration—fear, horror of war, dread of expense, but justice is the only safe foundation for the world's peace. In the Alaskan boundary dispute, who should not prefer that justice should prevail, even if we make no gain of bills and harbors. America should conduct this claim with such loyalty to justice as to win the honor of the nations.

"This conference summons all possible agents to teach and preach the gospel of justice—business men and great corporations, teachers in schools, ministers of God, the public press; let our whole country accept the great motto and seek to live up to it. "America loves justice." It appeals to every man and woman to aid in increasing and organizing the general sentiment in favor of international arbitration so as to secure, by the invincible power of public opinion, the employment of it in the maximum number of possible cases, in the hope that wars may cease and that peace may prevail.

SUMMARY OF EVENTS.

UNITED STATES.—The floods are subsiding and condition becoming more normal in the vicinity of Topeka. In Armourdale, a suburb of Kansas City, 16,000 people are homeless, and an appeal for help has been issued. Topeka's death list now reaches seventy-eight, and close to the State of Kansas is estimated at \$12,000,000.

The great volume of water sweeping down the Mississippi is surging past St. Louis like a mill-race, and on the Mississippi and reached the city of thirty-eight feet, the highest since 1858. Seven hundred people are reported imprisoned on a lowland, twenty-five miles northwest of St. Louis, and in peril of their lives from the rising waters of the Missouri. Relief boats have been unable to ascend the river on account of the swift current and the inability to pass under the bridges, owing to the abnormal height of the water.

The Sky levee, which is seventy miles in length, has broken, and 100,000 acres in the vicinity of Louisiana, Mo., are flooded.

A cloudburst at Spartansburg, S. C., drowned twenty-five people, swept away several mills and caused losses aggregating \$2,000,000. Fifty lives were lost, five hundred left homeless, and many killed, among them at Clifton, S. C., Columbia and Greenville, in the same State, were also deluged, and suffered severely.

The President returned to Washington on the 5th inst., having traveled 14,000 miles without accident or delay. The journey covered sixty-five days.

Forest fires have been raging in New Jersey, Long Island, the Adirondacks, New England and Canada. The unusual drought of nearly seven weeks has rendered the fires very dangerous. In Vermont sixty square miles were ablaze, while the Adirondacks have suffered damage beyond precedent, and will not recover for twenty-five years. Three thousand men were fighting the flames, and the Governor authorized the use of State funds to subdue the fire. A pall of smoke, reaching from Albany and Boston to Washington, D. C., nearly obscuring the sun, hung for two days over the intervening country, rendering navigation extremely difficult and causing much delay.

The steamship *Deutschland*, which sailed from New York on the 4th inst., went aground in New York Lower Bay, owing to the dense smoke. After being detained over twenty-four hours, she was floated and proceeded to sea. In addition to her 750 passengers, the vessel has on board \$1,000,000 in gold, on which the company may pay interest at the rate of 3 per cent. for the time consumed by the delay.

Under the auspices of the Geographical Society, a largely equipped expedition of scientists has sailed from Baltimore, to make a survey of the Bahama Islands.

The executors of the estate of Clementine Cope have presented to the Wm. Penn Charter School, for a playground, an estate of twenty-two acres, located in Germantown. It is thought to be worth at least \$125,000.

Sixty-eight mills, employing 17,000 textile workers, have closed their doors in the last few days of the strike, but about 100,000 workers who operate in over 550 mills, are still out. A few workers have gone back on employers' terms, but the strikers hope to carry their point.

A conference to formulate rules for the better inspection of milk will be held in the Mayor's office, by Mayor Wood, the Director of the Department of Health, the Chief of the Health Bureau and the State Veterinarian. It is expected that the conference will also result in a request to the State Board of Health, to act in conjunction with the local health authorities to secure the marketing by some dairymen, of a better grade of milk than the city is now receiving. Dairymen will also be asked by the Department of Health to conform to certain reasonable requirements in the care of the cows and the stables. The inspection of milk shops has revealed unsanitary conditions in some quarters, and the owners have been forbidden to sell milk until the places were made sanitary.

Dairy and Food Commissioner Warren has ordered prosecution against forty-nine Philadelphia dealers in lard. Out of sixty-six samples from the city, forty-nine have failed to stand analysis by the State Chemists. The principal ingredient used for adulteration is cotton seed oil.

The strike of carpenters, which has been in force in this city since the first of last month, is practically over, a compromise of forty-five cents an hour having been agreed on. They had been receiving forty cents and struck for fifty cents. During the six summer months of the year, five hours will constitute a week's work, and forty-eight hours remaining six months.

There were 427 deaths in this city last week, reported to the Board of Health. This is 17 less than the previous week and 29 more than the corresponding week of 1902. Of the foregoing 211 were males and 216 females: 54 died of consumption of the lungs; 45 of influenza and pneumonia; 34 of pneumonia; 24 of diphtheria; 20 of cancer; 14 of apoplexy; 25 of typhoid fever; and 2 of scarlet fever.

FOREIGN.—Both Houses of Legislature in Japan have passed the bill extending the Formosan camphor monopoly system to the whole Empire. Japan, owing to her acquisition of Formosa, controls the camphor product of the world. The Chinese yield has never exceeded 220,000 pounds, while the yield in Formosa has in recent years averaged over 6,000,000 pounds. In the rest of Japan the annual production is about 300,000 pounds.

Elaborate measures have been taken to guard the Formosan camphor forests and the border residents. Within certain limits the Japanese Government does not interfere with the manufacture of camphor, but the entire production must be sold to the Government at a fixed price, and the Government fixes the maximum amount to be produced in order to prevent the markets being oversupplied.

Secretary of State Hay has designated the 15th inst., at the request of the Emir Briti, to receive its Executive Committee, which desires to make representations respecting the treatment of the Jews in Russia.

The Commission of Enquiry has been understood to be fortified with a mass of detailed testimony respecting the terrible happenings at Kischeneff.

There is no diminution in the number of letters directed to Secretary Hay respecting the Kischeneff horror, not only from prominent Jews, but from Christians. It has been impossible for the department to reply to these separate letters.

The *Christian Herald* has received from M. Loponkhie, Director of the Police Department of the Russian Empire, a statement giving an official version of the Kischeneff massacre. This came in response to a cablegram to the Czar, asking for an official statement of the facts as to Kischeneff, and is remarkable, not only as an authoritative report, but as an announcement of Russia's future policy with respect to the Jews. The cables state that the Siberian mines await hundreds of the rioters; that orders have been sent out to the Governors all over Russia to make immediate use of fire-arms in cases of anti-Jewish disturbances, but the Government cannot give the Jews new rights of citizenship, as this would be sure to drive the Russian population by new excesses against the Jews. The correspondence from Bulgaria and the United States, accompanied by a message from the Russian Emperor, was read in the Senate and then referred to the Committee on Foreign Relations.

In view of the apparent plentifulness of money down, the Government organ *La Discusion* at that Senator Montoro, the Cuban Minister at London, has been instructed to ascertain the attitude of the financiers regarding the prospective Cuban loan of \$500,000.

The legality of President Castro's decree closing ports to Venezuela now in the possession of the insurrection, will probably be decided by the United States Government. Technically this decree does not constitute blockade, but practically the consequences of merit would be similar to one. No foreign vessels right to trade in a closed port under pain of seizure.

The several international commissions which determine the amount of the claims of the several nations against Venezuela, have been notified by the United States.

Owing to the activity of Robert G. Morris, of the United States' case, it is expected that the Italian claims can be adjudicated within a month.

The Times' correspondent at Peking says there is a possibility among the other Ministers to regard more favorably the British proposal toward relaxing the conditions of the indemnity payments. The proposal, which modification of last year's schedule, would require payment in silver until 1910, after which payments are to be made in gold. The disposal of fiscal accumulated in the interval must be considered subsequently. Such relaxations are to be conditioned on China's signing the gold bonds in accordance with the Powers, except America, consider an equitable proposition for the protocol of the indemnity claims.

A despatch to the *Times* from Burgas, in Roumelia, says that the situation in the village of Rionia demands the attention of the Powers, rather than the condition of Macedonia. The presence of hundreds of refugees in the Bulgarian villages adjacent to the frontier indicates the unsatisfactory state of affairs. At Rionia, Macedonia, in the last six weeks owing to the French troops, accompanied by punitive measures, between the outlaws and fugitive peasants in the mountains on the one hand and Turkish troops at bazouks on the other are a frequent occurrence.

The French passenger steamer *Libana*, was wrecked near Marseilles on the 7th, sinking within 17 hours. Over 100 lives were said to be lost, and at least 500 were missing.

There is a wholesale emigration of miners and men from the iron districts of Austria to the United States, in consequence of the unprecedented state of the iron industry.

Hundreds of men have been discharged since the beginning of the year and the mines and iron works are operating on short time.

NOTICES.

A WOMAN FRIEND desires position as companion lady for the Summer months, or permanently in the Address W. Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the stage trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when they leave Stage fare, 15 cents; after 7.30 P. M., 25 cents. Write to reach the school by telegraph, wire, or telephone 1114.

EDWARD G. SMEDLEY, Proprietor.

WESTTOWN BOARDING SCHOOL.—Application for admission of pupils to the school, and letters to instruction and discipline should be addressed to

WM. F. WICKESHAM, Principal.

Payments on account of board and tuition, communications regarding to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address Westtown P. O., Chester Co., Pa.

DIED, at Haddonfield, N. J., RACHEL M. COX, born Seventh Month 14th, 1821, and died Fifth Month 4th, 1901, a member of Haddonfield Monthly M. Friends.

—, in Chicago, at his home 208 North Mead Fifth Month 21st, 1903, JOHN M. RASMUSSEN, a native of Norway; aged 64 years. A member of the S. M. Friends, and much interested in their principled reader of all that concerned them in a practical.

—, at her residence in Philadelphia, This 8th, 1903, MARY ANN, widow of George W. W. 82 years. A member of the Monthly Meeting of Philadelphia for the Northern District.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, SIXTH MONTH 20, 1903.

No. 49.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth,

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

Second-class matter at Philadelphia P. O.

The Editor's address for the summer months expected to be WEST PALMOUTH, MASS.

Sample Copies—New Subscribers.

With a view to securing new subscribers to the FRIEND, interested Friends have furnished names to whom sample copies are being sent each week. The Friends who are receiving these copies are hereby requested to inform their subscribers by sending two dollars to Edwin P. Sellow, or by writing him that they wish to have their names entered as subscribers. Persons subscribing now will receive the number of the present volume free.

Our humble reliance on the teachings of the Friend and a diligent use of the Sacred Scriptures were the means of leading our forefathers into all those distinguishing views and principles which are described in their writings. If this be true, and we have abundant evidence for believing it to be so, what ought our course? Shall we turn our backs on the Christian views of the spirituality of our worship? Shall we return to ceremonial observances? Shall we make way in our meetings for a ministry which one man prepares, and another appoint? Shall we borrow our testimony against all pecuniary contribution in the church? Shall we forget the earnestness and solemnity of true silence? Shall we surrender our Savior's standard of holiness, and no longer refuse an oath of expediency is supposed to demand it? Shall we, after all our peaceable professions, go into the warfare of the world? Shall we lose our simplicity in dress and language? Shall we break down a hedge which so usefully separates many of our beloved young people from the vanities of the world? In short, shall we renounce that unbending adherence to the rule of right in which our forefathers distinguished? If such, through the influence of Satan, should be our course, how awfully affecting must be the consequence. The sacred purpose for which we are raised up is a people who will be frustrated through want of faithfulness.—Selected.

A Mistaken Foundation.

While the Supreme Being rests civil government upon spiritual foundations, fallen man has chosen to rest his State governments upon no broader foundation than the edge of the sword—their ultimate appeal. So ill-balanced a State is kept constantly fearful of tottering. The doom that "all they that take the sword shall perish with the sword," has been suffered piecemeal by many a monarch in the daily dread of assassination, or else in the fearful looking for of judgment. There is more than one "sick man of Europe" because of his own sword, and suspicion of its reaction. For many a nation, and we believe for any, the sickness of militarism is unto death, for death is its trade. And whether the sentence of death within itself be spelled in terms of moral decline, of physical consuming by uneasy woe, or of a murderous ending, the word of Christ comes true. Not that the monarch and heads of Serbia were sinners in this matter above all them in Europe that consent unto the sword for their standing—they lived by the maxims they had been taught and which clergies endorse, and we judge not them while noting the law under which they perished—but if their system cost them only their physical life, how much lighter this than the wages of sin in the spiritual death of any who by their armies deliberately step deeper into human slaughter and woe, to make lives of fellow beings playthings of their State policy! But how much sorer judgment have the late assassins assumed with the sword. Is it not time that the world saw the more excellent way? Is it to be called by a series of judgments to accept at length the Prince of Peace and his gospel?

THE FRIENDS' BOARDING HOME.—Attention is called to the notice of the meeting to be held on the 23rd instant of all Friends who are interested in the establishment of a Boarding Home and temporary lodging for our members who may live or sojourn in this city. The encouragement recently given in Philadelphia Yearly Meeting to such as felt it in their hearts to carry out the concern has been responded to by a meeting already held, whose committee is now prepared to report the result of their investigations, and their practical recommendations. The guarded employ-

ment of youth is of one interest with the guarded education of youth, and the ancient concern of one of our Queries that these go not forth into the world under employment except as "placed among Friends" for their fostering care, retains all its original importance. Although no control of their liberty may be made obligatory on the part of the institution, save the reasonable rules of such a house, still a moral control will substantially result from the safeguarding interest in their welfare which the members of the household should feel thrown around them, and from the association under the same roof of members who have come from homes of the better sort. The advantages expected under this godly concern are obvious, without noting them in detail here; and it is hoped the project will be responded to by Friends in the country, who are largely concerned in the existence of such a place for members of their families who may come to the City.

THE RELEASE INTO THAT FROM WHICH WE WERE CALLED OUT.—The program of a Biblical Institute under the name of Friends is announced, giving as the exercise of its opening day, sometime next month, a sermon at 8 P. M. The newness of such an arrangement for a professedly Friend minister is not, however, in the practice, but, so far as we have seen, in its freedom from disguise. Under other phraseology pre-announcements of sermons by individuals named in Yearly-Meeting weeks have virtually been going on for years; and the correspondence of result with announcements shows what these uniformly mean, and often the speakers' papers of notes displayed during delivery confirm that meaning. Would the introduction of an inspired exercise in the announced time on which the prepared sermon has a lien, be resented as an intrusion? Is the free gospel ministry to be smothered by the ministry which is bound? And likewise week by week,—what an extinguisher to the arising of gifts in the prophetic ministry, the incubus of a stated ministry must become.

A dead silence is also an incubus on public worship. We were as much called out from that, as from artificial discourses under the name of ministry. But a living silence will be sure of living ministry,—living when audible, and very much alive also in "that soul-

less voice which the soul utters when its appeal is to the invisible."

Prayer.

BY JOHN BELLOWES.

The following weighty definition of Prayer, by Isaac Penington, will appeal to everyone who has had experience of the spiritual worship of which Christ spoke to the woman of Samaria, and to which the Society of Friends was raised to bear witness:—

"Prayer is the breath of the living child to the Father of life, in the Spirit that quickened it, which giveth it the sense of its wants, and suitable cries proportionate to its taste, in the proper season thereof. So that—mark—Prayer is wholly out of the will of the creature; wholly out of the time of the creature; wholly out of the power of the creature; in the Spirit of the Father, who is the fountain of life, and giveth forth breathings of life to his child at his pleasure."

All prayer is included in this, so that which breathes inwardly and which ought to be "without ceasing," and that which is uttered by the lips when, like Isaiah's, they are touched by the live coal from off the altar—by the present and living sense of the Divine requiring which purifies the spoken word and endues it with power. It was this present sense of his soul's wants that prompted the cry of the publican, suitable to his state, "God be merciful to me a sinner!"—this that gave to the dying thief on the cross faith in the Divine nature of Jesus Christ and in the coming of his kingdom.

It is the realization of the truth that prayer is wholly out of the will and time and power of man, that is the reason for Friends beginning their worship in silence, and keeping silence until they are made sensible of a call to speak, whether in preaching, or prayer, or praise. Every one who has experience of this true spiritual worship knows that every Friends' meeting in which the presence of Christ is sought, whether in silent watching unto prayer or in words spoken in his name—that is, in *his power*—is, in very deed and truth, a "prayer-meeting," under the direct leading of Him who declares that "Where two or three are gathered together in My name there am I in the midst of them." This gathering in the name of Christ is something deeper than a formula. It is the gathering into the sense of his power; into the "strong tower" spoken of in Proverbs xviii: 10: the dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty, which was witnessed to by the writer of the ninety-first Psalm.

More than this even the redeemed spirits in heaven cannot attain to. Less than this no man can rest on without falling into the sin against which we are warned in Ecclesiastes v., and offering "the sacrifice of fools," who "consider not that they do evil" in asking, even for good things, without the Spirit of the Master who tells us: "My time is not yet come, but your time is always ready" (John vii: 6). We may "ask and have not," even for the gift of the Holy Spirit itself, if we "ask amiss." "I will pray with the Spirit," said Paul, "and I will pray with the understanding also." That is, the Spirit must en-

lighten the understanding with a present sense of our wants: of what we ought to pray for. But we have also a natural idea of our wants and of the wants of others that springs from the understanding alone, apart from the Spirit, (Rom. viii: 26), to give utterance to which is not true prayer, but a kindling of sparks of our own which we are assured shall end in our lying down in sorrow. It is from this we are warned to refrain as "the sacrifice of fools."

It is nothing to the point to say that the majority of Christians do not see, with Friends, the necessity of coming to this silence of the will before offering words to the Almighty, and that they are nevertheless accepted of Him. Every man is accepted according to his faithfulness to what he *does* see; but if we try to walk by what others do *not* see, darkness will blind us, and we shall stumble we know not whither. If, on the other hand, we abide faithful to our calling, and hold steadily the light the Master has given us, we help others to find a path that they have not yet known.

Our calling is in a special degree to show the reality of the promise of Christ, "When He, the Spirit of Truth, is come, He shall guide you into *all truth*," to testify that this Spirit of Truth is manifested, in the unlimited love of God, to *all men*; and that it is the co-operative action of this Spirit—this Divine life—in the hearts of a company of men who unite in obeying it, that can alone constitute a Church of Christ, with power to bind and loose on earth that which is bound and loosed in heaven; or, in other words, to discern that which is, and that which is not, in accord with the Divine will, and so to approve or disapprove of it. This is made clear in Matthew xviii., where the promise in the eighteenth verse, that if "two shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," is made contingent on the presence of Christ being in the midst of them (verses 19th and 20th), and therefore guiding each of them by the revelation of his will.

When the London Meeting for Sufferings lately endorsed by a minute the appointment of what was termed a "prayer-meeting," if by this was intended a waiting on the Father of Spirits, to come into a renewed sense of his will, and to do it, it was well; but the name "prayer-meeting" was not well chosen, because to the majority of men it has come to mean an occasion of offering words to God, whether those who do so are, or are not, sensible of the fresh and living call. On the other hand, if by the term was meant a meeting in which no coming to a silence of the will was necessary before offering the sacrifice of the lips, or in which it was tacitly understood that there would be less restraint than in the "Meeting for Worship," then the Meeting for Sufferings must have acted more from the natural sense of things than from the leading of the Spirit. Everyone who has attended its sittings frequently, has known it sometimes to do this; as well as often to act in the true authority of the Master. A church can retain its life and power only upon the same condition as that which is incumbent on each of its individual members—that is, of keeping in the humble and tender state in which the cry again and again arises: "Search me, O God,

and know my heart; try me, and know my thoughts and see if there be any wicked in me and lead me in the way everlasting Reprinted from the "Friends' Quarterly Examiner."

The Confessors of Peace from the Second Century to the Era of Mahomet.

XIV.

A noted martial contemporary of Paul was Attila, the king of the Huns, whose name was the Scourge of God. Advancing westward in the course of centuries Tartary into Scythia, the Huns as we learn, had pressed the Ostrogoths (or East Goths) beyond the Danube, in the reign of the Emperor Valens. Thence they had advanced into Germany, and, when Attila came, he became their leader into Gaul, in western and in Spain the Visigoths (or Western Goths) had founded a kingdom.

Here the Romans, making common cause with the Goths against the dread invader, finally overcame the latter in a great battle fought near the site of the present city of Chalons-sur-Marne. This engagement is said to have been (if the historical records of the time are not at fault) the most sanguinary battle ever fought in Europe, it being calculated that there were upwards of 250,000 slain on the field. Driven beyond the Rhine, Attila and his hordes threatened Rome with destruction, but it was saved (A. D. 453) by the personal mediation of Pope Leo I.

During the remainder of the fifth century Gaul, or the country we now know as France, was very much divided between people of various nationalities. There were the Ostrogoths and the Burgundians, the Alemanni, the Alans, the Saxons and Franks, and a little remnant of the Romans. One by one, another, all opposing forces were driven or subjugated by the Frankish king, Clovis, the grandson of the founder of the Merovingian dynasty. Now, the Visigoths and the Burgundians were of the Arian faith, who seems to have been very much heathen, had married Clotilda, a Catholic daughter of Gundobad, king of the Burgundians. In the heat of the battle against the Alemanni, it is said, Clovis had vowed that if he won the victory he would acknowledge the God of his wife and become a Christian. The issue of the contest being successful, the king and three thousand of his followers received the rite of water baptism at the hands of Remigius, archbishop of Rheims. It is readily inferred that the natural tendency of the king had not been radically changed, and we are told that as Remigius was once reading to him the story of the Redeemer's apprehension and crucifixion Clovis exclaimed, "Had I been there with my Franks, I would have avenged his wrongs." But, alas, Clovis (using strong language), says that the pravity of the Frankish princes who followed was frightful, and was perhaps unparalleled in the records of history; so it remains true that the washing away of the flesh is nothing, without the answer of the conscience void of offence toward God.

Before dismissing Clovis, however, his successful and bloody career may be further highlighted by way of illustrating the right and wrong methods of conquests, Patrick, as has

on, being a shining exponent of the better way. When the Visigoths sought the alliance of the Burgundians, Clovis, while coveting the rich and beautiful south lands and at the same time putting forward the interests of religion, said to his warriors: "I am much grieved that these Visigoths, who are Arians, should possess a part of Gaul. Let us go forth with the help of God, and when we have conquered them, we will take possession of their land, for it is very good." And he added:—the Goths being signally defeated at the battle near Poitiers and driven south of the Pyrenees. Has not the subtle reasoning of Clovis been sharply revived even in our own day?

The various tribes of the Frankish nation retained their own chiefs, but Clovis determined to put an end to all minimizing of his ability. The king of the Riparian Franks, Mercaire, he caused to be assassinated by the sword of his own son, and then had the son killed in turn. The several other chiefs suffered the same fate. "Then," says Gregory of Tours, "inspired by Duray in his History of the Middle Ages," "Clovis, gathering his people together, said to the relatives he had killed: 'Unto me I remain like a wayfarer among strangers! I have no kinsmen to aid me if adversity should come.' But this he said, not with grief but from cunning, if perchance he might still discover some relative whom he might kill. In this condition of mind he died. A few days of his victories the Pope had written to him—'The Lord has provided for the needs of the church by giving her a demand for a prince armed with the helmet of salvation; be thou always for her a crown of glory; and she will give thee victory over thine enemies.'"

In contrast with this "man of blood and iron," that primitive Christian and connoisseur of peace, Irenaeus, bishop of Lyons, in his *Autobiography*, writing in the second century of the heavenly visits of tribulation, said: "In the beginning He (our Lord) figured forth the rung hook by means of Abel, pointing out where shall be a gathering-in of a righteous race of men. He says, 'For behold how the just man perishes and no man considers that righteous men are taken away and no man yeth it to heart.' These things were beforehand in Abel—were also previously said by the prophets—but were accomplished in the Lord's person; and the same is fulfilled in us with regard to us, the body following the example of the head."

In the middle of the sixth century, the rule of Justinian fills the historical foreground as did that of Constantine more than two centuries earlier. Personally, Justinian was more admirable man, being highly valued for his temperance, frugality and industry. Little time he gave to sleep, being ardently devoted to business and study. The *Code of Justinian*, commonly known as the *Code of Justinian*, was prepared under his direction being a digest of the laws compiled by Justinian, Theodosius the Second and others. One of the Emperor's time was spent in theological studies, and he was munificent in his gifts for the building of cathedrals and hospitals.

Unfortunately, however (quoting Dr. Anthon), his love of theological controversy led him

to interfere with the consciences of his subjects, and his penal enactments against Jews and heretics display a spirit of mischievous intolerance which has ever since afforded a dangerous authority for religious persecution." Death was the established punishment, under this professedly Christian emperor, for being a Manichean. During the thirty-eight years of his reign (527-563), Arianism in North Africa, where the invading Vandals had so largely settled, was doomed to a relentless onslaught, the famous generals of Justinian, Belisarius and Narses, being conspicuous figures in those early "dragonnades." Peaceful Montanists and Nestorians came similarly under the harrow of persecution. Yet Justinian was unable, remarks Schaff, "to preserve these conquests, and what was still worse, he was unable to give the conquered countries a better government than they had enjoyed under their barbarian rulers;" and farther, "the marvelous success of the Mohammedan invasion of Egypt and Syria half a century later, is generally ascribed to the total disaffection of the population, which resulted from the [sanguinary] ecclesiastical policy of Justinian." It is a suggestive reflection that the church building of St. Sophia, in Constantinople, erected by Justinian, and long famed as the most magnificent cathedral of Christendom, should now, after upwards of thirteen centuries, be a Turkish mosque.

The so-called civilized world, as the sixth century drew to its close, was evidently inviting the entry of a rival dispensation, whose distinguishing tenets were not to be those of the Prince of Peace. "The sword," declared this new interpreter, Mahomet, "is the key of heaven and of hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer; whosoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim." The bible of this sword-conquering sect tells us, that "it hath not been granted to any prophet that he should possess captives, until he had made a great slaughter of the infidels of the earth. . . .

When ye encounter the infidels, strike off their heads until ye have made a great slaughter among them. . . . Verily if God is pleased, he could take vengeance on them without your assistance; but he commanded you to fight his battles that he might prove the one of you by the other. As to those who fight in defence of God's true religion, God will not suffer their works to perish; he will lead them into Paradise of which he hath told them." (Quoted by C. L. Brace, in *Gesta Christi*).

We may now conclude our theme with the following extract from *The History of European Morals*, by W. E. H. Lecky, in which that author, after referring to the malefic influence of the religious wars of the Middle Ages in stimulating militarism, despite the occasional prevention of a contest through the mediation of ecclesiastics, observes: "The military fanaticism evoked by the indulgences of the popes, by the exhortations of the pulpit, by the religious importance attached to the relics at Jerusalem, and by the prevailing hatred of misbelievers, has scarcely ever been equalled

in its intensity, and it has caused the effusion of oceans of blood, and has been productive of incalculable misery to the world. Religious fanaticism was a main cause of the earlier wars, and an important ingredient in the later ones. The peace principles that were so common before Constantine, have found scarcely any echo except from Erasmus, the Anabaptists [Mennonites], and the Quakers."

JOSIAH W. LEEDS.

Did Not Forget.

There lived in Auburn, New York, some sixty years ago, a clergyman, an intimate friend of my grandmother. This gentleman owned an exceedingly beautiful, fleet, and graceful sorrel mare, which bore the classic name of Diana. She was the admiration of the town and the pride of the clergyman's family. But alas! one dark and stormy night the barn was boldly entered and the beautiful Diana stolen from her stall. All efforts to discover the clever thief though long and perseveringly continued, were useless. At last the family sorrowfully abandoned hope; another but inferior horse was purchased, to which, by the way, the children would not allow the occupancy of the old stall of their pet, for that, with everything else that belonged to her, they insisted on keeping sacred to her memory.

Nearly twenty years had passed, the clergyman's hair had grown white with age, and his children had become young men and women, when he chanced one autumn to be called on business to a remote part of the State. Having an easy chaise, he made the trip, as was not uncommon in those days, by private conveyance. He was riding slowly along a winding road, on the third morning of his journey, when his attention was forced from the beauties of the scenery to the strange behavior of an old horse confined in a pasture by the roadside. The creature seemed bent on attracting the clergyman's notice; it pranced, snorted, and beat the fence with its fore feet, keeping all the time in line with the slowly moving chaise. Wondering a little as to the cause of such singular conduct, the clergyman drove along to the end of the pasture, and then turned from it down a road which branched off in an opposite direction.

As he did so, he was startled by a cry of such human agony from the poor creature in the pasture that he instantly stopped his horse and looked back. There at the corner of the fence she stood, her neck thrust desparingly forward, trembling in every muscle of her body, her eyes fixed on him with an expression of utter, helpless misery, which strangely moved the tender-hearted clergyman. He now discovered that the head and face of the animal bore a marked resemblance to his lost Diana. Impressed by the likeness, he obeyed a sudden impulse and drove rapidly back to the farmhouse near the pasture, where he found the farmer, just getting up from his twelve o'clock dinner.

"Friend," said the clergyman, "is that your horse in the field yonder?"

"Yes, the mare is mine. I've had her about twenty years."

"Twenty years! May I ask where you got her, friend?"

"I bought her off a peddler who cheated

my wife on a gingham gown, but he didn't cheat me on that horse."

"Diana! as sure as I'm alive!" cried the clergyman, starting excitedly for the pasture, followed by the astonished farmer. He entered the field, and the moment the old mare caught sight of him she rushed wildly forward, snorting with delight. Old and faded, rough and lame, the clergyman still unmistakably recognized his lost beauty; and oh, the joy of Diana! Tenderly she licked her master's hand and face, lovingly nestled her head upon his shoulder, and at last with something of her old coquettish way, took the rim of his hat daintily between her teeth, lifted it from his head, and replaced it hind side before.

"Never saw her do that before!" cried the farmer.

It was a trick which the clergyman himself had taught her, and which she had remembered during their twenty years of separation to practice once more for her beloved master.

The farmer consented to part with Diana for a small sum, and she was welcomed back to her old home, amid general rejoicing. There she lived, tenderly cared for, several years, and there she died a painless death, expending her last breath in a vain attempt to lick her master's hand.—*Our Dumb Animals.*

Too Busy to See God.

One reason for the growth of skepticism regarding fundamental spiritual verities is to be found in the ceaseless, universal and intense activity characteristic of the time. As a rule men and women of to-day give no attention to the contemplative side of life. All is unintermitting rush and whirl and excitement in every department of human affairs.

Even in the churches, the spirit of ceaseless and intense activity characteristic of the age makes it almost impossible for one to take time to be holy. There never was greater need than now for frequently heeding our Saviour's direction, "But thou, when thou prayest, enter into thy closet," etc." and for occasionally, at least, heeding the call, "Come ye yourselves apart into a desert place and rest awhile." Nor was there ever a time when, for the toiling and weary multitudes compliance with the foregoing directions was so difficult and apparently impossible.

Even in our churches, which should be to some extent sanctuaries of rest and meditation such are the exactions in the way of religious activity that we get little more time to see God and commune with Him than is allowed amid the intense activities and competitions of secular business. As a recent and able writer most aptly puts it, "In the churches we are—many of us—so busy working for God that we do not take time to look around and see God, and are making so great a din preaching and praying that we are not able to hear Him talk; are so busy looking far away for signs of Christ's coming that we do not see that He is already here, is the most manifest Being on earth to those who have eyes to see, and ears to hear, hidden only by the abundance of light."

We are mistaken, too, if we suppose that more is accomplished of enduring worth by that restless activity which allows no time, or insufficient time, for prayer and meditation than by that more measured zeal which takes

time to wait upon God for soul-inspiring and strength-renewing visions of his presence and glory. With all the burdens and anxieties incident to his great work of reformation pressing upon him, Luther used to take much time to pray. When an unusually heavy and troublesome day's work confronted him he was wont to say, "I have so much to do to-day that I cannot possibly get on with less than three hours' praying." He took time to see God and listen to his voice, and therein was the secret of his power both of endurance and of achievement.

They who are so busy that the dust of their own activity shuts out all vision of God from the soul, and that the din and clatter of their own works render it impossible for them to hear God speak, soon wear out, as a result of ceaseless over-strain and friction, and that without having accomplished much of permanent value. Too busy to see God and commune with Him, theirs is largely an unillumined and uninspired activity—building of "wood, hay, stubble"—works that will be wholly consumed when submitted to the final and fiery test. But with such as take time to see God, take time to get the mind of the Spirit in all their undertakings, it is otherwise. They work according to a Divine plan, God working with them, in them and through them, mightily; and thereby they build of substantial materials—"gold, silver and precious stones"—upon an immutable foundation—Jesus Christ—and according to a Divine plan and purpose to the fulfillment of which everything in earth and heaven must contribute. To such God most encouragingly says, "Ye know that your labor is not in vain in the Lord."—*The Free Methodist.*

HOUSE-FURNITURE.—I have peered into quiet parlors where the carpet is clean and not old, and the furniture polished and bright; into rooms where the chairs are neat and the floor carpetless; into kitchens where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead;—and I see that it is not so much wealth and learning, nor clothing nor servants, nor toil, nor idleness, nor town nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments, or means or society, can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—*John Hall.*

A vision rose before my eyes.

As I sat musing on this life,
Its good and ill, its joy and strife,
Of what should be in Paradise.

I saw two souls that, until then,
Had been divided, hand in hand,
In golden day at last they stand,
Clear from the doubts of scornful men.

They looked into each other's eyes,
With sense of perfect peace at last,
Made dearer for Life's sorrows past—
Thus shall it be in Paradise.

—*Hamilton Aide.*

Science and Industry.

WITHIN a month the telegraph system Alaska will be complete, and by Fall the connecting Seattle with Juneau and the North will be in operation.—*Ez.*

A HIGHLY recommended furniture polish made of a wineglass of olive oil, one wineglass of vinegar, two tablespoonsful of alcohol and a soft cloth and polish with flannel.

"MAKE YOURSELF WANTED."—In an address reported in the American papers, Secretary Shaw tells an incident that puts in a dozen words the secret of business success. A young clerk in a store, he said, asked an increase of salary. The proprietor said to him, "A little later the clerk asked for other rise. At first the owner was indignant, then, after thinking the matter over, he gave for the clerk."

"Young man," he said, "what you need not more money, but more usefulness." He pointed out to him countless ways in which he might have done something for the company and had missed his opportunity—when he had been careless or indifferent or ignorant.

"Every time," he concluded, that a customer comes in and asks for you personally counts for you and counts for the store. The business is to make yourself wanted."

It is the secret of success in business; not also the secret of success in every life? In the home, in the church, in school, everywhere, the one whose work is thorough and cheerful and enthusiastic is the one who is making the most of his life; "make yourself wanted" and you will soon know the joy of solid success.—*Youth.*

SHE RAISES CATS.—From the various products of the country we hear of new occupations taken up by women; some have gone into kitchen gardening, others to raising poultry, and yet others have undertaken the culture of nursery products or taken up the breeding of stock in its several branches.

There is one woman on the coast of Maine who has made a very considerable income conducting a cat farm. In that locality there are beautiful species of cat, called by some of the natives "coon cat" and by others "shag cat." These cats in many cases attain to a considerable size, eighteen and twenty pounds being not at all uncommon.

They vary in color, have large heads and many of them pronounced mutton chop ears in addition to their "smellers;" their chests grow very long and arched, and on the finest of the breed have a small fur growing from the very centre of the chest.

The tails of these cats are beautiful; they grow long, often two and one-half inches in length, and very full; they have also very unusual eyes, being large and extremely bright.

In frequent instances these cats mate with blue eyes and it is not uncommon to see a full-grown cat of this breed with one blue and one green eye.

Years ago many of the Maine sea captains brought home from their trips to Eastern Japan specimens of the beautiful cats of the Orient, which in after years developed into the present coon cat.

A woman recognized the beauty of this breed and has for several years been raising these cats and making money out of it (enterprise). She takes orders and sends cats to all parts of the United States. The price ranges from five dollars upward, color, etc., determining the cost. She has a large house for them and spacious rooms screened off with wire netting, which prevents the cats straying off. The proprietress of this cat farm says that cats are easier to raise and command reader sales than dogs.

A RIDE WITH THE ENGINEER.—A writer in *Chester's Magazine* describes a trip he made from New York to Albany on the locomotive of the Empire State Express. Its object is to throw into strong light the personality of the engineer. He says the engineer set his foot on the throttle and pulled the throttle a bit, and they started so gently the movement could scarcely be felt. Not a pound too much steam was used; the train got under headway evenly. Although the yard they went through was a tight one; then into the clear sky at moderate speed till the yard was cleared. Then the engineer pulled the throttle open wider and wider until he set it at a certain notch; then he let go and leaned back.

That was the time of the greatest exhilaration. The great locomotive seemed to be leaping out. It moved like a snake, swaying from one side of the track to the other, and each swing it took a better grip on the rails, gathered more momentum. Rising at each curve it seemed to dive around them, and when it had attained full speed, behaved like a buffalo driving ahead clumsily, yet with a sense of power that made the motion

The engineer sat leaning on the window ledge, his throttle hand resting idly on the lever, and though he was looking ahead, he was markedly interested. His whole attitude suggested a man at ease. For miles and miles he held the pace, the engineer, the Hudson river opened and closed, and unfolded like a picture book in the old slow hands. By and by they reached a town, then for water, then another town; then they slowed down and crossed the bridge and into Albany just in time.

"One and have lunch with me," was the invitation to the engineer. "Oh, I can't do that," answered. "I've got to go to work." "He meant he had to oil, and inspect, and tighten bolts, and so on. But hadn't he a moment's work on the trip up? No, he had only thrown forth a conscious effort. To a man, however, it would have been work of no nerve-wearing kind.

If you wish to be miserable, you must look at yourself, about what you want, and like, what respect people ought to have for you, and then to you nothing will be so easy as to spoil everything you touch. You will make sin and misery for yourself out of everything which God sends you. You will be wretched as you choose.—*Kingsley*.

"Putting off till to-morrow
Will lead us to sorrow
Beginning to-day
Is the very best way."

THE YOKE OF CHRIST.

BY S. J. TROTHER.

Thought from a sermon: "When we are yoked unto Christ we begin to learn of Him."

Yoked unto Christ in fellowship unending,
Resting or moving 'e'en as He doth move,
Brought near to Him while in his service bending,
My heart-beats timing to his heart of love.

Thus, always thus, my gracious Lord and Master,
Let me be taught and learn with joy of Thee,
Aye keeping step, nor slower move, nor faster,
Thy will forever the one law for me.

My own dear Lord! Could any lot be better!
Could any living yield more peace and rest!
Thy yoke a precious treasure, not a fetter,
Because it holds me near unto Thy breast.

Surpassing bliss! My heart is filled with longing,
Saviour bind on thy yoke, nor lose it more.
Lead me with Thee through all life's duties thronging,
Grant I may serve Thee on the "other shore."

Unnoticed and Uncounted.

It is constantly assumed in many quarters, and the statement is often made, that the churches are only half filled; that Christianity is on the decline, and that religion has ceased to be one of the great interests of the human race; and, all the while, in all parts of Christendom, and in lands outside its borders, there are millions of people leading devoutly religious lives, sacrificing themselves without hesitation and without repining, bearing heavy burdens without complaint, and doing the hard, rough, obscure work of the world with patient, unconscious courage. These faithful servants of the Lord constitute far the greater proportion of the human race. Some of them do not go to church; many of them are found in the churches, which are by no means as empty as they are represented. They are devout believers in Christianity, and the chief motive of their lives is profoundly and decidedly religious. They live as in the sight of the Infinite, and in the life immortal; but they never report themselves, they are never interviewed. Their lives are apparently commonplace, and are never included in those enumerations of the good and the evil which are from time to time taken by the daily press. It is one of the great distinctions between vice and virtue that it is easy to secure statistics of the first, and impossible to get any report of the second. The discords are always noticeable; the harmonies attract no attention. The devout, the religious, the faithful, and the pure, upon whose integrity society securely rests and who are the salt of the earth, do not appear in the census reports; but they make life safe and sweet as of old.—*Selected*.

My friends, wait upon God. When He himself shall give the signal and release you from this service, then are ye released unto Him. But for the present bear to dwell in this place wherein He has set you. Short, indeed, is this time of your sojourn, and easy to bear for those who are so minded.—*Epictetus*.

"As the flint contains the spark, unknown to itself, which the steel alone can awaken to life; so adversity often reveals to us hidden gems, which prosperity or negligence would forever have hidden."

TEMPERANCE.

The matter under this heading is furnished monthly to *THE FRIEND* on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

Reference was made last month to the address delivered by James Wood at the annual meeting of the Temperance Association. We had hoped to be able to print verbatim extracts from the same; but, being disappointed in this, we shall give from memory such thoughts as we recall. Unfortunately we cannot reproduce the apt expression and the mild but forceful tone and manner of the speaker, it would seem unnecessary to speak to an audience of Friends, or even to a greater part of the earnest Christian people of our land, about the evils of intemperance and the pernicious influence of the saloon. We all are fully convinced that the use of alcoholic liquors as a beverage is a very dangerous and reprehensible practice, to which is attributable more than three-fourths of all the pauperism, insanity, and crime that menace our civilization, and that the saloon is undoubtedly the greatest agency of evil that exists amongst the social institutions of our time. So earnest have Friends become in the effort to wash their hands clean of this iniquity, that a careful inquiry is made annually of every member as to his personal habit and influence in this particular.

Yet the feeling amongst Friends in this regard has not always been thus. A story is told of a certain Friend, perhaps a hundred years ago, who was a brewer, and, at the same time, the treasurer of the Monthly Meeting. It appears that on a certain occasion some question arose as to the disposition that had been made of a part of the funds belonging to the meeting, and the treasurer desired that a Friend should call at his office and inspect his memoranda book. It happened that on the morning this call was made the treasurer was exceedingly busy in the brewery, and, acting with undue haste, handed to the inspector, not the meeting book, but his office book of "orders." As the Friend glanced over the pages and saw one after another the names of reputable members who had ordered liquors of various kinds in liberal quantities, he said to the treasurer that he thought he could see where the money was going. Although there may not be a Friend to-day whose business is the manufacture or sale of intoxicants, so that a mistake like the foregoing would be impossible now, yet, if we could examine the order books of the distillers, we might gain very pertinent suggestions as to the probable disposition in indirect ways of vast sums of the public money. Think of a people spending more money for intoxicants than they do for bread! more in fact than for all cereal food products combined!

Should there appear suddenly a mysterious disease of some sort causing a weakening of will power and resulting often in idiocy, suicide, pauperism, and every manner of criminality as well as bodily ailments of a serious nature, great efforts would be put forth by concerted action everywhere, and enormous expense incurred in an effort to overcome the malady and eradicate its causes. Should the disease assume such alarming proportions as

that of alcoholism as it exists to-day, it would be called a plague of the severest type, and even the national government would subscribe vast sums of money and even direct the military authority to be exercised in the effort to suppress its ravages and prevent its spread. Such heroic action would be justified fully on the ground of safeguarding the public welfare. Yet such a plague does exist, and its victims may be seen on every hand in the midst of our proudest civilization. The number of them is so great as to seem incredible. But inasmuch as the causes are generally understood, and the fostering and spreading of the disease has become a mercantile enterprise entrenched behind vast social and economic interests, the government, though spending much in the effort to check or regulate it, is impotent to effect a cure; while public sentiment, through self-interest and indifference, is at best divided and impractical in dealing with the subject.

The interesting fact remains, however, that a large percentage, probably a majority of American citizens, are temperance people at heart, and long for the day when there shall be no saloons and when the curse of alcoholism shall have been effectually overcome. Indeed it might be overcome in large measure very soon, if temperance people were agreed as to the best method for accomplishing the result and would act conjointly. Here and there it has been practically eradicated, at least for a time, in some places by one method, in other places by a different method; some times with entire success, sometimes with partial success only. But on account of the failure of adjacent districts or states to adopt similar measures, the opportunity for renewed contagion is constant, and, worst of all, augmented by a vicious self-interest on the one hand and fallacious reasoning on the other. Under these circumstances a general extermination of the evil is indeed doubly difficult.

Nevertheless a great deal has been achieved and is being achieved and constantly along the lines of reform. Never has the issue been more to the front in the minds of the bone and sinew of the nation. The subject has been dignified by careful research, wise precedent, and influential opinion.

Some would advocate a statutory law similar in character to the federal law relating to Indian territory, that prohibits the manufacture or sale, or barter, or even the giving away, of "any malt, spirituous, or vinous liquor of any kind under any label or brand." Others contend that such a measure would be too drastic, and would not be duly enforced.

Some favor "local option," so that each community may decide for itself the question of liquor selling within its jurisdiction. The difficulty in this instance arises from the inability to the temperance community to regulate the action and influence of adjacent communities of a counter opinion and eager to stultify or render odious the law of the prohibition district.

Many advocate a system of "high license," limiting the business to such dealers only as are able to pay a required annual fee or "license to sell." The great objection to this plan is that it gives, under the required conditions, a legal status and sanction to the very business it is sought to curtail, making the

State a party to the transaction. It gives also to the liquor trade a political influence of tremendous consequence in its own behalf.

Some States have adopted the Dispensary System, by which the sale of liquors is taken out of the hands of private citizens, so far as pecuniary profit is concerned, and put under the proprietorship of the State. This method has the advantage of eliminating the incentive to foster and extend the evil, but many persons object with sound logic to the State conducting any business that is prejudicial to the public health and morals.

Other systems, also, have been tried with varying degrees of success, but the chief obstacle to overcome in every instance seems to be the lack of coherence amongst temperance workers, while the liquor interests are ever co-operative and ever at work, in ways peculiar and extremely subtle, in preventing a union of temperance forces. In States where the political parties are divided quite evenly, with frequently an abundance of temperance sentiment on both sides, the encouragement of party fealty is a fruitful source of weakness to the temperance element, especially when, as is usually the case, the liquor interests are less loyal to party and more eager to seize the balance of power. In States where the political sentiment is very one-sided, the temperance people are more free to unite on temperance lines, and to command recognition or else overthrow the existing faction. In such States, therefore, independently of whether they be Republican or Democratic, we shall find more advancement in temperance reform than elsewhere.

Pennsylvania might be such a state, being overwhelmingly one-sided politically, but under the influence of a large city, a corrupt political "ring," and an inexplicable party affinity amongst its best citizens, the State is rightly designated as owned by the liquor interests.

Thus with many methods proposed for controlling the evil of intemperance, yet with great lack of concerted action amongst temperance people, the need for unity of method and cooperation of effort amongst all honest opponents of the saloon and its attendant evils must be apparent to every one who makes a study of the subject.

Under a profound sense of this need a member of a Monthly Meeting of Friends in the State of New York was led to lay his exercise before the meeting for business, and to ask if it might not be possible for the meeting to agree on some given action. The matter was weightily considered and dwelt under for some time, after which it was decided to refer the subject to the Quarterly Meeting for its consideration and advice. The Quarterly Meeting in turn referred it to the Yearly Meeting. Here the subject was again reviewed and the duty of the church as a body and as individuals to seek prayerfully for light in this matter seemed to be felt by every one. The saloon is so intimately associated with all that the Christian church was intended to resist, that it would seem that the work of unifying Christian sentiment regarding it ought not to be impossible or even difficult. Accordingly it was proposed to call for an interdenominational conference to meet in the city of Washington in the year 1906, should the way open for the same to be held. It is hoped that in the

meantime a kindly but earnest effort would be made to secure a representation from each every sect claiming the name of Christian.

What such a conference may purpose shall not attempt to predict. That the various denominations have a common interest in the matter to be considered, there can be no doubt. That their conclusions should be monious, is reasonable to expect. That far the proposition is meeting with engaging approval, we know. That great may eventually come of it, is certainly a result we may hope for, and, as opportunity offers, labor and pray for, believing the aspiration of every true Christian heart to be "Thy kingdom come," in me and all. "Thy will be done on earth as it is in heaven."

California is a State of extremes as to morals and society. There is a great deal of drunkenness in San Francisco caused by a miscellaneous class of people that constitute the population. Almost every national represented here. The large number of United States soldiers discharged here on way home from the Philippines, adds to the criminal class. Hardly a week goes by that we do not read in the papers of some person committed by a soldier. Murder, highway robbery and suicide are frequent with criminals. There are many squalid looking drinking places. The license fee is only a few dollars; thus very poor and disreputable places are able to open saloons. In marked contrast with the condition here, are the large cities in the southern part of the State, and Berkeley and Palo Alto in this end of the State. In the last two, saloons are forbidden by a law prohibiting the opening of any saloon within one mile of the University. In Berkeley the title deeds also prohibit liquoring. These towns contain a fine class of people. Berkeley is supposed to have several thousand inhabitants and not any police. The Prohibitionists in the southern part of the State are hopeful and aggressive. In at least a dozen towns the saloon has been abolished. I believe that the influence of the Society of Friends, in its several branches, has contributed largely to these favorable results. Friends are active in the Prohibition party. Anti-Saloon League, and the W. C. T. U. Letter from W. E. V.

Sobriety of mind has a very close connection with the sobriety of body; it is, in fact, the foundation upon which physical strength rests.—Union Signal.

DRUNKEN, BUT NOT WITH WINE.—It is a little purpose to talk of religion or the necessity of piety, to a person who is fond of playing or sports, as to another who is temperate; for the pleasures of these latter ways of life make him as deaf to other proposals of happiness, and as blind to judging of other happiness and pleasure who is enslaved to intemperance.

A lady abominates a sot, as a creature has only the shape of a man; but she does not consider that drunken as he happens he can be more content with the liquor, than she can with the want of clothes; and if this be her case, she offers from him, as one intemperate man offers from another.—H. M. Law.

Items Concerning the Society.

Joseph S. Elkinton and Zebedee Haines were to start yesterday on their service of visiting the tribes of Indian tribes in our Eastern States, bound for Tusassassa reservation in New York.

According to minute received from his Monthly Meeting at Woodland, N. C., Abram Fisher expects across the ocean and attend meetings in the islands, having engaged passage on the *Avila*, sail from New York next Third-day, the instant.

On account of the late sitting of Haddonfield Yearly Meeting in the ancient Mt. Laurel house, we for our columns of next week. Seldom have we witnessed one held more unto edifying, and even unto the covering of Divine Goodness, than the meeting then enjoyed.

From the Friends' Tract Association of London have received two well made pamphlets of its entitled "Friends Ancient and Modern." These are these two are "George Fox, the First Preacher" and "Samuel Bowley, the apostle of Teutonia." We defer further review of them to our next number.

It is some time is received the thirty-sixth annual Report of the London "Friends' Foreign Mission Association," containing much interesting information of its religious and educational work.

We are glad to be able to present the following definite information that has been usual since the first holding of Yearly Meetings in 1657. The claim of New England Yearly Meeting to be the earliest in 1672 doubtless rests on the continuous annual holdings of such meetings.

THE EDITOR OF THE FRIEND:—May I be allowed to correct a statement in THE FRIEND of last 16th, page 345, column 3. The first Yearly Meeting was held in London in 1660. There were one or two omissions during that decade, but from 1712 onward the Yearly Meeting has been annually in London to the present time. Ellis was clerk to the Society from about 1657 to 1683. He signed the Epistles on behalf of the Yearly Meeting, as did B. Bealing later, but did not actually act as clerk to the meeting.

Thine truly,

NORMAN PENNEY.

EVESHIRE HOUSE, Library Department,
12 Ishopsgate Without, London, E. C.
Fourth of Sixth Month, 1903.

We are not disposed to pass by Old Scholars' at Westtown unheeded in our last number, but allowance of but one day already full between and the printer cut off the visible evidence of interest. And the interest of the thousand and returning pilgrims, compared with that of a year, continued unabated. The public expressed no one, either by quantity or by quality, rather refreshed all hearers. The address of Anna K. Cadbury on higher education for women, and that of Judge William F. Smith, who were excellent presentations of the which concerned their hearts. The incentive afforded forth by the latter, through angelic exhortation, to the sons and daughters to live up to the high standard of so long heritage, has left a warm and appreciative remembrance through the hundreds of hearers. The quick report, and arrangements for social intercourse among old acquaintances, left nothing to desire for the crowning of the favors of the visible spirit of gratitude.

JOHN DALTON, in connection with the celebration at Manchester, of the Cen-

tenary of the announcement by John Dalton of the atomic theory, Earl Spencer, as chancellor of the Victoria University, conferred degrees on two distinguished scientists who have developed and substantiated Dalton's theory.

Lord Spencer said: "John Dalton was a man born of humble parents, and he belonged to the Society of Friends, which has sent forth many eloquent men and distinguished and learned citizens. By his energy, his ability, and his determination he won for himself an education which soon put him at the head of the scientific world. He was honored in his own time by his sovereign and his nation, and now all the world knows that he has made one of the greatest discoveries science ever made." Quoting Professor Clarke Wilde, he continued: "Dalton created a working tool of great power of usefulness, something which none of his forerunners had been able to do. In the growth of chemistry since his day the guiding clue has been the atomic theory." "It is right," said the Chancellor, "that this University should do homage to that great man who one hundred years ago, when education, and especially science, was not esteemed as it is in the present day, gave lustre and honor to the city where he lived by his great discoveries." —*The London Friend.*

THE RECENT SESSION OF LONDON YEARLY MEETING.—"The abounding liberty," says the *London Friend*, "with which the state of our Society was discussed in our Yearly Meeting might surprise an intelligent new member listening to one Friend after another pronouncing the common sense of shortcoming and fault. A recently received member from the North of England was asked, after hearing the discussion last week, 'Did you not feel as though you had joined a sinking ship?' He answered, 'No,' and possibly the very freedom with which our weak points are exposed is a mark of progress and of future promise."

"We were reminded of the Buddhist who retires to a cave that he may learn of God to love his fellow men, and to love the whole world, but he remains in his cave."

"The most important pronouncements in the discussion were perhaps those relating to the character of the Gospel ministry among us. Amid much that is excellent, for which we may be thankful, in the discourses we hear in our meetings for worship, there is probably ground for the charge that we have an inadequate perception of the relation of the ministry of the Gospel to the Church. The call is spiritual, but, as Paul shows, it was humanly recognized in his day, and acknowledged either by the laying on of his own hands or the hands of the presbytery. We protest against a 'one man ministry,' resulting at times in a grievous lack of vocal ministry of any sort, and at other times in a number of very promiscuous utterances; and much expression in our meetings partakes rather of the nature of desultory exhortation, or the repetition of texts without any direct application to the meeting that is addressed. However humiliating it may be to us, the only pathway to higher things is clearly to understand what is amiss. We may be quite certain that it is not the good Spirit of God that is to blame."

Notes from Others.

No "great revival" is possible till the Church and ministry repeat, pray, get right with God, and unload the dead weight of about half our church members.—*E. P. Morrin.*

The *Independent* says that "union" will be the note of the Protestant churches in America and other countries for the next twenty years, and that no better service can be rendered than the effort to secure "Christian unity by denominational union."

"And in the morning, rising up a great while be-

fore day, He went out, and departed into a solitary place, and there prayed."

"His prayers were not, then, as ours too often are, mere monologues. They were true communions; an interchange of life with life; an intercommunication of earth with heaven."

The true patriot interprets "love of country" to signify love for the people who are in it. He will express this feeling by a special interest in their welfare and effort to make them the purest, noblest and happiest among the nations of the earth. This love will necessarily expand into a world-wide love, for all men have a common origin, need, nature and destiny.—*N. Y. Evening Post.*

Protestants of America are sending into foreign mission fields \$5,500,000 a year, through about twenty different societies. Roman Catholics in America have two societies, the Propagation of the Faith and the Holy Childhood, and together they last year sent to foreign missions \$113,423, while both are increasing their contributions, the Protestant increases faster than the Catholic.

Ecuador is said to be the most Roman Catholic portion of our globe. There are six Romanist churches or chapels for every thousand of the inhabitants; one acre in every four is church property; one person in every ten is a priest or a monk or a nun; and 272 days in the 365 are kept as ecclesiastical days of observance either as feasts or fasts. Less than eight per cent. of the people can read.

A Lockport, N. Y., clergyman complains of "the multiplication of forms and amateur liturgies, to make up for departed power in worship, the prominence of musical exercises, in which ungodly singers, inspired by lucre, brandy and vanity, shout lies to heaven to entertain the world; the sensational, secular and worldly preaching, changing the emphasis from eternity to time, and booming each successive craze of worldliness."

Then the preaching—well, fancy a man pleading for his life, or the life of a dear friend. No unrolling of a manuscript, and one hand employed to prevent its departure on the wings of the wind. No bending down over the notes with one hand flourishing overhead, like a drowning man signaling for help; but both upright, the preacher looking straight into the eyes of his hearers, and in tones which needed no ear-trumpet to catch, poured forth truths verified and heated in the furnace of his own heart.—*H. L. Hastings.*

POSSIBILITY OF AN AMERICAN POPE.—If present tendencies continue, the third or fourth pope in succession to Leo XIII. will be an American. This tendency is shown in the selection of heads of the Roman Catholic orders. It is not so very many years ago that such heads were invariably Italians, or at most and excepting a few societies, Germans in their traditions, citizens of Latin countries. The present inclination of the Roman Catholic Church is to put Americans at the head of as many of these organizations as possible. Complaints have been uttered by Italian aspirants, but they are being silenced by events. That the next step should be taken, and forty or fifty years hence an American pontiff be chosen, will be the logic of events. These events are the wonderful development of Catholic orders in America, and the certainty that that development is to be far greater during the next decade than ever before. The new Franciscan superior general, just chosen, was born in Prussia, but has spent many years in America, and is looked upon as an American. Other reasons entered into his selection, however, than simply the one of his nominal Americanism. Father David Flemming, an Irishman, was acting superior general only, but during his term of little more than a year he offended most of the Italian Fran-

ciscans. Finding themselves unable to secure an Italian, they substituted an American for an Irishman. Father Fleming has been made secretary of the new Bible Commission, of which Cardinal Satolli is the head, and will go to Rome to reside. The new superior general, Father Schuyler, organized the English-speaking Franciscan Province of the Holy Name, with headquarters in Paterson, N. J. The new American Franciscan consultant is Father Leonard of the commissariat at Washington. — *Boston Transcript*.

SUMMARY OF EVENTS.

UNITED STATES.—During the last few weeks the number of strikes of laborers in various trades has greatly embarrassed employers and been attended with great losses to the employees. During thirty-two days in New York it is conservatively estimated that the loss of profits to contractors and builders, with office expenses added, has amounted to \$8,000,000; to the workmen in wages alone, \$14,000,000. In Chicago the cooks, waiters and other employees at twenty-one of the large hotels quit work on the 12th inst. A dispatch says: The city has never been in this predicament before and thousands of persons are greatly discommoded. With the leading restaurants already closed, it is difficult to find a dining-room open.

The General Assembly of the Presbyterian Church, lately meeting at Los Angeles, California, unanimously adopted a revision of the Westminster Confession of Faith, which greatly modifies its teachings respecting predestination and infant salvation, and brings them into harmony with the doctrine of the love of God toward all mankind.

A dispatch of the 9th, from St. Louis, says: The crest of the Mississippi flood here was reached this morning with the stage at 87.5 feet, the highest water here since 1844. The river now flows steadily, and so far as the territory near St. Louis is concerned, the acute crisis is past. The danger to points below here is lessened by the spreading of the river over the lowlands. The loss of life will reach at least twenty, possibly a greater number. The property loss is several million dollars.

In East St. Louis on the 8th inst., on proclamation of Mayor Cook, houses were closed, and everybody was at work on the levees in a desperate effort to save the city, which is from one to four feet below the level of the water that pressed against the embankments. A hastily constructed levee of sand bags and mud was all that stood between the city and almost complete inundation. On the 10th inst. nearly two-thirds of the territory was under water. The levees along which begun to recede. Thousands of persons rescued from the waters have been thrown on the overtaxed charity of the local community, and in the impossibility of providing adequately for their necessities, the chief peril of the moment, it is stated, now rests. In view of the want and suffering caused by the flood, Mayor Cook has issued an appeal to the public for aid.

An urgent appeal in behalf of the flood sufferers in Kansas City, Kansas, has been made. In that city 23,000 persons, out of a population of 60,000, are reported to be homeless and dependent. Floods in Northern and Central New Mexico are reported.

A dispatch from Washington of the 12th says: The floods that are devastating large sections of the West and the great work, hurriedly organized by the Government officials who are in charge of the reclamation policy authorized by the recent irrigation law passed by Congress. The combined volume of the water impounded in storage reservoirs at the head waters of great rivers and their tributaries and that contained in a net work of hundreds of miles of irrigation canals and ditches, coupled with the absorbed by millions of acres of arid land, would have gone down the lower river, preventing what will be known as the great flood of 1903.

In addition to the floods in the Mississippi and Missouri Rivers and their tributaries, great damage by floods is reported from North and South Carolina.

Alaska was purchased by the United States from Russia, in 1867, for \$7,000,000. The value of the salmon caught annually from Alaska in this country now exceeds the entire amount of purchase money.

The Board of Health of Trenton, N. J., has in preparation a circular to be issued to householders advising them as to protection against mosquitoes. It is suggested that cisterns be covered with double mosquito netting of fine mesh; that all hollows where water can stand be drained out; that grass in meadows be kept down; and that the water be changed twice a day in the chicken coops and kennels. The circular advises that mosquitoes in houses can be killed by burning fresh Persian insect powder.

der. As cure for bites, alcohol and glycerine in equal parts is recommended.

Rules to be applied by the Department of Health in Philadelphia to improve the supply and inspection of milk and meat, recently adopted, provide that all milk sellers must be licensed; all dairies inspected monthly; and the milk and cream to be given a chemical and bacteriological test; milk dealers are required to sterilize all bottles before using them for the delivery of milk. All meat producing animals must be inspected by a veterinarian of the department before being killed, and all meat exposed for sale must bear the stamp of the health department. It has been lately stated by statistics that 35 per cent. of the deaths from tuberculosis in Philadelphia are in the mill district of Kensington.

It is stated that for the first time in the history of this Government the imports have exceeded \$1,000,000,000 in a year. The exports are about \$1,400,000,000.

Recent rains in various parts of the country have occurred accompanied by a dispatch from Latrobe, Pa., of the 14th, says: A fall of snow came last night. A heavy hailstorm came first, and this prepared the ground for the snow, which came down in great volume for over an hour, leaving the mountains as white as they are in the winter time.

A dispatch from Pottsville, Pa., says: Ferdinand E. Wessner, of Philadelphia, has just completed arrangements with the Philadelphia and Reading Coal and Iron Company for the manufacture of coal bricks on a large scale. Three of his machines are to be put in operation at once at the Lincoln colliery dirt banks, and 1,000 hands are to be employed. The Wessner patent consists in the use of 30 per cent. coal dirt, 15 per cent. sawdust and 5 per cent. coal tar. Fast quantities of waste coal dirt have been obtained in this region for years, and the supply is practically inexhaustible.

There were 430 deaths in this city last week, reported to the Board of Health. This is 3 more than the previous week and 18 more than the corresponding week of 1902. Of the foregoing 232 were males and 198 females; 63 died of consumption of the lungs; 30 of influenza; 10 of long and sudden fever; 11 of diphtheria; 16 of cancer; 17 of apoplexy; 21 of typhoid fever; 2 of scarlet fever, and 3 of small pox.

FOREIGN.—King Alexander of Servia, and his wife Draga were assassinated on the 11th inst., also two brothers of the latter, the Serbian Premier, and other high officials by a band of army officers. Prince Karageorgievitch residing at Geneva at the time, is mentioned as the possible assassin of King and Queen.

A dispatch from Washington, D. C., says this massacre has resulted in a situation which even forbids this and other Governments from sending a note of condolence on the one hand or a note of congratulation on the other. Individually, Cabinet members, as well as the President, regard the massacre with horror, but none is willing to be quoted either individually or collectively.

Russia has a larger Jewish population than any other country in the world. The Russian Ambassador in this country, Count Cassini, is reported to have lately said in an interview with Abraham N. Sadler, of New York, in reference to the massacre at Kischeneff:

"The public meetings that have been held in the United States, the resolutions that have been adopted will be ineffective in any country. Russia, with her 137,000,000 inhabitants, will not be influenced in her internal policy by outside pressure. She will take care of her people. Five millions of Jews resident there are but a small minority, and they can and will be protected."

"As an evidence, there are now more than 500 of the Kischeneff rioters in prison, and the guilty ones will be severely punished. We do not intend to do anything for Russia. We regret to lose them. Those who remain in Russia will be cared for. The attitude of my Government since the Kischeneff affair attests to this. We have hearts as well as other people. We do not want to see pillage and carnage any more than you do. I insist that the action of the Russian Government, from the manner in which they acquiesce with the facts of the unfortunate occurrences at Kischeneff, has been all that its severest critics could ask for."

The Congo Free State, now an independent nation, the head of which is the King of Belgium, has within a few years been greatly developed. Its territory includes nearly a million of square miles, inhabited by 30 millions of people. It has 500 miles of railway, 20,000 more under construction, and 1,000 miles of telegraph lines; seventy-nine steamers, some of them carrying electric light, ply on the Congo; shipping of 1,000,000 tons annually enter and leave its port on the sea; in 1901 its exports amounted to \$11,000,000.

The representations which have lately been made respecting the ill-treatment of the natives in that country have lately induced the British Parliament to adopt the

following resolution: "The Government of the State, having at its inception guaranteed to the natives that the natives should be governed humanely, no trading monopoly or privilege should be permitted. The Government requests the Government to confer other signatures of the Berlin General Act, in which the Congo State exists, in order that it may be adopted to abate the prevalent evils."

It is stated that over 2,000,000 people have India from the bubonic plague since 1896, and ease is reported to still continue in that country since the abatement.

The British policy of Great Britain has lately been re-affirmed by a large majority in the House of Commons when certain measures proposed by Colonel St. Chamberlain to modify it were under discussion.

A donation of \$10,000 has lately been transmitted through *The Christian Herald* of New York, for the relief of starving Chinese in the Province of Kwang Si, its receipt has been acknowledged by the Viceroy of that province, as a proof of American friendship and sympathy for the one million Chinese are said to be starving.

The smoke from the late forest fires in Canada so dense on the coast of Nova Scotia as to interfere with navigation.

The Experiment Station in Porto Rico by the United States Agricultural Experimental Station leads to conclusions officially announced by Commissioner of the Interior Elliott:

That the poorer sandy soil of Porto Rico will not produce a remunerative crop of sea island cotton when the dry months of winter and early spring have been so successful in harvesting this crop. Despatches from Aguadilla, Mexico, report a crop of terrifying nature. There were violent shocks at sea. These shocks took place on the night of the 10th, when simultaneous shocks were experienced in Tulancingo and Mescala. The people ran into their houses and falling on their knees prayed for mercy.

European engineers, say the periodical called *The Engineer*, are lately thinking that the coal mines may fail, they have in the Alpine glaciers exhaustible sources of energy. The melting of the glacier ice gives rise to mountain torrents, which being utilized more and more, especially since the transmission of power has more nearly approached perfection. The glacier is thus a mine of stores, and its ice has been somewhat poetically termed "the great battery of the Alps."

The Czar of Russia has signed a rescript which the government of Finland entirely dependent on Russia, and reduces the Finns to the political status of Russian peasants, enabling the Governor General to punish those whose presence he may deem undesirable without accusation and without trial.

NOTICES.

A WOMAN FRIEND desires position as companion lady for the Summer months, or permanently. Address W. Friend, of the *FRIEND*.

Notice.—A meeting of all Friends who are interested in the establishment of a Boarding Home for the poor, is called to be held at Friends' hall, 20 South Twelfth street, on Thursday, the 23d inst. at 4 p. m., when the committee who have been appointed in making inquiries and a practical plan for the work will set forth the particulars of the same and allow all to be present.

Westtown Boarding School.—The fall term of the School will open on Thursday, Ninth Month 20th. Friends who are intending to send children to the school will confer a favor by making application before the 26th inst., if the matter has not already been mentioned.

WM. F. WICKESHAM, Principal.

DIED.—West Chester, Pa., First Month 2d, 1893. ANX. ELLIOTT, wife of James Elliott and daughter of the late John and Phoebe Beington, in the seventy-fourth year of her age; a member of the Monthly Meeting of Friends of Philadelphia. "The foundation of Grace is laid, having this life: The Lord knoweth the time and the hour." 2 Tim. II: 19.

—, at his residence, Ranocan, New Jersey, on the eighteenth of Third Month, 1893, SAML. W. WILSON, the eighty-third year of his age; an elder and member of Burlington Monthly and Ranocan Associations of Friends.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXVI.

SEVENTH-DAY, SIXTH MONTH 27, 1903.

No. 50.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEN, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Forward to Christ.

THE Old Testament provision, as of a series of shadows laid in advance of the Substance that them, was always leading forward to Christ whom they were prefiguring and denning, "who was, indeed, foreordained from the foundation of the world, but who manifested in these last times for us, who by him believe in God." Not that Christ was from the beginning onward spiritually latent, as "the Word of God," with men, as light that lighteth every man that comes into the world." He was in all those generations, "in the world, and the world was made through Him, and the world knew Him not," yet those, here one and there another, who apprehended peculiarly his own by receiving him. "To these gave he authority to become children of God, even to them that believed in his name, who were born of God" (John i: 12). He was in the world teaching, as men were able to bear it, through a law of degrees, which was a schoolmaster to lead to Christ, and was, according to their respective measure of light, the expectation of the Messiah. More especially among the Hebrews, in the fulness of time came, was there a compelling looking forward to a personal manifestation of the Messiah who should come.

Not, however, for nearly nineteen centuries there been on the part of Christendom looking backward to Him who was personally with us as Jesus, the Christ; and too generally an exclusive looking backward as to get to a blindness to his present and daily presence to the hearts of men,—those living appearances of the risen Lord by his Spirit in Him. He was so earnest to assure his followers in his parting language pleading that they take notice of his being "with them all days, even unto the end of the world."

Thus also had he in substance been teaching them,—even that it was expedient for them that He should go away, else the Comforter would not come. "If I go, I come again" (John xiv: 3). And He (the Spirit proceeding from the Father and the Son) when He is come, will convict the world in respect of sin, and guide you into all the truth" (xvi: 7-13). And so is fulfilled, in the experience of many witnesses past and present, the promise that "to as many as look for Him, Christ shall come again the second time apart from sin unto salvation."

But now, in the determinate ignoring of any Christ save as one apparent in the days of his flesh nineteen hundred years ago, many seem to be teaching Christ as always to be looked backward to, and never present as the inspeaking Word of God, speaking to our condition,—the one Mediator between God and men,—who even daily "upholdeth all things by the Word of his power." But there are many who can say, "we know that the Son of God is come and hath given us an understanding, that we know Him that is true." So Christ is known as still declaring in his present revelation; "I am He who liveth, and was dead, and behold I am alive forever more." For us to live is a living Christ, and not merely one dead and gone away; who is by his Spirit "Christ in us, the hope of glory." So that "He that hath the Son hath life, and He that hath not the Son of God hath not life." "For the Word is nigh thee, in thy heart and in thy mouth. Say not then, who shall ascend into Heaven, that is to bring Christ down from above" (Rom. x: 8, 6).

There is coming into the air a present day slogan, "Back to Jesus," which has in view more than the ignoring of Christ come again in these the days of his Spirit which have succeeded the days of his flesh. It would unload from men's minds all Christian teaching which has come forward since He in that prepared body himself taught his hearers, and would limit us to his recorded words (or rather the more convenient of them) as given in the four written "gospels."

We can sympathize with a desire for a genuine renaissance of "Primitive Christianity revived." Indeed, to get back, or rather forward to that, in its purity and simplicity is the mission and profession of our religious

Society from its beginning. We can most wholesomely spare much of human tradition with which the word of Life in ecclesiastical hearts has been overlaid, choked, and made unfruitful,—can well be cleared of most of that mediaevalism whose stultifying and darkening spirit has been getting exposed in our columns in the articles entitled "Confessors of Peace,"—we can dispense with the school systems and theologies of men,—but without Him, "Jesus Christ, the same yesterday, to-day, and forever," we can do nothing. And so by all means let us get back to Him, to-day abide in Him, and forever get forward with Him, in the true sense of a revival of Primitive Christianity. For never will Christianity past, present, or future, be found to be anything but Christ,—who "was then, is now, and ever shall be," the unchanging Saviour.

But the motive of the cry "back to Jesus," with many seems to be a desire not only to disown a degenerate church, but to get rid of the doctrines and epistles set forth by Paul and the other apostles. In the simplicity of the expressions of Jesus only, there would seem to be less religion to be burdened with. There certainly would be enough to fulfill, were one faithful to all that is involved in his words. He well-knew there was much that had yet to be developed to men's understanding. They could not bear all of it then, but it would be revealed by the spirit of Truth as they should be able to profit by it. He also pointed forward to successors in the unfolding of his doctrine, saying "He that receiveth whomsoever I shall send, receiveth me." "As the Father sent me into the world, even so send I you into the world." "For this cause came I into the world, that I might bear witness for the Truth. He that is of the Truth heareth my voice." So Christ's own living and commissioned teachers of doctrine, in co-operation with his own continued inward Voice and immediate Word, are ordained to edify the church, keep it watered and revived. And the writer of the "third gospel," in beginning the book which follows the fourth, distinctly says that those gospels were written only "of all that Jesus began to do and teach," up to the time of his ascension. This clearly implies a continuance of his doing and teaching by his own spirit in us and in his apostles and commissioned ambassadors.

So we in our day had best go back to Christ by pressing forward to Him who is before,—who goeth before us into all our Galilees, errands and missions of his spirit. "He that followeth me shall not walk in darkness, but shall have the light of life." We follow on to know the Lord, inwardly satisfied that the Saviour of the apostles, and of the New Testament books which could have been written by no other inspiration than Christ's own, is our only satisfying Future, with whom we have never yet caught up, and never shall overtake by looking back to Him merely as an historical character and deliverer of beautiful truths in the past. We want a Christ crucified that is the present 'wisdom of God and power of God' unto salvation. The world, even what is called the Christian world, is still in that Old Testament state, which needs to be looking forward to Christ, to whom, though He has come, they have not advanced. The expansion of all that is good in civilization, of all that may be developed in the human mind and thought as an instrument of Christ's spirit, of the spreading of the reign of Love which is the fulfilling of the Divine law from sea to sea till the earth shall be filled with the knowledge of his glory,—all depends on our faithful pressing "forward to Christ," and running with patience the race that is set before us, looking unto Him who is inviting us forward to the measure of the stature of his fulness.

Nicholas Gates.

Nicholas Gates, of Alton in Hampshire, England, son of William Gates, of the same place, from the time he understood there was a God who made the world and all things therein, was desirous to have the true knowledge of Him. In his childhood he took great delight in reading the Holy Scriptures, and in hearing the best reformed ministers, and gave himself often to private praying to the Lord unknown, uttering words before Him, until on a time in his chamber kneeling down by his bedside, in order to utter words, he was stopped, and it was said to him in his heart, as he declared and believed, by the Lord, "Thou needest not utter words, for I know thy heart and soul's desire." So remaining kneeling awhile, he arose but uttered no words.

About the age of twenty-one years, he came to join with those people in scorn called Quakers, and was rejected by his father, and became an alien to his father's house, and many times threatened to be cast off, yet he loved his father dearly. The Lord was more to him than his father, and fitted him for his service, and gave him a gift of the ministry, and called him forth freely to preach the gospel of the grace of God, and made him an experimental witness of the sufficiency thereof. He labored earnestly therein in divers parts of England, to invite all to receive and come under its teachings.

By the power and grace of God, he was supported under, and carried through, all the trials and exercises, stonings, stockings, re-

proachings, imprisonments, and spoiling of goods he met with for the Truth's sake, and his testimony thereto. He was religiously exemplary in his family, and among all where he traveled, preached sound doctrine, lived a holy life, was just in his dealing, diligent in his calling, a tender husband, a loving father, a kind friend, a good neighbor, a follower of peace, delighted in hospitality, sought unity, and labored to preserve it in the bonds of peace.

He was diligent in attending meetings, both on First-days and other days, and in the service of Quarterly and Monthly Meetings, and in taking care of the poor, and was greatly blessed of God. This servant of Christ being taken ill the tenth of the Tenth Month, 1707, the first thing he expressed his care for, was the church, and to have Friends preserved in unity, saying he was well satisfied with the Lord's dealings with him. "He hath been a good God to me all along, and hath let me live to good old age, and been my support from time to time, and is so in this present exercise." Another time he said, "My days are expiring apace; but I have lived to see the goodness of the Lord in the land of the living." He then expressed his love to his wife in a very tender, affectionate manner, and prayed to the Lord that he would bless and preserve her and his children to the end, desiring they might live together in love, and watch over one another therein. He said he did not know, if he had his time to live over again, that he could die better, having the evidence in himself of well-done; yet he said, if the Lord did see fit to restore him, and he could be an instrument to gain more souls to God, he could be glad; for that was his great joy, when he considered how he had spent his time in the Lord's service.

This honest, zealous old man gave good advice to many that came to see him, and for their children, laying a charge upon such Friends as had them, to keep their children to the plain language, and to bring them up in the fear and admonition of the Lord; admonishing his own children to do so by their children, and to ask them questions for opening their understanding that they might know what God is, and where he is to be found, while they are young and tender; and said, "Oh! that men, especially young men, did know the comfort of living a sober life."

A neighbor coming to visit him, asked him how he did; he replied, "Weak, and am going apace out of this troublesome world, to a place where there is neither sorrow, nor trouble." After this he said "Friends were formerly known by their fewness of words and keeping to their word in their dealings." He very often desired Friends to keep to plainness both in speech and clothing warning his daughter Deborah to watch over her children to keep them out of pride saying "There is scarcely a worse weed than pride." A while before he died he said "The door of entrance is open into the kingdom;" into which it is not doubted but he is entered. He departed the twenty-first of the Tenth Month, 1707, aged about seventy-four and convinced of the Truth about fifty-two years.—*Selected.*

"LEVITY in manner tends to laxity in principle."

Haddonfield Quarterly Meeting at Evening.

In passing along the main street of Moorestown, N. J., to the eastward, the visitor not fail to notice a broad and well constructed highway leading off to the southeast across a wide stretch of open valley country, until in the distance of its ascent of the opposite slope, some three miles away. Rising to the verge of the elevated extremity of roadway is an elevation of much greater height, which for miles around is a striking object in the relief of the landscape. To Mount Laurel, or, more anciently Eve Mount; one of a series of mound shaped, extending across the State in a southwesterly direction, from Raritan Bay to the Delaware, and interesting to the geologist as being apparently the relics of the erosion to which the country was subjected in past ages.

On the morning of Sixth Month 11th, the highway impressed even the casual observer with its indications that something of unusual interest was taking place. A line of tidy riages drawn by sleek, well-kempt horses, following each other at irregular intervals betokening the prosperity of the occupant was threading its way in the direction intended, as if all were actuated by a common purpose. Glancing for a moment at these we find a general look of intelligence a quiet cheerfulness. The dress of all is of a kind that commends for its simplicity good taste: many, however, are seen to the distinctive garb of the Quaker, and as we realize we are in the midst of a company of Friends, young and old, delightfully wholesomely intermingled; for this is the Haddonfield Quarterly Meeting. Visitors who have not become blended into one; the former having already accepted a seat on one of the commodious stages furnished by the transportation committee of the Quarterly Meeting. A casual glance reveals the fact that this particular vehicle at least is furnished with its quota of the "weight" of the meeting "gallery" friends predominate, whose yet cheerful demeanor indicates that the thoughts of the day are shaded by a sense of the occasion which confronts them. From his place of vantage beside the old driver, our observer looks out upon a landscape of meadow country, refreshed by recent rains, so eagerly received after months' drought. We take in full breath the soft summer air, laden with the fragrance of ripened clover and succulent verdure. On the one side we pass a herd of cows graze contentedly within their enclosure; on the other a company of berry pickers gather in boxes the scented luscious strawberries grateful to the palate at this season of the year. The glad notes of various species of birds salute our ears—everything is in a holy calm that is most fitting to our feelings and to the occasion that calls us here. Thoughts of the meeting now and then flood the mind; while desires are raised that it may be one of renewed spiritual blessing; until, at last, just over the brow of the hill, where in its three mile reach from Moorestown the road passes from the view of the observer stationed there, and on the opposite ward slope of Mount Laurel, stands the ancient meeting house to which we are re-

Build of conglomerate sandstone, a formation of frequent occurrence in the neighborhood, the structure has a venerable and substantial appearance; though decay is fast eating in, and the reduced size of the particular meeting which regularly gathers here, has already given rise to the question as to whether it is worth the while to spend much on its repair, since also, the Quarterly Meeting is not remote date, it is thought, will be held in the new commodious house at Moorestown.

And yet the size of this house bespeaks a day of large membership; and, like many others of its kind, it was built in two parts; the older, the western portion, beneath whose portal we alight, bears upon its wall the now barely decipherable date of 1734. The outlook is to the southward, upon a level enclosure with ample accommodation for a large number of vehicles which enliven the scene upon occasions like the present. A striking feature of the yard is an immense live oak, upon the eastern verge, which, not only has seen many generations of Friends, and even an silent witness to many changes in dress and equipage, as broad brim and drab stout horse and heavy carriage, adapted to the needs of larger families, have slowly replaced to things of lesser weight, lesser rarity. But, let us hope, that as the spiraling red is just the same to-day as then, just in the proportion a sufficient measure of the long grace is given to the humble worshiper that enters these doors conscious of his need to-day, to enable him to come forth again cheered and inspired for life and its duties as was the case with those who predeceased him.

Beneath the oak and the meeting house is an ancient burial ground, long since disused, beneath whose mouldering turf

"The rude forefathers of the hamlet sleep."

Arriving early, we enter the house to view the interior, which is most inviting with its polish at this season of the year. Scant lights afforded, owing to the small window and the far projecting youths' galleries. The bodwork, also darkened with age, tends to the same effect. We observe that the side walls are neatly panelled, giving evidence that the maker of a century ago was thoughtful of every thing that would otherwise have been to severely plain effect. The benches, however, like most of those of that period, convey no means constructed to induce comfort to the mind studious of physical ease; owing to that narrow formation of seat, and that limited expanse of back-rail so congenial to the older meeting-houses, but now happily giving place to a more comfortable design.

The hour of assembling at length has arrived, and, mindful of its observance, Friends assemble, until both ends of the house are well filled. But the visitor of twenty years ago sees now death's hand has wrought amid the membership. No more the commanding figure of Richard Esterbrook is seen to arise, with the phrase to announce the conclusion of the session for worship. Edward Sharpless, now missing; than he none more facile in quoted Scripture quotation, in the adornment and enforcement of the gospel message. No more do we behold the benign face of Deborah Roads, as she used to arise and with

gracious voice plead for souls to come to Christ. Hannah Evans, who sat near her, too, is missing. David Comfort and Joseph Walton—they who for so long a period sat side by side in their own meeting at Moorestown, the latter equalled by few in so varied and untiring industry for the welfare of the Society, passed from our midst in close succession. Nor can we forbear to speak of him, our beloved nestor, who but one short year ago, was with us—Charles Rhoads! Ever calm, judicious, one whose presence at the head of the meeting, gave to it a peculiar charm and dignity; bereft indeed were we, when "like as a shock of corn, fully ripe," he, too, was gathered into the heavenly garner. All these we miss; and others, who, though not so prominent, did, nevertheless, in their lives honor Christ.

The meeting gathers into a stillness which seems to indicate that the assembling is "of one accord." Who amid the company will assume the grave responsibility of breaking into this silence, deepening as the moments pass, mindful of the injunction of the Preacher of old,—"keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil." At length a voice is heard. It is that of a woman in prayer; and as the meeting arises, and stands with bowed head, we feel to be in accord with the petition for the Divine blessing which is poured forth on our behalf. Soon after, we listen to an eloquent plea for our lives to be lived "by the faith of the Son of God" in practical godliness,—which is clothed in scholarly phrase but delivered in a humility of utterance, indicating that that scholarship has been devoted to the service of Christ. "If thou art a farmer, be a living farmer, such as Christ would have thee be. Art thou a housekeeper? Be alive in Christ to live thy life amid thy round of duties, as He would have it lived; Art thou a parent? For thee to live is Christ. Fulfill thy duty in the faith of his life, and as in his sight,"—was the sense of the closing part of this forceful exhortation. The next speaker was led to allude to the appeal that is so often heard addressed to our younger Friends, to be found fitting themselves for the stations in the Church that have been left vacant by the faithful ones who have been called away, leaving almost empty benches as silent reminders of the solemn truth, that if the young and middle-aged are not found willing to yield obedience to a call for service, meetings must decline, and the Society dwindle away. The calling of the prophet Elisha was vividly brought to our remembrance, with striking application to the condition of some at the present time, who, if found abiding in the faith and zeal that led the prophet to follow in the lead of his great forerunner—Elijah, would find their work in our Israel of to-day, and instructive application was made of the recital that the mantle did not fall on Elisha, but he caught the falling mantle of Elijah. The speaker who followed referred to two incidents in the life of Elisha which had not been already touched upon—where the prophet Elisha craved that a double portion of the spirit of Elijah might rest upon him, and where he rent his own garment before assuming to be clothed with that of the other.

These two speakers were in close harmony in their exercises, and brought the meeting under the solidity of covering which would seem to indicate that not only a feeling of deep interest had been awakened, but that a season of close heart-searching was being realized on the part of some, who felt ready to raise the question—"Lord, is it I?" "Search me, O God, and know my thoughts; try me, and know my heart; and see if there be any wicked way in me, and lead me in the way everlasting," was the language next heard; all the more impressive since it fell from the lips of a young woman in the body of the assembly. "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" accompanied with an appeal to the younger members to not overlook the important duty of being faithful in attendance upon meetings for worship, where they might have opportunity to realize somewhat as to the meaning of that soul thirst to which the Psalmist alluded, was quoted in a feeling manner by an Elder. Supplication was again offered; in which it was craved that the many gospel truths set forth during the meeting might find a sure place in the hearts of the people assembled; after which, the session for business was opened.

The reading of the extracts from the minutes of our late Yearly Meeting elicited much excellent counsel with reference to the subject of biblical criticism, which is therein opened by the insertion of the minute upon the subject adopted by our Meeting for Sufferings. The young were cautioned against allowing a doubting spirit to arise, which in the end might lead to the weakening of their faith in the Holy Scriptures, and finally wreck the same; as was instanced in the case of a young man who in a letter to a Friend admitted that by giving way to doubt he had now nothing upon which to build a hope of immortality. A young Friend—a minister—having expressed a concern to visit the woman's meeting, liberty to do so was feelingly granted. The character of his message to that body, and the Divine favor that apparently accompanied its delivery, as was afterwards learned, beautifully illustrate the good order that obtains amongst Friends, as well as the importance of yielding faithful obedience to intimations of a call to service.

A sense of the blessing that had rested upon the meeting throughout, the brotherly love that seemed to abound, the deep interest manifested by the younger members, as betokened by their reverential attitude and close attention to the various exercises, culminated in a supplication on their behalf; wherein the longing was fervently expressed, that the God of all mercies, without whose quickening power no human word can avail the deadened soul, might so fix upon their hearts the impressive lessons of the day as to incline them more steadily to seek the way of righteousness in their homes and at their business.

And so we passed out of the dim venerable structure, still aglow, as it were, with the heavenly light of the blessed gospel, into the common light of day, yet energized and quickened with a renewed sense of the responsibility of life and of those duties which we owe to one another as fellow members of a distinct branch of the Christian church, which has its

Obliging People.

Once was a wedding guest where the clergyman venerable and fatherly, exhorted the bride to be kind and obliging wife. The latter replied she seemed extraordinary and a little doubtful of the dignity of the occasion, but the clergyman I have reflected upon it, the more the more I see what it stands for have grown upon me. It is no slight thing to be obliging, accommodating, ready to put one's own desires aside and to live for others in little services, in the things of daily gentleness, and little attentions. Husband and wife dwell together in the tenderest intimacy. Unless both are obliging, they are in peril of that tiny rift which may widen to a great chasm in time.

What is it to be obliging? Is it not, primarily, to look rather upon the things of others than upon one's own, to wish for the pleasure rather than for one's own to give up rather than to hold fast? The obliging maid in the kitchen is not upset when the master of the house, arriving too late for noon, requires a meal prepared in the lull of the afternoon. The obliging boy or girl cheerfully lays down the book, or the pen to go on an errand. Nobody enjoys making a shopping-list to town for a friend and proceeding from store to store to match ribbons and braids, but the obliging woman does not bear the fatigue without complaint. To oblige another when it costs nothing is a sacrifice. To oblige when the act involves a sacrifice is pure unselfishness.

"Forty years of my life with my husband," said lady "I never knew him to be disobliging in the large things or in small. He has committed the small courtesies which add so much to the pleasure of one's home." It is high praise. Would that we might all measure it. All cannot be generous in money especially of money all cannot be equal in sudden emergency all cannot, always be, but all may be obliging.

Perhaps one way in which this excellent quality may be illustrated is in the habit of coming only once when one is called in the morning, and of coming promptly to meals when they are ready. Few of the minor transgressions of good manners cause more real confusion and annoyance than the objection to promptness which lays its paralyzing hand on the deep who prizes the morning nap. Drowsily she turns on the pillow, far away and without thought of the tap at the door, heavily drifting over her eyes the waves of slumber. Reluctantly she awakens the brain, habit binds the limbs, slothful indulgence blinds the conscience, and everything is at a standstill because the lazy member of the family tarries with the omelet, that should be feathered with hot flat, the warm biscuits grow too brown, the cook's temper cracks alarmingly, and the children will probably be late at school. A glimpse of obligingness about getting up in season would save all the needless fuss.

Then, here is a word for the man of the house who is much too apt to linger than he should in the way home at night. Business, he says, exacts his staying later than the closing hour, or, when he does start, he thinks a walk in the brisk air will be refreshing, and it involves only the taking of a train a half hour later, he avoids the street car and tramps on foot to the ferry. Had he arranged at

home for the half hour's margin on his return, it would have been all right, but most men have an impression that meals spring up at the wave of a magic wand, and no thought occurs to them of soggy potatoes or overdone meat. An obliging man takes care to consider domestic arrangements. He is as punctual as he possibly can be about the hour of his return at nightfall.

Obliging people are sunshine-bringers in a world where shadows throng. Their spirit of universal good-will is contagious, and they make people happier because they are themselves happy. Churlishness has no room in their scheme of living. They grudge not, they put themselves out, they take trouble and pains that they may confer pleasure. A genius for obliging others is as valuable a natural possession as any other great and fine endowment; but when it is not natural, it is easily acquired, for it may be cultivated by prayer and painstaking.—*Christian Intelligence.*

Brother, the angels say,
Peace to thy heart!
We, too, O brother, have
Been as thou art—
Hope-lifted, doubt-depressed,
Seeing in part,
Tried, troubled, tempted,
Sustained as thou art.

Brother, they softly say,
Be our thoughts one;
Bend thou with us and pray,
"Thy will be done!"
Our God is thy God;
He willeth the best;
Trust Him as we trusted—
Rest as we rest!

Ye, too, thy gently say,
Shall angels be;
Ye, too, O brothers,
From earth shall be free:
Yet in earth's loved ones
Ye still shall have part,
Bearing God's strength and love
To the torn heart.

Thus when the spirit, tried,
Tempted and worn,
Finding no earthly aid,
Heavenward doth turn—
Come these sweet angel-tones,
Falling like balm,
And on the troubled heart
Steals a deep calm.

—Anon.

FOR "THE FRIEND."

I. Worship—II. Ministry.

PART I.

The Church, or body of true believers, is spoken of in Holy Scripture as the body of Christ; the tabernacle, temple or house of God; for in them God dwells and abides. The individuals composing this church are spoken of as members (of the body); living stones, vessels of the sanctuary; terms having relation to their several service.

The Eternal Word who was in the beginning with God and was God, himself the Creator of all things, who made man in his own image, came into the world as Christ Jesus, that He might restore all things as they were in the beginning, ere through sin man had lost the Divine Image and holy communion with God.

No temple but man was there, no appointed formal worship though man was made to glorify God. Life, communion and happiness were conditional on obedience to God's word. To hear and obey this gave peace and joy, and thus dwelling with God they dwelt in love.

Ages subsequent to the fall of man, did the Lord first give permission to men to build an earthly tabernacle for his name to dwell in; yet though the temple was reared under Divine direction, and all its altars and vessels formed, as well as a priestly order of men set apart, and a ritual service particularly described, the Lord, by his prophets, foretold that all these could not contain nor satisfy the infinite, everlasting God, and that eventually they must give place to a more heavenly temple and service, wherein God should be worshipped in spirit and in truth, for this unanswerable reason, "God is a Spirit, and He seeketh such to worship Him."

The sacrifices, services and the priesthood and servants all typified better things to come, and were all to pass away and give place to the more glorious dispensation of Christ, like as the morning star is but the herald of the sun in its fulness of glory.

God by his prophet declares, "I will pour out my Spirit upon all flesh," again, "all flesh together shall see my glory." No more shall Israel alone have the monopoly of God's manifested presence and glory; no more shall all people have to wend their way to Jerusalem to worship the God of the whole earth. "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name; for my name shall be great among the heathen, saith the Lord of hosts" (Mal. i. 11). But under the symbol of the ritual law incense could only be offered by an anointed priest, and such alone could enter the holy place, where the golden altar was; and the fire used must needs be the holy fire taken from the altar of burnt offering. There must then be a change in the priesthood, a change in the tabernacle, with its sacrifices and incense. Such is the case in this, Christ's dispensation. We who are Gentiles are called to worship not in any house built by human hands as being the temple of God, nor do we require any anointed Aaronic priest with genealogy intact from their father Aaron, neither altar for burnt offering, or for incense. These had all to pass away, nor are any such now to be found, even amongst the Jews themselves. But we, both Gentiles and Jews, enjoy the substance, their counterpart, which are not to pass away but to endure while time remains. Christ Jesus is made to us a High Priest, "after the power of an endless life" typified by that of Melchisedec antecedent to the law. He was anointed of the "Holy Ghost" both as King and Priest, and to all those who believe in Him and obey Him as their King and High Priest, he gives of his Holy Spirit, a measure of the anointing wherewith God his Father anointed him; and all true believers are made by him priests after the same power of an endless life, for as He said, "He that believeth in me shall never die." All the sacrifices for sin had their counterpart in Christ's offering himself on the cross of Calvary as a sin offering offered once for all, a propitiation for the sins of the

whole world, nor can any other *sin* offering be offered according to the Divine will and prove acceptable to God. The burnt offerings, the peace offerings and free will offerings have their counterpart in the whole-hearted obedience of God's people, when they immolate self on the altar of the Divine will and by the motions of God's Holy Spirit do works of righteousness or of worship, which as works of the obedience of faith find acceptance from God. In these the Scriptures themselves declare to be the "prayers of the saints," prayer having the unction of God's Spirit which itself is symbolized by the essential taking of fire from off the great altar, and all prayer lacking this and made alone in the will of man, is but offering strange fire.

(To be continued.)

Science and Industry.

In a late address before the Homeopathic Medical Society of Chicago, Dr. Arthur G. Sax is reported to have said that anger and fright lead to the secretion of poison in man, no less surely than in a reptile; the latter, however, has an advantage in the fact that he can store up his deadly venom and so remains uninjured, while man inevitably poisons himself with the product of his desire to injure another.

LEARNING TO USE TOOLS.—A boy ought to be at home in a barn, and learn to harness a horse, tinker up a wagon, feed the animals, and do a hundred useful things, the experience of which may be of special service to him in after-life when unlooked-for emergencies befall him. I have seen an ex-president of the United States, when an old man, descend from his carriage, and rearrange buckles and straps about his horses when an accident occurred, while the clumsy coachman stood by in a kind of helpless inactivity, not knowing the best thing to be done. The ex-president told me he had learned about such matters on a farm in his boyhood, and he was never at a loss for remedies on the road when his carriage broke down.

It is a pleasant relaxation from books and study to work an hour every day in a tool shop. The learned and lovable Prof. Oliver Wendell Holmes finds such comfort in "mending things" when his active brain needs repose, that he sometimes breaks a piece of furniture on purpose that he may have the relief of putting it together again much better than it was before. He is as good a mechanic as he is a poet; but there is nothing mechanical about his poetry, as you all know who read his delightful pieces. An English author of great repute said to me, not long ago, "Professor Holmes is writing the best English of our times." And I could not help adding, "Yes, and inventing the best stereoscopes, too!"—*James T. Fields.*

"AUDUBON societies for the protection of song and other birds were organized in twenty-four States between 1897 and 1900. The Bird Protective Society of America was organized in 1900. In 1896 the late J. Sterling Morton inaugurated a movement among children in the interest of bird protection.

"For several years all these societies working together had little influence on the public. There was an increasing demand from fashion-

able women for bird plumage for the ornamentation of hats and bonnets and millions of song birds, gulls, herons and humming birds were slaughtered every year.

"The sportsmen in the several states came readily to the support of bird protection laws, but the agents of milliners penetrated every district frequented by birds and killed without regard to law or popular sentiment. In one year a single New York house handled one million five hundred thousand plumages from birds slaughtered in a campaign of two months in the South. Another house handled as many heads and wings from birds slaughtered in Indiana and Illinois.

"The slaughter was carried to such an extreme that people of all the States joined in the protest. Protective laws were passed in nearly every State and still the slaughter continued. Then appeal was made to the milliners and women of fashion. The Millinery Merchant's Protective Association of New York came to an agreement with the New York Audubon Society and the American Ornithologists' union not to import, purchase, or use in manufacture the plumage of gulls, terns, grebes, humming birds, and song birds. "This agreement was endorsed at the recent meeting of the Millinery Jobbers' Association in Milwaukee and the milliners who three years ago were the instigators of bird slaughter are now on the other side, or in league with other bird protectors."—*Chicago Inter Ocean.*

DON'T GET LOST.—Persons who get lost usually wander around and around in circles, probably because one leg is usually a little longer or a little stronger than the other. Hence while they suppose they are going straight forward, they are going in a circle, and persons thus lost may travel around and around within a narrow space till they grow weary and faint and die.

A traveler journeying through a wilderness should have a good pocket compass, a watch and a map. Persons who are walking or riding can then usually judge of the distance they have gone by the time it has taken. If they travel three or four or five miles an hour, they can easily judge about where they are. At night every one knows how to find the north by the north star, if it is visible; and in the day time the sun is sufficient guide if one knows the time of day. In cloudy weather in the forest, one can find the north by looking on the trunks of trees, the moss which grows on the bark being thicker on the north side, the bark also is thicker on the north side,—that is in the northern hemisphere. In Australia the moss and bark would be the thicker on the south side.

A general knowledge of one's direction may be obtained by noticing the flow of the streams. In certain parts of the country all streams flow southerly; in other parts they flow northerly or easterly, and a person having a general idea of the "lay of the land" and of the water-shed can easily tell about where he is, and which way he is going.

Sometimes mountains or hill-tops can be seen by climbing trees, and there is less danger of being lost traveling on the tops of hills, than in the valleys.

Persons going through forests or brush

should "blaze their way" by hacking the tops of trees here and there, or breaking some brush as they pass along. In this man may be able to tell whether he has cut his own track, and which way he is going.

Persons who learn the positions of the stars can tell the time of night by the stars as accurately as they could by a clock. Knowledge would be exceedingly useful to a man who loses his way. The stars are guides, and he who is lost in the world's waste of sin can hardly find a safer guide, "the bright and the morning Star" shines for the redeemed of the Lord. But are they who are guided by its light, and shall come safely through the desert way till they reach the city of the Lord, and more out forever.—*The Common People.*

John Banks.

John Banks was born in the year 1668 in Sunderland, in the county of Cumberland, England. At sixteen years of age, he, by the great power and pure Spirit of God, the revelation thereof, in and through the Jesus Christ in his heart, brought to knowledge of God and the way of his Truth, before ever he heard any one call Quaker preach, and in himself was directed to the meeting of the said people, it is shown him that they were the Lord's people. So he went the next First-day to a meeting at Pardshaw, where very few words were said but through waiting diligently in the light of Christ, and keeping to the power of God came to experience the work thereof, the faithfulness to the Lord. In the year 1686 he was drawn in his spirit to visit some of the most laboring countries, and labored in the work of the ministry.

In the year 1668 he was made willing to forsake all, to answer the Lord's request, and he travelled into the south and west of England in the Lord's service. After that from year to year he labored zealously to preach the gospel of peace, not only in England, but Scotland and Ireland. He was at the sea twelve times, and often with great difficulty and danger of life by sea, in tempests and storms, and by robbers or pirates. He was made instrumental to turn many of the most zealous labors in the gospel of God to the knowledge of the Lord, and the faithfulness, who remain witnesses of the work and seals of his ministry. He had much suffering by loss of goods, imprisonment, hardships, which he was enabled to go through for the Lord was with him, and supported him, and blessed his labors, so that all men and women, were convinced and confirmed in the Truth by him and became faithful and able ministers of the gospel.

He was concerned in the love of the month or two before his death, notwithstanding his age and weakness to visit Friends at their meetings, and had conferences with them both at their meetings and public worship and at their Monthly Meetings, he held to take care of the poor and fatherless children and widows, for he was zealous of good order and Christian discipline in the church, and that those things that were best, just, pure and of good report should follow. Indeed, it was admirable that he who knew him, and the weak condition

in his last journey he was in a meeting at Somerton which was very large, and he preached nearly an hour and a half and made sound testimony to Truth and against error. He shows that wanted substance, with presence, and with good distinction in doctrine. His preaching was refreshing and edifying to the meeting, earnestly pressing friends to be faithful to the small appearance of Truth, encouraging such as were weary to a holy zeal.

After meeting it was a sufficient task for me to lead him to his quarters, yet he was very cheerful and signified great satisfaction in his service and travail . . .

On the 22nd of the Seventh Month, 1760, my Friends being present, after some time waiting in silence upon the Lord, he said to me to this effect: "Dear Friends, I counsel you in the love and fear of God, to keep meetings for the worship and service of God, both First-days and week-days, (mind that) and also monthly and quarterly meetings, which were set up by the power of God, to keep things in good order amongst us . . . though I am weak in body, and do not know whether I may live much longer or not, yet I am strong in the Lord, and in the power of His might, and have nothing to do but to die; I am rich in faith and good works towards God, and my cup is full of the love of God. Whether I live or die, it will be well with my soul; or blessed be the Lord, I can say with the apostle Paul, 'I have fought a good fight, have kept the faith, henceforth there is laid up for me a crown of righteousness'; and did the apostle say for himself only? no, he said all them that love his appearing."

To a young man lately convinced, dear Friends said, "Art thou the young man lately convinced of the blessed Truth?" He answered, "Yes." "The Lord be with thee; I desire thee in his love, to give up in obedience to the working of the Spirit of God in thy heart, and then He will do great and glorious things for thee. And do not thou stumble at the cross; for the more thou lookest at it, the more it puts it off, the harder it will be for thee to take it up."

To another Friend at parting, he said, "My dear love to thee and all that are faithful unto the Lord." . . . A great deal more good advice, of the living and eternal power of God that he had given him, which is not noted; but with delivery thereof, the hearts of many were melted, and tears ran down from their eyes. . . . The day he died, being the 6th of the Eighth Month, 1710, he said to a Friend: "It is well with me, and I have nothing to do but to die; and said, 'I shall end in the love I began' . . . So there is no doubt of his participation in the everlasting kingdom of God, and his glory for ever, to sound forth praises unto the Lord God; and the Lord that sits upon the throne, who is wor-

shiping him as aged seventy-three, convinced fifty-two and a minister forty-seven years.

When I speak, but speak not all you think. Your words are your own; your words are so no more. Wisdom steers, wind cannot make you sink. Never err when Wisdom keeps the door.

—DeLaune.

"Grace is a light set above nature."

The Boy in the Home.

A good boy is the natural product of a good home. If there is one thing that a boy cannot bear it is himself. He is by nature a companion with others. The great and overshadowing peril of a boy's life is not, as many suppose, his bad companions, or his bad books, or his bad habits; it is the peril of homelessness. I do not mean merely houselessness—having no room or bed which can be called one's own, but that homelessness which may exist even in luxurious houses—the isolation of the boy's soul, the loss of roots to hold him to his place and make him grow. This is what drives the boy into the arms of evil and makes the street his home.

If, therefore, a boy is normally the product of a home, what kind of a home is likely to make the right kind of a boy? I answer: There are three marks of a good home, which a boy will recognize before he will think his home good, which, if recognized as marks of his own home, will mark the boy for good.

The first mark is simplicity. I do not mean meagreness, or emptiness, or lack of comforts, or even absence, of luxuries. Some good homes are luxurious, and some are bare; and bad homes are to be found both among the poor and among the rich. A simple home is simply a home—not a step to somewhere else; not an instrument of social ambition or restlessness; not a mere sleeping place, like the box a dog creeps into at night; but a center of an affectionate self-denial and mutual forbearance, an end in itself, as though it was enough for a family to make simply a home.

The second mark of a good home is consistency. It is not a place of many precepts, but of consistent conduct. A boy is not easily formed by exhortation, but he is reached with extraordinary ease by contagion. A boy is in many respects immature and unobservant, but one trait in him is highly developed—the capacity to detect anything that looks like humbug. If he observes any considerable inconsistency between precept and example, between exhortation and character, all the well-intended efforts of his home are likely to be in vain. I remember hearing a father say, as he took up his cigar in the evening, that he did not smoke in his boy's presence for fear it might be a bad example; and I wondered what the boy would say the next morning when he smelled the study and saw the stumps.

No greater mistake can be made than to suppose that a boy is naturally inclined to go wrong, and no mistake is so likely to make the boy go where he is expected to go. The fact is that anything is natural to a boy. You can bend him either out of shape or into shape; and the chief reason why goodness does not tempt him as much as sin is that goodness is seldom made so interesting, heroic, and consistent as sin. In the Oriental picture of the shepherd and the sheep the shepherd goes before the sheep and the sheep hear his voice and follow him. That is the only way to be a shepherd of boys. They are hard cattle to drive, but easy to draw. There is nothing they like better than a consistent single minded, straight going leader, and when they hear his voice they follow him.

Out of the simplicity and consistency of the good home issues its third and special characteristic; it is that relation between parents

and children whose historical name is piety. Piety in its Roman usage was the original name for the natural, confident intimacy of children with their parents, and came to be a word of religion only as religion became, as Jesus Christ pictured it, an expansion of the ideal of the family. Man is God's child, and turns to God the Father precisely as the human child turns to a true home. This, then, is the kind of a home that makes the right kind of a boy—a home where simplicity and consistency open into piety; a home where children think of parents not as taskmasters, or fault-finders, or money-getters, or housekeepers, so that the first business of the boy is to keep out of the way, but as companions to whom it is a happiness to go, and advisers from whom it is safe to learn; a home which in later life, as the mystery of experience makes one again a little child, seems to the man the best picture both of the necessary discipline and of the abiding love of God.—F. G. Peabody.

Things Above.

The apostle tells us that if we are risen with Christ we should "set our affections on things above, and not on things on the earth," and this is a result of the new life—our affections centering themselves on heavenly things and our whole being resting on the sweet assurances of a heavenly Father's love. He who has come to this blessed experience in Christian life will have his walk and conversation in heaven; his life is hid with Christ in God and as he goes up and down through the highways and byways of life, it is a great relief when, here and there he finds a heavenly minded person; one who lives in a divine atmosphere, and whose words and thoughts are imbued with the spirit of truth, of peace and of love.

It has often been our happy privilege, in our intercourse with the people, to meet persons of this kind, who seemed, like Enoch of old, to be walking with God, whose hearts were overflowing with love to God and their fellow men; who seemed to enjoy blessed fellowship with their heavenly Father, and whose conversation would bring us closer to the source of Divine love and grace, and give us an inspiration to better things.

Andrew Murray, in his "Like Christ," gives some beautiful illustrations of this subject. In his comments on "Abiding in the love of God," he says: "Our blessed Lord not only said, 'Abide in me,' but also, 'Abide in my love.' Of the abiding in Him, the principal part is the entering into and dwelling and being rooted in that wonderful love with which He loved us and gives Himself to us. 'Love seeketh not its own,' but always goes out of itself, to live and be one with the beloved; it ever opens itself and stretches its arms wide to receive and hold fast the object of its desire. Christ's love longs to possess us."

"The abiding in Christ is an intensely personal relationship, the losing ourselves in the fellowship of an Infinite Love, finding our life in the experience of being loved by Him, being nowhere at home but in his love."

"Abiding in Christ and walking like Christ; these are the two blessings of the new life, which are here (1 John 2:6) set before us in

their essential unity. The fruit of a life in Christ is a life like Christ.

To the first of these experiences, abiding in Christ, we are not (or at least ought not to be) strangers. The wondrous parable of the Vine and the branches, with the accompanying command, 'Abide in me, and I in you,' has often been to us a source of rich instruction and comfort. And though we feel as if we had but very imperfectly learned the lesson of abiding in Him, yet we have tasted something of the joy that comes when the soul can say: Lord, Thou knowest all things, Thou knowest that I abide in thee. And He knows, too, how often the fervent prayer still arises, 'Blessed Lord, do grant me the complete unbroken abiding.'"

"The second expression, walking like Christ, is not less significant than the first. It is the promise of the wonderful power which the abiding in Him will exert. As the fruit of our surrender to live wholly in Him his life works so mightily in us, that our walk, the outward expression of the inner life, becomes like his. The two are inseparably connected. The abiding in, always precedes the walking like Him. And yet the aim to walk like Him must equally precede, any large measure of abiding. Only then is the need for a close union fully realized, or is the Heavenly Giver free to bestow the fulness of his grace, because He sees that the soul is prepared to use it according to his design. When the Saviour said, 'If ye keep my commandments, ye shall abide in my love, it was as if he said this: the surrender to walk like me, is the path to the full abiding in me. Many a one will discover that just here is the secret of his failure in abiding in Christ, he did not seek it with the view of walking like Christ.—Herald of Truth.

EMMAUS.

O dismal darkness when our lamps went out,
Our hopes are buried in the silent tomb,
Art Thou the only one with eye undimmed?
Tarry, and let us hear thy tidings strange,
Let us break bread and come to sweet discourse.
A light, a glory on the dimness shone,
The guest transformed to host is seen no more;
O steps retraced with speed and wondrous joy!

H. T. MILLER.

BEAMSVILLE, OHIO.

If we crave to be released from labor, we may get our desire and also leanness to our souls.

SUMMARY OF EVENTS.

UNITED STATES.—The town of Heppner, in Morrow county, Oregon, was almost destroyed on the 14th inst. by a great flood, following a heavy rain, which raised the stream flowing through the gulch in which the town was situated with such rapidity that what is described as a wall of water 15 feet high rushed through the town carrying all before it. The bodies of 200 persons who were drowned have been recovered, and it is believed that many more perished. The flood came about 6 o'clock in the evening, when most of the inhabitants were in their houses.

The railroads of the United States added 5234 miles to their total mileage during the last fiscal year, a record of construction greater than for any year since 1890, this brings the total single track mileage on Sixth Month 30,1902, to 202,471. The number of passengers carried was 649,878,565 and the number of tons of freight, 111,089,347. The total number of casualties to persons on account of railway accidents, as shown for the year, was 73,250, including 8588 killed and 61,662 injured. Of railroad employees, 2969 were killed and 50,224 were injured. One passenger was killed for every 1,883,706 carried.

Booker T. Washington has lately received a request

from the British South African Company to visit South Africa and make a study of racial conditions in British territory, and report to the company and to the British Government his plans for the betterment of the industrial, educational and moral conditions of the people. He has declined the invitation, in commenting upon which the director of the company said that had he accepted the invitation it was hoped it might have been possible to establish in Rhodesia an institution somewhat similar to the Tuskegee Institute.

A cart had been sent to Chicago by the farmers of the West for laborers to harvest the maturing crops. It is reported that 42,000 men will be required to care for the bountiful yield of the Kansas grain fields, and that other thousands of men will be needed in adjoining States.

The United States Supreme Court has restrained the Pennsylvania Railroad Company from interfering with Government coal sales, pending a decision in the case now before the court.

A dispatch from Chicago of the 21st says: Servant girls are not to be had in Chicago at any price. The scarcity of kitchen, dining-room and general utility maids is declared to be unprecedented. As a consequence the kitchens and pantries of a thousand stately mansions are barren of maids. Scores of families who were formerly supplied with domestic help at neighboring hotels and cafes are now in dire distress, for the maids are without wages and the cafes' lack cooks.

It is stated that 500,000 Jews have come to this country from Russia during the past 23 years.

The attention of the Attorney General of the United States has been called to a system of peonage which, it is charged, is being carried on by a firm in Madison, Ga., a case of this kind has been under investigation by a jury in an United States Court. A dispatch from Montgomery, Ala., says: United States District Attorney Warren S. Reese, acting under instructions from Attorney General Knute, is putting in operation the legal machinery with which it is expected the men employed in the peonage system, who are charged with forcing over a hundred of negroes, will be brought to justice and the whole trade broken up. Twenty-two men have already been indicted for violating Federal laws relating to peonage, kidnapping and the constitutional rights of citizens. Against these twenty-two men eighty indictments have been found.

A dispatch from Berkeley, Cal., of the 18th says: The investigation of the University of California, Dr. Joel Stebbins has made the remarkable discovery that the variable star Omicron Ceti, which has been known to vary at uncertain intervals since 1596, is at present undergoing extraordinary fluctuations, and a variation of brightness of many hundred times its ordinary intensity.

Professor Arthur W. Goodspeed, of the University of Pennsylvania, has recently announced that the human body emits a certain kind of light by means of which he has succeeded in photographing objects.

A dispatch from Pittsburg, Pa., says: Pittsburg and other Pennsylvania shops will turn out the bridge material, cars, etc., for a new railroad to be constructed in China by American capitalists. The road is to be built from Shanghai to Hankow. The project was first adopted by the American syndicate for fifty years, after which period it is to be turned over to the Chinese Government.

There were 420 deaths in this city last week, reported to the Board of Health. This is 10 less than the previous week and 12 less than the corresponding week of 1902. Of the foregoing 198 were males and 222 females; 61 died of consumption of the lungs; 45 of inflammation of the lungs and surrounding membranes; 9 of diphtheria; 14 of cancer; 14 of apoplexy; 25 of typhoid fever; 8 of scarlet fever, and 4 of small pox.

FOREIGN.—The accession of Peter Karageorgovitch as the successor of the King of Serbia has been proclaimed, and notwithstanding the fact that it was the outcome of the murder of King Alexander, it is believed that his family, his accession appears to have been recognized by Russia with but little hesitation. The Emperor of Austria in acknowledging Peter I. as King of Serbia refers to the heinous and universally reprobated crime which the country has met with. An official note by Russia issued on the 18th says: "I can nevertheless not refrain from expressing my sincere hope that King Peter will be able to give evidence of his sense of justice and firmness of will by adopting measures at the outset to investigate the abominable misdeed which has been committed, and to mete out rigorous punishment to those traitorous criminals who have stained themselves with the infamy attaching to regicides. Of course the entire Serbian nation or army cannot be held responsible for the crime which reverberates through the world, but it is none the less to Serbia's internal peace not to exact expiation for

the revolution carried out with violence by the mili Stag neglect would inevitably react in an unfavorable manner on the relations of all the States with Serbia, and would create for Serbia serious difficulties, and a very commencement of the reign of King Peter the First."

The British Government has instructed its minister, Servia to withdraw from Belgrade, its capital, upon arrival there of King Peter, and in the meanwhile nothing which could be construed as a recognition of the new Government.

The Government it is stated, has decided to send a diplomatic representative to the Serbian capital in order to emphasize its disapproval of the assassin of King Alexander.

A late election in Germany for members of the Reichstag has resulted in a large increase in the number of socialists in that body, which is the result as is stated a strong feeling of discontent of the workingmen's middle classes, with the militarism and class privilege prevalent in that country.

The report of the chief sanitary officer of the island Cuba states that there has been no small-pox on the island since Seventh Month 1900, nor yellow fever Ninth Month, 1901, and the progressive decrease in malaria has continued without interruption.

The Government of Ecuador is preparing to send with the Government a large party of Italian emigrants to settle in the eastern part of that country.

The whaling ship *Gjon* with an expedition under Amundsen left Christiania, Sweden, on the 17th search of the North magnetic pole. It has been announced that the Amundsen expedition will first visit Gronland Land on the east coast of Greenland, thence proceed for Behring Strait. If Captain Amundsen is able to follow the course projected it will take almost across the Pole.

The Suez canal was formally opened in 1869. It is stated that during the first year of its operation 486 ships passed through. In the first ten year years was 12,454 and in the second it was 31,272. Gross receipts for these two years were about \$4,000,000. The traffic of 1900 yielded a net profit of 400,000.

A dispatch from the City of Mexico states that the Government proposes to compel all signs and advertisements on walls to be in Spanish, with, if desired, translations into other languages. It is considered contrary to Spanish Law on the east coast of Greenland, numerous, should not have their Spanish counterparts.

It is said that America has furnished Japan with out of its 1200 locomotives.

NOTICES.

Correction.—"That soundless voice which utters when it appears is to the invisible," is the positive of a "soundless" voice which our types may say in last week's number, bottom of its first page.

Friends' Library, 142 N. Sixteenth St. Philadelphia.—During the Seventh and Eighth Months the Library will be open only on Second and Fifth from 3 P. M. to 6 P. M.

Westtown Boarding School.—The fall term of the School will open on Third-day, Ninth Month 8th Friends who are intending to send children at that time will confer a favor by making application before Month 26th, if the matter has not already received attention.

WM. F. WICKERSHAM, President.

DIED, at the residence of his son-in-law, Abner H. Moran, in Beloit, O., on the Eighth of Fifth Month EDWIN HOLLOWAY, aged 89 years, 8 months and 1 day. A member of Upper Springfield Particular and Burlington Friends. With the assurance that the deceased was not to sustain him by His everlasting love, a brief illness peacefully closed the life which he so lengthened out.

—, Fifth Month 21st, 1903, at her residence Mount Holly, LYDIA H. DARNELL, wife of Charles L. Darnell, in the 76th year of her age. A consistent member when health and weather would permit, a regular attendant of Mount Holly Particular and Burlington Meetings of Friends, New Jersey.

On the 15th of Sixth Month, 1903, at her residence, Southold, Ohio; ELIZABETH MORRIS, wife of John Morris, in her eighty-fourth year of her age. A member of Plymouth Particular and Chesterfield Monthly Meetings of Friends.

WILLIAM H. PILE'S SONS, PRINTERS
No. 42 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, SEVENTH MONTH 4, 1903.

No. 51.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Advertisements, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.

(Mail from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM, Editor,
No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Declarations of Independence of Christ.

It is averred among our exchanges, in view of Servian's acquiescence in the work of military assassins, that that people has apparently to learn the fundamental lessons of government, if not the primary lessons of civilization. Such language would appear correct, if it means that the fundamental and primary lesson of both government and civilization is the spirit of Christianity,—the witness of the Spirit of life in Christ Jesus as living in the hearts of citizens. There is no other Name given under heaven or among men whereby government and civilization can be based or permanently prospered.

By Christianity we do not mean the deliverance of the religious machine of that kingdom of any other State. We do not mean the hypocrisizing travesty which an archbishop would put on when, in gorgeous vestments and surrounded by the bishops of the Cathedral of the Holy Spirit, he ministers the Te Deum, and thanks the Servian army for what it has done! Neither do we mean by Christianity the operations of any religious functionaries who do not mean to be paid to do or expect to be paid for temporal values. A hireling syndicate of religion will naturally pass its blessing on the wrong side. But by Christianity we mean the possession of the Spirit of Christ, which no man has not says the apostle, he cannot have.

The "trekking with the barbarism of mediocrity" is possible to sin in any country, our country excepted,—not because it is of Russia, but because Kischeneffism is the product, or of the north or south, that Lynchism and the culture is the offspring, or of Belgium, or of the Congo-rubber diabolism proceeds,—but it is sin in the unregenerate heart of man, and sin makes the human heart desperately wicked and man the same brute, any

where. To this the one antidote everywhere must be Christ and his gospel in the heart,—not merely the language of his gospel, but its power, and that power obeyed.

A sore need for more of his ambassadors everywhere, even in the most loudly professing Christian countries, is by recent developments opening up to view. Not only is his Spirit his own ambassador, but he has need of humble instruments to call men's attention to his Word in their hearts and his redemption for their sin. The sight of the need which we see is not, indeed, our commission, but the inward hearing and authority of his word "Go" applied to himself individually, is one's commission.

Between the endorsement of regicides by an archbishop and the urging on of lynchers by a pulpit minister, there is not much, in point of principle, to choose. As long as men will put "reverend" in front of their names, and of any irrespective of Christian or moral character, so long the Witness for Truth is advertised as no radical part of the popular notion of Christianity. Let us drop the presumptuous title altogether. Only one in all the Scriptures is found good enough for that holy adjective.

Not for the date of this day, but for his own soul's and his country's sake, who is willing to avouch in Christ his Saviour, a holy declaration of Independence of the World, the Flesh and the Devil, and his faithful dependence henceforward on the love and grace of God in Jesus Christ his Lord?

THAT'S WHY WE'VE COME.—A missionary family was returning recently, after a rest in America, to the work in Tabriz, Persia. As the little party came to the crest of the hills that shut the great plains of Tabriz off from the Aras River, and Mount Ararat, and Russia to the north, its members stopped to look off across the gray plain, to the gray city, and the great red, rocky hills beyond, which gather up the sun and fling it down like javelins into the city. It was a dreary sight after the green fields of home, and one of the little girls at last looked up into her mother's face and said, "It's not nearly so nice as America, mother, is it?" "No, my child," the mother replied, "that's why we've come." There was love in those hearts, and so there was loving service in those lives.—*Children's Friend.*

"A MAN of words and not of deeds, is like a garden full of weeds."

For "THE FRIEND."

I. Worship—II. Ministry.

PART II.

Having briefly traced the teachings of the ritual law of Moses, the honored servant of Christ, with reference to what they pointed in the true house or tabernacle of God, wherein Christ Jesus, as the Son and Heir to God's power and glory presides, let us turn our attention to its ministry and their service.

The priest under the law not only needed to be truly called in Aaron, and to be washed, clothed and anointed, but he needed to keep himself clean and holy, else would it incapacitate him from fulfilling his service in God's house which was holy. Now, Paul the apostle, speaking of Gentile Greeks who at one time were defiled by sin, goes on to say, "But ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1. Cor. vi:11). But this is just what the priests under the law needed to fit them for service in the temple. The Lord calls all. Whoever hears and obeys, He gives to them of his grace or spirit. By its operations they are washed and sanctified. He clothes them with his own righteousness. Not a mere imputative one, as some claim who themselves have not fully submitted to its cleansing operations, but the imparted righteousness of Christ, the fruit of his Spirit, a true holiness; for He commands, "Ye shall be holy, for I the Lord your God am holy" (Lev. xix:2); and Peter quotes this as applicable to all Christians, "Be ye holy, for I am holy" (1 Peter i:16); and without this "holiness no man can see the Lord," no man can offer incense in his tabernacle. But the Holy Spirit given by God to those who believe, coming in the name of Jesus, having all power in heaven and in earth, is able to cleanse from all sin and to make the heart, God's dwelling place clean. Is it then requisite that every Christian needs this preparation as a priest? Truly, it is; nor are we left in doubt. Isaiah foretells of the Gentiles, "I will take of them for priests and for Levites, saith the Lord" (Is. lxxvi:21); and John, in the Revelations, thus speaks of this being accomplished: "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father" (Rev. i:6); (that is, I apprehend, priests to Himself as our High Priest, and priests by virtue of his anointing, to God the Father). All true Christians then are priests, all called in Christ as were those of old in Aaron, all anointed by Christ with his Spirit, all cleansed and made holy by the power of his Spirit.

Their offerings are "holy, spiritual sacrifices," "prayers, intercessions and giving of thanks for all men," indeed as every one abides under the anointing whatsoever he does in word or deed as done in the name (i. e. the

"A MAN of words and not of deeds, is like a garden full of weeds."

power, the love, the Spirit) of Jesus is as incense of a sweet smelling savor to God acceptable through Christ Jesus, our Lord. This is walking in the Spirit, walking with God as Adam did in Eden; and not only does Christ restore to us this holy worship and communion, but "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii: 7). And who, reading the all embracing fullness of Christ's loving invitation to all, be they sinners or saints, to partake of the Divine life which man through sin lost, and Christ through death restored to man, can fail to see the far-reaching efficacy of his atonement, or the universality of the saving grace of our Lord Jesus Christ? Its glad tidings are ever fresh. "The Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the *water of life freely*."

As priests then, Christians have a service to Christ in their walk and conversation among men. Their light, like that of the wise virgins must ever shine, that men may through their holy walk and good works glorify God; thus are they witnesses to Christ's power to redeem from sin, and of his Spirit being one of good will to man. Like their holy Master, walking in *his* Spirit they will go about doing good to all men. But gathered in his name with his fellow believers as the house of God, here each and every one has a special service, a special ministry under the supervision and direction of Him who has promised to meet with them there, as they draw near to the presence of God. It being a spiritual work, a spiritual worship, there is no absolute necessity for words, for God looketh on the heart and knoweth every thought. We of ourselves know not our own needs truly, until his Spirit makes it clearly known to us. Incense in old times was holy worship yet were no words spoken. So even now the sigh, the groan, the thirst, or the desire begotten of the Spirit are all comprehended by the Omniscent One and come with acceptance to Him through our mediator Jesus Christ. It may be, and generally the ministry of the larger number is this silent introversion of mind, this holy travail of soul and wrestling in spirit, for the blessing of God. How often have we proved the blessing vouchsafed in this silent, patient waiting upon God. It is God's appointed place, like to that between the altar and the tabernacle wherein stood the laver; wherein to wash as a necessary preparation for the priests, and even the high priest too, in order to offer at the altar or to enter into the presence of the Lord in his tabernacle. Here it is, Divine strength is infused into the worshipper, that he may know of being brought to the place of true worship which is "in spirit and in truth." But other members may be called to voice, not their own thoughts, but the voice of the Spirit, that the assembled church may with one heart and one voice glorify God. And as face answereth to face in a mirror, so does the language to the feelings of each individual soul. Christ himself is the Shepherd. He knows all their needs. He gives the food suitable for each; these eat and are satisfied, for the witness of God's Spirit sets his seal to what is spoken in prayer, praise or exhortation as coming from the fountain of wisdom.

These thus called to a vocal service or to a more public service to watch over the flock, have received a special call, and need a special preparation. I have said that all are called to be priests, under our one Great High Priest, who is head over all, our Lord and Master, and beside Him we own no man as such. All we having received the anointing are priests, and as such are brethren, on an equal footing; members of the body, wherein the mouth is no more an essential to the welfare of the whole than many of the other organs of the body. All have received the gift of sonship, and as such their names are written in the book of life. Gifts confer not more grace, but they do add responsibility to the recipient. Personally they confer no authority over the brethren; and even Apostles disclaimed having any right by virtue of their office, call or gift, over other member's faith, any more than as the Lord was pleased to use them at times, as he might and did use them and others, whereby to make his will and judgment known. Thus Ananias of Damascus, whom the Lord used to make known to Saul of Tarsus his call, himself held as far as we know, no public office in the church there. And Paul afterwards reproved Peter, though he was an apostle, for "dissembling" (Gal. ii: 11-14).

Having in common with all true Christians received this anointing, by virtue of which all are called to service, he who receives a special gift still needs (as the priests of old needed to wash in the laver every time at every service) to know a preparation of heart in order to worship God, and he needs a particular and special revelation of the Divine will in his more public service to the church since no man can of himself know another's thoughts or spiritual needs but God alone. And as under the law no vessel had to be used twice without a thorough cleansing to fit it for any subsequent service, and in the case of an earthen vessel it must be broken after once using, so this latter is the simile used by the Apostle Paul of his own ministry as a pattern of all other Christian ministry. It is so, that the excellency of the power may be known to be of God and not in the man or even of his office. When as a church we meet together, we must all be as empty vessels. Yet withal clean and ready for the Master's use, emptied of self and self sufficiency. "Our sufficiency," said Paul, "is of God. Who also hath made us able ministers of the Word, not of the letter but of the spirit." These must needs then be filled, as at first on Pentecost's day, with the Spirit, and "speak as the Spirit giveth utterance." So Peter, "as every man hath received the gift, minister the same one to another." "If any man minister, let him do it as of the ability that God giveth." And wherefore? Because it is a gift of the Head of the church to the church, and as freely ministered, God and Christ receive the glory. If the church be hungry (a fit state to receive the blessing of bread from heaven) the ministers will be hungry, if the spirit of prayer be poured out on the church, the ministers will receive of the shower; if all are (as the prophet states he and his hearers were) brought by the Lord into silence, the ministers will be silent. If one member suffer, all suffer with it. If one rejoice, all rejoice together. The

Spirit is poured as it were from vessel to vessel, thus the Word of the Lord has free course and is glorified. Sin and transgression check that flow, as did the sin of Achan.

A "Minister" or "Elder" more than all others needs often to retire before the Lord counsel and wisdom. God has given to all to be rightly used by the man of God, the Scriptures; and these will seldom lack gentle motions of the Spirit to do as Paul exhorted Timothy, "Give attention to read to exhortation, to doctrine." But above they will do, further, as he says, "Neglect not the gift that is in thee" (1 Tim. iv: 14).

In this gift Divine openings of Truth be unfolded to thy view, which no wisdom man could see. It moves as life moves, spring of action in Christ who is our life, not in nor from the will of man. A frame of mind, every thought hushed brought into obedience to Christ, is the fitting attitude of him who would be taught Christ. Art thou commanded to go, as Paul to Caesarea, go, and the Lord who sent with thee. He to thee will be wisdom, meekness and utterance; and as his servant, thy duty done, thou wilt be fed, thy Master's peace and joy be thine.

As there is a growth in Christian states so is there an enlargement in gifts of service. "If I wash thee not thou hast no part me," said Peter's Lord to him. But he prayed for and amply warned, how soon Peter's faith did fail. Bold Peter quailed before the maid and denied his Lord. He then went to be washed again, and washed he for on the day of Pentecost, foremost of all as spokesman, he was chosen to declare that this outpouring of God's Spirit was a heralding of those gracious showers which never throughout time should fail to fall on God's heritage. As we grow in grace the draughts will be vouchsafed. If our cup is made to run over, a larger one will be given. So as by the angel of God's presence we lead along the path that girds the river of water of life, the stream becomes deeper and deeper; first, as described by the prophet, the ankles, then to the knees, the loins, then to the thighs, the body, the head, the crown, the crown became a mighty flowing stream, which man could pass over. "It is according to the measure of God's mercy He saves us, by the washing of regeneration, and renewing of the Holy Ghost." And "he that is faithful in that which least will be made ruler over more." His gift and its increase are both from Him alone, who "ascended on high and these gifts to men, that the Lord God dwell among them." Alas! how few see and realize the fullness of the blessing in Christ that the Lord is come, and gives to the understanding to know this and to know the right, as He truly is the Counsellor, the Ruler of his household; whose house we, as we abide in Him, under his authority, which teaching all things.

W. W.

"O that mine eyes might closed be
To what becomes me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always
From ever speaking foolishly;
That no vain thought might ever rise
Or be conceived within my breast."

WORK.

BY M. D. TOLMAN.

We view the star-sown heavens, and say,
"God's work is infinite," and pay
Adoring homage. By this sign
We claim our heritage divine.

For we—are we not born to scan
His wide domain, his wondrous plan?
We are the children of his care,
For us he made this world so fair.

He gave us mind, He gave us heart,
For what if not to do our part?
Our little measure of his will,
So good to know and to fulfil.

For each his work—the earth goes round;
One builds a boat, one tills the ground;
One sows a seed, one finds a star;
One seeks new continents, afar.

One digs for precious gems and ore;
One makes a compass, and one more
Discovers gravitation's laws;
One seeks of rain and dew the cause.

One studies flowers, one studies crowds;
One seeks to know the world's great needs;
One writes a book, one preaches well,
One does a kindness. Who can tell
Of all good works—these and the rest—
A God's great wisdom, whose is best?
—Boston Transcript.

Jones' Alphabet.

Girge Washington Jones was nineteen
ear of age before he learned his alphabet.
obtained by three letters and they were
all the same. He was an orphan who man-
aged to live in spite of being a waif, homeless
and friendless. He had learned to read by
chance, exactly how, he never
could explain. The little which he had read had
wakened lofty ambitions in his boyish mind.
His day-dreams would have filled with laughter
if he knew him had they but known them.
He treasured his purposes as the secrets of his
heart and brain and patiently and con-
stantly toiled, living from hand to mouth un-
til he had reached the age of nineteen years.
His nineteenth birthday was his emancipa-
tion. He was going to his daily work
when he saw a fragment of a newspaper flit-
ting before him, driven by the wind. He
stopped and caught it and read:

"Push with energy; plod with patience; en-
tire with pluck; and you can do anything
at all that you approve. With these P's, push,
plod, pluck, as your alphabet, you can
tell every word but fail."

The boy became a man in a flash. He
taught himself to his full height and
weight.

"I have learned my alphabet; now I will
give a spell."

He looked again at the paper and saw that
it was a brief extract from an address
by the president of Walden University.
He said to himself, "I do not know where
Walden University is, but I will find it."

One week from his birthday, he started on
his way to Walden University. He carried in
his hand a small bundle containing his scanty
clothes. In his pocket were a few cents,
his good fortune. His journey was filled with
adventure, but he triumphed over all obsta-
cles. He asked nothing and would receive
nothing in charity. He earned his living by

the way, but ever kept moving toward his
goal. It took many weeks but he was ever
cheerful and courageous. His smile was a
sunbeam; his laugh was rich music; his song
was a trumpet blast. He worked and smiled
and sung his way, until wearied, footsore,
shabby and gaunt with hunger he entered the
city. He found the man whose words had
changed the current of his life. He quietly
stated his desire to secure an education and
exhibited the soiled fragment of paper con-
taining his alphabet.

He was encouraged and assured that if he
would continue to spell as he had begun he
could not fail to succeed. Disdaining to ac-
cept aid, Jones began to seek work to pay his
way. He tried scores of places only to be re-
fused. He bowed, lifted his fragment of a
hat when each said, "No!" One man who
had been unusually curt and surly was so
amazed at the smile and bow that he mut-
tered to himself:

"If he can do that when I say 'No' what
would he do I were to say 'Yes'! I'll try it as
an experiment."

When Jones was recalled, the man said,
"What kind of work can you do?"

"Anything."

"I have work, but it is hard."

"I am strong."

"It is dirty."

"I have soap in my pocket."

"The pay will be small."

"I do not need much."

"Follow me!"

Jones had a job.

The cellar of a large warehouse was as
gloomy as a dungeon. It was filled nearly to
the ceiling with boxes and barrels. Refuse of
every kind was piled up in heaps.

"Clear this up. Break up the barrels and
boxes that are useless. Pile neatly those
that are good. Put this rubbish in barrels on
the sidewalk. I will give you one dollar for
the job. When will you begin?"

"Now!" said Jones. "If you will let me
sleep in the room we came through, I will not
leave until the job is done. I saw an old
blanket on the floor that will do for a bed."

Permission being given, Jones had a job
and lodging. A few wisps of hay and a dis-
reputable old horse-blanket served for a bed.
Three nickels, his total wealth, purchased
three loaves of bread. A faucet in an old
sink furnished water, and Jones had a job,
board and lodging. It took three days to
complete the task. When it was finished the
employer was asked to pass his approval upon
the work.

Every bit of rubbish had been carried out
and filled a row of barrels on the sidewalk. In
one corner, boxes all ready for use were
stored. In another corner, a similar pile of
barrels was placed. In another corner, kind-
ling wood from the broken barrels and boxes
was heaped. In a box were two pailsful of
coal picked from the ashes; in another box
were scores of bottles taken from the rubbish,
all assorted as to sizes and carefully washed.
The windows that had been obscured with
dirt and cobwebs were washed clean and wiped
dry and bright. By the aid of an old white-
wash brush and a pail of discarded lime that
had been discovered in the rubbish, the cellar
had been carefully whitened, it was sweet,

light, clean and almost fit to live in. The
owner looked about him silently for a few mo-
ments and said:

"If that is the way you do your work you
will never want for a job. I have a pile of
wood in my back yard that you can tackle and
it is big enough to keep you busy for a year.
I'll pay you the market price for the work."

Jones looked at the silver dollar, smiled and
bowed his thanks and asked to be shown the
way to the wood pile. He worked his way
through two years' preparatory training, four
years' collegiate study at Walden University
and three years' training at Gammon School
of Theology. He applied his alphabet to his
books as he did to his work, and earned hon-
orable recognition in every study.

He became a speaker and a writer of more
than average ability. He developed in an all
round physical culture without a peer in his
class. He could sprint faster on an errand;
lift harder on a heavy load; knock out more
tough obstacles and surmount greater diffi-
culties than any man in either institution.

The day he received his diploma from Gam-
mon Theological seminary he sat down in his
room and carefully read the words on the
fragment of paper that contained his alphabet
and spelled out the words that were to form
the motto of his future work in the world.—
Southwestern Christian Advocate.

BROTHERLY KINDNESS.—A lesson of brotherly
kindness can well be learned from the
following clipping, taken from *The Young
Evangelist*:

A few years ago, a gentleman, going through
the crowded part of the city of Glasgow, no-
ticed a pale-faced little boot-black waiting for
a job. Touched by the delicate look of the
child, he thought he would give him the black-
ing of his boots to do. Accordingly he gave
the little fellow the signal. The boy at once
crept lamely toward the gentleman, and as he
pulled himself along was nimbly supplanted by
another bootblack, who was immediately at
the gentleman's feet and ready to begin.

"What's this for?" said the gentleman to
the intruder, somewhat angrily.

"It's a' richt," said the newcomer, bright-
ly. "Jamie's just a wee while out o' the hos-
pital, and the rest o' us take turns aboot o'
brushin' for him."

Jamie smiled pleasantly by way of assuring
the gentleman that his comrade's story was
true.

The gentleman was so gratified by this act
of brotherly kindness that he gave Jamie's
friend a whole shilling for his work, telling
him to give a sixpence to Jamie, and to keep
the other sixpence himself.

"Na, na, sir," quickly replied this little he-
ro, giving the shilling to Jamie and hurrying
from the spot. "Na, na, sir; nane o' us ever
takes ony o' Jamie's siller."

"A little thing, a sunny smile,
A loving word at morn,
And all the day long the sun shone bright,
The cares of life were made more light,
And sweetest hopes were born.

A little thing, a hasty word,
A cruel frown at morn,
And aching hearts went on their way,
And toiled throughout a dreary day,
Disheartened, sad, and lorn.

Clara Barton and the Dawning Opportunities for Womanhood.

Woman is apt to attach too little importance to her individual resources and power. And the world might be induced to acquiesce in her own standard of excellence and possibilities of achievement were it not that now and then the feminine mind and powers are flashed forth with astonishing brilliancy in the presence of some great crisis.

The ability to meet an emergency or rise to a great occasion is not limited to a few. It is one of the good gifts of Providence which is a part of all true womanhood.

At every fireside sits some woman, some girl, whose gentleness, sympathy and love may at any moment be forged into a cable of power that shall save the home, glorify the State and bless the nation.

Tornadoes, wars and pestilence, persecution, fire, famines and flood follow each other in quick succession. Fear creeps into men's souls, the heart is faint and weak, the arm of strength is crushed, governments are inactive or paralyzed. It is a time that calls for the strength of gentleness, the powers of sympathy and the healing agencies of love.

The ability to apply these forces is more generally distributed among women than they themselves suppose.

The most conspicuous example of this resourcefulness and power appearing among women for many generations is still among us. Her name—but who does not know her name—a name that has gone to the uttermost parts of the earth.

Wherever great calamities have fallen, or misfortunes have gathered, there the name of Clara Barton has been known and loved.

Her ministry has not been bounded by any country or limited to the people of any creed, nationality or color.

She recognizes only the citizenship of suffering, and her call to service and duty is the cry of human need.

She does not send anyone to the field of suffering—she goes herself. To find Clara Barton at almost any time during the present generation it would have been necessary to look for her in the track of the storm, in the wake of the Galveston hurricane, at the Johnston flood, in the famine stricken districts of Russia, in the jungles of Africa, among the hills and swamps of Cuba, or on the field of battle after the thunder roll of war had written the anger and passions of men in blood and death.

To many a dying soldier boy, she and her workers have appeared like the "Angels of Buena Vista" in Whittier's poem:

"Was that pitying face his mother's?
Did she watch beside his child?"

She has nursed the sick, found a way to house the homeless and feed the hungry.

When the gaunt hand of famine clutched at the throat of thousands of Russia's subjects, and the Government was powerless to carry relief, this gentle little woman found a way to transport supplies to the remotest province and went herself to the field, disregarding all trials and escaping dangers that would have shaken the courage of the bravest of men.

Rulers have decided to confer upon her badges of honor and the benefits of royalty,

but she chose the Red Cross as her badge of honor and flag of allegiance.

Women always work best under the shadow of the cross, even though it is a red cross—stained with blood and wet with tears. But He whose blood first stained the Cross shall by and by wipe away all tears, and there shall be no more crying, no more disease, and no more death. Even now it appears that physical ills can be greatly diminished, suffering lessened and death postponed.

Science has advanced so far and made such headway in preventing and stamping out disease that a popular dissemination of the principles of sanitation and the care of the sick would greatly lessen suffering and lengthen the span of human life.

Some eight years ago a substantial movement was made in this direction by the Philadelphia School for Nurses. It teaches the essential principles of nursing to all women, and conveys the benefits of hospital knowledge to the humblest citizen. It is the Red Cross work in time of peace.

The school has established a vast system of nursing service in behalf of the sick poor which reaches nearly five thousand homes every year.

It gives a brief, practical course with lectures, demonstrations and actual handling of the patient, together with experience in nursing under skilled leaders in the homes of the sick poor.

The school is now probably the largest school for nurses in the entire country, and in its still larger development Clara Barton feels that its trained workers may become of more importance to the country than the entire national guard.—*Selected.*

FOR "THE FRIEND."

A Visit to the Christiansburg Industrial School.

It was my delightful privilege last summer to meet Professors Charles L. Marshall and E. A. Long, the principal and treasurer respectively of the Christiansburg Industrial school of Cambria, Va.

I was more than pleased with their manner of address and intelligence evinced in the class rooms of the Hampton Summer Normal, the place of our first meeting, and consequently I gladly accepted the invitation which came to me some months later, to visit this school, and make the commencement address.

I had, of course, heard of the Christiansburg school, and of the great work accomplished for the negro by the beloved and lamented Captain Schaeffer, but on seeing the place, and going about among the people, I was compelled to say, like the Queen of Sheba, "the half had not been told."

I was met at the station by Professor Long, and driven through the beautiful mountainous country for about a mile, when a splendid, well-watered and sloping farm fell upon my vision. The rocky soil would have impressed one with difficulties of cultivation, and yet I found the farm under excellent cultivation, with the crops well under way. A commodious barn, built after the latest pattern at a cost, I believe, of some two thousand dollars, contained a number of horses and cows, and an abundance of the most improved farm implements. The pig sty, with a natural stream running through it, showed some of the finest

specimens of its stock that it has ever known by my measure to see.

We visited the well equipped industrial building where we found specimens of blacksmithing, wood-working, shoe-mending, drapery making and printing. A laundry, operated by the students, turns out a fine class of work while the specimens of cooking, as tested at the school banquet that evening, would satiate an epicure. A large ten thousand dollar building was presented to the people in an excellent speech by Henry Comfort, of Pennsylvania, on behalf of the Friends' Society of Philadelphia, and responded to in an inspirational, full of deep feelings of gratitude, breathing hope to a down-trodden race. Lawyer Oliver, of Roanoke, Va. Every one in the large audience present was deeply impressed by the occasion. This building is modern in every respect, with hot-water, gas and sewer connection, and is in every way suited to the purpose. The students' rooms were neat and orderly, and everything at the school was uplifting. Principal Marshall's cottage is a thing of beauty, while his wife is an ideal hostess.

The refining influence of the school has been reflected in the face of each of the two hundred and forty-seven students. The class-room work held in the Mansion House on the farm, once owned by a slave driver, was of itself a demonstration of what God can wrought. The Commencement exercises were held in one of the school buildings, on Zion's Hill, which was filled with an eager and intelligent audience.

The exercises were of a high order. The principal Marshall is doing a truly great work for his people, in the very locality where the good can be accomplished. He is a man whose only ambition seems to be to serve his race and his God. Christiansburg is dedicated to be to the western part of our State what Hampton is to the eastern. Already much more than a promise. Real, substantial work in agriculture is being done, and for a people who make their living from the soil, and this is the hope of the race. We noticed that the most kindly feeling seems to exist between the white and the colored people, and this is as it should be.

On Zion's Hill the foot-prints of the lamented Captain Schaeffer were visible everywhere, and nowhere more prominently than in the hearts of a grateful people. We could see the residence of his widow who is still a patient and dearly beloved worker among the colored race, and felt that the ground where we trod was holy ground.

Captain Schaeffer has a worthy successor, T. J. Mosby, a graduate of the University of Richmond, who is carrying on the religious work begun by Captain Schaeffer in a most acceptable manner.

God bless the Friends' Freedmen's Association of Philadelphia! They are indeed great things for our race and making them in developed human souls, that the dividends of gratitude in this world, a pay still larger, yet infinitely larger, in the mansions above, when they shall Him who has said, "Inasmuch as ye have done unto the least of these my brethren, ye have done unto me."

D. WESTER D.

What Worlds Yet Remain For The Explorer?

BY MARK SULLIVAN.

The ambitious explorer of to-day would be almost absurd fellow and as ignorant as Alexander, if he were to sit down and weep because he were no more worlds for him to discover. Recent news despatches plainly show there is almost interest and even romance in the explorer's life, although the dark spots have almost wholly disappeared from the maps. In Egypt, Theodore M. Davis of New York has made a discovery of epoch-making value to Egyptologists. After working for two years unwarded, he uncovered in Third Month a passage cut into solid rock, which he believed must lead to the tomb of another Pharaoh. He closed his excavations temporarily, summoned a council of eminent Egyptologists who had been able to record scientifically every detail; and, at their convenience, broke the seal of the tomb and stepped into a vault which had been closed for three thousand years. The reward of his labor was unusually rich—there were paintings and inscriptions, as of variegated and opaque glass, tapestries containing hieroglyphic inscriptions, and above all in interest, the actual chariot in which this Pharaoh rode at Thebes, described as the finest specimen of art which has come down to us from antiquity.

Such a reward for an explorer's labors shows that even if one may no longer discover new continents, he may still find something equally important to the intellectual world. Exploring is far from being a lost art. As a matter of fact it is just becoming an art and is being brought out of domain of blind strength and chance. If you wish to go into the Arctic, you find in the Royal Geographical Society's records in London data as to just what clothing comes the greatest heat with the least weight; just what dog food constitutes the least burden with the greatest kinetic energy, and other invaluable information. If you wish to cross the Sahara, there are scientific facts as to exactly how much food a camel of a given age must have and just how many days and hours he can safely go without water. Carefully compiled information makes exploring a fine art. The explorers of to-day do not fill the public eye as Livingstone did, not because their work does not appeal to the popular imagination, but chiefly because there are a hundred times as many of them. The great explorers, it is true—the picture-book ones who could name continents after their patrons and seas after their intimate friends—are necessarily of the past. A naive and freshman at a reception to Stanley, the great explorer who was last in America, said: "I should like to be as famous as you are, and in the same way; how can I do it?" Stanley replied bluntly, "Try the moon."

Stanley's way of saying he is the best of his kind. In the Valhalla of explorers there is room for just two more—the discoverer of the north and south poles. But granted, a young man who, realizing there are no more vast worlds to conquer, is willing to do the best he can and take the next piece of land yet remaining unexplored where shall he go? Let him go first of all to the Royal Geographical Society's rooms in London. He will find there a series of maps

on which the known world is marked white and the unexplored black. The largest solid black spot now left is a miniature one placed in the southern half of Arabia. It is curious that the largest unexplored area should remain in Asia, first known to the human race, while those continents recently discovered are thoroughly explored.

But while Arabia furnishes the place where you can walk farthest in a straight line without crossing the track of any other white man, it is hardly fair to speak of it as the greatest unknown area. Its edges have been touched at every side and its character is thoroughly well known as a barren, sandy desert, the crossing of which would be of no importance or interest except as a bravado test of endurance.

Generally speaking, central South America is the least known section of any continent. On the Royal Geographical Society's maps, the Amazon river basin appears as a solid black stretch, with narrow white lines, like the fingers of a spread hand, following the tributary rivers. This means that explorers have gone up the rivers and come down again, but have not penetrated any distance overland across the jungle-covered watersheds.

"The Great Sahara Desert," as the old school geographies used to put it, is to the popular mind a land of awe-inspiring mystery. But there are now four broad white trails of exploring caravans across it from north to south, and while there is still plenty of unexplored area between the lines of travel, it is in small tracts. The centre of Africa, too, is pepper-dotted with black spots, but there is a railroad to Victoria Falls and telegraph wires cross the sources of the Nile!

Australia still promises mystery, as well as hardship without limit, to those who attempt to cross the western part of it; and in North America there are yet two small black areas; one is between Labrador and Baffin's Bay, not far south of the Arctic Circle. Indians go in there every winter and come out in the spring with furs for the Hudson Bay Company's factors on the coast. The other North American terra incognita is in the hinterland of Alaska, just west of the McKenzie's River's mouth.

While it is said there are no more worlds for explorers to conquer, the Arctic and the Antarctic are not considered, as they involve a special difficulty quite apart from the ordinary problem of land exploration. There is, about the North Pole, an area of unknown land and water as large as the continent of Europe, and twice that area lies about the South Pole. Ambruzzi has dragged his sledges 36 degrees 33 minutes north, and Borchgrevink has been 73 degrees 50 minutes south; but, generally speaking, all north of 73 degrees and all south of 68 degrees is terra—and aqua—incognita.

While the interior of Asia contains no more secrets for the geographer, it is still a land of human mystery. Although it contains only a few very small black spots on the Geographical Society's maps, it is yet the most prized goal of adventurous travellers. It is still possible for explorers to come back from Central Asia and name their books "*Across Forbidden Lands*" and "*Through Closed Gates*." Not a dozen Europeans have been into Tibet; not one has been in Lhasa, the sacred city of the alleged reincarnation of Buddha. Last

year a Burial Buddhist, who had been a student at the University of St. Petersburg, by virtue of offering to be a pious follower of the faith bent on a holy mission, succeeded in reaching Lhasa and in bringing away 319 volumes, written by renowned lamas during the past nine centuries containing an exposition of philosophy, astronomy, history and geography, as these sciences are understood by the lamas of Tibet. Sven Hedin also has just returned from an informing journey across Central Asia, including Tibet. These, however, are but scratching the surface of mystery with a pen. In their customs, their mental attitude and their habits of thought, the people of Tibet are to-day creatures of that sort of mystery which the ancient geographers intended to imply when they scattered centaurs and unicorns about the unknown edges of their maps. Kipling was happily placed. In the mysterious North, back of the Himalayas, he could lay the scene of any tale he chose, even that of the "Man Who Would be King," and none could say it was impossible.

Compare the Geographical Society's maps of the areas still unknown with maps that would have been similarly constructed one hundred years ago. Australia was all black; not even the outlines of its coast were known; around Africa there was a narrow white band scarcely wider than the space between high and low tide—the vast interior was virgin fields for Mungo Park and Livingstone; North America, west of the Mississippi and north of the Rio Grande more than half the continent—was waiting for Lewis and Clark. To put it in figures, in 1900 less than one-eleventh of the world's surface was unexplored; in 1800 less than one fifth was known. The nineteenth century explorers had all the land for themselves; similarly, the sea had been the harvest of Magellan, Raleigh, Drake and Captain Cook; for the future the dark continent is the bottom of the sea, which Maury and Murray and the cable surveyors have only touched. There is, however, but little romance, little excitement and little poetry in this field. You drop a dredge two or three miles to the bottom of the sea and bring it up full of fish, mutilated; for fish which live normally under a pressure of several tons of water burst on being brought to the surface.

But if romance has gone, plenty of interest remains, exploring has ceased to be extensive and has become intensive; you may no longer have a continent or a sea named after you, but you may be immortalized in the name of a new variety of butterfly. The old adventurers had no object but land, more land, and yet more land for the glory of the king. If they happened to see something monstrous it was mentioned; otherwise, flora and fauna were not even incidents. It is these, however, that furnish work for the modern explorers. For them there is still an occasional prize. Only two years ago the okapi, an African mammal almost as large as the giraffe, was discovered by Sir Harry Johnson; but at the present stage of progress explorers must usually work with a microscope. In this field the things to be done are practically boundless. When all the varieties of monkeys have been differentiated and described there will

still remain the butterflies; when the butterflies have all been labelled and the amiable tourist with a green net disappears, there will remain, to paraphrase Lowell, the big fleas with other fleas upon their backs to bite 'em, and these fleas will have other fleas, and so on ad infinitum.

In ethnology no future explorer is likely to be startled by a new race or by a tribe of dwarfs, but there is an untouched field in which men may study primitive manners, primitive religions, primitive tongues, and from the data thus gained determine race origin and race relationship.

Professor Delitzsch and Sven Hedin have demonstrated that excitement has not entirely disappeared from the explorer's life. The archaeologists at work in Syria are uncovering facts as important to the intellectual and religious world as a new continent to the physical. There may not be danger, but to an imaginative mind there must be rare romance in uncovering, by a stroke of the pick, the wine cellar of an Assyrian king, with the red dust of the wine dry in the bottles.—*Boston Transcript*.

New England Yearly Meeting of Friends held at Westery, R. I.

Job S. Gidley and Amos O. Foster served as clerks of the Men's Meeting, and Mary A. Gardiner and Anna Gardiner, of the Women's Meeting. The loss by death of John W. Foster and Jesse Tucker, Senior, was felt, to make a great blank in the Yearly Meeting.

The various sittings of the Yearly Meeting, though a little smaller this year than usual, were thought of by the visitors and the visited, to be remarkable seasons of the year.

Those in attendance from other Yearly Meetings were Harvey H. Haight and his companion, Samuel T. Haight, from Canada; Marianna V. Wood, accompanied by her husband, Edward Wood, from New York State; Thomas C. Hogue, Susanna Leeds, and Joseph Leeds, from Philadelphia Yearly Meeting.

The Select Meeting convened Sixth Month 13th. The feeling of gospel love, one for another, was spoken of as being most delightful to the humble devoted servants and handmaids of the Lord. At 4 p. m. the Meeting for Sufferings convened. The importance of waiting upon the Lord for best wisdom, for the transactions of all the business, both temporal and spiritual, was alluded to; He would lead and guide his humble devoted followers, even to an hair's breadth, if He was only looked to and waited on for his blessed help.

First-day, Sixth Month 14th.—Meeting for Divine worship was held at 10 A. M. The meeting was felt to be a very favored one. The Great Head of the Church condescended to be very near and round about his people, verifying his promise as recorded in Holy Scriptures, "that where the two or the three were gathered together in my name, there am I in the midst of them." The need of being born again, of being washed in the laver of regeneration, was proclaimed. Also the great danger of hearkening to the insinuations of the evil one was held up to view;—that this cruel enemy deceived our first parents, and is very busy in this day trying to frustrate the great work of salvation in the children of men. The congregation was lovingly, but most earnestly exhorted not to yield to the wiles of this cruel enemy; there were those present who could testify that they had wandered far from the Father's house, as upon the mountains, where neither dew nor rain nor fields of offering, had been tasted and knew what the bitter words of repentance were for disobedience to our Heavenly Father. All were invited to close in with offers of redeeming love, that they might witness a change of heart, be prepared for the solemn course of life, and be able through the mercy of God

in Christ Jesus to enter the pearl gates and enjoy a world of never-ending bliss.

Another meeting for Divine worship was held at 4 o'clock. It proved a precious, baptizing opportunity, in which the dear Master condescended to be very near and round about his people. Prayer and praises were offered unto the Father of all our sure blessings, in that He had condescended to meet with us, unworthy as we felt ourselves to be, of the least of his favors.

The beautiful and comforting language of the dear Saviour to his beloved disciples, shortly before He was ordered up, "Peace I leave with you; my peace I give unto you; not as the world giveth, I give I unto you," was revived in our hearing. The assembly was kindly and affectionately warned against a luke-warm condition. The messenger stating he had been brought to the point of trembling, but in remembering how it was with the prophet of old who was not obedient to his Master and was slain by the lion, he could do no other than deliver what was given him for the people.

The danger of being too much occupied with the things of this world was brought to view. To seek first the kingdom of God and his righteousness was the all important work, trusting that all things needful would be added. That the cattle upon a thousand hills are his, and He can distribute them to whomsoever He will. The Lord would not accept of a divided heart. Many gospel truths were brought to view, to the edification and comfort of those assembled. All were pointed to the Lamb of God as our Mediator with the Father, whoever liveth at the right hand of the Majesty on High interceding for poor, fallen man, and is, as the Scriptures of truth testify of Him, "the way, the truth, and the life, and no man cometh unto the Father but by Him."

Second-day, Sixth Month 15th.—Meeting convened at 9 A. M. Earnest prayer was offered that He who is head over all things to his church, would condescend to meet with us, and enable us to transact the weighty affairs of the church to his praise and glory. The reading of the Epistles from the five Yearly Meetings, Canada, Ohio, Western (held in Indiana), Iowa and Kansas, with which this Yearly Meeting is in correspondence, was very interesting and instructive, bearing as they did, the words of counsel, of warning, of tender sympathy and love, and the meeting of the Lord and His people, in the decrease of several of her beloved older members; also words of good cheer and comfort and encouragement to press on amid the discouragements that surround them; that though their numbers might be few, we might remember with instruction, that Gideon's army of old, was very small compared with the host of the enemy arrayed against him, yet the Lord gave him the victory.

The Epistles received from other Yearly Meetings brought consolation to the drooping spirits. One of the visitors said in substance that he had attended many Yearly Meetings, but never before had been more deeply impressed by the reading of the Epistles.

In the afternoon session the state of society was considered by the reading of the queries and answers. Valuable counsel was handed forth during the consideration of the state of society, and although deficiencies were apparent, Friends were encouraged to maintain all our doctrines and testimonies as handed down to us by early Friends. The flood of literature coming from the press of late, some good, some indifferent and a large portion positively injurious, was spoken of, and parents, especially were cautioned to be on their guard as to the kind of literature that entered their homes.

The committee having charge of Epistles reported that they had concluded to write Epistles to each of the Yearly Meetings they were in correspondence with.

The reading of these next claimed the attention of the meeting. It was felt and expressed, that the committee had been favored in the preparation of these essays. Friends were encouraged in their correspondence with other Yearly Meetings to wait upon the Great Head of the Church for his help and guidance. Allusion was made to a dear

departed father in the church, when it had to his lot to write an Epistle, he had retired from the company and had been heard craving the strength of his Heavenly Father in its preparation. Epistles prepared and sent forth in this way, and with Divine permission, would edify and bless wherever they went.

After some further business had been transacted a visiting Friend requested that the meetings close in joint session, which was united with Men's and Women's Meeting.

The messengers sent amongst us by the Head of the Church," says one correspondent great grandeur of spirit were enabled to proclaim the truths of the gospel in the demonstration of the spirit and with power, at times it seemed a stream to swim in."

The business of the Yearly Meeting having transacted in much love and condescension toward another, then adjourned to meet again the usual time the next year if consistent with Divine will.

The meeting in joint session proved a tender opportunity of thanksgiving and praise each to the Great Head of the Church for his blessings and that he had condescended to meet with us from meeting to meeting. His ancient goodness had been felt to be extended to all, and we had been favored to sit together in heavenly places in Christ Jesus, to the comfort and rejoicing of many hearts.

T. C. WEST CHESTER, PA., Sixth Month 15th, 1903.

Items Concerning the Society.

New England Yearly Meeting which was held Portland this month, adjourned to meet at Providence, R. I. next year, two weeks later than would have met at Newport,—in order to enable teachers and scholars of the school at Providence to attend the sessions of the Yearly Meeting. It is believed that the commodious new gymnasium and other school buildings will amply serve the convenience of the Yearly Meeting.

Among the interesting incidents was the reading of a message of love "to our aged friend minister, Phoebe R. Gifford, of Providence, who, for many years was so efficient in the work of the Society, and who has just passed her dreddth milestone."

Albert Cook Myers is about to go to England to collect material for another book, which is entitled, "The Immigration of the English Quakers into Pennsylvania, 1682-1750."

They've got a bran new organ, Sue,
For all their fuss and search;
They've done just as they said they'd do
And fetched it into church.
They're bound the creature shall be set
And on the preacher's right
They've hoisted up the new machine
In everybody's sight.
They've got a chorister and choir,
Again my voice and vote;
For it was never my desire
To praise the Lord by note.

* * * * *
But death will stop my voice, I know;
For He is on my track;
And some day I to church will go,
And never more come back;
And when the folks get up to sing—
Where'er that time shall be—
I do not want a patent thing
A-squealing over me!

—Will C.

The following appears in a New Bedford paper: "Portland, Me., June 15.—The appealed case of Miss Flora B. Hoxie, of Lewiston, was heard by a special committee of the New England Yearly Meeting on Saturday, but a decision was not reached. The report is expected to-day. Miss Hoxie's case

an appeal from the ruling of the Falmouth Meeting, which sustained the action of the church in disowning her. The trouble started over the raising of money for a piano for the "rich" church in Lewiston. Miss Hoxie was treasurer of the fund. Before a sufficient amount was raised some one presented the church with a pianorgan. Miss Hoxie declined to hand over money for any other purpose than that for which it was subscribed, and the church voted to disown her.

Miss Hoxie was defended in the hearing by J. B. Foster, of Portland, formerly of the supreme court. The leaders of the organization deplore the action, and have tried to have it cleared up as quickly as possible."

Further news has been received that the next meeting reversed the decision of the Quarterly Monthly Meeting.

Notes from Others.

A missionary states that the pagan population of New York city exceeds, by more than one hundred thousand, that of Tokio, Japan.

A collection of the early English Bibles from the time when such Bibles began up to comparatively recent period, is being made for the library of Harvard College.

The English Baptist Union has taken decided grounds putting an end to the flaunting by clergy of degrees from cheap American institutions of learning.

The Patriarch of Constantinople says: From the earliest times the Greek Church prays and supplicates in every one of its solemn services for the souls of all the churches.

Mr. Low, of New York, has refused to license anti-missionaries as street preachers in the Fifth Avenue section this season. Last year these preachers were very active.

The London Examiner publishes the names and addresses of one hundred and twenty Congregational ministers who have declared their intention to refuse to pay the education rate.

The British Weekly prints the "Passive Resistance" which has been prepared by the National Resistance Committee. There are twenty questions with their answers.

The State of Baroda, India, the young chief, who was educated in England, has given a decisive answer to the cruel custom which has doomed children to life-long disgrace and misery.

Some of the younger clergy of the Episcopal Church find themselves unwilling to use the third of Friday collect of the Book of Common Prayer which "Jews, Turks, infidels, and heretics" are classified together.

Mr. Ewing, of Chicago, is carrying on a crusade against brutal teamsters. She co-operates with the Humane Society and goes into court and against the men she has arrested. She has been in all her persecutions.

The usual high estimate of the merit and proper reward for military service, disparages self-denial and women who consecrate their lives to the effort to lift up and save their fellow men, and set a false standard of excellence.

Millions "fell from grace" in part through the observance of "days." The Lord is thus robbed of more of his days. We are scarcely beginning with one before programs are sent to put specially children, in training for another.

Bessie Johnson, the popular society woman and daughter of Mayor Johnson of Cleveland, Ohio, has been commissioned as an official mother in the Juvenile Court. The appointment was at her own request after several days' visiting at the court and listening to the stories of poverty and want told by the children brought there by the police.

The Nonconformists of Derbyshire have suffered the first persecutions for resistance to the education act. P. B. Meyer travelled down from London by the midnight express to be present in court when the cases were called. The first Friend to receive a summons for non-payment of the rate is said to be Joseph G. Alexander, of Tunbridge Wells.

The Patriarch of Constantinople has replied to Archbishop Davidson's official communication on the occasion of his elevation to the primacy. The Patriarch's letter is "verbose even beyond Oriental wont," says *The Churchman*, and "abounds in expressions of good will." The Greek text of the letter is printed in *The Guardian* of Fifth Month 13th.

Julia Fraser, a popular San Francisco woman, first suggested that a woman's face be put on one of our postage stamps. So Endeavorers congratulate themselves on having furnished the initiative that put Martha Washington's face on our new eight-cent stamp, for Assistant Postmaster General Madden has written that Julia Fraser's article suggested the idea to him.

The numerous summer assemblies, Northfield, Winona, Chautauqua, had camp meetings to be held this summer show that the people like out-door services. In one of the western villages last summer the five churches unitedly hired the fair ground and held union services every first-day evening. The new plan brought out more than a thousand people, while before not over one hundred were present at all the churches.

The oldest Protestant church building, in Ponce, in Porto Rico, was erected by an English Church parish twenty-five years ago. While Spanish bloodmen lasted the bell was not permitted to ring. When the American troops landed in Ponce in 1898, some Brotherhood men of an Illinois regiment cleaned out the building, which had been closed for several years, and set the bell to ringing. Services have been held there ever since.

A contemporary believes that the modern extension of the gospel up and down through society, the effort to Christianize industry, art, politics and family life is not a departure from the original of Jesus. It is carrying to completion, it is making infinitely more valuable and significant that gospel whose professors have stood too long with their gaze fixed on a heaven only in the skies, or in the here-after.

The *Daily Mail* of London says: "The Turkish censor at Constantinople has objected to the appearance of the word Macedonia in the Bibles of the American Bible Society and insists that the words, 'the vilayets (provinces) of Salonica and Monastir' be substituted for Macedonia in 1 Thessalonians, i: 7; 8. The American Bible Society has had trouble for some months in passing its goods through the various custom houses of Turkey, because of the presence of obnoxious words in their publications."

Various religious bodies are undertaking radical departures in African evangelization. These departments are along industrial lines. American Methodists have under Bishop Hartzel, entered upon an extensive industrial undertaking, comprising twelve thousand acres and their development, and now a large number of Disciples of Christ are settling about the organization of an African indus-

trial colony. Those behind the enterprise claim the new way to be an improvement upon the old in missionary method.

It was not the fear of poverty, Dr. Hurrell said, or reluctance to lead a life of self-sacrifice that kept young men from the ministry. It was the awful doubt, the enervating theological unrest which was planted in the souls of the people by the learned professors who taught that the supernatural birth and life of Jesus Christ was a myth and that the doctrines so dear to the hearts of churchmen were untenable and unreliable. The religion that was taught as a science, he said, would never appeal to the student whose heart was in the work.

"I have profound faith in our Chinese Christians," says J. McJannet, of Amoy, "for I know they are easily stirred when some case that affects the interests of Christ's kingdom is concerned. . . . All the churches in my district are self-supporting this year. I feel there are large resources among our churches that we have not yet touched. The Chinese are a money-loving people—almost as much so as the English—but when their hearts are touched they can be as lavish as though money had no hold upon them whatsoever."

The religious organization which sends missionaries to foreign nations to preach the gospel of peace and good will and the duty of self-surrender and obedience to God, and rests its claims for support on the value of the human soul, and at the same time approves of and advises its members to enlist for war, occupies a position so absurd as to be essentially grotesque.

Ministers and others who teach the co-ordinate obligation of religion and [the heathen kind of] patriotism have no warrant in reason or Scripture, and the practice largely accounts for the diminished moral tone and tendency to skepticism among the people.—*Havemyer*.

An inscription on a stone tablet found in the ruins of an old synagogue in Kafengfu shows that the Jews first entered China during the Han dynasty, from B. C. 200 to A. D. 220. The records of the Jesuit fathers, who seem to have made a thorough study of the subject, fix the period of their coming at about the beginning of the Christian era.

The Jews who entered China many centuries ago have, it is said, become so transformed into the Chinese character and modes of living as to be hardly distinguishable from the native Chinese, except for their Hebrew features, which are still marked.

Officials of Protestant missionary societies in the United States have been consulted, during the past two months, concerning a movement in Cuba to create in that island a Catholic Church that does not acknowledge the supremacy of the pope of Rome. That such a movement exists in Cuba and has made some headway is certain. About a month since it began the publication of a periodical called the *Acolyte*. Copies of this publication have reached this country. Contrary to expectation it contains practically no denunciation of the Church of Rome, but for the most part on patriotic grounds it advocates a church that shall be national in scope and control. It states that President Palma was waited upon when he first arrived in Cuba and urged not to identify himself too conspicuously with the Church of Rome. The paper claims he has followed the suggestion, and that at heart he is a Protestant. It is stated that there are a large number of Roman Catholic priests, all Cuban born, who favor the undertaking and that only a leader is needed to make in Cuba a protesting church similar to the one already launched in the Philippines. These Protestant officials in the United States have, so far as can be learned, discouraged this anti-Roman movement in Cuba. Grounds for the

arguments against the movement are two. One is that further divisions among followers of Jesus Christ are undesirable, and that unless Protestant or Reformation ideas can be accepted, Roman Catholic ones had better be adhered to. The other is that religious reformers have need to be very brave, and that, frankly, there appear nowhere in Cuba leaders such as can hold out to the end.

SUMMARY OF EVENTS.

UNITED STATES.—On the 15th instant a negro named George White committed an aggravated assault upon a young white woman named her, near Wilmington, Delaware. He was shortly afterwards arrested and lodged in jail in that city. On the 22nd instant the prison was surrounded by a mob, and the prisoner forcibly taken out and burned to death at the stake. But little effort was made by the authorities to prevent the removal of the prisoner on the action of the mob. A man who was arrested as the leader of the mob and taken to prison was released on bail the next day, under threat of a mob of 5,000 persons that they would storm the jail. The coroner's jury returned a verdict that the negro died at the hands of "parties unknown." This outbreak of lawlessness has been condemned by many of the citizens, and the following resolutions were adopted at a special meeting of clergymen held on the 23d instant: "That we have no record or sense of approval, indignation and shame at the lawless and anarchistic demonstration that has brought reproach upon our Commonwealth."

"Second. That we call upon all classes and conditions to condemn and repudiate such lawlessness and inhumanity as have shocked not simply our own people, but civilization at large."

A feeling of great apprehension lest further acts of lawlessness should be enacted has since prevailed in Wilmington and the Governor of Delaware has authorized the military authorities to render assistance in preserving order if called upon by the mayor of Wilmington.

In the year 1882, the number of immigrants entering the United States was 788,392, the largest on record. The number must be equalled the present year, but of great change in the character and nationality of the immigrants has taken place. The Commissioner General of Immigration has recently stated that "The great bulk of immigration in 1883 was composed, as it had been since the foundation of our country, of the Teutonic and Celtic races of Western Europe, while the people who are flocking to our shores are entirely of the opposite races of Eastern Europe and Italy." This change in the character of our immigration has increased the illiteracy rate from about 7 per cent to 25 per cent."

The Board of Conciliation, which was created at the suggestion of the Anthracite Strike Commission, met at Wilkes-Barre, Pa., on the 25th, forming an organization and gave out a statement, including rules, under which all grievances between operators and their employees are to be considered.

General Manager Henderson, of the Reading Coal and Iron Company has lately said: "The local demand, or rather the local pressure to fill orders, has fallen off since it has been understood that there will be no strike. We are now sending coal to Chicago, for the first time in many months. New England market is not yet supplied, but we hope to soon be able to fill all our orders from that section."

In a late address before the Henry George Association, Clarence Darrow, the labor leader and attorney for the miners during the anthracite hearing, warned union labor that strikes and unreasonable demands were ruining them and the unions. Promiscuous boycotting and strikes, the mad rush of craft to increase their own wages without thought or care for the rest of mankind and the limiting of production by trade unions, he said, were the present perils of trades unionism.

At the National Colored Immigration and Commercial Association meeting in Montgomery, Ala., the Committee on Resolutions adopted a resolution recommending the chartering of vessels during the year 1894 for carrying colonists to the Republic of Liberia, Africa.

The water taken from Niagara River above the Falls for developing electrical power is stated to be producing 113,000 horse power on the American side, and water capable of developing 100,000 horse power is being taken on the Canadian side. Competent judges report that the Niagara water, running over the Falls, is being appreciably diminished thereby. It is stated franchises have been granted to divert 105,000 more horse power on the American side and 200,000 more on the Canadian side.

Snow is reported to have fallen for a short time at Aubury Park, N. J., early on the morning of the 23d ult. The Superintendent of Police in Philadelphia has or-

dered the police to arrest persons who spit on sidewalks, in public conveyances and in places of public resort.

The National Educational Association lately meeting at Indianapolis has recommended the adoption of a form of spelling twelve words, as follows:

Program, Thoroare,
Thru, Decalog,
Altho, Demagog,
Throught, Pedagog,
Thoro, Catalog.

One of the earnest advocates of this new spelling says: "The hope of the reform lies largely in our newspapers and magazines. If the leading newspapers and magazines would agree to use the amended spelling for one year the problem would be solved. The eyes of the public would at that time become accustomed to the new forms, and the people would not be willing to return to the present method. Here, I think, is our only hope of bringing about the change."

The city of New Orleans has lately begun a system of sewerage which is expected to place that city from a sanitary standpoint upon a level with the great cities of the world. It is expected to cost \$18,000,000, and to be completed in five years.

It is stated that the United States consumes nearly a third more coffee than all the rest of the world put together.

A despatch from Washington of the 25th ult says: President Roosevelt decided to-day to transmit to the Russian government the petition of the British regarding the treatment of Jews in Russia, and more especially the Kischeneff massacre. Immediately after this announcement was made Count Cassini, the Russian ambassador, who, several days ago, in a formal statement, said it would be impossible for Russia to receive any representation regarding the Kischeneff incident from any foreign embassy, called upon Secretary Hay, and was informed officially of the President's decision.

In diplomatic circles it is said that the petition will never reach the Czar, but will be received by Russia and dismissed with a polite note of acknowledgment and a verbal discussion between the American ambassador at St. Petersburg and the Russian minister of foreign affairs.

President did not come to a hasty conclusion, however. At first it was decided that the petition should not be presented, because it might be resented by the government of Russia and lead to a response that would cause a break in the relations of the two countries. This course was reconsidered, and by direction of the President the petition will now go forward.

It is also to be significant of leading citizens of the United States outside of Federal office holders. It is expected that it will take about two weeks to secure these signatures, work along that line already being in progress.

The following paragraph is said to be contained in this address to the Czar:

"I am moved from your Majesty's dominions, living under different conditions and owing allegiance to another government, your petitioners yet venture in the name of civilization to plead for religious liberty and tolerance; to plead that he who led his own people and all others to the shrine of peace will add new lustre to his reign and fame by leading a new movement that shall commit the whole world in opposition to religious persecutions."

This action of President Roosevelt is watched closely in Europe. "An Austrian paper remarks, the Russian autocracy can not remain unmoved by the fact that the President, as an advocate of humanity, reminds it in the face of the whole world of the duties it owes to humanity and justice."

A recent despatch from Tacoma, Wash., says: Hosts of army worms in a solid column one hundred and fifty yards wide, and nearly three miles long, are marching through Walla Walla county. The worms are from one and a half to two inches long, and are brown and fuzzy, with green stripes in some cases, and are like caterpillars. The ranchers are alarmed for their garden truck and wheat.

J. Edward Cutler, a post graduate student of Yale, is reported to have found that the number of persons lynched in the United States in the last twenty-one years to First Month 1st, 1903, was three thousand two hundred and thirty-three. The number of negroes lynched during the period named was one thousand eight hundred and seventy-two, and the number of whites one thousand and thirty-six. Since 1892 there have been steadily decrease in the number of lynchings, but they are still numerous in the South, and with the steady growth of the anti-negro sentiment, threaten to increase.

There were 466 deaths in this city last week, reported to the Board of Health. This is 46 more than the previous week and 23 more than the corresponding week of

1902. Of the foregoing 249 were males and males: 64 died of consumption of the lungs; 34 inflammation of the lungs and surrounding membrane; 1 of diphtheria; 22 of cancer; 10 of apoplexy typhoid fever; 3 of scarlet fever, and 2 of small pox. FOREIGN.—In accordance with instructions from governments, the ministers of the United States in Britain, France, Holland and Turkey left Belgrade, King Peter I. was installed in office. A dispatch, Paris of the 25th says, "The French minister has reported the circumstances attending the death of the ministers from Belgrade as follows:

"All the ministers received similar instructions, together with the ministers of the United States, that they should depart, this step being regarded most emphatic method of expressing the Powers' against the assassination of King Alexander and Draga. The Russian and Austrian representatives partly shared in the principle of the protest, but did not withdraw because they feared another action."

The German emperor has sent a dispatch to Peter, recognizing it, is said, in cordial terms, his aim to the throne of Serbia.

The recent elections in Germany for members Reichstag mention that Socialists polled three eight thousand votes, an increase over the preceding election of nine hundred thousand votes, nearly two per cent.

A dispatch from Berlin says: "The result of the elections leaves the Reichstag practically unchanged as the questions of the army, navy and commerce are concerned, though the Socialists, encouraged by the enormous increase in their popular vote, will probably offer stronger opposition to naval and military increases than ever."

Reports from Naples state that on the 22nd volcano Vesuvius was in full eruption.

Arrangements have been made for the President formally open the new cable to Manila on the morning of the fourth instant.

Four-fifths of the inhabitants of Canada are alive to the eastward of Lake Superior.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for volume.

Mark Nichols, Ind.; Mary B. Reeve, Phila.; Brown and for J. Morton Brown, Pa.; Benj. C. B. Lewis Forsythe, Pa.; Amos Thomas, Ind., Vol. 77; Sarah Richie, Phila., and for Arthur I. Joseph, C. Newlin, N. C.; Chas. Ashbridge for Chas. Ashbridge, Pa.; Thos. H. Whitson, agent, for Walter Pa.; Louisa Cameron, N. Y.; Joel Bae E. Thos. Snipes, N. C. to Ray 27; Richard T. O. N. \$6; for himself, Edmund L. Post and Isaac D. Harry Alger for Elizabeth B. Alger, R. I.

Remittances received after Third-day noon appear in the Receipts until the following week.

NOTICES.

The address of DAVID GARRETT is desired. A Friend who can do so, kindly inform

WM. C. COWERTHWATE, No. 304 Arch St.

Friends' Library, 142 N. Sixteenth Philadelphia.—During the Seventh and Eighth Months the Library will be open only on Second and Fifth from 3 P. M. to 6 P. M.

Westmont Boarding School.—The fact of the School will open on Third-day, Ninth Month. Friends who are intending to send children at the will confer a favor by making application before Month 26th, if the matter has not already been mentioned.

WM. F. WICKERSHAM, Principal.

DIED, at Crestline, Cherokee Co., Kan., Six 16th, 1903, HANNAH (BALES) HOBSON, widow of K. Hobson, in her seventieth year. Deceased long member of the Society of Friends, an earnest, a faithful wife and a devoted mother. Survive her.

—, at her home in East Everett, Mass., Six 19th, 1903, ELLEN L. W. WILLSON, widow of Samuel S. Willson, and daughter of Moses and Whittier of Dover, N. H., aged seventy-six years, loved member of Boston Monthly Meeting of Friends.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

OL. LXXVI.

SEVENTH-DAY, SEVENTH MONTH 11, 1903.

No. 52.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum.

Subscriptions, payments and business communications

received by
EDWIN P. SELLEW, PUBLISHER,
No. 207 WALNUT PLACE,
PHILADELPHIA.
(South from Walnut Street, between Third and Fourth.)

Articles designed for insertion to be addressed to

JOHN H. DILLINGHAM, Editor,
No. 140 N. SIXTEENTH STREET, PHILA.

Forwarded as second-class matter at Philadelphia P. O.

The Boy in the Church.

An excellent article by F. G. Peabody entitled "The Boy in the Home," printed in THE FRIEND Sixth Month 27, 1903, suggests naturally the corresponding consideration of the boy in the church. It has been said with just terseeness that "Mankind is incurably* selfish." That a boy is "by nature a companion with others," is not more correct than that he is naturally religious. The "peril of meanness" is second only to the peril of having a place in a home-like church. A home may do much, it is true, towards giving a child to appreciate the need and the value of a church, but it is beyond the power of a single home to make a church homelike, for the church and the parent each owes a duty to the child. If a good boy is the normal product of a good home, it is in a similar sense that a good Christian is the normal product of a good Christian church. What, then, is the kind of church that is most likely to produce good Christians? The requirements, it would seem, are the same that make a good home—"simplicity, consistency, piety."

In the home, so in the church, simplicity is synonymous with "meagreness," "emptiness," "lack of comforts," or even "absence of luxuries." A church appeals to a child in proportion to the amount of companionship of spirit he finds in it. It appeals to the child in the same way. A simple church is simply a real church—a family of God's children, varying in age and degree of experience, yet none the less a family. "It is not the instrument of social ambition or restlessness." "It is not a mere sleeping place"

where we may recuperate, "but a centre of affectionate self-denial and mutual forbearance." The "little tot" is never forgotten, but feels itself to be a recognized factor in the household.

Consistency is the second mark, we are told, of a good home. How extremely important it is in the church! Consistency between precept and example, between exhortations and character is the only safeguard against the "humbug," that a child is so quick to detect. Finally we have that filial relation designated "piety"—"the natural, confident intimacy of children with their parents"—"an expansion of the ideal of the family." Man being God's child, and the church being, presumably, an association of loyal children, it is as needful for the little Christian to have a good church as for the boy to have a good home.

This, then, is the kind of church that fosters the right kind of Christians—a church where "simplicity and consistency open into piety;" a church where the children think of the adults "not as taskmasters or faultfinders" or church-keepers, so that their place is in a corner or out of sight, "but as companions to whom it is a happiness to go, and advisers from whom it is safe to learn."

Reader, what are we doing to make the Society of Friends home-like to boys and girls and little children? What are we doing to make them feel that they are a part of the family? What are we doing to make them feel at home in the church?

Sad indeed, is the picture of parents weeping for their homeless children—homeless because they had never been made to feel at home in the house where they were clothed and warmed and fed, but not sheltered.

Sad also is the spectacle of a church bereft of younger members because their childish souls are permitted to become isolated and the roots are not nourished that would "hold them in their place and make them grow." W.

A Visit to the First Home of Old Colony Quakers.

Our last editorial was penned amidst endeavors to depart in season on a religious concern to attend the meeting of an unusual company. Descendants of the widely scattered family of the name of WING, whose American existence began in Sandwich, Massachusetts, of Quaker parentage, nearly two and a half

centuries ago, had planned for a general reunion in the place of their origin. They would virtually begin by religiously honoring the faith of their fathers in a Friends' meeting for worship in the old Sandwich meeting-house, on Sixth Month 28th. Some of the same descendants had done this one year ago, finding Friends' manner of worship and some of their doctrine "a new and inspiring discovery to them in religion," and "the one part of their visit most precious remembered." So charmed had they become with their whole pilgrimage and the historic associations incident to their visit, that they resolved to call all their tribes from far and near together again in the present summer, that this season might be to them as the last season, and yet more abundant.

As two of their visitors we found them in their hall,—from New York State, from Wisconsin and Iowa, from New Orleans, California, Pennsylvania,—two hundred pilgrims in number, men and women of character and intelligence, each with whom we conversed, interested to trace their kindred with us,—a kinship which we could claim better than locate in those "endless genealogies" which lay unfinished on the table. A public gathering ensued, in which speeches of introduction and welcome were exchanged between officers of the association and men prominent in the affairs of the township. The clergy of Sandwich did not stint their laying of the credit of stalwart character, as there represented, to the moral outcome of Friends' principles and early struggles in that colony. George W. Wing, of Wisconsin, the leading spirit of the reunion and the first invoker and shaper of the Association, emphatically ascribed to the town of Sandwich, in its first harboring of the Quakers and tiding them over the period of persecution, the honor of the introduction of religious liberty into America. The Friends, he might have said, first purchased that religious liberty for America, by their blood and sufferings, while Sandwich made it possible by their hospitality and sympathy, for Friends to have a foothold in Massachusetts long enough to take the brunt and buff the shock of the battle for toleration.

On First-day morning the wing of ancient goodness seemed spread over all visible nature. Ocean and forest, hills and meadows

to pass cure.

By some susceptibility to the Divine nature or light (vol. 9).—Ed.

Fealty of its Head, and co-operatively of its members (vol. xii 17).

seemed to savor of the excellent glory, and the Creator to be having the praise of his own works. It was a privilege to enjoy this in a three miles' walk to Spring Hill, while barge and carriages passed to and fro to convey the other pilgrims from town to Friends' Meeting.

Proceeding up the hill which is surmounted by the old and well-kept meeting-house, the third since the Society began, one beheld the green graveyard dotted over with groups of men and women studying the names and dates on the headstones, and sometimes scraping the moss from the marble with pen-knives to enable them to decipher the letters or figures. At length the waving handkerchief of Henry N. Hoxie convinced us that the hour of eleven was at hand, and all gathered towards the house, where the one hundred and eighty-five were soon seated. A profound silence settled down upon the meeting, full of a living solemnity that was eloquent with the unspeakable gift of grace from heaven. It would have seemed a sacrilege to interrupt the living voice of that stillness, and no one could, until an opening came for words which were uttered in trembling by a visitor, whose marriage in that house half a century ago was brought vividly home to his deepest feeling, accompanied with the language once heard at Cana of Galilee, "Whatsoever He saith unto you, do it." This opening became, as it were, the key-note of the meeting, as borne upon another to rehearse it in the form heard by George Fox as the beginning and substance of his apostleship of primitive Christianity revived; namely "There is one, even Christ Jesus, that can speak to thy condition." The offices of Him crucified, set forth as the word of God, the wisdom of God, and the power of God, became enlarged on unexpected lines to the meeting's view, and the true inwardness of the Word of Truth testified. Afterwards the vouchsafing from on high of the spirit of prayer in the closing solemnity, baptized the assembly into a dispensation of silence from which it was not easy to rise and go forth. The place seemed once more to have become a Bethel; and some strangers, later in the day, declared a willingness to join our religious Society if they could be sure of meetings always being held in that way. But sad complaint, during conversations at other times with those visitors, members of other denominations, was expressed at the degeneracy of Friends' meetings in their parts of the land, by being changed from our older and legitimate mode of worship, into mere imitations of the course of other churches, based on a different principle of worship. Whatever modes these strangers acquiesced in in their own churches, one would have thought they were conservative Friends to hear how they laid down the law of true consistency for Friends. Their thanks for the privilege of enjoying a real Friends' meeting, repaying their journey hither, were unmistakably sincere. But there had been nothing to be thankful for in the meeting but the Lord's work, and the measure in which the occasion was left open for his own work solely.

Preferring to repace the road to town on foot, one of us halted with others on a part of the same hill which was the site of some of Friends' first meetings in the year 1657. Near the dwelling-house standing on the spot is the ancient burial ground of the early Friends,

now well protected by an iron fence with granite posts.

A woman from Iowa of large frame, heart, mind and character came along, who was also preferring to walk to town; and as a devout Methodist, could bewail the degeneracy of the modern pulpit in its resort to intellectualism in the place of spirituality, to lectures instead of preaching, to scientific expositions of things of the day instead of feeding the flock with the bread of heaven. She pined for the aged ministers who were now not allowed to serve, though best qualified by experience to help in the paths of life, but must be displaced by the young and brilliant speakers whose learning and culture might for a time draw the entertainment-lovers, but were not ministry.

We soon passed the pools of water which first gave to our country the beautiful pink water-lilies which began to come into notice about thirty-five years ago. A single pink lily appeared as a sport of nature in a pond in Centreville, a few miles away, in this Barnstable county, and on coming to the notice of William Chipman, residing near Friends' Meeting-house on Spring Hill, he bargained for the root of the lily, which he transplanted in a meadow pool near the roadside where we were passing. From this came the pink lilies which are now obtainable in many parts of our country. But we remember when his Sandwich neighbors had to pay William Chipman seventy-five cents for a single lily, and have seen pink lilies growing in New Jersey, for the first root of which ten dollars were paid. Dr. Faunce, of Sandwich, paid the same for his first roots, and proceeded also to raise in his ponds the most beautiful varieties of water-lilies to be obtained from France or elsewhere, including fine specimens of the Egyptian lotus. These now also being obtainable from so many florists, Dr. Faunce has turned his attention to rare varieties of roses. He planted several of his lotus and rare lily roots in Shawnee Lake by the public roadside, for the delectation of the people. But there are rarities also among summer visitors, who, the night before leaving for the season, would get amongst those lotuses and lilies and abstract, some a trunkful and some a tubful of the roots, and take them home to plant. Thus was he discouraged. But William Chipman, the introducer of the pink pond-lily to America, became discouraged by his own act. For the fertilization of his lilies he insisted on dumping into his ponds material which he could buy up from the hen-roosts of the neighborhood. Dr. Faunce warned him that that manure must kill the plants, but the warning had no effect, while the ammonia had a disastrous effect. Chipman's pink lilies were all destroyed, but they were no longer needed to spread abroad in the land a beautiful gift to man. William Chipman's work blooms on, in a world from which he has passed on, from considering the lilies, how they grow.

We were glad, near the sunset of that day, to hail with pleasure the sight of some remnants of Dr. Faunce's lilies, as we passed Shawnee Lake on a stroll to visit at its upper end the old home of our cousin, Asa S. Wing, a home this summer closed in the absence of his invalid mother, who is cared for by a daughter near the home of our poet Whittier. Last summer this aged Friend was much re-

vered by the pilgrims who came to visit ancestral Wing house, and take photographs of her, as she stood at her flower-garden gateway in her distinctive Friends' bonnet and gown. These views were this year deemed to have ten-fold value, now that the Wing house is lent.

Though the great brick glass factories which built up Sandwich as once a much more populous town, are now becoming ruins, yet its building a glass-cutting industry is maintained with fine success for its exceptionally work. The Tiffany house, of New York, said to accept no American cut glass for trade, except that which is adorned by it. From inspecting the process of this work after seeing the tribes depart by rail for a day in Harwich to locate the ancient residence of John Wing and John Dillingham, — we turned towards the forest hills, and a mile's ride brought us through pasture lands to the edge of the upper lake, where stands an ancient tree, said to have been planted by Edward Dillingham, one of the first year's settlers of Sandwich, and one of "the ten men of genius," who took up land there in 1637. Tradition dates the pear-tree from the year 1658, making it now two hundred and sixty years old. But half its trunk is left, the other half being split off by a wind and lying in its branches there dead on the ground. To erect half seems to support a vigorous growth, and even hardy pears, above a trunk which is hollow like a canoe, and perfect by woodpeckers. One wonders, from year to year, how it can still be standing. A vigorous growth of new shoots keeps springing up at the root, so that when the old trunk falls the tree is likely to continue many years for its children. The remains of the cellar of the first Dillingham home are very evident in the tree, which stands as our earliest and most monument in America. A photograph is preserved of the last Edward Dillingham, who was a Friend and minister, standing by that tree some four years ago, shortly before his decease.

It is with peculiar feelings that we stand away from the site of perhaps the first Friends' Meeting in America, which has assembled at Sandwich at its appointed times from the year 1658 till now, but having more families living to it in its first year than members of the thirteen families joined to form a Friends' meeting in 1657 at Sandwich, under the leadership of Christopher Holder and John Copeland. The number of families in membership has since increased to sixty, at least. We went to postpone an intended walk to "Christopher's Hollow" in the woods, where Christopher Holder, in 1657, preached from the side to an open-air Friends' Meeting gathered in the hollow below him. From Boston a few weeks later, with John Copeland as companion, he issued the earliest explanation of the Faith of Friends, and appeared recently (Fifth Month 15th) in the columns. A valuable book prepared by his descendants residing in California has been published, entitled "The Holders' Memories," which gives much carefully collected information concerning this earliest of Friends to get room to preach on Massachusetts soil.

"PRACTICE puts an edge on precept."

A Letter of William Penn.

The following letter from William Penn to Thomas Lloyd, Deputy Governor of Pennsylvania, has recently come into the possession of the writer, who is a descendant of the latter. Whilst it has before appeared in print, being published in Proud's History of Pennsylvania, its interest to Friends seems to be sufficient warrant to justify its repetition at this time.

In order fully to understand some of the references in the letter it must be borne in mind that in the winter of 1688-89, William and Mary had been proclaimed King and Queen of Great Britain, King James having withdrawn in France. Penn was naturally viewed with suspicion, as the friend of James, and was the times arrested charged with disloyalty to the new sovereigns. To another attempt to arrest him, made on his return from George Fox's funeral First Month (January) 16th, 1691, he refers in the latter part of this letter.

It is probable that Penn had in mind the actions created by George Keith, where he speaks of George Fox escaping "the storm this is coming."

The letter itself is old, faded and stained. It comprises about four-and-a-half pages of small quarto letter paper, and is addressed

To My esteemed frd. Tho: Lloyd keeper of the seal and mr. of ye Roles in Pennsylvania.

GEORGE VAUX, JR.

B. N. MAWR, Pa., Sixth Month 24th, 1903.

"Eng. 14th 4 Mo., 1691.

L. FRIEND T. L. :—
My love, in the unchangeable truth, as thoue and thine, and the friends and family of God, in those parts, desiring your tenor and everlasting welfare, with an unaltered affection.

By this time thou wilt have heard of the several of my troubles, the only let of my return being in the midst of my preparations, with the great company of adventurers, when they fell upon me. The jealousies of some, and unworthy dealing of others have made way for me; but under and over it all, the angel Rock has been my shelter and comfort; and I hope yet to see your faces, with our mutual satisfaction. The Lord grant, if it be his glory, whose I desire to be, in all conflicts; for this world passeth away, and the grand beauty of it fadeth; but there are eternal habitations for the faithful; among which I pray that my lot may be, rather than for the princes of the earth.

I hope I need not urge my circumstances, except thy love, care and concern for me and thy suffering interest, in that country. I have now hast better learned Christ and Cato, and I say so, and wilt embrace such an opportunity to choose to express thy friendship and cherity; but is uncertainty and changeless thy fault; wherefore I will say no more, but desire that my afflictions may cease, and secure your animosities, or discontents, to thy yourselves, if yet they have continued; and that thou wilt both in government, and as Commissioners of property, yield thy assistance all thou canst. By all this God may use me to be fitter for future service, even to thee. I ask the people forgiveness for my long stay; but when I consider how

much it has been my great loss, and for an ungrateful generation, it is punishment enough. It has been 20,000 pounds to my damage, in the country, and above 10,000 pounds here, and to the province 500 families; but the wise God, that can do what He pleaseth, as well as see what is in man's heart, is able to requite it all; and I am persuaded, all shall yet work together for good, in this very thing, if we can overlook all, that stands in the way of our view Godward, in public matters. See that all be done prudently and humbly, and keep down irreverence and looseness, and cherish industry and sobriety. The Lord God Almighty be with you, and amongst you, to his praise and your peace. Salute me to John Simcock, K. Turner, A. Cook, T. Janny, Ph. Pemberton, S. Richardson, W. Yardly, the Welch Friends and Plymouth Friends, indeed to all of them.

"Thou hast heard of our great loss of dear John Burnyeat, and Robert Lodge, one in Ireland, and t'other in England, in about the same week; Robert Barclay, Th. Salthouse, and dearly beloved George Fox since. He died at Henry Gouldney's, by Gracious-street meeting-house; where he preached his farewell the First-day, and departed the Third, at Night, between nine and ten. I was with him; he earnestly recommended to me his love to you all; and said, William, mind poor Friends in America; he died triumphantly over death, very easily, foresaw his change; he was buried on the Sixth-day; like a general meeting; 2000 people at his burial, Friends and others: I was never more public than that day; I felt myself easy; he was got into his Inn, before the storm that is coming overtook him; and that night, very providentially, as ever since, I escaped the messenger's hands: I shall add only, that Friends have had an extraordinary time, this General Meeting; so that God supplied that visible loss with his glorious presence. R. Davies there, but not thy brother. In sincere love I bid thee, thy wife and family, and friends, farewell.

"Thy true friend,

"WM. PENN."

THE HELP OF HARDSHIP.—When Nansen was but a lad, he had the purpose of polar exploration in his mind. To train himself for it, he constantly exposed himself to cold and hardship, long marches through snow, baths in the ice-covered fords and every other trial of endurance that he could devise. When Peary started for the Pole, his accident—the breaking of his leg just before he landed in the icy wilderness of Greely Land—did not daunt him, because he also was trained to hardship. Carried helpless on shore, he directed all the details of the camp, used his enforced rests in studying the Eskimo methods of life, and gained, rather than lost, by the experience.

Hardship is not meant to crush: it is meant to help toward victory, and most great victories are conquered out of it and through it. Are we complaining of our cross, or bearing it bravely and hopefully, and growing strong in the Lord? Sickness or strength lies in our own choice. Which shall be ours?—Forward.

If we allow wrath never so little room in our thoughts, it lays hold of the mind, and enkindles that which destroys the likeness of God in us.

FOR "THE FRIEND."

Life and Literature.

There is a worldly minded apprehension of the facts of human life which, however superficially extensive and however minutely accurate, must lack of sound comprehension and sure direction from the want of a spiritual insight and a deep experience. To it the facts and observances of religion can be known but as a detached department of an at best shallow, though engrossing attainment; and religious duty and secular duty must accordingly become contrasted phrases and competing facts. "The double-minded man is unstable in all his ways;" and such instability must mark the worldling until he shall, by the renewing of his mind and the rectification of his standpoint, recognize that identity of sanction and aim whereby his so-called secular duty is completely absorbed or translated into religious duty.

The professor of religion, while of course bound to repudiate any detachment of sanction and aim between the religious and the secular life, may need to beware that he do not enjoin or even admit the like divorce between a truly religious literature and a truly secular one. In origin and essence the truth of literature is one with the truth of life; and they are one also in their contention with a false inspiration and a laggard aspiration. That which is unreasonable and inconsistent in one must be so in the other; and we thus seem to encounter some incongruity in the fondly inveterate tendency, even among Christians, to attribute an unapproachable, and a therefore more or less exclusive, sanctity to those writings of the past, which by the tradition of the best life of the past have come down to us as "The Holy Scriptures."

However important such a compact record of the salient events and lessons of human history may have been and may still be as a creed for the testing of novel pretensions, and as a stimulus of the stirring of the pure mind for continuous advancement in the Divine life, the function of such a record must be in a measure aborted if the inference be tolerated that an advanced life will not be accompanied and certified by an advanced literature. In the growing light of that Divine life to which those Scriptures testify, it may be increasingly incumbent upon Christians to observe and to emulate the holy boldness with which the inspired writers over-rode the limitations of the letter, in their confidence that the necessity for such license would be recognized by the earnest seeker and diligent searcher, who would be sure to be led, in some way, beyond the vague but all-pervading suggestion of metaphor and symbol, to the direct apprehension of substantial spiritual truth. The necessary blindness of an inexperienced faith in the condescending "foolishness of God" is thus both justified and superseded by the awakening of that clarified imagination and that "perception of resemblances," in which the previously mystical is recognized as the eminently practical.

The advancing revelation will evolve a more copious diction and an enlarged expression; but it will have no occasion to stoop to the definition of its own terms. It will presume the hearer to have been seasonably familiarized with these in the growing light and current

usage of the advancing life. Did it do violence to the best correct usage in the use of terms, it would be denotable as a mystification rather than a revelation, and would foster rather than check the tendency of theology to repose in a stereotyped cant.

However slowly, that "form of sound words" for which we need to contend, is surely an advancing form, in correspondence with the church's advancing insight. Most timely for our day would appear that restored version of Col. ii: 18, in which the danger or the effect of self-conceit is declared to consist not so much in the teacher's desire to apprehend "that which he hath not seen," as in the temptation to "dwell in that which he hath seen." There seems large prophecy in that testimony of the Psalmist, "Righteousness shall go before Him, and shall set us in the way of his steps."

The element of water seems to be largely, if not universally, employed in Scriptures as the symbol of Divine intelligence, and it would appear that the continuous precedence of the inspired life over the inspired literature may be fitly illustrated by the priority of a natural river over the canal which is made derivatively though artificially to flow by its side. Scriptures and canals are alike beneficial as conventional institutions. In the service of both there is an early stage in which the derivative current visibly or practically preponderates over the origination one; but in both this relationship is reversed as the kindred streams approach the illimitable ocean of their destination.

There seems a significant shortcoming in the otherwise copious vocabulary of that wonderful language which was the providentially ordained medium for the deliverance of gospel truth, in that then necessary overlapping and partial identification of superstition and religion which have not even yet been wholly eliminated from our church life. The untimely supercession of the weaker element would be as the putting of the new wine into the old bottles. As the aspiration for an ideal faith shall but be duly cherished, we may haply find that the primary and enduring sanction of Divine authority rests not so much in the truly expedient tradition of either literature or organization, nor yet of ritual, as in that self-evidence of the Spirit of Christ in the true followers of Christ, which while indeed "hidden" from a groveling worldly apprehension is ever, to the unsophisticated sensibility of the earnest inquirer, a twin fact with the demonstration of the contrary spirit in confederate presumption and the counsel of the ungodly.

R. R.

THERE are certain boggy places in business life, and politics, and social life, where you cannot set your foot without sinking in; there is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch into any business, however lucrative, or any speculation, however attractive, or any social circles, however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is our life, and without Him "no man can keep alive his own soul."—Cuyler.

"He does not care for his character who is not careful as to his companions."

William Rathbone.

William Rathbone, of Liverpool, was born there in 1726 of parents who were members of the National church. His mother died before he was two years old, and his father being, soon after, convinced of Friends' principles, he was carefully educated therein; and being in a good degree obedient to the visitations of Divine grace, he became, while young, an example of sobriety and industry. About the seventeenth year of his age, being under discouraging circumstances, he formed the intention of going abroad with a view to acquire wealth; but when he thought himself on the point of carrying this design into execution, his mind was brought under a weighty exercise, and he was impressed with a persuasion that his appointed station was in his native place, where a field of religious labor was opened before him; and that if he persevered in his intention, his religious interests would be subverted and the Divine will concerning him be opposed. In this state of conflict he was convinced that, if his sole dependence was fixed on the Almighty arm, it would supply all his wants and be an unfailing support in the various trials that might be allotted to him.

Through the continued extension of Divine regard, he was enabled to yield obedience to these convictions; to enter into covenant with a covenant keeping God; to limit his desires after perishing riches, and to bear the turning of his hand upon him. As he was favored to enter on the active scenes of life with faith and dedication of heart, so he was supported in his passage through it, to bear his portion of disappointment and affliction with Christian fortitude.

The gracious Being, who had directed his feet into the right way, was mercifully pleased to be with him from step to step, so that he increased in stability and usefulness; and about the forty-ninth year of his age he was concerned to bear a public testimony to the sufficiency of this Divine grace, which had been the stay of his youth.

For some time before his decease he was more than commonly enlarged in his public testimony, and accompanied two women Friends in visiting the families of Friends in his own and a neighboring meeting. The minds of some of his friends were singularly impressed with the exercise he was under the First-day preceding his illness, when he had to express in the morning meeting the necessity of having oil in our vessels and our lamps trimmed; calling upon some present to remember in what awakening manner this exhortation had been sounded in their hearing; saying it was given him afresh to believe that there were those present who, when the solemn summons should be issued, "Behold the Bridegroom cometh," however diligent they might have been in having their vessels replenished, would find they had nothing to spare. The following day he was a little unwell but cheerful; on Third-day complained of a violent cold that affected his head, and in the afternoon was obliged to go to bed. He was confined to his chamber about a week, during which his patience and fortitude were exemplary; and although through the extremity of his bodily illness, he was at times delirious, yet at intervals his understanding returned, in one of which he expressed audibly, "Who would not love and praise thy

name, thou King of saints?" and continued with solemn prostration of soul for a considerable time, and then said very intelligently, "O, poor creatures; called upon to offer in righteousness; who can, who dares but obey the call!" It was a season of awful quietness; his spirit was again powerfully engaged in fervent prayer for full two hours, except once or twice when raised up to do something, he let fall a wandering express but when he was laid quietly down, he again favored with the renewed influence of the spirit of supplication. Through the weakness of his illness his voice was much interrupted, but sundry expressions were at times distinctly heard, "Most Holy Father, Lord God, Almighty; I have known the rod and the scourge." What followed could not be distinctly heard, but it is not easy to set forth the solemnity of the occasion.

In the evening his wife and children lay in the room, and one of his daughters bade him, he took her hands in his, looked at her with a most sensible expression of affection, then closed his eyes, and without a sign of struggle breathed his last. He departed his life the eleventh of the Eighth Month, '89, in the sixty-fourth year of his age, and a minister about fourteen years.

Cannot be Delegated.

A widow school teacher through the *Louis Globe Democrat* makes the following strong plea for co-operation between parents and children:

What we need in our schools is the co-operation of the parents with the teacher. To assure this is too much neglected to make our schools a grand success, many times.

In speaking of the importance of the co-operation of parents with the teacher at the work of the school-room, I shall assume that I am addressing the parents themselves. I begin by asserting that parents are more largely responsible for the education of their children than are the professional teachers of the community at large, or the state. To give every child a physical, intellectual and moral nature, is a duty imposed on every parent. If for convenience or for the sake of getting better results, we delegate any part of this work to others, if we commit the child to the keeping of nurses, and to the curative art of physicians, his intellect to the guidance of teachers, and his soul to the tuition of the Sabbath school instruction and pastors, we must delegate the work, but we cannot delegate the responsibility. We shall be held accountable for the education our children receive. The teachers are responsible to us, we are responsible to God.

We have, then, arrived at a very important and far-reaching parental duty in connection with secular education. Parents being always responsible for their children's education, must always watch and superintend it. When we send our children to school we do it and cannot, as some think, transfer to others all the care and responsibility of their education.

Unless we send with them our watchful solicitude, wrapping them about as a protection against evil influences, and attracting them, all possible influences for good, we are unnatural and recreant parents; and it is more likely that in future years the list of

in of duty which we would not bear when our children were subject to us will come back a heavy load of unavailing sorrow, and will sit all brood on our hearts, when their ignorance all rebuke us, and their misdeeds shame us. In this day and generation we can all afford to leave the "education" of our children to school.

There is a crying necessity for a greater sympathy between parent and teacher.

This can only be aroused by a better mutual understanding, and this mutual understanding will follow, as the night the day, if each will be the initiative, lovingly forbear with one another, honestly confer together and study hard work for the salvation of the earnest co-ordinator.

It ought to be an abiding thought in the child's mind, spoken or unspoken, that my father, my mother, are very anxious that I should do well at school. This one influence, if the child loves and respects his parents, will do more to make and keep him industrious and faithful than all other influences combined.

The parent will secure this object in a great variety of ways; in fact, if he really has the child's welfare and success at heart, there will ordinarily be no great danger of the child's failing to perceive it and to be affected by it. But, there are judicious and injudicious ways of accomplishing the end which the parent has in view.

When this subject is brought before parents, great stress is generally laid on visiting the school. I am inclined to think that undue importance is attached to mere visiting. Some of our results may come from it. Both teacher and pupil may be made to feel that the public eye is upon them, and may be thereby induced to make some exertions to satisfy the public, but a far more healthy and a more effective supervision would be secured if each parent should keep himself in constant communication with the teacher and the school through his own child by watching his progress, by interesting himself, so far as he is able, in his studies, by correcting the misapprehensions that are always arising between teacher and scholar.

I now ask the parents: Are you watching and directing with care the technical skill of your children? Do you keep in mind that the child's intuitive emotional impressions of your teaching are most governable while he is young? And more, that the time will soon come when he will have no such intuitive capacity if it is for long neglected.

Science and Industry.

A new star, belonging to the class known as Apol, has been discovered by a woman, Mrs. Coraski, of Moscow.

Mrs. E. PRETTY, of Philadelphia, has been appointed typewriter and stenographer in the office at Washington. She has made a record of writing seventeen hundred and five hundred words in six and one-half hours. It is believed that no one has ever exceeded this speed.

There is a newly-formed "syndicate of domestic maids," whose object is to restore to

woman her rights in the kitchen, from which she is being driven by men cooks and waiters in restaurants and hotels. The syndicate asserts that experienced women cooks cannot get places and that women who want to fit themselves for the place of "chef" are unable to find opportunity. It has, therefore, petitioned Paris hotel keepers to consent to employ regularly a certain proportion of "apprentice girl cooks" in their kitchens.

THE VERSATILE AMERICAN.—The Englishman has none of that all-around mental activity which distinguishes the American. He knows only one thing—that by which he earns his living; and he does not desire to know anything else; far less is he ashamed of not knowing it. A London policeman if you ask him about some distant street or building of importance, will reply civilly, but unabashed, "I cannot tell you, sir; that is not in my beat." An American policeman would know the fact, and if he did not know it, he would feel called upon to apologize for his ignorance.

In a remote Maine village there was recently some occasion for a plumber, and a very good one was forthwith improvised from a carpenter. Such a thing would be impossible in England. Many a New England farmer can build or repair his house, "tinker" his mowing machine, shoe his horse, doctor his cow, break his colt, row or sail his boat, "butcher" his pig, shear his sheep, skin a fox, track a deer, hibe bees, serve as a guide or lumberman, solve a problem in arithmetic, make a good speech in a town meeting, and do a hundred other things besides. There is probably not a man in all England who can do half so many things. The American is quick witted, has far more general intelligence and information, and is therefore by far a better workman.—*Harper's Magazine*.

NATIONAL CHARACTERISTICS IN TOOL-MAKING.—"Show me a piece of machinery or a tool, and I'll tell you what nation made it," said a member of the steel trust. "Every nation's character is very strongly marked upon the tools that it turns out."

"The English and the Scots are conservative. They cling, in their machines, to safety, to rigidity. Hence their output has for its earmark a heaviness that might be called cumbersome. These machines are very reliable, and strong, and massive, like a dray horse. They have no finish, no style, no elegance. The English and the Scots leave such considerations out of their minds altogether. The French are a nervous, delicate, sensitive people, with a highly-developed sense of the beautiful. Hence their machines and their humble tools have style, an air of elegance. The finish of the cheapest French tool is good. For elegance and good taste the machinery of the French is unsurpassed. This trait the French automobile shows. German tools are good, but not elegant and not light. They incline to curved surfaces. This trait is well known in them by contrast with the angular, race-horse-like contours of the American tool. American tools and machinery are characterized by their direct, plain, simple design; by the use in them of the lightest, best alloys and the newest steels; by a saving of weight that results in hollow structures wherever pos-

sible; by a race-horse leanness of appearance. In simplicity the American tools are by far the best. In elegance and finish they excel the tools of all other nations but the French."—*Philadelphia Press*.

PICTURESQUE ASTORIA—Astoria is one of the most picturesque of American towns, quaint and old, having been founded by the early explorers and trappers who came to this country nearly a hundred years ago. Long the outpost of John Jacob Astor's trading company, it was once taken by the British and held as a frontier fort. Placed here on the steep river edge where there was rightly no room for a city, and finding it difficult to crowd its way up the hill, the town has reached over the river, many of the streets, banks, stores, hotels, canneries and warehouses being set up on piling, with the tide sweeping through underneath. Step off the sidewalk and drop twenty feet into salt water; look through the cracks in the little court of the hotel, and see the dark river swirling beneath, and smell the barnacled piling. Even the railroad that now reaches the town comes in on legs, a long, centipede-like bridge of piers across a river bay.

It is a strange, interesting, not unambitious old town, set about with net-drying platforms, slippery fish wharves, canneries exhaling the odor of cooking fish, the little, low homes of fishermen and net makers of many nationalities, from Norwegian to Portuguese; the crowded tenements of Chinese and Japanese workers in the canneries; and, higher up the hill, the more pretentious homes of the packers and business men. Here and there an Indian or two, remnants of a passing tribe, look on imperturbably at the usurpation of their ancient fishing places. When the tide favors, the river beyond the wharves is busy with the heavy boats of the fishers, and often, more distant, on the mighty river one sees an ocean craft bound up for Portland or down again to the sea.—*Century*.

FACTS ABOUT PATENTS.—Some one has unearthed the interesting fact that the first patent ever issued in this country was granted to one Samuel Winslow, in 1641, for manufacturing salt. The grant was made by the Massachusetts Bay Colony for ten years, and was conditioned on Winslow's completing his plant within a year. Later, under the articles of confederation, the States were permitted to issue patents independently, as the original colonies had done. The first patent granted by the United States as a nation was issued to Samuel Hopkins, of Vermont, who claimed protection for a method of making pot and pearl ashes. According to recent estimates by the commissioner of patents, from six to seven-eighths of the manufacturing capital of the United States is based more or less directly upon patents. Incidentally, it may be noted that the number of applications filed at the patent office in sixty-five years, from 1837 to 1901, reaches the enormous total of one million two hundred and one thousand three hundred and forty-six. The number of patents actually issued in this country, from the time of the earliest records to Twelfth Mo. 31, 1901, is seven hundred thousand three hundred and forty-one. The nearest approach to this by foreign countries is France's record of three hundred

and thirty thousand nine hundred and seventy-seven grants, from the most ancient records (extending, of course, much further into the past than those of this country) to the close of the year 1901. Great Britain follows with a record of two hundred and ninety-four thousand seven hundred and fifty-eight, while Germany's total is only one hundred and forty-four thousand two hundred and thirty-nine. Although this comparison would seem to redound to the credit of American alertness and enterprise, it should be remembered that it has been, until recently, much less difficult to secure patents here than abroad. The grand total of patents issued by the nations of the world up to the time of the last compilation, in 1901, is two million eighty-seven thousand eight hundred and twelve.—*Harper's Weekly*.

The Pet Toad.

It had been a long, cold spring; but, now that a really warm day had come, summer seemed to have arrived at last, and, taking with her a diminutive spade, the little girl went out into the yard, for she dearly loved playing with the rich, brown earth and the few seeds which she had all winter kept among her choicest possessions gave her a good excuse. Placing the envelopes containing the seeds on the ground, she began her excavations with the greatest enthusiasm, stopping after each spadeful of dirt was thrown out of the hole to examine the wriggling worms and insects whose homes she had so ruthlessly invaded.

Presently she paused and drew back, half curious, half fearful. A clod of earth, which she had thrown to one side as containing nothing of any interest, was in motion, giving curious little hops and jumps, and seeming about to throw itself back into the hole whence it had been taken. The little girl was so surprised that, for a moment, she quite forgot to run away, and then something happened which prevented her doing so; for the lump of earth fell apart and there, squatting upon the ground and looking up at her, was a little creature with a crooked back, wide mouth and shining eyes.

With a cry of joy, the little girl, quite regardless of her clean white frock, knelt beside her visitor, for she saw at once that it was a toad. Ever since she could remember, toads had been her greatest delight, though few enough of those fascinating creatures were to be found in the city where she lived.

She at once picked it up and brushed the remaining dirt away; then, quite forgetting her gardening, she ran into the house to show her find. But, sad to relate, she encountered her nurse in the kitchen, and that worthy woman, shuddering at the sight of the toad and predicting that the hands of her young charge would be covered with warts, flatly refused to allow the new pet to be taken upstairs. The little girl could not help shedding tears of disappointment, but she knew that an appeal to any other authority would be useless; nurse had been with the family for many years, since before the birth of the little girl in fact, and she must be obeyed.

The toad, for his part, appeared relieved at finding himself back in the warm sunshine, and when the little girl put him down beside a

clump of ribbon-grass which, after a survey of the yard, she had decided upon as being the most fitting place for his residence, he at once disappeared amidst the vegetation; and the little girl, fearing that she would never see him again, sadly completed her planting.

The next day, on approaching the clump of ribbon-grass, what was her surprise to see the toad sitting before his home, basking in the warm sunshine. He did not move when she drew near, but graciously allowed her to scratch his back, evincing his satisfaction by blinking his great goggle eyes. The little girl was delighted by his tameness, and when day after day went by and she found him every morning in the same spot, she decided that her pet, even though she might not keep him in the house, must have a name. After much thought, she named him Charley, after a friend of her sister, a young man who lived next door and who was a great favorite with the whole family. The next time this gentleman called on her sister, the little girl told him of his namesake, and she was surprised and hurt to find that he did not seem at all pleased by the honor done him, even though she assured him that the toad in question was the very nicest one she had ever known!

Charley the toad (naturally enough) cared nothing about the displeasure of the man whose name he had been given, though the little girl explained it to him most carefully, and he appeared to listen with the greatest attention. He soon learned to know the call of his little mistress, and, if not already sunning himself, would come from his lair in the ribbon-grass at the sound of her voice. He learned to eat from her hand, and the little girl often caught flies or dug worms in order to give him a treat, for she loved to see his long tongue come out and wrap itself about the article of food before he swallowed it.

One day the little girl had a surprise. She had often secretly felt rather ashamed of Charley's dingy appearance, though she would not for the world have said as much to anyone, for fear of hurting his feelings. She had noticed for some time that he seemed rather dull and languid, and, on this particular morning she was dismayed to find him lying quite limp on the ground and taking no notice whatever of her approach. She hastened forward and, on examination, found that her pet's skin was split all the way down his back! Speechless with horror and indignation, she was just about to rush away and discover, if possible, the offender who had been guilty of such cruelty, when the toad began to twitch and jerk his legs. She could not leave him in such apparent agony and, with a heart aching for his sufferings, she seated herself upon the ground beside him. And then something happened which appeared to her little short of magic.

Charley was still struggling violently, but she now saw that his contortions were not due to pain. First the head and then the body of the toad emerged through the slit which had been along his back; then pulling out his legs, one after the other, and with as much exertion as a person would make in removing a very tight glove, Charley stood before her in all the glory of a bright new skin! Nor was this all; taking up the cast-off skin which lay on the ground beside him, Charley rolled it

between his forepaws until it was in a fit little wad, and then popped it into his mouth and swallowed it! This happened late in summer and, with the approach of cool weather, Charley seemed to become uneasy, hopping constantly from place to place and digging shallow holes here and there about the yard. Whenever the little girl found one of these holes, she filled it up carefully, until a big sister caught her thus occupied one day and told her the toad was only looking for a place to pass the winter, and, then, giving over her attempts to keep the yard in order, the little girl left Charley to his own device.

That night there was frost for the first time that season, and when the little girl went into the yard next morning, no Charley came to her call. Nor did she ever see him again, though whether he came up in one of the adjoining yards the next spring, or perished during the severe winter weather, she never knew.—*The Churchman*.

The Curse of Discontent.

An Arabian guide once told an American traveler a story, which, in a condensed form is related in an exchange. Its application the reader can readily make.

There lived on the banks of the Indus an ancient Persian by the name of El Hafed. From his beautiful and comfortable cottage on the hillside, he could look down upon the gleaming river, and over the glorious sea he was a man of wealth. His fields and orchards yielded plentifully, and he had money in interest. A beautiful wife and lovely children shared with him the joy of a happy home.

One day there came to the cottage a Persian priest. That priest sat down with El Hafed and told him how diamonds were obtained. "If you had a diamond," said the old priest, "as big as your thumb, you could purchase many farms like this, and if you had a thousand you could own the whole country."

That moment El Hafed became poor. All his possessions seemed to lose their value, and the feeling of discontent filled his soul. He said: "I must have a mine of diamonds. That is the use of spending one's life in this way in this narrow sphere? I want a mine, and I shall have it!"

That night he could not sleep. Early next morning he went to the priest and asked him how he could find those diamonds. "If you want diamonds," said the priest, "go and get them." "Won't you please tell me where I can get them?" said El Hafed. "Well, if you find high mountains, with a deep river running between them, over white sand, this white sand you will find diamonds."

The enthusiastic, restless and dissatisfied farmer sold his farm, took the money and went off in search of diamonds. He began to travel through Egypt and Palestine. Years passed, but he was pursuing his useless search. He went over through Europe and returned broken-hearted, in rags, a hungry wanderer, stung with humiliation and crushed by bitter disappointments, he stood on the shore of the bay of Barcelona. He looked at the waves as they came rolling in, and listened to the whisper that invited him to peace and the moment of despair, threw himself into the sea, never to rise again.

The man who purchased El Hafed's

his camel out one day to the stream at the edge of the garden to drink. While the camel lifted his nose in the water, the man noticed white flash of glittering, glistening, sparkling something at his feet. Out of curiosity, he reached down and picked up a black stone with a strange eye of light in it, which seemed to reflect all the colors of the rainbow. He took the curiosity to the house and laid it on the mantel, and soon forgot all about it.

One day the same old priest came to visit Hafed's successor. He noticed the flash of light from the mantel and sprang toward it in amazement, and exclaimed: "Here is a diamond! Has El Hafed returned?" "Oh, no, it is not a diamond. It is a stone we found in the garden." "But I tell you that it is a diamond," and the two men went out in the garden and stirred up the white sand, and there came up in their hands beautiful diamonds more valuable than the first.

This is all historically true. It was the discovery of the wonderful mines of Golconda, at the founding of the line of Great Moguls. The guide swung his cap and said, "Had El Hafed remained at home and dug in his own garden, he would have been the wealthiest man of his time, and the most honored!"

Items Concerning the Society.

We learn of our friend Elizabeth C. Cooper's return to West Grove from her religious visit performed in Eastern Quarterly and subordinate meetings in North Carolina. In the Select and Quarterly Meetings the Word was preached by a number present, in some favored communications. As heretofore stated, the discussion of some features of the discipline adopted which the meeting had been protested, resulted in no report being sent to the Yearly Meeting. She attended Up-River Meetings, Cedar Grove and Rich Square Meetings, besides that held at Piney Woods on the First-day following the Quarterly Meeting; and called on the sister of families in the several neighborhoods, with special interest in the aged and afflicted, who were some refreshing, tendering seasons witnessed and felt, which are precious, but we cannot give ourselves command. Friends were very kind to her every place, and the help and protecting of our Heavenly Father, all throughout, is acknowledged with thanksgiving.

Notes from Others.

A gravedigger in Holland claims to have buried thirty thousand people.

Most the Presbyterian Church \$73,000 to pay the expenses of delegates to the General Assembly next month.

Robert P. Coyle, says that Presbyterianism has never had a spinal column. It has given up everything but principle.

A writer to the *Christian Science Sentinel* says: "All the wicked bitterness shown by religious sects towards each other might be extinguished by a bold and sympathetic consideration for the same convictions of others."

The Presbyterian Creed Revision is to omit the playing of the Creed of 1648 against the pope, and words of unregenerate men, and the sinning of refusing lawful oaths, and adds chapters on Holy Spirit, the love of God and missions.

John Macmillan, one of the most eminent poets and writers of the United Free Church of Scotland, as recently died at the age of seventy. He held a high place as a student of nature and a nature.

R. J. Campbell says, "The more direct and simple the style, and the more rich and real the spiritual experience of the preacher, the more the people welcome the message. They crave the note of certainty."

Principal Forsyth says: "The minister's authority is not that of the person, or his talents, or his order, but that of his gospel. The true minister seeks more hospitality for his word, than sympathy for himself."

Dr. Nassau, from the west coast of Africa, affirms that the recent barbarities allowed in the Congo Free State by the syndicate engaged in collecting rubber, "exceeds the worst features of the worst days of slave hunting."

The Presbyterian Evangelical committee of Brooklyn has procured a portable church building, built in sections, so that it can be placed in a city mission field where no suitable hall can be secured, and when no longer needed there it can be taken down and removed to a new mission field.

The famous bell at the cathedral of Rouen, France, known as "Rouvel," has become cracked. The bell has rung the curfew for a period of six hundred years without interruption. It is impossible to repair it, and the townspeople are much distressed at their loss.

The Secretary of the Presbyterian Board of Ministerial Relief, makes the statement that only twenty-five hundred Presbyterian ministers receive a salary of one thousand dollars or more; the remaining five thousand receive from three hundred to one thousand, the average being about six hundred dollars.

Baroness Bertha Von Suttner, author of "Lay Down Your Arms," who is known sometimes as the Harriet Beecher Stowe of Germany, is soon to make an extended visit to the United States. She will give a series of lectures in the interest of universal peace, the cause of which she has pleaded during her whole life.

The Belgian authorities in Africa have threatened the American Presbyterians with forcible eviction unless they vacate their station on the Kasai River, and other missionaries have been expelled from Juapa, because of the activity of Protestant missionaries in exposing the horrors of the awful barbarities for which Belgian authorities are responsible.

But for the Endeavorers the colony of lepers on the French island of Lifou, in Asia, would have been annihilated. They were ordered by the Government to leave Lifou, and to take up their abode on a small, uninhabited island some sixteen miles away. No adequate provision was made for their temporal wants, and some lost their lives trying to escape the hardships of their new life. Many others would have died of starvation had not the local Christian Endeavorers carried boat loads of food to them. After two years the Government prepared another island and ordered the chief to bring the poor fellows back. He refused to contaminate his vessel, and the lepers might have been left to perish had not members of the Christian Endeavor Society near obtained a small vessel by traveling many miles. They carried the helpless lepers down the steep rocks in their strong arms and saw them comfortably landed and safely housed. Then they burned every scrap of their clothing, washed themselves in the sea, and returned to their homes, unconscious of having performed one of the most heroic deeds in the annals of man.—*Boston Transcript*.

MAY END ERA OF HIGHER CRITICISM.—It is the theory of evangelical leaders that the present ser-

ies of John Wesley memorial meetings will do much to put an end to the higher criticism discussion. These meetings were begun last spring and will continue to be held to the end of the summer, the actual anniversary of Wesley's birth being Sixth Month 28. Leaders say that thousands are, for the first time, hearing of the beginning and achievement of that positive evangelism which started with John Wesley's work. Being thoughtful persons, they inquire the cause of the movement, and learn it to have been a positive gospel aggressively preached. There are signs that the era of higher criticism is passing, and leaders in both England and America are not few who scent an evangelical revival. The laity declares itself to be thirsting for a straight gospel story, it is said, and it is held that the Wesley memorials will make a finish of the opposition, perhaps set the new movement under way.

AMERICA'S RESPONSIBILITY.—The following, regarded in its day as one of Chief Justice Story's masterpieces, is worth reproducing as an ideal which our country may not lose sight of, tho' Christ is the needful and higher ideal whereby it must be saved:—

"We stand the latest—and, if we fail, probably the last—experiment of self-government by the people. We have begun it under circumstances of the most auspicious nature. We are in the vigor of youth. Our growth has never been checked by the oppression of tyranny. Our constitutions have never been enfeebled by the vices or luxuries of the old world. Such as we are, we have been from the beginning—simple, hardy, intelligent, accustomed to self-government and to self-respect. The Atlantic rolls between us and any formidable foe. Within our own territory, stretching through many degrees of latitude and longitude, we have the choice of many products and many means of independence. The government is mild. The press is free. Religion is free. Knowledge reaches or may reach every home. What fairer prospect of success could be presented? What means more adequate to accomplish the sublime end? What more is necessary than for the people to preserve what they have themselves created? Already has the age caught the spirit of our institutions. It has already ascended the Andes and sniffed the breezes of both oceans. It has infused itself into the life-blood of Europe, and warmed the sunny plains of France and the lowlands of Holland. It has touched the philosophy of Germany and the north; and, moving onward to the south, has opened to Greece the lessons of her better days.

"Can it be that America, under such circumstances, can betray herself? Can it be that she is to be added to the catalogue of republics, the inscriptions upon whose ruins is: 'They were but they are not?' Forbid it, my countrymen! Forbid it, heaven!"

The *Presbyterian* comments on the following utterances of Bishop William Lawrence at the recent Protestant Episcopal General Convention in Boston:

"The ministry is increasing neither in number nor in power. Infidelity is all about us. The tests of life are social and financial success. Sport and amusement have made inroads. Gambling is unsettling habits of industry. Below these are the lower standards of taste and gross immoralities. Temptations are undermining our youth. All these influences are potent enemies of the Christian faith."

All his statements are doubtless true, yet it is not a condition that can be charged especially to the twentieth century. The story would apply equally as well to the centuries that are past, and would doubtless apply express the state of things in decades to come. They are the fruits of sin, and since sin entered into the world and death by sin, these conditions have existed. The Church needs not be discouraged. The wheat and tares

must grow together until the harvest. The sowing of the seed, the cultivating of the crops, the gathering of the grain, so far as possible to every man that hath received a gift to minister the same) is the Church's business. The results must be left with God. Meanwhile there is this assurance: His kingdom shall never perish from the earth, "and like as there were found the seven thousand who had not bowed the knee to Baal in the time of the apostasy of God's chosen people, so the faithful ones will prove again the salvation of the kingdom, and in God's own time ultimate, final, complete, glorious victory will be the result."

REST COTTAGE.—Isabel Shipley, formerly a teacher in the public school, but for some years past a worker among the colored people of South Camden, carried out the idea nine summers back, of giving a brief outing amidst wholesome rural surroundings to some of the ill or infirm among her poor friends. A number of her guests have been slaves, to whom after lives of hardship and toil, this rest seems a veritable heaven on earth.

At first she boarded them in private families, but four years later rented one or two cottages at Sadiertown near Westmont, Camden County, N. J. This plan was followed for several seasons with good results, but as the renting was only for a part of the year, the possibility of getting proper accommodations became very uncertain.

She accordingly determined to make a strong effort to overcome this difficulty by providing a cottage especially for the purpose.

A piece of ground having been purchased, a small house was built and partially finished last year.

It was finally decided that it would be of advantage, in forwarding the good work to place the property in the care of a board of trustees; who were appointed Tenth Month 4th 1902. John B. Rhoads, 239 Market street, Philadelphia, serving as President.

The board feels that the present unfinished condition of the cottage is not satisfactory. The place as it now stands is paid for with the exception of a small balance of less than one hundred dollars. The trustees wish to finish the interior of two rooms, which have not been ceiled, to add a small side porch, a kitchen and a room over it. They appeal to the friends of such work to subscribe the needed sum to approximately five hundred dollars.

The house when thus completed would accommodate twelve people. Some of the guests remain about two weeks, others longer, as their cases require. They greatly enjoy the pleasant change and the beauty of their surroundings, and almost invariably return home improved in health and with thankful hearts.

Contributions may be sent to Catharine E. Rhoads, Treasurer, Haddonfield, N. J. Sixth Month, 1903.

SUMMARY OF EVENTS.

UNITED STATES.—In a recent address at Louisville, Ky., Booker T. Washington said: "In the present season of anxiety and almost of despair, which possesses our people, the race there are three things I wish to say as strongly as I may: First, let no man of the race become discouraged or hopeless. There are in this country, North and South, men who mean to see that justice is meted out to the race.

"Second, let us keep before us the fact that, almost without exception, every race or nation that has ever got on its feet has done so through struggle, and trial and persecution.

"No one should seek to close his eyes to the fact that the race is passing through a serious and trying period of its development; a period that calls for the use of our ripest thought and sober judgment.

"Let nothing lead us into the extremes of utterance or action. Let us in the running race, the race of individual exertions, the most patient, forbearance and self-control in the midst of trying conditions that wins its cause. Let nothing induce us to descend to the level of the mob. There should be meted out equal justice to the black man

and the white man. Whenever the nation forgets or is tempted to forget, its basic principle the whole fabric of government for both the white and the black man is threatened with destruction. This is true whether it relates to conditions in Texas, Indiana or Delaware."

President Roosevelt has signed a formal order making reservations of lands in the island of Porto Rico for the purpose of the government. The section was taken under the provisions of a law passed at the first session of the Fifty-seventh Congress, which authorized the President to make the reservations before Seventh Month, 1903. In the aggregate more than ninety thousand acres of land were involved.

It is expected that from the sale of the lands the island will receive about five hundred thousand dollars. This sum will be devoted largely to educational purposes.

The first of the series of experiments to test the effect of preservative chemicals used upon foods, which the Secretary of Agriculture was authorized to conduct by act of Congress, and which have been continued for about six months, have ended. The preservatives used thus far are borax and boric acid.

Speaking in general terms, Dr. Wiley said: "Our experiments have been conducted with a view to ascertaining the effect of the preservatives on digestion, and our observations have covered the effect on the digestion of carbo-hydrates, or fat, and on the digestion of protein and gluten. We also have observed the effect on the assimilation of food, and carefully noted all increase or decrease in weight and in the excreting and absorbing organs. We have recorded with care the effect of the preservatives on the composition of the blood.

The results of these experiments, it is stated, will not be published for several months.

Salicylic acid will be the next article experimented with.

The recent subscriptions by the stockholders of the Pennsylvania Railroad of 1,500,000 additional shares at sixty dollars a share within a few weeks is regarded as a very significant proof of the high esteem in which this corporation is held in this country.

A dispatch from Austin, Texas, of the 1st inst. says: A deadly enemy of the cotton boll weevil has appeared in the cotton fields south of here, in Caldwell county.

It is a small green bug, which has a voracious appetite for the weevil and does not harm the cotton plants. It is estimated by Texas Agents experts that the cotton boll weevil caused a financial loss of twenty-five million dollars to Texas cotton planters last season.

At the Philadelphia School for Nurses certificates were recently given to twenty-one young colored women who had graduated at that institution.

Speaking in a recent lecture from Santa Barbara, California, says: An oil well in the northern part of this country has proved one of the most remarkable discoveries on the Pacific coast. The first flow was at the rate of forty barrels per minute, the oil shooting fifty feet above the top of the derrick. The depth of the well is about two thousand feet.

The past month in Philadelphia was the coldest Sixth Month ever recorded by the weather Bureau. The average daily temperature was one and a half degrees lower than the coldest previous Sixth Month of 1881.

A sudden change to high temperature occurred on the 2nd inst. which was followed by a number of cases of heat prostration in several of the large cities.

The statement is made by the *Public Ledger* of this city that about one hundred and thirty thousand dollars worth of property was destroyed by fire due solely to the foolish celebration of the Fourth of this month. 31 persons were killed by it and 2,649 are known to have been seriously injured.

Discoveries of fossils and bones of prehistoric men and animals are being made in the Fish Creek country, Montana, by Professor M. S. Farr and a party of students from Berkeley university.

In the remains of a city belonging to the stone age Professor Farr found the bones of animals of immense size, and various crude instruments, many of them ornamented with gems.

A dispatch from Washington says: During the fiscal year which closed on the 30th ult., one hundred and thirty-two thousand eight hundred and twenty-nine claims were allowed by the pension bureau and one hundred and thirteen thousand seven hundred and twenty rejected. The number of allowances exceeded those of last year to the extent of eleven hundred and fifteen.

In a recent report to Congress, in reference to the Pure Food Bill, it is stated that enormous quantities of glucose are used in adulterating certain foodstuffs for medicinal purposes, and in some cases certain additives are made into so-called "fruit" and jams.

There were 10,000 deaths in this city last week, reported to the Board of Health. This is 13 more than the pre-

vious week and 77 more than the corresponding week 1902. Of the foregoing 246 were males and 233 males: 58 died of consumption of the lungs; 31 of inflammation of the lungs and surrounding membrane; 7 of diphtheria; 13 of cancer; 19 of apoplexy; 20 typhoid fever; 4 of scarlet fever, and 8 of small-pox.

FOURMEN.—The cable ship *Angile* arrived at Honolulu on the 3d inst., having the longest run of the long Pacific cable now extending from Manila, via Guam, Midway Islands, to that port.

On the 4th instant President Roosevelt sent a message from Oyster Bay on Long Island to Governor Taft, Manila. From there it was forwarded by other cables back to this country, circling the globe in two months. The new cable is nearly 8,000 miles long from San Francisco to Manila and passes through the Midway Islands, thence to Midway Island, thence to Guam, thence to the island of Luzon. The rate to Manila is to be not over \$1 per word.

Treaties have lately been signed at Havana between the United States and Cuba, by which two naval coaling stations have been obtained by the United States from nominal rent, and the sale of Pines placed under Cuban sovereignty.

The British Board of Agriculture has prohibited landing in Great Britain of any hogs from the United States, and also the importation of cattle from England after Eighth Mo. 1st. The prohibition relative to cattle from New England is caused by the recent demonstration of mouth disease among the cattle in Eastern States.

A despatch from Vienna of the 1st says: Medical circles here are greatly interested in a report, commented to the Viennese Society of Physicians, to the effect that a long standing case of cancer was cured by radium rays at the clinic of the late Professor Gosenberg. The patient, who was 61 years of age, and long suffered from cancer of the palate and lip, and had repeatedly been operated upon fruitlessly, until the autumn of 1901, when one physician determined to try radium rays, and treated the afflicted parts by exposing them to the action of radium bromide, the strongest radium preparation in existence. He was rewarded by a gradual and complete disappearance of the tumors.

The Jewish population of Russia states that the regulations in force in Russia has caused nearly all the Jews living in the rural districts, amounting to about 25 per cent. of the whole Jewish population in 1882, to be driven into the towns and cities. The number of Jews who have continued constantly to diminish in the towns, more and more crowded up, have been driven to a subsistence. As a result, the towns and cities are becoming the scene of Jewish pauperism, and places for physical and physical diseases. The Ministry of the Interior, in view of the dangers from the hungry proletariat, has decided to open 101 new Jewish settlements. The regulations forbid Jews to live in cities and towns where they had not been living at the time the regulations were issued, to remove from one town to another, or acquire new land.

It is said that the most thickly populated island in the world is Malta, with 1,360 inhabitants to the square mile. Barbados comes next, with 1,054 to the square mile.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each contributor for vol. 7.

Mary C. Satterthwaite, Pa.; Anna P. Chambers a few Alfred Sharpless, Pa.; M. A. Forsythe, Pa.; David J. G'ty; Mary K. Masters, Pa.; Josephine L. Cadmus, N. Y. T. Ballinger, N. J.; John W. Tatum, Pa.; David J. Cooper, Pa.; Mary Scott Kay, Pa.; David E. Cooper a few Samuel R. Cooper, N. J.; Caleb Wood, Phila.; Edw. L. Lowry, Phila.; Stephen W. Post and for Henry R. N. Y.; George P. Stokes and for Sarah Ellis, N. J.

Remittances received after Third-day none appear in the Receipts until the following week.

NOTICES.

Friends' Library, 142 N. Sixteenth Street, Philadelphia.—During the Seventh and Eighth inst. the Library will be open only on Second and Fifth inst. from 3 P. M. to 6 P. M.

Westtown Boarding School.—The fall term of the school will open on Third-day, Ninth Month 8th inst. Friends who are intending to send children at that time will confer a favor by making application before the 26th inst., if the matter has not already been mentioned.

WM. F. WICKERSHAM, Printer.

WILLIAM H. PILK'S SONS, PRINTERS
No. 422 Walnut Street



